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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 II

By

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# 1. Hijra

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 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 جنات تجري من تحتها الأنهار خالدين فيها.

أَمَّا بَعْدُ، فَإِنَّ أَسَدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear brothers and sisters in Islam,

In a few days, Muslims around the world will welcome a new Hijri year. The Hijri calendar does not begin with the birth of the Prophet [ﷺ], nor with the beginning of revelation, nor with the conquest of Makkah. Rather, it begins with the Hijrah, the migration of the Prophet [ﷺ] from Makkah to Madinah.

This teaches us that Hijrah was not merely a journey from one city to another. It was a turning point in human history. It marked the transition from weakness to strength, from persecution to establishment, from a small, oppressed group to a united believing community carrying the message of Islam to humanity.

Today, I would like to reflect on two important questions:

1. Why was the Hijrah necessary?
2. How did the Prophet [ﷺ] deal with the Hijrah?

Dear brothers and sisters,

The Hijrah from Makkah to Madinah was a transition between two major phases in Islamic history. The Makkan period lasted thirteen years. During these years, the focus was not on building a state, an economy, or political institutions. The focus was on building the human being. It was a period of spiritual and moral training.

The Qur'an during this period concentrated on two central themes:

- Tawhīd: belief in the Oneness of Allah.
- Accountability before Allah on the Day of Judgment.

For thirteen years, the Prophet [ﷺ] nurtured in the hearts of the believers the meaning of: [لا إله إلا الله]

Not merely words uttered by the tongue, but a conviction rooted deeply in the heart and reflected on one's behavior. Al-Hasan Al-Basri [رحمه الله] said, "Faith is not wishful thinking or outward appearance; rather, faith is what settles deeply in the heart and is confirmed by deeds."

The believers in Makkah lived difficult lives. They endured persecution, torture, boycott, mockery, and even death.

Bilal [رضي الله عنه] was tortured under the burning sun. Sumayyah [رضي الله عنها] became the first martyr in Islam. Khabbab ibn Al-Aratt [رضي الله عنه] was burned with hot coal.

Yet this struggle was part of the education of the believers.

Allah told His Prophet [ﷺ] in Makkah:

[إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا] "Indeed, We shall send upon you a weighty word."

The mission was heavy, and the preparation had to be strong.

By the end of the Makkan period, the believers were spiritually prepared to establish a society based on faith, justice, mercy, and obedience to Allah. But building a society requires stability and security. Those conditions did not exist in Makkah. They existed in Madinah.

The people of Madinah embraced Islam in large numbers. They pledged their support to the Prophet [ﷺ]. Agreements were established between Muslims and non-Muslims to ensure peace and security. Thus, the Hijrah became necessary.

Dear brothers and sisters,

Another reason for the Hijrah was that Allah wanted Islam to be a universal religion, not a tribal movement limited to Quraysh.

Had Quraysh embraced Islam from the beginning, people may have claimed that Islam was merely a political tool created by one tribe to dominate others. But Allah wanted humanity to know that Islam is not the religion of a tribe, race, or nationality. Islam is the religion of all humanity. Allah says:

[وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ] "We have not sent you except as a mercy to all worlds."

Perhaps the most important lesson of the Hijrah is what we may call: The philosophy of change. Allah [سبحانه وتعالى] says:

[إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ] "Indeed, Allah does not change the condition of a people until they change what is within themselves."

This verse teaches us that change has two elements:

1. Human effort and determination.
2. Divine help and support.

The believers first changed themselves. They changed their beliefs, morals, priorities, and way of life. Then Allah changed their condition. Hijrah was not merely changing geography. It was changing values. Changing loyalties. Changing identity. Changing the system governing life.

It was migration from darkness to light. From tribalism to faith. From injustice to justice. From worship of the created to worship of the Creator.

And this lesson remains relevant today.

Every believer has a Hijrah to make:

- A Hijrah from sin to obedience.
- From heedlessness to remembrance.
- From injustice to justice.
- From arrogance to humility.

- From attachment to the worldly life to attachment to Allah.

The Prophet [ﷺ] said: [وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ] "The true emigrant is the one who abandons what Allah has forbidden."

Dear brothers and sisters,

The Hijrah also teaches us how believers should approach challenges and projects in life.

The strategy of the Prophet [ﷺ] during the Hijrah was built upon two essential principles:

1. Careful planning and utilizing all available means.
2. Complete trust in Allah.

These two elements are necessary for success in every matter.

The Prophet [ﷺ] planned carefully.

Although Quraysh plotted to assassinate him, he remained calm and organized.

He returned the trusts to their owners even though those same people wanted to kill him. Such was his honesty and integrity.

He asked Ali [رضي الله عنه] to remain behind in Makkah to return the valuables entrusted to him to their owners.

He selected the right companion for the journey: Abu Bakr [رضي الله عنه].

Abu Bakr prepared two camels for the journey months in advance.

The Prophet [ﷺ] hired a skilled guide, who was trustworthy and competent, even though he was not a Muslim.

This teaches us that competence and trustworthiness are essential qualities in responsibilities and positions.

The Prophet [ﷺ] asked Ali [رضي الله عنه] to sleep in his bed to distract Quraysh.

He and Abu Bakr hid in the Cave of Thawr for three days until the search weakened.

They took an unfamiliar route to Madinah to avoid detection.

Every possible means was utilized.

But despite all the planning, the heart of the Prophet [ﷺ] remained attached only to Allah. When Abu Bakr [رضي الله عنه] feared that the enemies would see them in the cave, the Prophet [ﷺ] said: [لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا] "Do not grieve; indeed Allah is with us."

What powerful words. He said simply: "Allah is with us."

Allah says:

[إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ] "If you do not support him, Allah has already supported him..."

Allah supported His Messenger [ﷺ]:

- He blinded the eyes of those who pursued them.
- He protected them in the cave.
- He prevented Suraqah from capturing them.
- He guided them safely to Madinah.

This is Tawakkul: To use every lawful means while placing complete trust in Allah.

Dear brothers and sisters,

As we enter a new Hijri year, we must ask ourselves: What is our Hijrah?

Have we migrated away from sins? Have we migrated toward obedience? Have we migrated from selfishness to service? From division to unity? From weakness to strength?

The Hijrah was not simply an event to remember. It is a message to live by.

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. 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، وعلي آله وصحبه.

Dear Brothers and Sisters

The Hijrah teaches us optimism and hope.

The Muslims left Makkah with very little: No army. No wealth. No worldly power.

Yet within a few years, Islam spread throughout Arabia and beyond because they carried sincerity, sacrifice, faith, and trust in Allah. Our Ummah today faces many challenges: Division. Weakness. Materialism. Loss of values.

But the lessons of Hijrah remain alive.

Real change begins from within. Communities are transformed when hearts are transformed. Victory comes with perseverance, sacrifice, planning, and trust in Allah.

Let this new Hijri year be a beginning:

- A beginning of repentance.
- A beginning of stronger faith.
- A beginning of renewed commitment to prayer and Quran.
- A beginning of better character and stronger families.

اللهم اجعل هذا العام الهجري عام خير وبركة ونصر للإسلام والمسلمين

اللهم أصلح أحوال المسلمين في كل مكان

اللهم ارزقنا صدق الإيمان، وحسن التوكل عليك، والثبات على دينك

اللهم اجعلنا من المهاجرين إليك بقلوبنا وأعمالنا وأخلاقنا

اللهم صل وسلم وبارك على سيدنا محمد وعلى آله وصحبه أجمعين

عباد الله،

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

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

## 2. The Human Need to Belong

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 بدين الحق ليظهره على الدين كله ولو كره الكافرون.

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Dear brothers and sisters,

Allah created the human being with many needs. We need food, water, shelter, and safety. But among the deepest needs Allah placed within us is the need to belong: the need to be loved, accepted, connected, and cared for. Human beings were not created to live alone. Allah says, "O humankind, indeed We created you from a male and a female and made you peoples and tribes so that you may know one another." [سورة الحجرات: 13]

And Allah says:

"The believers are but brothers." [سورة الحجرات: 10]

Islam recognizes that the human heart needs companionship, mercy, and connection. The Prophet ﷺ built not only a religion, but a community. When he migrated to Madinah, one of the first things he established was brotherhood between the Muhājirīn and the Ansār. Why? Because faith grows in healthy relationships, and loneliness weakens the soul.

Modern research confirms what Islam taught centuries ago: people who have caring relationships experience greater happiness, emotional stability, and even better physical health. But those who experience rejection, isolation, and loneliness suffer anxiety, sadness, depression, and emotional pain.

One of the greatest punishments a person can feel is to believe that nobody cares about them. That is why Islam strongly condemns cutting ties, humiliating people, mocking others, or excluding them from gatherings.

The Prophet [ﷺ] said, "A Muslim is the brother of a Muslim. He neither oppresses him nor abandons him." [رواه البخاري ومسلم]

Look carefully at this hadith, "nor abandons him." Because abandonment breaks hearts. How many young people today feel isolated even while surrounded by people? How many elderly people sit in silence waiting for someone to visit? How many family members live in the same house yet feel emotionally distant?

Technology has connected devices, but many hearts remain disconnected.

Dear believers,

True belonging is not merely being around people. A person may sit among crowds yet still feel lonely. Real belonging comes from sincere relationships built on mercy, trust, care, and remembrance of Allah. That is why the Prophet [ﷺ] emphasized visiting the sick, maintaining kinship, feeding others, giving salām, and praying in congregation. These acts are not social extras; they are spiritual necessities. The masjid itself is a place of belonging. The Prophet [ﷺ] said, "The most beloved places to Allah are the masjids." [رواه مسلم] The masjid should never become a place where people feel judged, ignored, or unwelcome. Rather, every person who enters should feel that they have a family among the believers.

Dear Brothers and Sisters,

Research has shown that when people are rejected or excluded, they often react in harmful ways: anger, aggression, bullying, even crime, simply because they seek acceptance somewhere. Many gangs, harmful friend groups, and immoral lifestyles grow from a desperate desire to belong. This is why righteous companionship is essential.

Allah says, "And keep yourself perseverant with those who call upon their Lord morning and evening seeking His pleasure." [سورة الكهف: 28] Your friends shape your heart. Your environment shapes your faith. The lonely soul becomes vulnerable.

So, ask yourself:

- Who in my family needs emotional support?
- Who have I ignored?
- Who in the community feels forgotten?
- Have I become a source of mercy or a source of isolation?

May Allah make us among those who heal hearts and unite people.

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

Second Khutbah

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قال الله -جل وعلا- "إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا  
بَسْلِيمًا." [الأحزاب: 56] اللهم صل عليه وسلم، وعلى آله وصحبة

Dear brothers and sisters,

There is another important lesson: the greatest sense of belonging is belonging to Allah. When a servant knows Allah, remembers Him, and worships Him, he is never truly alone. Allah says, "Indeed, in the remembrance of Allah do hearts find comfort." [سورة الرعد: 28] People may reject you, but Allah does not abandon the believer. People may forget you, but Allah knows your pain. People may close their doors, but the door of Allah remains open.

The Prophet ﷺ himself experienced loneliness:

- He lost his parents.
- He lost Khadijah [رضي الله عنها].
- He was rejected by his people.
- He was harmed in Tā'if.

Yet Allah comforted him, supported him, and surrounded him with righteous companions. And this teaches us something powerful: believers must become a source of belonging for one another. Smile at people. Invite others. Visit relatives. Call your parents. Welcome newcomers. Support converts. Include the youth. Honor the elderly. Sometimes a kind word saves a person from despair.

The Prophet [ﷺ] said, "The believers in their mutual love, mercy, and compassion are like one body. If one limb suffers, the entire body responds." [رواه البخاري ومسلم]

May Allah unite our hearts. May Allah remove loneliness from our homes and communities. May Allah make us people of mercy, compassion, and sincere brotherhood.

اللهم أصلح ذات بيننا، وألف بين قلوبنا، واهدنا سبيل السلام

اللهم اجعلنا مفاتيح للخير مغاليق للشر

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون

وأقم الصلاة

### 3. Al-Ihsan: Living as Though You See Allah

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 فى الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.  
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ويقول: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ 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.

واعلموا أن الله سبحانه وتعالى جعل لهذا الدين مراتب عظيمة: الإسلام، والإيمان، والإحسان.

Dear brothers and sisters,

Among the most beautiful and comprehensive concepts in Islam is the concept of Al-Ihsan. The Prophet ﷺ said, “Indeed, Allah has prescribed excellence (Ihsan) in all things. So, when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal.” رواه مسلم

Notice, dear believers, that the Prophet ﷺ did not restrict Ihsan to prayer or fasting alone. Rather, he said, “Allah has prescribed Ihsan in all things.”

In worship; in speech; in family life; in work; in business; even in dealing with animals. Allah Himself commands Ihsan in the Quran, ( إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ) (نبي القُرْبَى

سورة النحل: ) “Indeed Allah commands justice, excellence, and giving to relatives.” (90)

Brothers and sisters,

The famous hadith of Jibreel teaches us that the religion has three levels:

- Islam (إسلام)
- Belief (إيمان)

- Doing good (الأحسان)

When Jibreel asked the Prophet ﷺ, “Tell me about Ihsan,” the Prophet ﷺ replied, “أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك”

“To worship Allah as though you see Him, and if you cannot see Him, then know that He sees you.”

This is the heart of Ihsan. Ihsan is not merely performing actions. It is performing them with awareness of Allah.

One person may pray, but another prays with Ihsan.

One person may give charity, but another gives with Ihsan.

One person may speak kindly, forgive others, work honestly, lower his gaze, honor his parents, all because he knows Allah sees him.

Many people reduce worship to rituals alone. They think Islam is only prayer, fasting, zakah, and Hajj. But Islam teaches us that worship is much broader.

Allah says, (وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ)

“I did not create jinn and mankind except to worship Me.” سورة الذاريات: 56

And Allah says, (وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ)

“Your Lord has decreed that you worship none but Him.” سورة الإسراء: 23

The meaning of worship in Islam is not limited to rituals. Worship means obedience, submission, and living according to the guidance of Allah in every aspect of life. Thus, honesty is worship. Mercy is worship. Lowering the gaze is worship. Being patient with your spouse is worship. Serving humanity is worship.

And Ihsan means doing all these things with excellence and sincerity because Allah is watching.

Dear brothers and sisters,

Today psychologists speak about what they call the “Hawthorne Effect.”

Researchers discovered that people improve their behavior and performance when they know someone is watching them.

A worker becomes more productive.

A student becomes more focused.

A person becomes more careful and disciplined.

If human beings improve merely because another human is watching them, then what about the believer who knows that Allah sees him at every moment?

When one behaves believing that no one sees him/her except Allah, that is where Ihsan begins.

A believer with Ihsan:

- does not cheat even when he can;
- does not lie even when lying benefits, him;
- does not oppress others in private;
- does not betray trusts;
- does not harm people online or offline.

Why? Because he lives with the consciousness, “فَيَأْتُهُ يَرَكَ”

“Indeed, He sees you.”

This muraqabah, this awareness of Allah, transforms ordinary actions into acts of worship.

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  
بَسْلِيمًا." [الأحزاب:56] اللهم صل عليه وسلم، وعلى آله وصحبة

Dear brothers and sisters,

The Quran repeatedly connects Ihsan with the love of Allah.

Allah says, (وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)

“Do good; indeed, Allah loves those who excel in goodness.” سورة البقرة: 195

Allah says about the righteous:

(الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)

“Those who spend in prosperity and adversity, restrain anger, and pardon people; Allah loves the people of Ihsan.” سورة آل عمران: 134

Notice the qualities of the Muhsineen:

- generosity,
- emotional control,
- forgiveness,
- patience,
- perseverance,
- mercy.

Allah even commanded the Prophet ﷺ to show Ihsan toward those who wronged him, (فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)

سورة المائدة: 13 ”Pardon them and forbear, God loves those who do good.”

Ihsan is not only toward those who deserve kindness. Real Ihsan appears when dealing with difficult people. Anyone can be kind when treated kindly. But the Muhsin rises above anger, ego, and revenge.

We live in a time where excellence is pursued in worldly matters:

- excellence in careers,
- excellence in sports,
- excellence in appearance,
- excellence in technology.

But where is excellence in character?

Where is excellence in sincerity?

Where is excellence in worship?

The Prophet ﷺ taught us that Allah loves quality, sincerity, and beauty in actions.

So let us ask ourselves:

- Do I pray with Ihsan or merely habit?
- Do I treat my family with Ihsan?
- Do I work with integrity when nobody watches?
- Do I show Ihsan in my speech online?
- Do I forgive others for the sake of Allah?

Brothers and sisters,

The highest level of faith is not merely to know about Allah, but to live every moment conscious of Him. That is Ihsan. May Allah make us among the Muhsineen.

اللهم اجعلنا من عبادك المحسنين.

اللهم ارزقنا الإخلاص في القول والعمل.

اللهم اجعلنا نعبدك كأننا نراك، فإن لم نكن نراك فإنك ترانا.

اللهم أصلح قلوبنا وأعمالنا وأخلاقنا.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون.

وأقم الصلاة.

#### 4. The Heart That Understands

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 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.

أَمَّا بَعْدُ، فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear brothers and sisters

Allah created the human being with a mind that thinks, eyes that see, ears that hear; but above all of this, Allah repeatedly speaks in the Qur'an about the heart. Not merely as a physical organ that pumps blood, but as the center of faith, understanding, sincerity, fear, tranquility, and guidance.

Today even modern researchers speak about the connection between the heart and the brain. Some studies suggest that the heart is deeply involved in processing emotions, intuition, and human perception. Researchers observed that the body, especially the heart and brain together, responds to emotional realities even before a person consciously realizes them.

But as believers we are not surprised by this. Fourteen centuries ago, Allah taught us in the Qur'an that the heart is not merely a piece of flesh. It perceives, understands, hardens, softens, fears, and receives guidance.

Allah says in Surah Al-Hajj, ( "Have they not traveled through the land so that they may have hearts by which they understand?"

Then Allah says, ( فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبَ الَّتِي فِي الصُّدُورِ ) "For indeed, it is not the eyes that are blind, but the hearts within the chests that become blind."

Notice that Allah did not say the mind becomes blind. Allah said the heart becomes blind. The Qur'an constantly connects guidance and misguidance to the condition of the heart. Allah says, ( وَنَطَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ) "We seal their hearts, so they do not hear." And Allah says, ( لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا ) "They have hearts with which they do not understand." Understanding is attributed to the heart.

Brothers and sisters, there are people with the highest education, the sharpest intellect, and the greatest worldly knowledge, yet they cannot recognize the truth when it stands before them. Why? Because the problem is not intellectual; it is spiritual. Their hearts are sick. The heart can become sealed through arrogance, sins, hypocrisy, envy, and attachment to this worldly life. Allah says in Surah At-Tawbah, ( وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ) "Allah has sealed their hearts, so they do not know." And Allah says about the hypocrites in Surah Al-Fath,

( يَقُولُونَ بِاللِّسَانِ مَا لَيْسَ فِي قُلُوبِهِمْ ) "They say with their tongues what is not in their hearts." The tongue can lie. The face can pretend. But the heart carries the reality.

My dear brothers and sisters, the greatest danger is not the disease that afflicts the body; it is the disease that afflicts the heart.

The Prophet [ﷺ] said, "Indeed, in the body there is a piece of flesh; if it is sound, the whole body is sound, and if it is corrupt, the whole body is corrupt. Indeed, it is the heart." [رواه البخاري ومسلم]

A corrupted heart affects every part of life:

- worship becomes empty,
- relationships become selfish,
- wealth becomes an obsession,
- power becomes arrogance,
- and sins become easy.

But when the heart is alive with iman, everything changes.

Allah says, (هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ) "It is He who sent tranquility into the hearts of the believers." [سكينة] (tranquility) is not placed in the bank account, nor in status, nor in possessions. It is placed in the heart. And this is why some people possess little in this worldly life yet sleep peacefully, while others possess everything yet live in anxiety and emptiness. The believer must constantly protect and purify the 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

How do we revive the heart?

First: Through the remembrance of Allah.

(أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ) "Indeed, by the remembrance of Allah do hearts find peace."

Second: Through repentance. Sins darken the heart. Every sin leaves a stain. But tawbah polishes the heart again.

Third: Through the Qur'an. The Qur'an is not merely recited by the tongue; it is meant to penetrate the heart.

Fourth: Through sincerity. A heart attached to Allah becomes alive, even in hardship.

We live in a time where people are obsessed by physical health, fitness, appearance, and outward success, yet neglect the state of the heart.

Ask yourself:

- Does my heart soften when I hear the Qur'an?
- Does my heart tremble when Allah is mentioned?
- Does sin bother my heart?

- Does my heart love Allah and His Messenger [ﷺ] more than dunya?

For on the Day of Judgment, Allah will not ask about the appearance of our bodies, but about the condition of our hearts.

Allah says, (يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ) "The Day when neither wealth nor children will benefit, except the one who comes to Allah with a sound heart."

May Allah grant us hearts that are alive with iman, hearts that recognize truth, hearts that are humble before Him, and hearts filled with tranquility and sincerity.

إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون  
وأقم الصلاة

## 5. Brotherhood in Islam: A Path to Paradise

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 ربه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

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

أما بعد

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

Dear brothers and sisters,

One of the greatest blessings Allah bestowed upon this Ummah is the blessing of brotherhood. Islam did not merely bring rituals and laws; it came to unite hearts, heal divisions, and transform strangers into brothers and sisters for the sake of Allah. Allah [سبحانه وتعالى] says in Surah Al-Hujurat:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (10)

“The believers are but a single brotherhood. So, make peace and reconciliation between your two (contending) brothers; and be conscious of God, that you may receive mercy.” (al-Hujurat, 49: 10)

And Allah says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103)

"Hold firmly together to the rope of Allah and do not become divided. Remember the favor of Allah upon you: when you were enemies and He joined your hearts together so that by His favor you became brothers." (Aal-‘Imran, 3: 103)

Brothers and sisters,

Before Islam, the Arabs fought tribal wars for generations. Bloodshed, revenge, racism, and arrogance filled society. But Islam came and changed hearts. Aws and Khazraj were enemies for decades, yet through Islam they became brothers willing to sacrifice their lives for one another.

This brotherhood is not based on race, language, nationality, wealth, or social status. It is based on iman.

The Prophet [ﷺ] said:

"None of you will enter Paradise until you believe, and none of you will truly believe until you love one another. Shall I guide you to something that, if you do it, you will love one another? Spread salam among yourselves." [رواه مسلم]

Look at how the Prophet [ﷺ] connected three things together:

- iman,
- love between believers,
- and entry into Paradise.

Today many Muslims know one another's names but not one another's struggles. We live in the same city, yet hearts are distant. Families are divided, communities are fractured, and small disagreements destroy lifelong relationships.

The Prophet [ﷺ] taught us that loving one another for Allah is among the greatest acts of worship. He [ﷺ] said, "If a man loves his brother for the sake of Allah, let him tell him: I love you for the sake of Allah." And then he said, "They will both enter Paradise."

Imagine, dear brothers and sisters, entering Jannah because of sincere love for another Muslim. Not because of business, not because of family ties, not because of worldly benefit, but because you loved a servant of Allah for the sake of Allah.

And on the Day of Judgment - the Day of terror, fear, and anxiety - Allah will honor these people with a special honor. The Prophet [ﷺ] said that Allah will say,

"Where are those who loved one another for My sake? Today I shall shade them under My shade on a day when there is no shade except My shade."

What a tremendous honor! On a day when the sun will come near, when people drown in sweat according to their deeds, Allah grants shade to those whose hearts were united for Him. The Prophet [ﷺ] described another group, "There are servants of Allah who are neither prophets nor martyrs, yet the prophets and martyrs will envy them on the Day of Resurrection because of their status with Allah." The companions asked: "Who are they, O Messenger of Allah?" He [ﷺ] said, "They are people who loved one another for the sake of Allah, without family ties between them and without worldly interests between them."

They were not united by money. Not united by tribe. Not united by politics. But united by iman.

Brothers and sisters,

Modern researchers today say that the need to belong is one of the deepest human needs. Human beings are created needing companionship, connection, affection, and meaningful relationships. When people are isolated, depression increases. Anxiety increases. Loneliness increases. Even physical illness increases. But Islam addressed this reality over 1400 years ago. Islam created jama'ah. Islam created brotherhood. Islam created the masjid. Islam created ties of mercy and compassion.

The believer is never meant to live alone spiritually. The Prophet [ﷺ] said, "The believer to another believer is like a building; each part strengthens the other." And he [ﷺ] interlocked his fingers.

Dear Muslims,

One of the sweetest experiences in life is not wealth, nor fame, nor luxury - it is tasting the sweetness of iman. The Prophet [ﷺ] said, "There are three qualities whoever possesses them will taste the sweetness of faith." Among them, "that he loves for the sake of Allah and hates for the sake of Allah." Love for the sake of Allah transforms relationships into worship. Visiting your brother becomes worship. Helping your sister becomes worship. Reconciling between Muslims becomes worship. Even smiling sincerely becomes worship. And this love leads to the love of Allah Himself. In a divine hadith, Allah says, "My love is guaranteed

for those who love one another for My sake, sit together for My sake, visit one another for My sake, and spend on one another for My sake." Imagine earning the love of Allah because you maintained bonds with believers.

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,

Ask yourselves:

- Do we forgive one another?
- Do we check on one another?
- Do we visit one another?
- Do we reconcile broken relationships?
- Do we carry hatred in our hearts toward believers?

The Prophet [ﷺ] warned us against division, envy, hatred, and severing ties of kinship. Shaytan loves to divide Muslims because a divided Ummah becomes weak. But a united Ummah becomes strong.

Allah says: **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ**

"The believers are but brothers."

Not strangers. Not rivals. Not enemies.

And on the Day of Judgment, these bonds will matter more than worldly friendships.

Allah says,

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ (67)

"On that Day, the friends will be enemies of one another, except for the God conscious." (al-Zukhruf, 43:67)

Worldly friendships based on sin, desires, status, and love of the worldly life will collapse. But friendships built upon taqwa will continue into Jannah.

Then Allah says,

يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ (68) الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (69) ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ (70)

"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. Enter the Garden, you and your wives, rejoicing." (al-Zukhruf, 43:68-70)

May Allah unite our hearts upon truth. May Allah remove hatred, envy, and division from our hearts. May Allah make us among those who love one another sincerely for His sake. May Allah gather us in this dunya upon obedience and gather us again in Jannat al-Firdaws.

اللهم ألف بين قلوبنا، وأصلح ذات بيننا، واهدنا سبيل السلام، ونجنا من الظلمات إلى النور

اللهم اجعلنا إخوة متحابين فيك، نظل في ظلك ونتعاون على أمرك ورفقاء في جنتك

اللهم اجعلنا إخوة متحابين على سرر متقابلين

عباد الله،

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

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

## 6. Good Character: The Beauty of 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 ربه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة فى 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 يتقى الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ووعده الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

أما بعد

فإنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear Brothers and Sisters

Among the greatest gifts Allah gives a believer is good character. Wealth comes and goes. Beauty fades. Strength weakens. But noble character raises a person in this life and the next. Islam is not merely rituals performed with the body while the heart remains harsh and the tongue remains harmful. Islam came to refine the human being. It came to transform manners, purify hearts, and elevate conduct.

That is why the Prophet ﷺ said, "Indeed, I was sent only to perfect noble character." [رواه أحمد] The mission of the Prophet ﷺ was not only to teach people how to pray and fast, but also how to speak, how to treat others, how to forgive, how to show mercy, how to control anger, and how to embody dignity and humility.

Brothers and sisters,

Good character is not something secondary in Islam. It is an essential component of the religion of Isla. The Prophet ﷺ said, "The believers who have the best character have the most perfect character." [رواه الترمذي]

Notice that the Prophet [ﷺ] linked the perfection of iman with the best character. A person may pray and fast, but if their tongue harms others, if they cheat, lie, insult, mock, and oppress people, then there is a deficiency in their faith.

Allah [سبحانه وتعالى] praised His Messenger [ﷺ] saying, وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

"And you are of a great moral character." (Surah Al-Qalam 68:4)

Think about this carefully. Allah could have praised the Prophet [ﷺ] for many things:

- his worship,
- his knowledge,
- his miracles,
- his leadership.

But Allah specifically praised his character.

Why?

Because good character is the true reflection of sincere faith.

Dear Muslims,

Look at the character of the Prophet [ﷺ]:

- He forgave those who harmed him.
- He showed mercy to children.
- He honored women.
- He cared for the poor.
- He smiled at people.
- He was patient with the ignorant.
- He never responded to evil with evil.

Anas ibn Malik [رضي الله عنه] served the Prophet [ﷺ] for ten years and said, "He never once said to me, 'Why did you do this?' or 'Why didn't you do that?'"

This was the character of the Messenger of Allah [ﷺ] inside the home, with family, with servants, with companions, and even with enemies.

Today we live in a time where manners are declining:

- harsh speech has become normal,
- insults are entertainment,
- mockery spreads online,
- anger controls people,
- families are torn apart over pride,
- and many people think religiosity is only appearance while neglecting character.

But the Prophet [ﷺ] warned us that performing rituals without character may not save a person. A woman was mentioned to the Prophet [ﷺ] as praying much and fasting much, but she harmed her neighbors with her tongue. The Prophet [ﷺ] said, "There is no good in her; she is among the people of the Fire."

And another woman performed fewer supererogatory acts of worship but harmed no one. The Prophet [ﷺ] said, "She is among the people of Paradise." This shows us that good character is an obligation. It is an integral component of our religion.

Good character begins with the heart. A heart filled with arrogance produces harshness. A heart filled with envy produces hatred. A heart filled with love of the worldly life produces selfishness. But a heart filled with iman produces mercy, humility, patience, and sincerity. The Prophet [ﷺ] said, "The believer is not one who insults, curses, speaks obscenely, or speaks shamelessly." [رواه الترمذي]

So, ask yourself:

- How do I speak to my parents?
- How do I treat my spouse?
- How do I behave with my children?
- How do I act when angry?

- How do I treat people who disagree with me?
- Does my Islam make people feel safe around me?

The Prophet [ﷺ] said, "The Muslim is the one from whose tongue and hand the people are safe."

Among the greatest signs of good character is controlling anger. A man came to the Prophet [ﷺ] and asked for advice. The Prophet [ﷺ] replied, "Do not become angry." The man repeated the question several times. The answer did not change

"Do not become angry." [رواه البخاري]

Because anger destroys families, friendships, communities, and hearts.

One moment of anger can destroy years of love. One sentence spoken in anger can never be taken back. Strong people are not those who overpower others physically. The Prophet [ﷺ] said, "The strong man is not the one who defeats others in wrestling, but the one who controls himself when angry."

Another sign of noble character is humility. Arrogance was the sin of Iblis. Humility is the quality of the prophets. The Prophet [ﷺ] sat with the poor, ate with servants, greeted children, and never acted like a king despite being the greatest human being to walk this earth. Today many relationships collapse because people refuse to humble themselves, refuse to apologize, and refuse to forgive. Yet forgiveness is from the highest forms of character.

Allah says:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا  
وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (22)

"And let not those who are blessed with grace and abundance of wealth among you swear not to give to the near of kin and to the needy, and to those who migrated in God's way. Let them pardon and forbear. Do you not yearn that God forgive you? God is All-Forgiving, Giver of Mercy." (Surat An-Nur, 24:22)

Good character is heavier on the scale than many deeds. The Prophet [ﷺ] said, "Nothing is heavier on the Scale on the Day of Judgment than good character."

[رواه أبو داود والترمذي] And he [ﷺ] also said, "The people most beloved to me and closest to me on the Day of Judgment are those with the best character." Imagine standing near the Prophet [ﷺ] on the Day of Judgment because of your manners, patience, mercy, and kindness. Not because of wealth. Not because of status. But because you treated people well.

Good character must appear everywhere:

- in the masjid,
- at work,
- online,
- while driving,
- at home,
- with Muslims and non-Muslims alike.

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 وصحبة.

Some people display excellent manners in public but harshness inside the home.

Yet the Prophet [ﷺ] said, "The best of you is the best to his family." True character appears when nobody is watching. Character can be developed. It requires struggle and self-accountability.

Train yourself:

- to forgive,
- to remain patient,
- to lower your voice,
- to smile sincerely,
- to speak gently,

- to avoid backbiting,
- to control anger,
- to overlook mistakes.

Every day is an opportunity to improve your character for the sake of Allah.

And remember: A smile is charity. A kind word is charity. Removing harm from the road is charity. Helping someone is charity.

Islam transforms ordinary actions into acts of worship when done sincerely.

May Allah beautify our character. May Allah purify our hearts from arrogance, envy, hatred, and harshness. May Allah make us among those who follow the character of the Prophet [ﷺ] outwardly and inwardly. May Allah make us a source of mercy for our families and communities. May Allah allow us to meet the Prophet [ﷺ] at his Basin and be among those closest to him on the Day of Judgment.

عباد الله،

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

## 7. Uprightness (Istiqamah)

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

أما بعد

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

### Importance of istiqamah

عَنْ أَبِي عَمْرٍو وَقِيلَ: أَبِي عَمْرَةَ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: "قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؛ قَالَ: قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ" رَوَاهُ مُسْلِمٌ

On the authority of Abu `Amr Sufyan bin Abdullah ath-Thaqafee (may Allah be pleased with him) who said, "I said, 'O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you.' He (PBUH) said, 'Say I believe in Allah - and then be steadfast.'" [Muslim]

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ (15)

"Because of that, invite, you O Prophet. And remain upright as you are commanded, and do not follow their whims, but say, 'I believe in whatever Scripture God has sent down, and I am commanded to judge justly among you. God is our Lord and your Lord. For us are our deeds and for you are your deeds; no argument between us and you. God will bring us together, and to Him is the return.'" (al-Shura, 42: 15)

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (112)

“Therefore, stand firm (on the straight path) as you were commanded, you and those who repented with you. Do not transgress. He (God) certainly sees well all that you do.” (Hud: 112)

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانَّ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ (89)

“He (God) said, ‘Your prayer has been answered, so stay on the straight path and do not follow the path of those who have no knowledge.’” (Yunus: 89)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ وَوَيْلٌ لِلْمُشْرِكِينَ (6)

“Say (Muhammad), ‘I am but a mortal like you. It has been revealed to me, that your God is One. So, stand true to Him, and ask for His Forgiveness; and woe to those who associate partners with God.’” (Fussilat, 41: 6)

What is Istiqamah

Several Companions and Scholars were asked about standing fast. Here some examples of their answers.

Abu Bakr said, "It means never associating partners with God."

'Umar said, "To stand fast in obeying Allah's commands, avoiding disobeying them, and not meandering like a fox."

'Uthman said, "Devotion to Allah."

'Ali and Ibn 'Abbas, said, "Perform the obligatory duties."

Ibn Rajab said, "Staying the course on the straight path."

Components of Istiqamah

1. Sayings
2. Deeds
3. Mind set
4. Intentions

These are the components of standing fast on the straight path.

أقول قولي هذا وأستغفروا الله لي ولكم. أَدْعُو اللَّهَ وَأَنْتُمْ مُوقِنِينَ بِالْإِجَابَةِ .

## 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.

## Reward for Istiqamah

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ (30)

“Those who say, ‘Our Lord is God,’ and continue on the straight path, the angels descend upon them, saying, ‘Fear not nor grieve, but hear good tidings of the paradise which you were promised.” (Fussilat, 41: 30)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (13) أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ [(14)]

“Verily those who said, ‘Our Lord is God,’ and remained firm (on the Path), on them shall be no fear, nor shall they grieve. Those are the dwellers of the garden, abiding therein, a reward for what they did.” (al-Ahqaf, 46: 13-14)

The advice that the Prophet (PBUH) gave that Islam is to believe in Allah and to remain steadfast on the straight path indicates that Islam is comprised of two components: a doctrine and a way of life. The doctrine is the belief in the Oneness of Allah. Istiqamah is the way of life as Ibn al-Qayyim said there are four components: intention, speech, action, and mindset. A believer should maintain Istiqamah in all four aspects of the way of life.

## Dealing with the difficulty of Istiqama

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُلَيْمَانُ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنْ لَنْ يُدْخَلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَّ"

Narrated by 'Aisha: Allah's Messenger (ﷺ) said, "Do good deeds properly, sincerely and moderately and know that your deeds will not make you enter

Paradise, and that the most beloved deed to Allah is the most regular and constant even if it were little."

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.

فاذكروا الله العظيم بذكركم، واشكروه على نعمه بيزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

## 8. Intention

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 ربه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة فى 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 يتقي الله يجعل له مخرجا ويرزقه من حيث لا يحتسب ووعده الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

أما بعد

فإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ  
بِدْعَةٍ ضَالَّةٌ، وَكُلُّ ضَالَّةٍ فِي النَّارِ

Today's Khutba is about the intention. Intention is the determination.

It is the determination which motivates the deed to be for the sake of God and an expression for being obedient to God.

The Quran refers to the intention by the expressions: seeking the Hereafter; seeking the face of God; and seeking the pleasure of God.

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْحُورًا (18) وَمَنْ  
أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا (19)

“Whoso desires this present life, We hasten for him therein what We will for whom We please. And afterward We assign him to Hell; he will enter it to burn, despised and banished. Those who desire the Hereafter, and strive for it with the necessary effort, being believers; for such, their striving shall surely be accepted.” (al-israa, 17:18-19)

عَنْ عُمَرَ بْنِ الْخَطَّابِ - رضي الله عنه "قَالَ: سَمِعْتُ رَسُولَ اللَّهِ - صلى الله عليه وسلم يقول إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهَجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا، فَهَجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ" مُتَّفَقٌ عَلَيْهِ.

هذا الحديث أحد الأحاديث التي يدور الدين عليها ، روي عن الشافعي أنه قال : هذا الحديث ثلث العلم وقال أبو عمر القرطبي : "وهذا الحديث بحكم عمومته يتناول جميع أعمال الطاعات"

It was reported by Muslim and Al-Bukhari that Umar ibn Alkhatib (RA) narrated that the Prophet (pbuh) said, "Deeds are according to the intentions behind them. Everyone will be rewarded according to his intention. Whoever immigrated for the sake of the Allah and His Messenger, his immigration will be accepted as a deed in the sake of Allah and His Messenger. But if his immigration was for the sake of this worldly life or a woman that he would marry, then his immigration will be for what he has intended."

Al-Shafi'i said that this hadeeth includes one third of the knowledge. This hadeeth establishes an important and fundamental principle in Islam.

Conditions for the Acceptance of deeds

1. Sincerity (the internal)
2. Lawfulness (the external)

بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (112) سورة البقرة. وإسلام الوجه لله: إخلاص القصد والعمل له.. والإحسان فيه: أدائه على الصورة المرضية شرعا، ومتابعة رسول الله صلى الله عليه وسلم وسنته.

Ibn Maso'ud said, "Saying is not good without action, saying and action are not good without intention, saying, action, and intention are not good without being lawful."

Ways for the sincere intention:

1. Feeling that one cannot achieve security and peace of mind without being sincere to Allah.
2. One should question himself before any action: is this action for the sake of Allah?
3. Inculcating the feeling that Allah knows everything.

الإحسان: أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك". أخرجه البخاري .

#### 4. Du'a'

اللهم إنا نعوذ بك من أن نشرك بك شيئاً نعلمه، ونستغفرك لما لا نعلم" رواه أحمد

#### Ways to deal with temptation

أبي عبد الله النعمان بن بشير رضي الله عنهما قال: سمعت رسول الله صلي الله عليه وسلم يقول: إن الحلال بين وإن الحرام بين وبينهما أمور مشتهيات لا يعلمهن كثير من الناس فمن اتقى الشبهات فقد استبرأ لدينه وعرضه ومن وقع في الشبهات وقع في الحرام كالراعي يرعى حول الحمى يوشك أن يرتع فيه ألا وإن لكل ملك حمى ألا وإن حمى الله محارمه ألا وإن في الجسد مضغة إذا صلحت صلح الجسد كله وإذا فسدت فسد الجسد كله ألا وهي القلب

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

#### Second Khutbah

[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] 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.

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.

## 9. Injustice

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 ربه بدين الحق ليظهره على الدين كله ولو كره الكافرون.

أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة فى الدنيا والآخرة.

يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتِظِرْ نَفْسَ مَا قَدَّمْتَ 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 مخرجا ويرزقه من حيث لا يحتسب ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.  
أما بعد

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Allah (SWT) has commanded us to do three things and forbade us to do three things. God commands justice, the doing of good, and giving (help for) relatives, and He forbids all shameful deeds, and bad conduct and oppression. He exhorts you, that you may become mindful. (al-Nahl: 90)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَتَّقُونَ  
[90]

وَعَنْ أَبِي ذَرٍّ - رضى الله عنه - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-- فِيمَا يَرُوي عَنْ رَبِّهِ- قَالَ: { يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَىٰ نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا } أَخْرَجَهُ مُسْلِمٌ.

Abu Dharr (RA) quoted the Prophet (ﷺ) saying among what he narrated from Allah, the Most High that He has said, "O MY slaves, I have made oppression

unlawful for myself and I have made it unlawful among you, so do not oppress one another." Related by Muslim.

قال تعالى { إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا } (النساء، 40)

## Types of Injustice

### 1. Associating something with Allah

وَأِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13)  
فالشرك والكفر لا يغفره الله تعالى أبدا إلا بالتوبة

### 2. Committing injustice against oneself

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ (الطلاق 1)

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ [البقرة: 229]

وهذا النوع من الظلم أمره إلى الله، إن شاء عذب وإن شاء غفر، وتكون المغفرة أقرب إذا أعقب الذنب استغفارا، يقول تعالى: وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا النساء: 110

### 3. Committing injustice against someone else.

#### a) Robbing orphans of their rights

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا (Nisaa 10)

#### b) Wronging People

#### c) Wronging non-Muslims

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "أَلَا مَنْ ظَلَمَ مَعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بغيرِ طيبِ نَفْسٍ فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ".

The Messenger of Allah (ﷺ) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment. Sahih Abou Dawoud

The word injustice appears in 293 places in the Quran, 179 of which are in the plural form. This indicates that one of the main objectives of Islam is justice.

- d) Transgression
- e) Psychological: Mockery, envy, slander
- f) Financial

وأما الظلم الذي لا يتركه الله تعالى، فهو ظلم العبد أخاه المسلم، يقول النبي : (يقول الله تعالى: يا عبادي، إني حرمت على نفسي وجعلته محرماً بينكم فلا تظالموا). وهذا النوع من الظلم يقتص الله من المسيء إلى المظلوم يوم القيامة بقدر ظلمه وإساءته، ففي الصحيح أن النبي : قال: (من كانت له مظلمة لأخيه من عرضه أو شيء فليتحلله منه اليوم قبل أن لا يكون دينار ولا درهم، إن كان له عمل صالح أخذ منه بقدر مظلمته، وإن لم تكن له حسنات أخذ من سيئات صاحبه فحمل عليه). فانظر كم من مسلم ضربت أو شتمت، وكم من مسلم أكلت ماله أو نظرت أو عاكست أهل بيته، جاء في صحيح مسلم أن النبي : قال: (المفلس من أمتي من يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي وقد شتم هذا وسفك دم هذا وأكل مال هذا، فيُعطي هذا من حسناته وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه أخذ من خطاياهم فطرح في النار)

#### g) Supporting Wrongdoers

حَدَّثَنَا مُحَمَّدُ بْنُ ثَعْلَبَةَ بْنِ سَوَاءٍ، حَدَّثَنِي عَمِّي، مُحَمَّدُ بْنُ سَوَاءٍ عَنْ حُسَيْنِ الْمُعَلَّمِ، عَنْ مَطْرِ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "مَنْ أَعَانَ عَلَى خُصُومَةٍ بِظُلْمٍ - أَوْ يُعِينُ عَلَى ظُلْمٍ - لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ"

It was narrated from Ibn 'Umar that the Messenger of Allah (ﷺ) said, "Whoever takes the wrongdoer's side in a dispute or supports wrongdoing, he will remain subject to the wrath of Allah until he gives it up." Sunan Ibn Majah

فقال رسول الله صلى الله عليه وسلم: والذي نفسي بيده لا يظلم مؤمن مؤمناً، فلا يعطيه مظلمته في الدنيا، إلا انتقم الله له منه يوم القيامة

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ (الزمر 47)

أقول قولي هذا وأستغفر الله لي ولكم أدعو الله وأنتم موقنين بالإجابة

## 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.

### Who is more unjust?

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (البقرة 114)

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (البقرة 140)

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ (الأنعام 21)

أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ (157 الأنعام)

وفي غزوة بدر كان رسول الله صلى الله عليه وسلم يعدل الصفوف ويقوم بتسويتها لكي تكون مستقيمة متراسة وبيده سهم لا ريش له يعدل به الصف، فرأى رجلاً اسمه سواد بن غزية وقد خرج من الصف، فطعنه صلى الله عليه وسلم في بطنه وقال له "يا سواد إستو". فقال "يا رسول الله أوجعتني، وقد بعثك الله بالحق والعدل فأقذني"، فكشف رسول الله صلى الله عليه وسلم عن بطنه وقال: "استقد" فاعتقه فقبل بطنه، فقال رسول الله صلى الله عليه وسلم: "ما حملك على هذا يا سواد؟" قال: "يا رسول الله حضر ما ترى فأردت أن يكون آخر العهد بك أن يمس جلدي جلديك"، فدعا له رسول الله صلى الله عليه وسلم بخير

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

اللهم تقبل منا، وتب علينا، واغفر لنا، وارزقنا الإخلاص في القول والعمل. اللهم اجعلنا من المتقين، واجعل عيدنا هذا عيد رحمة ومغفرة

عباد الله،

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

فاذكروا الله العظيم بذكركم، واشكروه على نعمه بيزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون

## 10. Khushu'

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 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)

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

أما بعد

فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ  
بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

All praise is due to Allah. We praise Him, seek His help and His forgiveness, and we seek refuge in Him from the evils of ourselves and sins of our deeds. Whoever Allah guides, none can mislead, and whoever He allows to go astray, none can guide. I bear witness that there is no god but Allah alone, and I bear witness that Muhammad [ﷺ] is His servant and messenger.

Dear brothers and sisters in Islam,

One of the greatest blessings Allah has given us is the gift of prayers; our direct connection to Him. But this connection only reaches its true beauty when the heart is present, humble, and aware. This state is known as khushoo' [خشوع].

### 1. The Command for Khushoo'

Allah [ﷻ] says in the Qur'an, [الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ]

"Successful indeed are the believers, those who humble themselves in their prayer." (Surah Al-Mu'minoon, 23:1-2) Success, according to the Qur'an, begins

not with wealth, status, or power but with humility in prayer. Khushoo' is the essence of true faith.

## 2. The Meaning of Khushoo'

Khushoo' means the stillness of the heart and humility before Allah. It is when your mind, body, and soul are focused on the act of standing before your Lord. The Prophet [ﷺ] said, "When one of you stands to pray, he is talking privately with his Lord." (Bukhari & Muslim)

How can one truly converse with Allah while his heart is distracted by the world?

## 3. The Loss of Khushoo' is a Sign of Weak Faith

The Prophet [ﷺ] once said, "The first thing to be lifted from this Ummah will be khushoo', until you will not see anyone who has it." (Reported by al-Tabarani)

We live in a time of constant distraction: phones, notifications, worries, and endless thoughts. But the believer strives to protect his prayer and his heart from these intrusions.

## 4. Practical Ways to Attain Khushoo'

- a) Prepare before prayer: make proper wudu, choose a quiet place, and recite dhikr before starting.
- b) Reflect on what you recite: understand the meanings of Al-Fatihah and the other surahs.
- c) Visualize standing before Allah: imagine you are standing on the Day of Judgment before your Lord.
- d) Slow down your movements: do not rush. The Prophet [ﷺ] said, "The worst thief is the one who steals from his prayer." The companions asked: "How does he steal from his prayer, O Messenger of Allah?" He said: "He does not complete its bowing or prostration properly." (Ahmad)
- e) Remove distractions: turn off your phone, face away from things that occupy your mind.

## 5. The Reward of Khushoo'

When we achieve khushoo', our prayer becomes a source of light, peace, and purification. The Prophet ﷺ said, "A person finishes his prayer, and only a tenth, a ninth, or an eighth of it is recorded for him, depending on his concentration." (Abu Dawood) So the value of our prayer is not in its length, but in its quality and sincerity.

أقول قولي هذا وأستغفر الله لي ولكم أَدْعُو الله وَأَنْتُمْ مُوقِنِينَ بِالْإِجَابَةِ

### 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 one who guards his prayer with khushoo' finds serenity in life and peace in the heart. Allah says, إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

"Indeed, prayer prevents indecency and wrongdoing." (Al-'Ankabut 29:45)

But that is only when the prayer is alive and filled with presence and humility. Let us renew our commitment to make every prayer an intimate conversation with Allah, a moment of peace in a world full of noise.

Dear Brothers and Sisters

Remember that khushoo' is not achieved overnight. It is a journey of the heart, and every prayer is an opportunity to draw closer to Allah. Ask Allah to grant you focus, humility, and sincerity in every rak'ah.

[اللهم اجعلنا من الخاشعين في صلاتهم،

اللهم أصلح قلوبنا، واغفر ذنوبنا، واهدنا إلى صراطك المستقيم،

اللهم تقبل صلاتنا، وركوعنا، وسجودنا، ودعاءنا،

واجعلنا من الذين إذا قاموا إلى الصلاة قاموا بقلوب خاشعة، وألسنة ذاكرة، وأبدان خاضعة

أمين يا رب العالمين

عباد الله،

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

فاذكروا الله العظيم بذكركم، واشكروه على نعمه بيزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون

# 11. Forgiveness in the Qur'an

## 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 محمدًا عبده ورسوله، أرسله ربه بدين الحق ليظهره على الدين كله ولو كره الكافرون. أوصيكم ونفسي بتقوى الله، فإن التقوى مفتاح السعادة في الدنيا والآخرة.

يقول الله عز وجل:

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

ويقول سبحانه:

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

ويقول سبحانه:

(وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ)  
الطلاق: 2-3

Dear brothers and sisters,

Our talk today is about forgiveness in the Qur'an. More specifically, we will discuss forgiveness between people. The Qur'an refers to several levels of forgiveness. Three are mentioned explicitly, while a fourth is illustrated through examples from the lives of the Prophets.

These levels are:

- المغفرة (Forgiveness)
- العفو (Pardon)
- الصّبح (Forbearance)

### The First Level: Forgiveness (المغفرة)

At this level, the offender may still be subject to punishment or retribution, yet the victim does not allow anger and resentment to dominate the heart.

Allah says:

(وَالَّذِينَ يَحْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفُرُونَ) وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ) وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ) وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا ۗ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۗ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ)  
الشورى: 37-40

"And those who avoid major sins and immoral acts, and when they are angry they forgive; and those who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and spend from what We have provided them; and those who, when wronged, defend themselves. The recompense of an evil deed is an evil one like it, but whoever pardons and reconciles, his reward is with Allah. Indeed, He does not love the wrongdoers." (al-Shura, 42: 37-40)

### **The Second Level: Pardon (العفو)**

This is a higher level. One forgives the offender and waives punishment or retaliation.

Allah says:

(الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)  
آل عمران: 134

"Those who spend in prosperity and adversity, who restrain their anger and pardon people; and Allah loves those who excel in goodness."

### **The Third Level: Forbearance (الصفح)**

This level goes beyond pardon. It is forgiveness accompanied by overlooking the offense and refraining from reproach.

Allah says:

(فَبِمَا نَفْسِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَن مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ ۗ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا ۗ مِنْهُمْ فَاعْفُ عَنْهُمْ وَاصْفَحْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ)  
المائدة: 13

"But because they broke their covenant, We cursed them and made their hearts hard. They distort words from their proper places and have forgotten a portion of what they were reminded of. You will continue to discover deceit from them,

except for a few of them. So pardon them and overlook. Indeed, Allah loves those who do good."

### **The Fourth Level: The Highest Example of Forgiveness**

The highest level of forgiveness is demonstrated by the Prophets.

#### **Prophet Yusuf (عليه السلام)**

After all that his brothers had done to him, Yusuf not only forgave them, but welcomed reconciliation and reunion.

Allah tells us:

(قَالَ لَا تَثْرِيْبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللهُ لَكُمْ وَهُوَ الرَّحِيْمُ)  
يوسف: 92

"He said, 'No blame will there be upon you today. May Allah forgive you, and He is the Most Merciful of those who show mercy.'" (Yusuf, 12: 92)

#### **Prophet Muhammad ﷺ**

One of the greatest examples of forgiveness occurred on the day of the Conquest of Makkah. After years of persecution, hostility, and warfare, the Prophet ﷺ stood before the people of Makkah and asked:

"What do you think I will do with you?"

They replied:

"You are a noble brother and the son of a noble brother."

He ﷺ said:

«اذهبوا فأنتم الطلقاء»

"Go, for you are free."

### **Examples of Forgiveness**

#### **The Prophet ﷺ at Ta'if**

Lady Aisha (رضي الله عنها) asked the Prophet ﷺ whether he had experienced a day more difficult than the Day of Uhud. He replied that the most difficult day was when he went to Ta'if and was rejected and mistreated by its people.

When Jibril and the Angel of the Mountains offered to crush them between the mountains, the Prophet ﷺ responded:

«بل أرجو أن يخرج الله من أصلابهم من يعبد الله وحده لا يشرك به شيئاً»

"Rather, I hope that Allah will bring forth from their descendants people who worship Allah alone and associate nothing with Him."

### **Abu Bakr (رضي الله عنه)**

After the incident of al-Ifk, Abu Bakr (رضي الله عنه) initially vowed to stop supporting Mistah ibn Uthathah financially. Allah revealed:

(وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيُغْفِرُوا  
وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ)

النور: 22

"And let them pardon and overlook. Do you not love that Allah should forgive you? And Allah is All-Forgiving, Most Merciful."

### **Benefits of Forgiveness**

#### **1. Attaining Allah's Forgiveness**

(أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ)

#### **2. Being Among the Muhsineen (People of Excellence)**

(وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ)

#### **3. Receiving a Great Reward**

(فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ)

#### **4. Inner Peace and Well-Being**

Forgiveness relieves the heart from resentment, reduces emotional stress, strengthens relationships, and helps a person move forward with tranquility and contentment.

عباد الله، إن من أعظم صفات المؤمن أن يكون عفوًا صفوحيًا، يرجو عفو الله ورحمته. فمن أحب أن يغفر الله له فليغفر لعباد الله، ومن أحب رحمة الله فليعامل الناس بالرحمة والإحسان.

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.

عباد الله،

يقول الله تعالى:

(إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا)  
الأحزاب: 56

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

اللهم اغفر للمؤمنين والمؤمنات، والمسلمين والمسلمات، الأحياء منهم والأموات.

اللهم اجعلنا من أهل العفو والصفح والإحسان، وطهر قلوبنا من الحقد والغل والحسد، واجعلنا ممن يعفون عن الناس ابتغاء مرضاتك.

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

## 12. Spiritual Migration

### First Khutba

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 فى 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 مخرجا ويرزقه من حيث لا يحتسب ووعده الله المتقين جنات تجري من تحتها الأنهار خالدين فيها

Today's khutbah is about a migration that every believer must undergo, not of body, but of **heart and soul**. A **spiritual migration**.

The Messenger of Allah (ﷺ) has been quoted to have said, "Migration will not end until repentance ends, and repentance will not end until the sun rises in the west."

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى الرَّازِيُّ، أَخْبَرَنَا عِيسَى، عَنْ حَرِيْزِ بْنِ عُمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَوْفٍ، عَنْ أَبِي هِنْدٍ، عَنْ مُعَاوِيَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَنْقُطُ الْهَجْرَةُ حَتَّى تَنْقُطَ التَّوْبَةُ وَلَا تَنْقُطَ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا "

Some scholars concluded that the hadith refers to physical Hijra. So, if someone is living in a country where he cannot practice the rituals of Islam, that person is obligated to migrate to another place where he can practice the rituals of Islam freely.

However, the link which is made between repentance and Hijra in the hadith indicates that there is another dimension to the meaning of Hijra. This is the spiritual hijra. This is confirmed by the hadith

وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: "المسلم من سلم المسلمون من لسانه، ويده، والمهاجر من هجر ما نهى الله عنه" ((متفق عليه)).

"The Muslim is the person around whom, Muslims would feel safe and he who shuns what Allah (SWT) has forbidden."

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا  
كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً  
فَتَهَاجَرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا (97)

"When the angels take the souls of those who wronged themselves, they shall say, "In what state were you?" They shall say, "We were weak and oppressed in the land." The angels will say, "Was not God's earth spacious, so that you could have migrated therein?" Such people will find their refuge in Hell. What an evil destination." Al-Nisas, 4: 97

The spiritual dimension of the Hijra is referred to in the verse in surat al-**Ankabut**

فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ (26)

"And Lut believed him, and said, 'I am fleeing to my Lord, surely He is the Eminent, the Wise.'" Let us stop for a second to reflect on Ibrahim's (PBUH) words, "I am fleeing to my Lord." He did not flee to save himself or to make a worldly gain, but he left his homeland to reach for God. He migrated from his country to be able to freely and sincerely serve his Lord. (al-Ankabut: 26)

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ (99)

And surat al-safat, "He said, 'I will go to my Lord. He will surely guide me.'" (al-Safat: 99)

Abraham (PBUH) migrated towards God. This was spiritual migration more than a geographical migration. Abraham (PBUH) forsook everything in his life, his father, his people, and his home and submitted himself fully to God. He was certain that God will guide him.

I will migrate to the place which my Lord commanded me to go to. This either referred to a physical place or a place where I can dedicate myself to the worship of my Lord.

(وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي)، أَي ذَاهِبٌ بِعِلْمِهِ، وَقَلْبِهِ، وَنِيَّتِهِ

I am going to my Lord with my work, my worship, my heart and my intention. The Early Muslims in Mecca migrated spiritually before they migrated physically. They abandoned the worship of idols and migrated to the worship of Allah alone. They shunned shirk and migrated to tawheed.

Ibn al-Qayyim says that there are two kinds of Hijra: physical and spiritual.

The Spiritual Hijra is the migration with the heart to Allah (SWT) and His Prophet (PBUH). This is the true Hijra. It has two parts “from” and “to.”

Migration from loving anything other than Allah to loving Allah.

Migration from being the slave of anything other than Allah to being the slave of Allah.

Migration from fearing anything other than Allah to fearing Allah alone.

Migration from putting one’s trust in anything other than Allah to putting one’s trust in Allah.

Migration from asking anyone other than Allah to asking Allah alone.

This is the meaning of “fleeing to Allah.”

If the soul, the whims, and Satan invite the individual to things which Allah (SWT) does not love, then the individual should shun these and flee towards Allah.

### Plan for Spiritual Migration

1. Intention
2. Knowledge
3. Mind Set

Dear Brothers and Sisters this is the time for spiritual Hijra.

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

## Second Khutbah

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الأحزاب: 56

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

### Action Steps for a Spiritual Migrant:

1. Daily Tawbah (Repentance):  
Turn to Allah every day. The Prophet ﷺ made istighfar more than 70 times a day.
2. Purify Intentions:  
Every action can be part of your migration if it is done sincerely for Allah.
3. Choose Better Companions:  
Migrate away from environments that pull you away from Allah.
4. Replace Bad Habits with Good Ones:  
Don't just leave sin; replace it with dhikr, salah, charity, and service.

اللهم اغفر للمؤمنين والمؤمنات، والمسلمين والمسلمات، الأحياء منهم والأموات.

اللهم اجعلنا من أهل العفو والصفح والإحسان، وطهر قلوبنا من الحقد والغل والحسد، واجعلنا ممن يعفون عن الناس ابتغاء مرضاتك.

عباد الله،

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