



SERMONS ON FAITH AND LIFE

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



Book III

By

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Dhul Hijja 1447 - June 2026

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1. Maryam

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 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.

أَمَّا بَعْدُ، فَإِنَّ أَصْدَقَ 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,

The khutba today is about Lady Maryam, the mother of Prophet Jesus (PBUH).

Training of Maryam

The story of the birth of Maryam and preparing her for her intended mission is mentioned in Surat Aal-'Imran:

إِذْ قَالَتِ امْرَأَةٌ عِمْرَانَ رَبِّ إِنِّي نَدَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (35) فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ (36) فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (37)

“When the wife of 'Imran said, ‘My Lord, I do dedicate what is in my womb entirely for Your special service. So, accept this of me. You are the All-Hearing, the Omniscient.’ When she was delivered, she said, ‘My Lord, I am delivered of a female child’ (and God knew best what she brought forth), And the male is not like

the female. I have named her Mary, and I commend her and her offspring to Your protection from Satan, the rejected. Her Lord graciously accepted her. He made her grow in purity and beauty under the care of Zachary. Whenever Zachary went into the sanctuary where she was, he found her supplied with sustenance. He said, ‘Mary, whence comes this to you?’ She said, ‘From God. God provides sustenance to whom He pleases without measure.’” (Al-‘Imran 3:35–37)

The wife of ‘Imran’s vow dedicates her unborn child to the service of God’s house, expecting a son who could serve the temple. The birth of a girl is presented not as a disappointment but as a divine plan that surpasses her expectation. Zacharias’ (Zakariyya’s) guardianship and the miraculous sustenance Maryam receives establish her as someone chosen and sustained by God from infancy, preparing the congregation to understand her later role.

Chosen by Allah

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ (42) يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ
وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ (43)

“And when the angels said, ‘Mary, God has chosen you, purified you, and chosen you above the women of the world. Mary, worship your Lord devoutly. Prostrate yourself and bow down with those who bow down in prayer.’” (Al-‘Imran, 3:42–43)

The double use of “chosen” (istafa) in verse 42 emphasises both her personal purity and her elevation above all women of her time. The command in verse 43 to pray and prostrate alongside the congregation connects her spiritual excellence to communal worship, reminding the congregation that closeness to God is expressed through consistent, embodied practice.

The Glad Tidings

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُفْرَبِينَ (45) وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ (46) قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ (47)

“The angels said, ‘Mary, God gives you glad tidings of a Word from Him. His name will be the Messiah Jesus, son of Mary, held in honour in this world and the Hereafter and one of those drawn near to God. He shall speak to the people in his cradle and in maturity. And he shall be of the righteous.’ She said, ‘My Lord, how shall I give birth to a son when no man has touched me?’ He said, ‘So it will be, God creates what He wills. If He decrees a thing, He says, ‘be and it will be’”.

(Al-‘Imran, 3:45–47)

The announcement names Jesus as “a Word from Him” (kalimah minhu), a title unique to him in the Qur’an, signifying that his existence originates directly from God’s creative command. Maryam’s question is not disbelief but a sincere inquiry into the manner of this miracle. God’s response – “He says Be and it is” – is the same formula used for the creation of the universe, placing the birth of Jesus within the broader pattern of divine creative power.

Conception

Surat Maryam

وَأذْكَرُ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَدَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا (16) فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا (17) قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا (18) قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا (19) قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا (20) قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّئْ وَلِنَجْعَلُهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا (21)

“And mention Mary in the Book, when she had withdrawn from her people to a chamber looking east, and she had chosen to go into seclusion from them. Then We sent to her Our Spirit, and it assumed for her the likeness of a perfect man. She said, ‘I seek refuge in the Lord of Mercy from you, if you are God conscious.’ He said, ‘I am only a messenger of your Lord, that I may bestow on you a pure son.’ She said, ‘How can I have a son when no mortal has touched me, nor have I been unchaste?’ He said, ‘So (it will be). Your Lord says, “It is easy for Me. And We will make him a sign for humankind and a mercy from Us, and this is a matter which has been ordained.”’” (Maryam, 19:16–21)

Maryam’s withdrawal to a “chamber looking east” signals her desire for spiritual seclusion and privacy. Her instinctive appeal to God’s mercy when a figure appears

before her demonstrates both her God-consciousness and her caution. The angel's identification of himself as a divine messenger, and God's declaration that the matter is "easy for Me," underscores that the miraculous conception is entirely within God's authority and has been decreed.

Delivery

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا (22) فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا
 مَنَسِيًّا (23) فَنَادَاهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (24) وَهَزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ
 عَلَيْكَ رُطْبًا جَنِيًّا (25) فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا
 فَلَنْ أَكَلِمَ الْيَوْمَ إِنْسِيًّا (26)

“And she conceived him, and she withdrew with him to a far place. And the pains of childbirth drove her to the trunk of a palm-tree. She said, ‘I wish I had died before this, I wish I had been a thing forgotten and out of sight.’ But (a voice) called to her from below saying, ‘Grieve not, for your Lord has made a stream to flow beneath you; and shake the trunk of the palm-tree toward you; it will drop on you fresh ripe dates. So, eat and drink and be consoled. And if you meet any mortal, say, “I have vowed a fast to the Lord of Mercy, and I will not speak this day to any mortal.”’” (Maryam, 19:22–26)

Maryam's isolation during labour and her wish to have died beforehand convey genuine human anguish, making her relatable to the congregation. The divine response is immediate and practical: a stream of water, fresh dates for nourishment, and the instruction to speak through silence. This passage teaches that in moments of trial God provides not only spiritual comfort but also material means, and that dignified silence can be a form of worship.

The Proof

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا يَا مَرْيَمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (27) يَا أُخْتَ هَارُونَ مَا كَانَ أَبُوكِ امْرَأَ سَوْءٍ وَمَا كَانَتْ
 أُمُّكَ بَغِيًّا (28) فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا (29) قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِي الْكِتَابَ
 وَجَعَلَنِي نَبِيًّا (30) وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا (31) وَبَرًّا بِوَالِدَيْهِ
 وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا (32) وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا (33) ذَلِكَ عِيسَى ابْنُ مَرْيَمَ
 قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ (34)

“Then she came to her own people, carrying him. They said, ‘Mary, you have certainly done an unprecedented thing. Sister of Aaron, your father was not a wicked man nor was your mother a harlot.’ She pointed to him. They said, ‘How can we talk to a young boy in the cradle?’ He said, ‘I am indeed a servant of God. He has given me the Scripture and made me a prophet; And He made me blessed wherever I may be, and enjoined upon me prayers and almsgiving so long as I remain alive; (He) made me kind to my mother, and He did not make me rebellious or miserable; Peace on me the day I was born, and the day I die, and the day I shall be raised to life.’ Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.” (Maryam 19:27–34)

When Maryam returns to her people, she faces accusation without a word of defence, trusting entirely in the miracle God has prepared. The infant Jesus speaks in the cradle, proclaiming his servitude to God and his prophethood, directly vindicating his mother. This passage affirms that those who trust God completely will be vindicated by means beyond ordinary human capacity.

Surat Al-Anbiyaa

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً لِلْعَالَمِينَ (91)

“And (remember) her who guarded her chastity, We breathed into her of Our spirit, and We made her and her son a sign for all peoples.” (Al-Anbiya, 21:91)

The phrase “guarded her chastity” (ahsanat farjaha) highlights Maryam’s moral steadfastness as the condition that preceded the divine breath. The making of her and her son a “sign for all peoples” (ayah lil-‘alamin) elevates the story beyond a personal miracle to a universal lesson about divine power and the capacity of faith.

Surat Al-Mū-minūn

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَأَوَيْنَاهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ (50)

“And We made the son of Mary and his mother a sign. We gave them both shelters on high ground, affording rest and security and furnished with springs.” (Al-Mu’minun, 23:50)

The reference to shelter on “high ground affording rest and security and furnished with springs” is understood by many commentators as the safe haven God provided to Maryam and Jesus after the hostility they faced. It is a reminder that after hardship God grants refuge and provision.

Surat Al-Tahrim

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا إِتْقَانٌ مِنَ الْقَانِنِينَ (12)

“And Mary the daughter of Imran, who guarded her chastity; and We breathed into her of Our spirit; and she testified to the truth of the words of her Lord and of His Books and was one of the devout (servants).” (Al-Tahrim, 66:12)

This verse synthesises Maryam’s defining qualities: chastity, receptivity to divine breath, and confirmation of God’s words and books. Her inclusion among the “devout” (qanitin – a masculine plural of excellence that includes her) signals that the highest ranks of devotion are open to both men and women. This verse is often cited in discussions of Maryam’s prophetic status.

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

Significance of the Story of Mary (PBUH)

There are several lessons that can be gleaned from this story.

1. It is a confirmation of the prophethood of Muhammad (PBUH). Prophet Muhammad (PBUH) had no way of knowing the details mentioned in this account. It refutes the claim that Prophet Muhammad (PBUH) copied these stories from the Bible. The details of the story as mentioned in the Qur’an are different from those mentioned in the Bible. (3:44)

2. There is a difference in opinion regarding whether Mary (PBUH) is a prophet of God or not. Al-Qurtubi is of the opinion that since she received a revelation from God, she is considered a prophet. (19: 17)
3. Although God is capable of providing for His servants with no effort on their part (3:37), it is God's law that people should earn a living. Even if the effort they spend in earning their living is symbolic (19: 25)
4. The verses emphasize that Mary (PBUH) is a human being that was chosen by God to demonstrate God's power and miracles (5: 17, 5: 75)
5. One of the signs of the strength of Mary's (PBUH) faith in God, is that she never asked for a sign to confirm the angel's message that she will have a baby while she is still a virgin. She simply accepted the news as a decree from God.

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

عباد الله،

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

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

2. Volunteering

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.

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

The khutba today will be insha Allah on volunteering.

Volunteering is one of the fundamental requirements in all communities. Without volunteering many essential things will be absent in the lives of people. Islam commands us to volunteer in serving people within our extended family, in our neighborhood, in our community and in the community at large. Allah SWT, says

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ (77)

“Believers, bow down and prostrate yourselves, and worship your Lord, and do good, that haply you may succeed.” (al-Hajj, 22: 77)

Ibn ‘Abbas said the “good” includes joining the kin and all elements of ethical behavior.

Doing good is divided into two categories: serving God and practicing Ihsan with the creation of God. The latter includes charity and speaking nicely to people. There are many traditions of the Prophet (PBUH) about what is doing good means in the verse we mentioned.

Jabir bin 'Abdullah (RA) narrated that the Messenger of Allah (ﷺ) said:

“Every act of goodness is (considered as) Sadaqah.” Related by Al-Bukhari.

Jabir reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Every act of kindness is sadaqa. Part of kindness is that you meet your brother with a cheerful face and you pour some of your bucket into his bucket.”

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا ابْنُ الْمُكَدَّرِ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ مَعْرُوفٍ صَدَقَةٌ، إِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ، وَأَنْ تُفْرِعَ مِنْ دَلْوِكَ فِي إِنَاءِ أَخِيكَ.

Ibn 'Umar (May Allah be pleased with them) reported:

Messenger of Allah (ﷺ) said, "A Muslim is a brother of another Muslim. So, he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfills the needs of his brother, Allah will fulfill his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection".

[Al-Bukhari and Muslim].

وعن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "المسلم أخو المسلم، لا يظلمه، ولا يسلّمه، من كان في حاجة أخيه كان الله في حاجته، ومن فرج عن مسلم كربة فرج الله عنه بها كربة من كرب يوم القيامة، ومن ستر مسلماً ستره الله يوم القيامة" ((متفق عليه)).

عن ابن عمر رضي الله عنهما، أن النبي صلى الله عليه وسلم قال: أحب الناس إلى الله أنفعهم، وأحب الأعمال إلى الله عز وجل سرور تدخله على مسلم، أو تكشف عنه كربة، أو تقضي عنه ديناً، أو تطرد عنه جوعاً، ولأن أمشي مع أخي المسلم في حاجة أحب إلي من أن أعتكف في المسجد شهراً، ومن كف غضبه ستر الله عورته، ومن كظم غيظاً، ولو شاء أن يمضيه أمضاه، ملأ الله قلبه رضى يوم القيامة، ومن مشى مع أخيه المسلم في حاجته حتى يثبتها له، أثبت الله تعالى قدمه يوم تزل الأقدام، وإن سوء الخلق ليفسد العمل، كما يفسد الخل العسل. والحديث حسنه الألباني رحمه الله-

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: الإيمان بضع وستون - أو سبعون - شعبة، أعلاها لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان (رواه مسلم والبخاري وغيرهما)

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: بينما رجل يمشي بطريق وجد غصن شوك فأخذه، فشكر الله له فغفر الله له (رواه البخاري ومسلم) في روايه لمسلم قال: لقد رأيت رجلاً يتقلب في الجنة في شجرة قطعها من ظهر الطريق كانت تؤذي المسلمين .

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ فَرَّجَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ عَلَى أَخِيهِ الْمُسْلِمِ فِي الدُّنْيَا سَتَرَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Criteria for Volunteer work

1. The sincere intention that the work is done for the sake of Allah.
2. Skill
3. Commitment
4. One should not expect a reward for this work except from Allah.
5. The work should be beneficial to others.

Benefits of Volunteering in this Life

Researchers have been studying the effect of volunteering on volunteers. They developed what is called, “social integration theory,” or “role theory.” This theory holds that an individual’s social connections, typically measured by the number of social roles that the individual has, can provide meaning and purpose to his/her life.

Research findings consistently show a significant relationship between volunteering and good health, greater longevity, higher levels of happiness, higher functional ability, and lower rates of depression.

- Volunteering has positive effect on one’s sense of purpose and having a sense of purpose is correlated with good physical health.
- Older volunteers are most likely to receive greater benefits from volunteering.
- A study found a positive correlation between volunteering and lower levels of depression.
- Those individuals suffering from chronic pain experienced declines in their pain intensity and decreased levels of disability and depression when they began to volunteer.

- A study found that older adults participating in community service have more life satisfaction than those who continued to work for pay.
- Individuals who volunteered after their heart attack reported reductions in despair and depression.

Mental Health Benefits

- Reduced stress and anxiety: Helping others triggers the release of oxytocin and endorphins, lowering stress hormones (like cortisol).
- Lower risk of depression: Social connectedness and a sense of purpose protect against loneliness and depressive symptoms.
- Increased life satisfaction: Volunteering enhances self-worth and meaning in life, contributing to overall happiness.

Physical Health Benefits

- Lower blood pressure and heart disease risk: Some studies show that older adults who volunteer regularly have better cardiovascular health.
- Improved immune system: Acts of kindness are linked to reduced inflammation and stronger immunity.
- Longevity: Long-term volunteers have a lower risk of mortality compared to non-volunteers (especially if volunteering is motivated by altruism rather than obligation).

Cognitive Health

- Slowed cognitive decline: For older adults, engaging in social and mentally stimulating volunteering activities can help maintain memory and executive function.
- Greater resilience: Volunteering supports brain health by reducing social isolation, which is a known risk factor for dementia.

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- Individuals who volunteered after their heart attack reported reductions in despair and depression.
- Older volunteers are most likely to receive greater benefits from volunteering.
- Volunteering has positive effect on one's sense of purpose and having a sense of purpose is correlated with good physical health.

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.

Community Role

- Encouraging those who want to volunteer: It is incumbent on Mosques' leadership to provide opportunities for the members of the community to engage in serving the community through volunteer work. The Imams must encourage the young people to participate in Mosque's activities and should provide training programs for them.

- Succession planning: We need to understand that human life is limited but the community should continue to thrive. Succession planning is the only way that our communities continue to thrive, however, we don't speak, think, and engage in it very much. This is an important issue which we should work very hard to develop methods to apply in our communities.

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 تتذكرون

وأقم الصلاة

3. Purification of the Soul

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.
أَمَا بَعْدُ، فَإِنَّ أَسَدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Our topic today is about the purification of the self

I would not be exaggerating if I say that purification of the self is the essence of Islam. Prophet Ibrahim (PBUH) made the duaa (supplication) to Allah (SWT)

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ
(البقرة: 129)

Our Lord and raise up in their midst a messenger from among them who shall recite to them Your revelations, and shall instruct them in the Scripture and in wisdom and purify them. Verily, You are the Eminent, the Wise.”

So, purification of the self is a long topic and its application spans the whole life of the Muslim. It is not something that we do once and then stop.

It is solidly based on Tawhid. For the purification process to be effective one has to understand and commit to tawhid.

This can be understood if we understand the meaning of the hadith

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَأَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَالَوَةَ الْإِيمَانِ وَطَعْمَهُ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ فِي اللَّهِ وَأَنْ يُبْغِضَ فِي اللَّهِ وَأَنْ تُوقَدَ نَارٌ عَظِيمَةٌ فَيَقَعُ فِيهَا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُشْرَكَ بِاللَّهِ شَيْئًا " .

"The messenger of Allah [SWT] said: 'There are three things, whoever attains them will find therein the sweetness of faith: When Allah [SWT], the Mighty and

Sublime, and His Messenger [SAW] are dearer to him than all else; when he loves for the sake of Allah [SWT] and hates for the sake of Allah [SWT]; and when a huge fire be lit and he fall into it, than associate anything with Allah [SWT]."

What is “purification”?

It is a comprehensive process for the cleansing of the soul of the actions, utterings, and states which are deemed undesirable by Allah and implementing a system of actions, utterings, and states which are recommended by Islam and deemed desirable by Allah and His Messenger.

Purification is cleansing then Acquiring

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ (103)

“Take from their wealth a charity, wherewith you may cleanse and purify them, and pray for them. Your prayer will be a source of comfort for them; God is All-Hearing, Omniscient.” (Al-Tawba, 9:103)

Means for Cleansing

1. Intention
2. Sincerity
3. Knowing oneself: what are the things that need to be removed. What kind of soul one has: Secure, content, blaming, commanding?

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ (27) ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً (28)

Means of Acquiring

1. Quran is the source of purification

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ (164)

“God did confer a great favour on the believers when He sent to them a messenger from among themselves, who recites to them God’s revelations, purifies them, and teaches them the Book and the Wisdom, while, before that, they had been in manifest error.” (Al-Imran, 3:164)

2. The Prophet is the role model

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

“You have indeed an excellent example in the Messenger of God for any who hopes for (the meeting of) God and the Last Day and remembers God much.” (Al-Ahzab, 33:21)

3. Duaa (supplication)

حَدِيثُ أَبِي هُرَيْرَةَ رَفَعَهُ: { لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ } وَصَحَّحَهُ ابْنُ جِبَّانٍ, وَالْحَاكِمُ

Abu Hurairah (RAA) narrated that the Messenger of Allah (ﷺ) said:

“Nothing is more honorable before Allah than supplication.” Related by At-Tirmidhi with a full chain of narrators. Ibn Hibban and Al-Hakim graded it as Sahih.

وعن زيد بن أرقم رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم، يقول: "اللهم إني أعوذ بك من العجز والكسل، والبخل والهرم، وعذاب القبر، اللهم آت نفسي تقواها، وزكها أنت خير من زكاها، أنت وليها ومولاها، اللهم إني أعوذ بك من علم لا ينفع ومن قلب لا يخشع، ومن نفس لا تشبع، ومن دعوة لا يستجاب لها". ((رواه مسلم)).

Zaid bin Arqam (May Allah be pleased with him) reported:

[O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered]."

وعن عبد الله بن بشر رضي الله عنه أن رجلا قال: يا رسول الله، إن شرائع الإسلام قد كثرت علي، فأخبرني بشيء أتشبث به قال: "لا يزال لسانك رطبا من ذكر الله". رواه الترمذي وقال حديث حسن.

'Abdullah bin Bishr (May Allah be pleased with him) reported:

One of the Companions said, "O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue wet with the remembrance of Allah."

4. Avoiding things which may lead the person astray

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30)

“Tell the believing men to lower their gaze and guard their chastity. That is purer for them. God is aware of what they do.” (Al-Nur, 24:30)

حَدَّثَنَا قُنَيْبَةُ بْنُ سَعِيدٍ، أَنبَأَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَ ذَلِكَ أُمُورٌ مُشْتَبِهَاتٌ لَا يَدْرِي كَثِيرٌ مِنَ النَّاسِ أَمِنَ الْحَلَالِ هِيَ أَمْ مِنَ الْحَرَامِ فَمَنْ تَرَكَهَا اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ فَقَدْ سَلِمَ وَمَنْ وَقَعَ شَيْئًا مِنْهَا يُوشِكُ أَنْ يُوَاقِعَ الْحَرَامَ كَمَا أَنَّهُ مَنْ يَرَعَى حَوْلَ الْجَمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ جَمَى أَلَا وَإِنَّ جَمَى اللَّهِ مَحَارِمُهُ "

An-Numan bin Bashir narrated that the Messenger of Allah (S) said:

"The lawful is clear and the unlawful is clear, and between that are matters that are doubtful (not clear); many of the people do not know whether it is lawful or unlawful. So whoever leaves it to protect his religion and his honor, then he will be safe, and whoever falls into something from them, then he soon will have fallen into the unlawful. Just like if someone grazes (his animals) around a sanctuary, he would soon wind up in it. Indeed, for every king is a sanctuary (pasture), and indeed Allah's sanctuary is what He made unlawful."

5. Holding oneself accountable

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

“Believers, be conscious of God and let every soul look to what it has put forth for tomorrow. And remain conscious of God. God is Totally-Aware of what you do.” (Al-Hashr, 59:18)

عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: " الكيس من دان نفسه، وعمل لما بعد الموت ، والعاجز من أتبع نفسه هواها، وتمنى على الله " ((رواه الترمذي وقال حديث حسن)).

Shaddad bin Aus (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires".

6. Choice of Good companions

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا (28)

“And persevere with those who call on their Lord morning and evening, seeking His Face; and let not your eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have made heedless of Our remembrance, who follows his own whim and whose affair is ever in neglect.” (Al-Kahf, 18:28)

عن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: "إنما مثل الجليس الصالح وجليس السوء، كحامل المسك، ونافخ الكير، فحامل المسك، إما أن يحذيك، وإما أن يتباع منه، وإما أن تجد منه ريحاً طيبة، ونافخ الكير، إما أن يحرق ثيابك، وإما أن تجد منه ريحاً منتنة" (متفق عليه)

Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

I heard the Prophet (ﷺ) saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell".

7. Avoiding arrogance

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ
سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

I shall turn away from My revelations those who, without any right, behave arrogantly on the earth; and if they see every sign they do not believe in it, and if they see the way of righteousness they do not choose it as their way; and if they see the way of falsehood they choose it as their way. That is because they denied Our revelations and they were heedless thereof. Al-Araf

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.

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

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.

4. Israa

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، ووعده الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.

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

This month is the Arabic month of Rajab. One of the important events that mark the Prophethood of Prophet Muhammad PBUH is the incidence of Israa and Miiraj.

Israa: is the trip from the holy Mosque in Mecca to the holy Mosque in Al-Quds, Al Aqsa mosque. Prophet Muhammad PBUH visited Al Aqsa mosque and prayed there with the rest of the prophets.

Miiraj: is the ascension to the heavens. The angel Gibreel took Prophet Muhammad PBUH through the different heavens where he was well received by the different prophets: Adam, Ibrahim, Musa and Isaa and all the others. PBUT Israa has been explicitly documented in Quran. Allah SWT says in Surat Al Israa:

“Glorified be He who carried His servant by night from the Sacred Mosque to the far distant Mosque whose neighbourhood We have blessed, that We might show him of Our signs. Indeed, He is the All-Hearing, the All-Seeing.” [Al-Israa, 17:1)
So, Muslims believe without a shred of doubt that the Prophet took this trip in body and soul.

1. Glorifying Allah is said for this that human cannot comprehend or explain. Things which are out of the ordinary, a miracle and this is a miracle.
2. The Prophet was rewarded by this miracle for being a perfect servant of Allah.

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، حَدَّثَنَا زِيَادٌ، أَنَّهُ سَمِعَ الْمُغِيرَةَ، يَقُولُ قَامَ النَّبِيُّ صَلَّى اللَّهُ

عليه وسلم حَتَّى تَوَرَّمَتْ قَدَمَاهُ فَقِيلَ لَهُ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ " أَفَلَا أَكُونُ عَبْدًا شَكُورًا " .

The Prophet (ﷺ) used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you, your faults of the past and those to follow." On that, he said, "Shouldn't I be a thankful slave of Allah?"

3. This shows us that the way to come closer to Allah is to emulate the Prophet in his submission.
4. Praying Imam in the Farthest Mosque
This affirms the Oneness and continuity of the prophetic Message, with Prophet Muhammad PBUH completing and sealing it.

حدثنا قتيبة بن سعيد حدثنا إسماعيل بن جعفر عن عبد الله بن دينار عن أبي صالح عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال إن مثلي ومثل الأنبياء من قبلي كمثل رجل بنى بيتا فأحسنه وأجمله إلا موضع لبنة من زاوية فجعل الناس يطوفون به ويعجبون له ويقولون هلا وضعت هذه اللبنة قال فأنا اللبنة وأنا خاتم النبيين

Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

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.

Miiraj: was referred to in Quran in Surat Al Najm, "The heart did not lie about what it saw. Will you then dispute with him concerning what he saw? For indeed he saw him at another descent, Near the Lote-tree beyond which none may pass. Near it is the Garden of Abode. As there covered the Lote-tree what covered it. (His) sight never swerved, nor did it exceed the limit. Certainly, he saw of the greatest signs of his Lord." [al-Najm, 53:13-18]

The heart did not lie about what it saw and the sight never swerved nor did it exceed the limit.

The Importance of Prayer.

وروى البخاري (4710) ، ومسلم (170) عن جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (لَمَّا كَذَّبْتَنِي قُرَيْشٌ قُمْتُ فِي الْحَجْرِ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظَرُ إِلَيْهِ) .

Lessons from Israa and Miiraj

The journey of Israa and Miiraj carries deep lessons for every Muslim. The most important gift that came out of this miraculous night was the commandment of the five daily prayers. Prayer was not sent down through an angel the way other commandments were. It was given directly to the Prophet PBUH when he was in the highest presence of Allah SWT. This tells us how central prayer is to our faith and our relationship with Allah.

The journey also strengthens our belief in the unseen. Muslims take it on faith that this happened, just as the Companions of the Prophet did. When the Quraysh mocked the Prophet PBUH and said this was impossible, Abu Bakr (RAA) said without hesitation: if the Prophet said it, I believe it. This is the quality of true faith.

Finally, the event of Israa and Miiraj took place during one of the hardest years of the Prophet's life, the Year of Grief, when he lost both his wife Khadijah (RAA) and his uncle Abu Talib. Allah SWT honored His servant and strengthened him with this journey at the moment he needed it most. For us, there is a reminder in this: hardship does not mean Allah has abandoned us. Often it is in our most difficult moments that His mercy and care are closest.

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

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.

5. Worship in Islam

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

We praise the Lord of the worlds and we pray that He bestows his blessings and peace on the most honored messenger: our Master Mohammed ibn Abdullah.

Praise be to our Lord, we seek His support, His guidance, and His forgiveness. We seek refuge with Him from our sinful hearts and evil deeds.

Whomsoever God guides is truly guided and whomsoever Allah will leave to go astray will never have guidance.

I bear witness that there is no deity but God. God is one, He has no partners. He sent His prophet with the true religion that he may proclaim it over all religions even though those who associate partners with God will hate it.

I bear witness that Mohammed is the servant and messenger of God. He fulfilled the trust and delivered the message and guided the Muslim nation. May God have His blessings and peace on him and his companions and those who follow them till the Day of Judgment. Quran is the word of God, it is the ultimate truth and the guidance revealed to His prophet is the best guidance.

I urge myself and you to become more conscious of God in all what we do. God says in the Quran;

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ
مُسْلِمُونَ (102)

“You who believe! Be conscious of your Lord as His due, and die not except in a state of Islam.”(3:102)

God says in the Quran, " وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ "

“I have created jinn and humans only to worship me.” (51:56).

If we are created to worship God, then this must be a tremendous task. It must be a task that keeps us occupied as long as we live, because the Quran says:

وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ (99)

“And serve your Lord until what is certain comes to you.” (Al-Hijr, 15:99)

It was said that “*what is certain*” means death. So, we have to worship God until we die. So, we need to understand the meaning of worship in Islam in order that we fulfill the object of our creation. What is the meaning of worship in Islam?

‘Ibadah in Islam has a wider meaning. ‘ibadah encompasses the religion (deen) and deen is the way of life. So, ‘ibadah comprises all aspects of human activities: thought, sayings, and deeds.

Ibn al-Qayyim said “We worship God with the heart, with the tongue, and with the senses. The heart thinks, the tongue says, and senses act.”

‘ibadah is comprised of all activities that Allah loves and accepts.

It includes rituals, like praying and fasting. It includes being honest in conducting business, fulfilling promises, looking after the weak and the vulnerable, being kind to the orphan and the poor, being truthful and trustworthy. It includes enjoining what is good and forbidding what is evil. It includes Jihad. It even includes having

intimate relationship with one's spouse. It includes taking care of the family. It includes raising children to be good human beings.

Abi Zar (RAA) said, "I asked the Messenger of God what saves a person from hell fire?" He said, "The faith in God." I said, "Messenger of God is there room for something to be done after having faith?" He said, "to give from what God has given you." I said, "Prophet of God! What if the person is poor and has nothing to give?" He said, "He enjoins what is good and forbids what is evil." I said, "what if he cannot enjoin what is good and forbids what is evil?" He said, "He can help teach someone to learn a vocation." I said, "What if he cannot do that?" He said, "He can help someone who has suffered injustice." I said, "What if he is weak and cannot help remove this injustice." He said, "He can abstain from hurting people." I said, "Messenger of God: would he be admitted to paradise if he does this?" He said, "Any believer endeavor to perform one of these acts, will be admitted to paradise."

'ibada is then a way to be continuously in connection with God. This feeling of being in continuous contact with God provides security and peace. It provides a control over one's actions and deeds. It provides protection of any temptation posed by Satan or oneself.

It has been reported that the Prophet (PBUH) said, "Faith is comprised of seventy-three or seventy-six components. The highest in rank is to bear witness that there is no deity but God and the lowest in rank is to remove an obstacle from the road so that people can pass safely."

For any act of obedience to become 'ibadah it has to fulfill certain conditions:

1. The first condition is that the act has to be halal.

2. Second is to Love God. According to Imam Ibn Taymiyyah, worship is to obey God while one's heart is full with an extreme love of God. He said, "Worship is the combination of extreme humility and extreme love of God."

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (165)

"Yet there are people who take others besides Allah, as rivals to Him. They love them as they should love Allah. But the believers have greater love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty." (al-Baqarah, 2: 165)

This has been detailed in another verse.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا
أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى
يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (24)

"Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline: or the dwellings in which you delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; - then wait until Allah brings about His decision: and Allah guides not the rebellious." (al-Tawbah, 9:24)

3. The third condition is that ‘ibadah has to be done for the sake of pleasing God.

God also says:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ (5)

“And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practise regular charity; and that is the Religion Right and Straight.” (al-Bayinah, 98:5).

4. The fourth condition: is to devote our ‘ibadah to Allah alone.

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ
مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ
أَدْعُو وَإِلَيْهِ مَآبِ (36)

“Those to whom We have given the Book rejoice at what has been revealed to you: but there are among the clans those who reject a part thereof. Say, I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return.”(al-Ra’ad, 13:36)

It is then clear, that worship in Islam means:

1. To obey God in all what He decreed. Obedience means one should follow God’s law to do what is lawful and to abstain from what is prohibited.
2. To love God and His messenger more than anything else.

3. To practice this obedience with the pure intention that it is done only to seek the pleasure of God.
4. To make ‘ibadah for Allah alone.

The knowledge of what is lawful and what is prohibited has been propagated to us by God’s messengers. Worship encompasses all aspects of religion and since religion is a way of life, then worship is also a way of life. It includes all aspects of Muslim’s life provided that the three elements mentioned above are satisfied.

The scholars posed the question: which ‘ibada is the best?

Ibn al-Qayyim answers by saying that the best ‘ibada is to seek the pleasure of God at all times and in all circumstances. What he meant is that one has to seek the pleasure of God in all what we do or say. We should do what the circumstance requires: whether it is rituals to be performed, working to earn a living, looking after our families, or helping those in need.

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.

Benefits of ‘Ibadah

1. Enhances the spirituality
2. “Ibadah is a trust
“We did indeed offer the Trust to the heavens and the earth and the mountains; but they refused to undertake it, being afraid thereof; but humankind undertook it; he was indeed unjust and ignorant.” (al-Ahzab: 72)
3. ‘Ibadah moves the human being from the sphere of conceit to the sphere of happiness, and from the worry about people to the presence of the Truth.
4. Slavery to Allah is the gate to true freedom.

Ibn Taymiyyah says that the word “deen,” means to obey and serve Allah.

However, serving Allah should be done on the basis of loving Allah.

‘ibada is then a way to be continuously in connection with God. This feeling of being in continuous contact with God provides security and peace. It provides a control over one’s actions and deeds. It provides protection of any temptation posed by Satan or oneself.

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

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.

6. The Successful

The First Khutba

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 يتق 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، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

All praise is due to Allah, the Lord of the worlds. We praise Him, seek His help, and seek His forgiveness. We ask Him for guidance, mercy, and steadfastness. We send peace and blessings upon our Prophet Muhammad ﷺ, his family, companions, and all who follow their path until the Day of Judgment.

We bear witness that there is no god but Him, and we bear witness that He sent His Prophet and Messenger Muhammad (PBUH) to deliver the message and to guide the whole world to the straight path. We bear witness that Muhammed (PBUH) delivered the message and fulfilled the trust. We ask Allah to grant Prophet Muhammed (PBUH) peace and blessings.

Dear brothers and sisters,

Every human being seeks success—in work, family, studies, wealth, health, and every part of life. But Allah ﷻ tells us that true success is not defined by worldly achievements alone, nor by material gain, nor by status in the eyes of people.

Allah ﷻ says at the beginning of Sūrat al-Mu'minūn:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Indeed, the believers have succeeded.” (al-Mu'minūn, 23:1)

Success—real success—begins with faith and obedience to Allah. Then Allah lists the qualities of those He Himself calls *successful*. From these qualities, we learn how to build a life that is blessed in this world and saved in the Hereafter.

1. They have Khushu' in their prayers

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who are humble and focused in their prayer.

Success begins with prayer not rushed, not distracted, but calm, meaningful, and consistent. Your relationship with Allah determines the rest of your life.

2. They avoid useless speech and actions

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

They stay away from gossip, argumentation, vulgarity, and anything that wastes time. They protect their ears, their eyes, and their tongues.

3. They give charity regularly

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

They purify their wealth and their hearts. They feel responsible for the poor, the struggling, the community.

4. They guard their chastity and honor

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ

They protect their moral purity, their relationships, and their families.

5. They protect their trusts and keep their promises

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

Success requires integrity, being trustworthy with your work, your words, your responsibilities.

6. They safeguard their prayers

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ

They don't miss prayers, delay them, or treat them lightly.

And what is the reward?

أُولَئِكَ هُمُ الْوَارِثُونَ
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

The inheritors of Paradise — al-Firdaws, the highest level of Jannah.

This is the success that truly matters.

7. They maintain their God consciousness

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (104) (آل عمران)

8. They Strive hard for the sake of Allah

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (35) (المائدة)

9. Obeying the Law

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (51) (النور)

10. Generosity

قَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (38) (الروم)

11. Being grateful to Allah

أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَاذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَرَاكُمُ فِي الْخَلْقِ بَسْطَةً فَادْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ (69) (الأعراف)

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

Every change must be done through a plan. If we want to become one of the successful, we must have a plan. Such plan should have the following steps:

Plan

- Intention
- Setting Goals
- Knowing One's Strength
- Recognizing the means
- Preparing A Schedule
- Performing the actions in the plan.
- Putting our trust in Allah.
- Reviewing the change

اللهم إنا نسألك نجاحاً يرضيك، وتوفيقاً يقربنا إليك، وخيراً في الدنيا والآخرة.
اللهم إنا نسألك قلوباً شاكراً اللهم اجعلنا من عبادك الصالحين، ومن ورثة جنة الفردوس الأعلى.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات
اللهم فرِّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتولَّ أمرنا، وكُنْ معنا برحمتك يا أرحم الراحمين، ارحم
موتانا، واشفِ جرحانا، وداوِ مرضانا، واحفظ لنا أقداننا، يا ربَّ العالمين.
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

7. Love for the Sake of 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 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.

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

The benefits of loving for the sake of Allah

1. Admission to paradise

قال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا ولا تؤمنوا حتى تحابوا أولا أدلكم على شيء إذا فعلتموه تحاببتم: أفشوا السلام بينكم ((رواه مسلم)) .

حَدَّثَنَا الْمُفْرِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحَبَّ أَخَا بَلَدٍ، فِي اللَّهِ، قَالَ: إِنِّي أَحْبَبْتُ بَلَدَهُ، فَدَخَلَ جَمِيعًا الْجَنَّةَ، كَانَ الَّذِي أَحَبَّ فِي اللَّهِ أَرْفَعَ دَرَجَةً لِحُبِّهِ، عَلَى الَّذِي أَحَبَّهُ لَهُ.

'Abdullah ibn 'Amr reported that the Prophet, may Allah bless him and grant him peace, said, "Anyone who has love for his brother in Allah and for Allah should say, 'I love you for Allah,' and they will both enter the Garden. The one who has love for someone in Allah has a degree over the one he loves because of his love."

2. Protected Under the Shade of Allah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
"إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بَجَلَالِي؟ الْيَوْمَ أَظْلُهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي "

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (ﷺ) said, "Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade."

3. Security from the greatest horror.

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ مِنْ عِبَادِ اللَّهِ لِأَنْاسٍ مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنَ اللَّهِ تَعَالَى " . قَالُوا يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ . قَالَ " هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا فَوَاللَّهِ إِنَّ وُجُوهُهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ " . وَقَرَأَ هَذِهِ الْآيَةَ { أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ } .

It was reported the Prophet (ﷺ) as saying, "There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High.

They (the people) asked: Tell us, Messenger of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve."

He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they grieve."

Reported by Abu Dawud

قال رسول الله صلى الله عليه وسلم :

ليبعثن الله أقواما يوم القيامة؛ في وجوههم النور، على منابر اللؤلؤ، يغبطهم الناس، ليسوا بأنبياء ولا شهداء فجتأ أعرابي على ركبتيه فقال: يا رسول الله؛ جلهم لنا نعرفهم..؟

قال صلى الله عليه وسلم: " هم المتحابون في الله، من قبائل شتى، وبلاد شتى، يجتمعون على ذكر الله عز وجل

4. Tasting the Sweetness of faith

أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ أَنْبَأَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ وَطَعْمَهُ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ

وَرَسُولُهُ أَحَبُّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ فِي اللَّهِ وَأَنْ يُبْغِضَ فِي اللَّهِ وَأَنْ تُوقَدَ نَارٌ عَظِيمَةٌ فَيَقَعُ فِيهَا أَحَبُّ إِلَيْهِ مِنْ أَنْ يُشْرَكَ بِاللَّهِ شَيْئًا " .

It was narrated that Anas bin Malik said, "The messenger of Allah [SAW] said: 'There are three things, whoever attains them will find therein the sweetness of faith: When Allah [SWT], the Mighty and Sublime, and His Messenger [SAW] are dearer to him than all else; when he loves for the sake of Allah [SWT] and hates for the sake of Allah [SWT]; and when a huge fire be lit and he fall into it, than associate anything with Allah [SWT].'"

5. Winning the Love of Allah

فَأَنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُنْتَجَالِسِينَ فِيَّ وَالْمُنْتَزَاوِرِينَ فِيَّ وَالْمُنْتَبَذِلِينَ فِيَّ " .

I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Allah, the Blessed and Exalted, said, 'My love is obliged for those who love each other in Me, and those who sit with each other in Me, and those who visit each other in Me, and those who give to each other generously in Me.' "

6. Perfection of Faith

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ، عَنْ أَبِي مَرْحُومِ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ، عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ أَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ وَأَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَنْكَحَ لِلَّهِ فَقَدِ اسْتَكْمَلَ إِيمَانَهُ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ .

Sahl bin Mu'adh[bin Anas] Al-Juhni narrated from his father that the Prophet (PBUH) said, "Whoever gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah, hates for the sake of Allah, and marries for the sake of Allah, he has indeed perfected his faith."

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ، عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنِ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ "

The Prophet (ﷺ) said, "If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith."

7. Those who love each are with each other on the Day of Judgment

حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ، حَدَّثَنَا حَمَّادٌ، - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا ثَابِتُ الْبُنَائِي، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " وَمَا أَعَدَدْتُ لِلْسَّاعَةِ " . قَالَ حُبَّ اللَّهِ

وَرَسُولِهِ قَالَ " فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ " . قَالَ أَنَسٌ فَمَا فَرِحْنَا بَعْدَ الْإِسْلَامِ فَرَحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ " . قَالَ أَنَسٌ فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ وَأَبَا بَكْرٍ وَعُمَرَ فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ .

8. Admission to paradise

(al-Zukruf: 67-73)

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ (67) يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ
(68) الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ (69) ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ (70) يُطَافُ
عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ (71) وَتِلْكَ
الْجَنَّةُ الَّتِي أَوْرَثْنَاهَا بِمَا كُنْتُمْ تَعْمَلُونَ (72) لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ (73)

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.
اللهم اغفر للمؤمنين والمؤمنات الأحياء منهم والأموات اللهم ارفع مقنك و غضبك عنا ولا تعذبنا بما فعل
السفهاء منا ولا تسلط علينا من لا يخافك ولا يرحمنا
اللهم إنا نسألك قلوبا شاكرا اللهم اجعلنا من عبادك الصالحين، ومن ورثة جنة الفردوس الأعلى.
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

8. Gratitude

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 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 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.

أَمَّا بَعْدُ، فَإِنَّ أصدقَ الحديثِ كتابُ اللهِ، وخَيْرَ الهدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الأُمُورِ مُحَدَّثَاتُهَا، وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلَّ بَدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ

Today I would like to share with you a few words about expressing gratitude to Allah (SWT). I will highlight the significance of gratitude, then discuss the reward for gratitude in this life and in the hereafter and finally explore the ways of expressing gratitude to Allah.

Definition of Gratitude:

Knowledge: recognizing the blessings of God

Condition: feeling happy for the blessing of God

Deeds: using the blessings to seek the pleasure of God.

Gratitude should be exercised by the Heart, the Tongue and the Senses.

Heart: one should intend the best for everyone.

Tongue: one should make dhikr

Senses: use the senses in attaining the pleasure of God

The Quran tells us that gratitude is the objective of the creation of human beings.

Gratitude is the objective of creation

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (78)

“It is God who brought you forth from the wombs of your mothers when you knew nothing; and He gave you hearing and sight and hearts, that you may give thanks (to God).” (al-Nahl, 16: 78)

God’s gift of hearing, sight, and heart is purposeful. The verse implies that gratitude is woven into the very design of human faculties.

Gratitude is a component of Iman and it is the opposite of Kufr

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا (3)

“We showed him the Way: he chooses to be grateful or rejects faith.” (al-Insan, 76:3)

This verse presents gratitude and ingratitude as a fork in the road of human will. The word ‘kufur’ (ingratitude/disbelief) shares a root with ‘kufr.’

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (7)

“And when your Lord proclaimed, ‘If you give thanks, I will give you more; but if you are thankless, My torment is dire.’” (Ibrahim, 14:7)

The divine promise here is unconditional and open-ended: more of what? The classical commentators (Ibn Kathir, al-Tabari) note it encompasses provision, faith, and wellbeing in this life and the next.

Shaitan realized the relationship between gratitude and kufr, he said,

ثُمَّ لَآتِيَنَّهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ [الأعراف :

. [17

“Then I shall come upon them from before them and from behind them and from their right sides and from their left sides. And You will not find most of them thankful.” (al-A’raf, 7:17)

This verse is part of Iblis's declaration after being expelled. Shaitan's strategy is not merely to lead people into sin but specifically to sever the bond of gratitude between the servant and God.

Gratitude is part of worship

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ (152)

“Then do remember Me; I will remember you. Be grateful to Me and reject not Faith.” (al-Baqarah, 2: 152)

This verse pairs dhikr (remembrance) with shukr (gratitude) as twin pillars of worship. The structure is reciprocal: God's remembrance of the believer is conditional on the believer's remembrance of God.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (172)

“O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.” (al-Baqarah, 2: 172)

The verse links gratitude with the lawful enjoyment of God's provisions. This is a significant theological point: consuming good things and thanking God for them is itself an act of worship, not merely a courtesy.

Gratitude is the opening of the talk of the Heavens dwellers

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَّبِعُوا مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ (74)

They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!" (al-Zumar, 39: 74)

The people of Paradise begin their eternal life with praise and gratitude. Gratitude is both the beginning of the human journey and the opening word of its fulfillment.

Reward for Gratitude:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (144) وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ (145)

“Muhammad is no more than a messenger, many messengers (like him) passed away before him. If he died or were slain, will you then turn back on your heels? If any did turn back on his heels, not the least harm will he do to God; but God will reward those who are grateful. No soul can ever die except by God's leave at an appointed term. Whosoever desires a reward in this life, We shall give it to him; and whosoever desires a reward in the Hereafter, We shall give it to him. And We shall reward those who are grateful.” (al-‘Imran, 3:144-145)

These verses use the battle context of Uhud to make a point about steadfast gratitude. The grateful (al-shakireen) are contrasted with those who would abandon the faith if the Prophet died. Gratitude here means loyal, unwavering commitment.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

[لقمان : 12]

“And verily We gave Luqman wisdom, saying, ‘Give thanks to God; whosoever gives thanks, he gives thanks for (the good of) his own soul. And whosoever is ungrateful, then surely God is Self-Sufficient, Praised.’” (Luqman, 31: 12)

The verse frames gratitude as self-serving in the best sense: the one who thanks God benefits his own soul. Ibn Kathir notes that Luqman was not a prophet but a wise man (hakim); his wisdom began with gratitude, suggesting it is the foundation of all wisdom.

عن أبي هريرة رضي الله عنه أن النبي صلى الله عليه وسلم قال: «لا يشكُرُ اللهُ مَنْ لا يشكُرُ النَّاسَ»

This hadith (narrated by Abu Hurairah, classified as sahih by al-Tirmidhi and Abu Dawud) creates a continuum between gratitude to God and gratitude to people.

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

Benefits of Gratitude

Being grateful to God enhances the psychological benefits of gratitude in accordance with one's level of religious commitment.

Gratitude has significant benefits to a person's overall well-being and ability to flourish in life psychologically, spiritually, and physically. It also has cognitive benefits.

Grateful individuals tend to be happy and well-adjusted. There is a strong relationship between dispositional gratitude and happiness and subjective wellbeing. Gratitude promotes happiness by enhancing one's experience of positive events, by building adaptive coping responses to negative events, by strengthening one's social network, and by preventing and mitigating depression.

Gratitude is positively correlated with life satisfaction, happiness, optimism, hope, and positive affect, while negatively related to anxiety, depression, and negative affect.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات
اللهم فرِّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتول أمرنا، وكُن معنا برحمتك يا أرحم الراحمين، ارحم
موتانا، واشفِ جرحانا، وداو مرضانا، واحفظ لنا أقداننا، يا رب العالمين.

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.

9. Moderation

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 يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جنات تجري من تحتها الأنهار خالدين فيها.
أَمَّا بَعْدُ، فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Our Khutba today is about moderation.

Allah (SWT) says

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ {143}

“Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; [al-Baqarah, 2:143]

The Arabic term wasat (وسط) carries a rich semantic meaning: middle, best, most just. The Qur’anic argument here is threefold—the community is constituted as a witness-bearing people, the Prophet bears witness over the community, and this mediating role is bound up with the direction of prayer (qibla). The shift of qibla from Jerusalem to Mecca, referenced in the second half of the verse, serves as a test of true allegiance to the Prophet.

The *wasat* in language:

Every good trait has two bad extremes: Generosity is the middle of stinginess and extravagance, and courage is the middle between rashness and cowardice. The middle of a thing is its best.

The *wasat* in Islam:

The balance between two things. Examples: godliness and humanity, spirituality and materialism, this life and the hereafter, revelation and mind, individual and community, rights and responsibilities,

The Meaning of Moderation

- a. Fairness / Justice
- b. Straight Path.
- c. Goodness: the best of anything is its middle
- d. Safety and security
- e. Strength: the human being is most strong in his maturity

Features of Wasatiyyah

1. Wasat in Acts of worship

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (9) فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ (10)

“Believers, when the call is proclaimed to prayer on Friday, hasten earnestly to the remembrance of God, and leave off business. That is best for you if you but knew. And when the prayer is finished, then you may disperse through the land, and seek of the bounty of God; and celebrate the praises of God often that you may succeed.” (al Jum’a, 62:9-10)

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا (110)

“Say, ‘Call upon God, or call upon Al-Rahman. By whatever name you call upon Him, for to Him belong the Most Beautiful Names. Do not raise your

voice in your prayer, nor say it in a low voice, but seek a middle course in between.” (al-Israa, 17:110)

2. Moderation in spending and behaviour

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (67)

“Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes)” (al-Furqan, 25:67)

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ {31}

“O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.” (Al-A’raf, 7:31)

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا

“And do not let your hand be chained to your neck nor open it widely, lest you sit down rebuked and overwhelmed with regret.” (al-Israa, 17:29)

3. Moderation in systems

- a. Social
- b. Economics
- c. Political
- d. Allowed and prohibited

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.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات

اللهم فرّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتولّ أمرنا، وكُنْ معنا برحمتك يا أرحم الراحمين، ارحم موتانا، واشفِ جرحانا، وداوِ مرضانا، واحفظ لنا أقداننا، يا ربّ العالمين.

عباد الله، إنّ الله يأمُرُ 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.

10. Study of the Seerah

الحمد لله الذي حبَّبَ إلينا الإيمانَ وزَيَّنَه في قلوبِنَا، وكرَّهَ إلينا الكفرَ والفسوقَ والعصيانَ
الحمد لله نحمدُه ونستعينُه ونستغفرُه، ونعوذُ بالله من شرورِ أنفسِنَا ومن سيئاتِ أعمالِنَا، من يهده الله فلا مضل
له ومن يضلل فلا هادي له، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن سيدَنَا ونبِيَنَا مُحَمَّدًا عَبْدُهُ
ورسولُهُ أرسله ربُّه بدين الحق ليظهره على الدينِ كُلِّه 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 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، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ
بِدْعَةٍ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Why do we Study Seerah

There are many reasons for a Muslim to study and understand the Seerah of the Prophet (pbuh). The scholars list the following reasons:

1. To get to know the Prophet and recognize that he cannot be but a Prophet and a messenger of God. Many people praise the Prophet as a person endowed with genius or a social reformer but are not convinced that he is a messenger of God and he was given a message to deliver to humankind.

2. To take the Prophet as our role model and emulate his way of life.
3. To gain a better understanding of the Quran. Many of the verses of Quran can only be understood through the study of the events that the prophet went through.
4. To gain a better understanding of the Islamic principles through the study of the real life application of these principles.

But perhaps the most important reason for studying the Seerah is that we love the Prophet. When we love someone, we long and yearn to know every thing about the person we love. We try to make everything that pleases him and abstain from any thing that displeases him.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (24)

“Say, ‘If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight - are dearer to you than Allah, or His Messenger, or the striving in His cause; then wait until Allah brings about His decision; and Allah guides not the rebellious.’” (al-Tawbah, 9:24)

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ»

Allah's Messenger (ﷺ) said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children all people."

True faith (iman) requires that love of the Prophet (PBUH) surpass even one's love of parents and children. This makes studying his life not merely an academic exercise but a spiritual obligation — the knowledge section and action section that follow are grounded here.

His Mission

A messenger to all people

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (28)

“We have not sent you but as a universal (Messenger) to people, giving them glad tidings, and warning them, but most people do not understand.” (Sabaa, 34:28)

Witness, bearer of glad tidings, and Warner

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

“Prophet, truly We have sent you as a witness, a bearer of glad tidings, and a warner. And as one who invites to God, by His leave, and as a lamp spreading light.” (Al-Ahzab, 33:45-46)

He is the seal of the Prophets.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (40)

“Muhammad is not the father of any of your men, but (he is) the Messenger of God, and the Seal of the Prophets; and God has full knowledge of all things.” (Al-Ahzab, 33:40)

He was sent as a mercy to Humankind

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (107)

“We sent you not, but as a Mercy for all creatures. (al-Anbiyya, 21:107)

He was of the best of character

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (4)

“And you are of a great moral character.” (al-Qalam, 68:4)

He was the best role model to be followed

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

“You have indeed an excellent example in the Messenger of God for any who hopes for (the meeting of) God and the Last Day and remembers God much.” (al-Ahzab, 33:21)

He was sent as a teacher

The Prophet was sent as a messenger to recite the Quran, purify the people, and teaches them the Book, the Wisdom, and that which they knew not.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
(151)

“A similar (favour you have already received) that We sent you a Messenger from among you, to recite to you Our revelation, and to purify you, and to teach you the Scripture and the Wisdom, and teaches you that which you did not know.” (albaqarah, 2:151)

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى
وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ (64)

“And We sent down the Book to you for the express purpose, that you should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.” (al-Nahl, 16:64)

They way to perform the task

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي
وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (108)

Say, ‘This is my way. I do invite to God on the basis of clear evidence, I and whoever follows’ me. Glory to God, and never will I join gods with Him.’” (Yusuf, 12:108)

How should the believers treat the Seerah

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ
أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ (51)

“The answer of the Believers, when summoned to God and His Messenger, in order that He may judge between them, is no other than to say, ‘We hear and we obey’. It is those who will attain felicity.” (al-Nur, 24:51)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ
حَفِيفًا (80)

“He who obeys the Apostle, obeys God, but if any turns away, We have not sent you to be their keeper.” (al-Nisaa, 4:80)

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ
اللَّهُ بَشَرًا رَسُولًا (94)

“What kept people back from belief when Guidance came to them, was nothing but this: they said, ‘Has Allah sent a man (like us) to be (His) Messenger’”. (al-Israa, 17:94)

The Prophet’s Privilege

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

“Indeed, Allah and His angels send blessings on the Prophet: O you that believe! Send you blessings on him, and salute him with all respect.” (al-Ahzab, 33:56)

God’s prayer are His blessings, Angels’ prayer are supplication and asking for forgiveness, and peoples’ prayer are supplication and respect.

The only prophet that was described as most kind and merciful

God promised to protect him from people

أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ.

"I was sent to perfect good character."

The word khuluq (خُلُق) refers to deep-seated moral character, not merely outward conduct. Imam Ahmad records that when Aisha (RA) was asked about the Prophet’s character, she replied, “His character was the Quran.” This ayah therefore frames the hadith that immediately follows: perfecting good character was the Prophet’s mission.

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.

One example of the Prophet’s leadership was in the battle of the Trench. In this battle the Prophet (PBUH) gave the best example as a leader. He gave lessons in effective leadership that the believers should learn from. The Prophet (PBUH) was working side by side with the believers, using his axe and hauling dust. He joined the believers in their simple songs that they used to sing to make the work easy for

themselves. He was there to help when the task was difficult for the rest of them. Salman Al Farsi (RA) said, “I was digging the trench one day and I came across a very hard rock. I was not able to break it. The Prophet (PBUH) saw me and came to help. He raised his axe and struck the rock three times. Each time he struck the rock, a light came from the place at which the axe hit the rock. Then the hard rock was broken into pieces. I asked the Prophet (PBUH) about the light that I saw. He said, ‘The first light showed me that God will give me control over Yemen, the second showed me that God will give me control over Syria and Maghreb, and the last light showed me that God will give me control over the orient.’”

This ayah is the Quranic foundation for following the Prophet’s example (uswah hasanah). The verse links emulation of the Prophet (PBUH) to three conditions: hope in Allah, hope in the Last Day, and frequent remembrance of Allah.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات
اللهم فرِّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتولَّ أمرنا، وكُنْ معنا برحمتك يا أرحم الراحمين، ارحم
موتانا، واشفِ جرحانا، وداوِ مرضانا، واحفظ لنا أقداننا، يا ربَّ العالمين.

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.

11. Eid

الحمدُ لله ربِّ العالمينَ، نحمدهُ سبحانه على نعمِ أتمَّها، وعافيةِ أكملها، وفرحةِ في القلوبِ أنبتها، ونشهدُ أن لا إلهَ إلا اللهُ وحدهُ لا شريكَ له، ونشهدُ أن سيدنا محمداً رسولُ اللهِ، خيرُ مَنْ طافَ بالحرمِ، وخيرُ مَنْ جاءَ رحمةً للأُممِ، صلى اللهُ عليه وعلى آلهِ وصحبهِ وسلَّم.

اللهُ أكبرُ، اللهُ أكبرُ، اللهُ أكبرُ، لا إلهَ إلا اللهُ، اللهُ أكبرُ، اللهُ أكبرُ، اللهُ الحمدُ، اللهُ أكبرُ كبيراً، والحمدُ لله كثيراً، وسبحانَ اللهُ بكرةً وأصيلاً، لا إلهَ إلا اللهُ وحدهُ، صدقَ وعدّه، ونصرَ عبدهُ، وأعزَّ جندَهُ، وهزمَ الأحزابَ وحدهُ، لا إلهَ إلا اللهُ ولا نعبدُ إلا إياهُ، مخلصينَ له الدينَ ولو كرهَ الكافرونَ، اللهم صل على سيدنا محمدٍ، وعلى آلِ سيدنا محمدٍ، وعلى أصحابِ سيدنا محمدٍ، وعلى أنصارِ سيدنا محمدٍ، وعلى أزواجِ سيدنا محمدٍ، وعلى ذريةِ سيدنا محمدٍ، وسلِّم تسليماً كثيراً، وبعدُ، فيا عبدَ اللهِ:

Dear brothers and sisters today is the day of Eid, the day of Takbeer, Allahu Akbar, Allahu Akbar,...., wa lilah Al Hamd.

The Muslim Eids are celebrations of the fulfilment of tasks that Allah SWT made incumbent on the believers. So, we celebrate completing the fast of Ramadan and we celebrate the event of Hajj. So, this is a day of joy and festivities. It is also a day to remind each other of our duties. One of the most important duties is to understand the essence of Islam and its true nature.

Allah SWT says in surat Al Baqara:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (177)

“Righteousness is not that you turn your faces towards the east or the west, but truly righteous is he who believes in God, the last day, the angels, the Book, and the Prophets; and gives his money, much as he may cherish it, to his kinsfolk, orphans, the needy, the wayfarer, the beggars, and for freeing of slaves; who establishes prayers, and pays zakat, and who keep their promises once made, and are patient in misfortune and adversity and in the time of peril. Such are those who

proved themselves true, and such are the God Conscious.” (al-Baqarah, 2: 177)

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِبُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى
وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (189)

“They ask you about the new moon, say, ‘They are means people use for measuring time, and for pilgrimage. ‘Righteousness does not mean that you enter your houses through the back door, but truly righteous is to be God Conscious.’” (al-Baqarah, 2: 189)

These two verses address the concept of righteousness. They say who is truly righteous and they specifically indicate certain actions which people may confuse as righteous while they are not. The first verse was revealed in connection with changing the Qibla from Jerusalem to Mecca. The second verse deals with an old tradition that the pagans of Madina used to follow, when they come back from Hajj they do not enter their houses through the front door, but they enter through the rear entrance.

These two verses define the true nature of Islam. As Muslims, we should focus on the content over the formalities and superficial issues. We need to focus on the deeds that are of benefit to people as the verses indicate. Being God conscious or Muttaqee means that we observe Allah SWT in all our deeds, because if we don't see Him, He sees us. We should be sincere in our deeds and not expect thanks and gratitude from people, rather we ask Him for the greatest rewards.

But we have to do good deeds. There are many things that we can do for our community. There are a large number of brothers and sisters who work very hard to serve this community. Some you may know, some you may not know and some you may not even realize they exist. We should follow their example and serve our community in the best way we can.

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

Second Khutbah

12. Hope

الحمد لله الذي حبَّبَ إلينا الإيمانَ وزَيَّنَه في قلوبِنَا، وكرَّهَ إلينا الكفرَ والفسوقَ والعصيانَ
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.

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

Dear Brothers and sisters, we are living difficult times. Many people doubt the value of faith. What is the benefit of faith and belief in these times, when we see Muslims being persecuted and oppressed all around us? However, Islam teaches us to be hopeful. My talk today is about hope in Islam. And how to design a plan for hope.

The plan consists of five elements:

1. Knowledge
2. Goal
3. Means
4. Motivation
5. Action

1. Knowledge

What is hope?

First let us define what we mean by “hope.” Hope is the desire to have something that is possible to achieve even though it might be difficult. It is something that we can achieve if we work for it, even though it might require hard work.

In Arabic there are two words for hope. أمل و رجاء

أمل usually means something impossible to attain, in a way it is a false hope or wishful thinking. It is unachievable because it is either impossible to achieve, or because we do not work for.

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ (3)

“Let them eat and enjoy life and let (false) hopes beguile them. They will soon know.” (al-Hijr, 15:3)

This verse refers to the disbelievers. They denied the Prophet (PBUH) and did not believe and they thought that they are the winners. The verse is saying that they have been deluded by false hope and on the Day of Judgment they will find out how wrong they were.

God gave the believers the privilege of hoping for His mercy (al-Baqarah: 218),

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ (218)

This verse connects three acts as conditions of rajā‘ (hope): iman (faith/belief), hijra (emigration/leaving behind what is forbidden by Allah), and jihad (striving in God’s path). The response promised is God’s mercy. The verse was revealed in the context of early Muslim emigrants who left Mecca at great personal cost; the hope it instills is therefore grounded in sacrifice and action, not mere wishing.

God Promised His unlimited support (al-Nisaa: 104),

وَلَا تَهِنُوا فِي ابْتِعَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَكَانَ اللَّهُ

عَلِيمًا حَكِيمًا (104)

Remarkable in its symmetry: both sides suffer pain (ta'lamun), but only the believers possess raja' of God's support. The verse was revealed after the Battle of Uhud (625 CE), when the Muslims suffered significant losses. Its rhetorical strategy is to reframe hardship: shared suffering is not a sign of divine abandonment, because the believers have something their opponents do not have: hope in a great reward.

2. Goal

The goal then is to have hope in the forgiveness, the mercy and the support of God which the believers were promised; and to know with certitude that hoping in the support of God covers all areas of activities of human life: hope for recovery from sickness, hope for advancement in work, hope for having a righteous family and so on.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ
(الزمر 53)

The open door for forgiveness is outlined in this verse. It is often called the 'verse of hope' (ayat al-raja'). Ibn Abbas reported it is the broadest verse of mercy in the Quran. The phrase 'all sins' is unqualified, with scholars noting that the only condition attached is not continuing in sin. God addresses sinners directly as 'My servants' ('ibadi), which classical commentators read as a gesture of intimacy even at the moment of rebuke. The verse provides a powerful motivational tool.

3. Means

One has to prepare the tools and means to achieve the goal which the person is hoping to achieve. The Quran describes a comprehensive tool that will help the

believers to attain the set goals, whether they deal with the Hereafter or this worldly life. This tool is to follow the example of the Prophet (ﷺ),

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

“You have indeed an excellent example in the Messenger of God for any who hopes for (the meeting of) God and the Last Day and remembers God much.” (al-Ahzab, 33: 21)

The verse introduces the concept of excellent example/model. The phrase ‘for any who hopes’ makes hope in God the very criterion for following the Prophet’s example, elegantly tying the means (sunnah) to the goal (raja’). The verse was revealed in the context of the Battle of the Trench (627 CE), when the Prophet endured hardship alongside his companions, giving the best example a lived, embodied meaning beyond mere ritual practice.

Adopting the excellent example of the Prophet (ﷺ) means practicing Islam as it was meant to be practiced.

The Quran lists the prerequisites of hope in a good life in the Hereafter: having sincere faith, and doing good deeds (al-Kahf: 110);

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (110)

The closing verse of Surah al-Kahf pairs two conditions for hoping to meet God: righteous deeds and pure monotheism. The juxtaposition matters: hope without deeds is the false hope, and deeds without sincerity collapse into hidden shirk (associating others with God in intention). Together they define the inner and outer dimensions of authentic hope.

4. Motivation

عن أنس رضي الله عنه عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل قال: " إذا تقرب العبد إلي شبراً تقربت إليه ذراعاً، وإذا تقرب إلي ذراعاً تقربت منه باعاً، وإذا أتاني يمشي أتيته هرولة" ((رواه البخاري)).

Anas (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "Allah says: ' When a slave of Mine draws near to Me a span, I draw near to him a cubit; and if he draws near to Me a cubit, I draw near to him a fathom. And if he comes to Me walking, I go to him running.'".

[Al-Bukhari].

The individual may have the knowledge, could have identified the goal, determined the means and tools to be used to achieve the desired outcome, but he/she may be still reluctant to exert the effort needed to perform the necessary action. This is where motivation is needed to move the person to do the work needed. If the goal is to have hope in a good reward on the Day of Judgment, but the person is afraid that her/his shortcomings will not enable her/him to reach that goal, then reciting the verse, "Say, 'My servants who have been given to excesses against themselves; do not despair of the mercy of God. Indeed, God forgives all sins. Indeed, He is All-Forgiving, the Giver of Mercy.'" (al-Zumar: 53)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ

الرَّحِيمُ (53)

will kindle the hope in the heart of the believer and motivate him/her to perform the deeds which lead to a good reward on the Day of Judgment.

5. Action

The next stage is to use the means which have been identified to form a plan of action to achieve the goals. The plan should start by identifying certain objectives which serve the identified goal. These objectives should be SMART objectives.

This means that they should be specific, measurable, achievable, relevant, and time bound. Specific means that the tasks to be done should be well defined with no ambiguity. Measurable means that the number and frequency of the tasks should be well defined. There should be a standard to indicate how much of the objective has been achieved. Achievable means that they should be realistic, one should not over burden her/himself beyond their abilities. Relevant means that the objectives should be focused on the task at hand. Time-bound means that the tasks should follow a well-defined schedule.

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.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات
اللهم فرِّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتول أمرنا، وكُن معنا برحمتك يا أرحم الراحمين، ارحم موتانا، واشف جرحانا، وداو مرضانا، واحفظ لنا أقداننا، يا رب العالمين.

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.

13. Resilience

الحمد لله الذي حَبَّبَ إلينا الإيمانَ وَزَيَّنَهُ فِي قُلُوبِنَا، وَكَرَّهَ إلينا الكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
الحمد لله نحمدُه 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
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بِدْعَةٍ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear Brothers and Sisters, in Islam, **resilience** (or *Sumud*, which translates to patience, perseverance, and steadfastness) is a central virtue that guides Muslims in facing life's challenges, hardships, and adversities. The concept of resilience is deeply rooted in Islamic teachings and emphasizes maintaining faith, trust in Allah (God), and a positive attitude despite difficult circumstances.

Resilience shows one's capacity to survive and develop in adverse conditions, but also to determine one's ability to recover from conditions that impede growth

Resilience as the: "Capacity to bounce back, to withstand hardship, and to repair yourself".

The elements of resilience are three

1. Faith
2. Hope and determination
3. Support (attachment)

1. Faith

لا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيْمَانٍ وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ كِبْرِيَاءٍ .

It is narrated on the authority of 'Abdullah b. Mas'ud that the Messenger of Allah (ﷺ) said, “None shall enter the Fire (of Hell) who has in his heart the weight of a mustard seed of Iman and none shall enter Paradise who has in his heart the weight of a mustard seed of pride.”

وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ». رَوَاهُ مُسْلِمٌ

‘Uthman b. ‘Affan reported God's messenger as saying, “Whoever dies knowing that there is no god but Allah will enter paradise.”

2. Hope and Determination

a. Perseverance (Sabr)

- *Sabr* is one of the key qualities emphasized in the Qur'an and Hadith. It refers to the ability to remain steadfast, calm, and composed in the face of trials, and not to lose faith or give in to despair.
- The Qur'an encourages believers to practice patience in difficult times. For example, in Surah Al-Baqarah (2:153), it says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (153)

“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.” (al-Baqarah, 2: 153)

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ (77)

“So, persevere; for the promise of God is true: and whether We show you (in this life) a part of what We have promised them, or cause you to die, still to Us they will be returned.” (Ghafir, 40:77)

b. Gratitude (Shukr)

- Islam teaches that, regardless of the circumstances, a believer should maintain gratitude (shukr) for Allah's blessings. Even in times of difficulty, a resilient Muslim should express thanks to Allah for both good and bad experiences, recognizing that they offer opportunities for growth and learning.
- In Surah Ibrahim (14:7), it says:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ (7)

“And verily We will settle you in the land after them. This is for him who fears My Majesty and fears My threats.”

c. Hope

Resilience in Islam is also associated with *rahmah* (mercy) and *hilm* (forbearance), qualities that encourage patience with others and the ability to persevere through personal and social hardships.

- The Hadith of Prophet Muhammad (peace be upon him) emphasizes that the believer's circumstances are always good, whether in times of ease or difficulty, because of their faith and reliance on Allah.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ (51)

“We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the witnesses will stand forth.” (Ghafir, 40:51)

Prophet Muhammad (peace be upon him) said:

- قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ . إِنَّ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ " .

"How wonderful is the case of the believer, for his affairs are always good, and this applies to no one but the believer. If something good happens to him, he is grateful, and that is good for him. If something bad happens to him, he is patient, and that is good for him." (Sahih Muslim)

d. Endurance Through Trials

- Life is full of tests, and resilience in Islam means enduring these trials with an understanding that they serve as a means for spiritual growth, purification, and earning Allah’s reward.
- Allah says in Surah Ash-Sharh (94:5-6):

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6)

"For indeed, with hardship [will be] ease." (al-Sharh, 94:5-6)

e. The Story of Prophet Ayoub (Job)

- The story of Prophet Ayoub (known as Job in Judeo-Christian traditions) is a prime example of resilience in Islam. He faced severe tests of health, wealth, and family, yet he never lost faith in Allah and remained patient. Eventually, Allah rewarded him for his perseverance.
- The Qur'an mentions Ayoub's story in Surah Sad (38:41-44), highlighting his patience and trust in Allah’s mercy.

وَاذْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ
بِنُصَبٍ وَعَذَابٍ (41) ارْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ
وَشَرَابٌ (42) وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا
وَذِكْرَى لَأُولِي الْأَلْبَابِ (43) وَخَذْ بِيَدِكَ صِغْتًا فَأُضْرِبْ بِهَا
وَلَا تَحْنُتْ إِنَّا وَجَدْنَاهُ صَابِرًا نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ (44)

“And remember (Muhammad) Our servant Job, when he cried to his Lord (saying), ‘The devil afflicted me with distress and torment.’ (And it was said to him), ‘Strike the ground with your foot. This (spring) is a cool bath and a refreshing drink.’ And We restored his family to him, and doubled their number as a mercy from Us, and as a reminder to those who understand. And (it was said to him) ‘Take in your hand a bundle and strike therewith; and do not break your oath.’ We found him perseverant, most excellent the servant. He was ever turning in repentance (toward God).” (Sad, 38: 41-44)

f. Forgiveness and Compassion

- Resilience in Islam also involves the ability to forgive others and overcome feelings of anger or revenge. Islam teaches that when facing hardship caused by others, it is best to respond with forgiveness, as Allah rewards those who forgive.

The Qur'an (3:134) reminds:

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

"Those who spend [in the way of Allah] during ease and hardship, who restrain anger and who pardon the people, and Allah loves the doers of good." (al-‘Imran, 3: 134)

3. Support

a. Support from Allah

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ (47)

“and it is incumbent on Us to support the believers.”

b. Trust in Allah (Tawakkul)

- Resilience in Islam encompasses enduring hardship and *Tawakkul* means relying on Allah while also making efforts and taking the necessary steps to face challenges.
- The Qur'an (Surah At-Tawbah 9:51) states:
 - قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (51)

"Say, 'Never will we be struck except by what Allah has decreed for us; He is our protector.' And upon Allah let the believers rely."

c. Support From Family

d. Support From Community

- Islam also stresses the importance of community and mutual support in facing life's challenges. Being resilient calls for support from family, friends, and fellow Muslims.
- The Prophet Muhammad (peace be upon him) said:

“The example of the believers in their love, mercy, and compassion for one another is like that of a body: when one part of the body feels pain, the whole body responds with sleeplessness and fever.” (Sahih Muslim)

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.

Resilience in Islam encompasses surviving challenges, growing spiritually, trusting in Allah’s wisdom, and using difficulties as opportunities for self-improvement and deeper faith. Through patience, gratitude, trust in Allah, and the support of community, Muslims are encouraged to face life’s adversities with strength and perseverance.

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

اللهم فرِّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتولَّ أمرنا، وكُنْ معنا برحمتك يا أرحم الراحمين، ارحم موتانا، واشفِ جرحانا، وداوِ مرضانا، واحفظ لنا أقداننا، يا ربَّ العالمين.

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.

14. Perseverance

الحمد لله الذي حبَّبَ إلينا الإيمانَ وزَيَّنَه في قلوبِنَا، وكرَّه إلينا الكفرَ والفسوقَ والعصيانَ
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 جنات تجري من تحتها الأنهار
خالدين فيها.

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

Dear Brothers and Sisters, the Prophet has been quoted to have said, “Faith has sixty-something branches: the highest is the declaration that there is no deity except God, and the lowest is removing harm from the path, and modesty is a branch of faith.”

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْإِيمَانُ بِضْعٌ وَسَبْعُونَ أَوْ بِضْعٌ وَسِتُّونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ
وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ " .

Perseverance is one of these components. Being patient is a fundamental quality of the Muslim. It has been mentioned in the Quran over seventy times. Those who practice perseverance are promised great reward from God.

Perseverance has three branches: To be steadfast in fulfilling duties, to be steadfast in abstaining from sin and desires, and to be steadfast in adversity.

1. Perseverance in fulfillment of duties:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ
وَالْعَاقِبَةُ لِلتَّقْوَى (132)

“Enjoin prayer on your family and be constant therein. We ask you not to provide sustenance. We will provide for you. But the (fruit of) the Hereafter is for God consciousness.” (TaHa, 20:132)

The command is addressed first to the Prophet (PBUH) and, through him, to every believer: perseverance in prayer is not a personal choice but a duty of guardianship over one's household. The verse then gives the theological reason for that constancy: rizq (provision) is Allah's responsibility, freeing the believer from the anxiety that drives neglect of worship. God-consciousness (taqwa) is named as the fruit of the Hereafter, tying daily steadfastness directly to the ultimate reward.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
هَلْ تَعْلَمُ لَهُ سَمِيًّا (65)

“Lord of the heavens and of the earth, and of all that is between them; so, worship Him and be constant and patient in His worship. Do you know of any who is worthy of the same Name as He?” (Maryam, 19:65)

2. Perseverance in abstaining from sin and not indulging in material desires

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ
الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ
وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَآبِ (14)
قُلْ أُوْنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ

وَاللَّهُ بَصِيرٌ بِالْعِبَادِ (15) الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنا آمَنَّا فَاغْفِرْ لَنَا
 ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ (16) الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ
 وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ (17)

“The love of desirable things is made alluring for people: women, children; heaped-up hoards of gold and silver; horses of fine brand; and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to God is the best of the goals (To return to)”. Say, Shall I tell of things far better than those? For those who are God conscious are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of God. God is fully aware of His servants.” (Namely), those who say, ‘Our Lord! We have indeed believed, forgive us our sins, and save us from the agony of the Fire. Those who are steadfast, truthful, truly devout, who give in God’s cause, and who pray in the early hours of the morning. (al-‘Imran, 3: 14-17)

3. Perseverance when calamity strikes:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
 وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ (155) الَّذِينَ إِذَا أَصَابَتْهُمُ
 مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (156) أُولَئِكَ عَلَيْنَا
 صَلَوَاتٌ مِّنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (157)

“We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But (Prophet) give glad tidings to those who are steadfast. Who say, when afflicted with calamity, ‘To God We belong, and to Him is our return’. They are those on whom (Descend) blessings from their Lord, and Mercy, and they are the ones who receive guidance.” (al-Baqarah, 2: 155-157)

Afflictions happen for two reasons:

1. The nature of life on earth.

Life on earth is a time for tests and trials.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ
وَيَعْلَمَ الصَّابِرِينَ (142)

“Did you think that you would enter the Garden without God testing those of you who fought hard (In His Cause) and those who remained steadfast?” (3:142)

2. The nature of faith.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (2)

“Did people think, they would be left alone after saying, “We believe” without being tested?” (al-‘Ankabut, 29:2)

Perseverance is not negative:

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ (43)

“But indeed, if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.” (al-Shura,42:43)

The Reward:

In this Life

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ (البقرة 153)

“Believers, seek help with perseverance and prayer. Indeed, God is with those who persevere.” (al-Baqarah, 2: 153)

Certainly, God is, “*with those who persevere.*” He provides the support, the strength, the comfort, and the company along the road. God will not abandon the believers and leave them to face adversity with their limited power and resources. The verse begins with an endearing call, “*Believers,*” and ends by stressing the fact that God is, “*with those who persevere,*” This alludes to the beauty of the link between God and those who persevere.

إِنْ تَمَسَّسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا
وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا
يَعْمَلُونَ مُحِيطٌ (أَلْ عَمْرَانِ 120)

“If good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you persevere and do right, their cunning will not do you the least harm. God encompasses all what they do.” (al-I’mran, 3:120)

These verses refer to enemies of Islam, those who harbor bad feelings towards the believers. The believers are warned to be careful in dealing with these people. However, Allah assures the believers that these enemies cannot harm them in any way unless Allah wills it.

وَكَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ
فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ)
146 أَلْ عَمْرَانِ

“How many of the prophets fought (in God's way), and with them (fought) large bands of godly men? But they never lost heart when they met with a disaster in God's way, nor did they weaken (in will) nor give in. And God loves those who are perseverant.” (al-I’mran, 3:146)

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِلصَّابِرِينَ (النحل 126)

“If you punish, then punish with the like of that wherewith you were afflicted. But if you persevere, verily it is better for the perseverant.” (al-Nahl, 16: 126)

In the Hereafter

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا
رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ
عُقُوبَى الدَّارِ (22)

“Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home.” (al-Ra’d, 13:22)

Those who persevere and endure all these difficulties for the sake of pleasing their Lord and not because they are interested in the praise of people or because they want to avoid people’s criticism. Their perseverance is not motivated by the interest in a worldly gain or the avoidance of a worldly loss. They persevere because they submit to the will of God and they are content with whatever God decrees. They will be admitted to the Gardens of Eden to settle and live there with their righteous fathers, spouses, and offspring. Each will be admitted as a reward for his/her righteous deeds however, they will enjoy the company of their righteous families as an extra reward from God.

مَا عِنْدَكُمْ يَنفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (96)

“What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.” (al-Nahl, 16:96)

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا إِنَّهُمْ هُمُ الْفَائِزُونَ (111)

“I have rewarded them this Day for their patience and constancy. They are indeed the ones who won.” (al-Muminun, 23:111)

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا
(75)

“Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy. Therein shall they be met with salutations and peace.” (al-Furqan, 25:75)

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ
السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (54)

“They will be rewarded twice, because they were steadfast, they avert Evil with Good, and they spend (in charity) out of what We have given them.” (al-Qassas, 28:54)

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.
اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات
اللهم فرِّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتول أمرنا، وكُن معنا برحمتك يا أرحم الراحمين، ارحم موتانا، واشف جرحانا، وداو مرضانا، واحفظ لنا أقداننا، يا رب العالمين.

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.