



SERMONS ON FAITH AND LIFE

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



Book IV

By

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Fulfilling Covenants and Honoring Commitments

First Khutbah

الحمد لله نعمده ونستعينه ونستغفره ونستهديه، 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 محمداً عبده ورسوله.

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 بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

أما بعد،

اعلموا أن من أعظم الأخلاق التي أمر بها الإسلام خلق الوفاء بالعهد، وحفظ الأمانة، والصدق في الوعد، فإنها من صفات المؤمنين الصادقين، ومن أسباب استقامة المجتمعات وازدهارها.

Allah (SWT) has commanded the believers to honor all agreements, pledges, and promises. Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ (1)

“O you who believe, fulfill your contracts.” (Al-Ma'idah 5:1)

The word ‘uqud (contracts/covenants) is broader than ‘uhud (pledges). It encompasses every binding agreement: with Allah, with people, and within oneself. This is one of the most comprehensive commands in the Quran, covering all categories of obligation.

Allah says:

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ (91)

“Fulfill the covenant of Allah when you have entered into it, and do not break your oaths after confirming them, while you have made Allah your guarantor. Indeed, Allah knows what you do.” (An-Nahl 16:91)

This verse addresses breaking oaths after they have been sworn, specifically invoking Allah as a guarantor (kafil). The verse was revealed in the context of tribal alliances that were discarded opportunistically. The reminder that “Allah knows what you do” grounds the command in divine awareness, not merely social contract. The verse condemns both breaking an oath and the rationalization that a stronger alliance justifies abandoning a weaker one.

The Quran makes fulfilling promises and covenants one of the defining characteristics of the righteous. Allah says:

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

"It is not righteousness that you turn your faces toward east or west; but the truly righteous are those who believe in God and the Last Day, and the angels, and the Book, and the prophets; those who give away some of their wealth - however much they may cherish it - to their kin, to the orphans, to the needy, to the wayfarer, to those who ask, and to ransom slaves; those who establish prayer and pay the poor-dues; who fulfill the contracts which they have made; and who are perseverant, in

times of tribulation and adversity, and in time of peril. Such are the people of truth, the God conscious." (Al-Baqarah 2:177)

It is striking that covenant-keeping is placed alongside belief in Allah, the angels, the scriptures, and the prophets. It comes before mention of prayer and zakah, signaling that fulfilling commitments is foundational to righteous character. The verse closes by saying those described are "Such are the people of truth" linking honoring the covenant to truthfulness of soul, not merely outward compliance.

And Allah says:

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ (76)

"Nay, whoever fulfills his promise and is conscious of God, then surely God loves those who are conscious of Him." (Aal 'Imran 3:76)

Brothers and sisters,

The importance of honoring commitments is emphasized repeatedly in the Sunnah of the Prophet ﷺ. He warned us that breaking promises is one of the characteristics of hypocrisy. The Prophet ﷺ said:

"The signs of a hypocrite are three: whenever he speaks, he lies; whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays the trust." (Al-Bukhari and Muslim)

The Prophet ﷺ also taught that Muslims must honor the conditions and agreements they enter into. He said:

"Muslims are bound by their conditions, except a condition that makes the lawful unlawful or the unlawful lawful." (At-Tirmidhi)

The Messenger of Allah ﷺ gave us the finest example of honoring agreements, even when doing so was emotionally difficult.

During the negotiations of the Treaty of Hudaibiyyah, one of the agreed conditions was that anyone from Quraysh who accepted Islam and came to Madinah would be returned to Makkah.

As the treaty was being finalized, Abu Jandal ibn Suhayl, a Muslim who had been imprisoned and tortured by Quraysh, escaped and came dragging his chains seeking refuge with the Prophet ﷺ and the Muslims.

The Prophet ﷺ had already given his word. He said:

"We do not betray our agreements."

The companions were deeply distressed. How could they return a fellow Muslim to his persecutors?

Despite the pain of the moment, he honored the treaty because truthfulness and faithfulness to one's commitments are sacred in Islam.

Dear brothers and sisters,

The concept of obligation in Islam extends far beyond written contracts. It includes every commitment and responsibility that Allah has placed upon us.

There are three primary types of covenants:

1. Our Covenant with Allah

The greatest obligation is our covenant with our Creator. It is to believe in His Oneness, worship Him alone, and follow His guidance.

Allah commanded Adam (pbuh) and all his descendants to follow divine guidance.

Allah says:

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ
هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38)

“We said, ‘Get out all of you; but when guidance comes from Me, as it certainly will, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.’” (Al-Baqarah 2:38)

Every prayer we perform, every fast we observe, and every act of obedience is part of fulfilling our covenant with Allah.

2. Our Covenant with Ourselves

We have a responsibility toward our own souls. We must protect our faith, our character, and our integrity. We must not betray our conscience by knowingly engaging in wrongdoing or neglecting our obligations.

3. Our Covenant with Others

This includes our commitments to family members, spouses, employers, employees, neighbors, friends, and society at large.

Marriage is a covenant.

Parenthood is a covenant.

Business agreements are covenants.

Even simple promises made to our children are covenants.

Allah reminds us that kindness itself is part of a covenant. He says:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَزِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ
مُغْرَضُونَ (83)

“And remember when We took a covenant from the Children of Israel. Worship none but God; treat with kindness your parents and kindred, and orphans and those in need; speak to people kindly; establish prayer; and pay the poor-dues. Then did you turn back, except a few among you, and you were refusing.” (Al-Baqarah 2:83)

Likewise, spreading beneficial knowledge is a covenant. Allah says:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا
تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبُئْسَ مَا
يَشْتَرُونَ (187)

“And remember when God took a covenant from the People of the Scripture, to make it known and clear to humankind, and not to hide it; but they threw it away behind their backs and bartered it for a small price. And vile was the bargain they made.” (Aal 'Imran 3:187)

Every trust carries a responsibility before Allah.

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

Second Khutbah

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

Brothers and sisters,

When people fail to honor their commitments, there are consequences for both the individual and society.

At the individual level, breaking promises creates inner conflict. Modern research has shown that dishonesty and breaking commitments generate emotional stress and psychological tension. Human beings are naturally inclined toward truthfulness. When a person knowingly breaks a promise, he struggles against his own conscience and moral nature.

Islam taught us this more than fourteen centuries ago: that honesty brings peace to the heart, and dishonesty creates unrest within the soul.

At the societal level, the consequences are even greater.

When promises are broken and agreements are ignored:

- Trust disappears.

- Relationships weaken.
- Families suffer.
- Businesses fail.
- Communities become divided.
- Suspicion replaces confidence.

A society cannot function without trust, and trust cannot exist without honesty and fulfillment of commitments.

This is why Allah commanded us to fulfill our covenants and why the Prophet ﷺ made faithfulness one of the hallmarks of true belief.

Let us examine our own lives today.

Are we fulfilling our covenant with Allah?

Are we keeping our promises to our spouses and children?

Are we honoring our commitments at work?

Are we truthful in our business dealings?

Are we fulfilling the trusts that people have placed in us?

The believer understands that every promise is witnessed by Allah, every covenant is recorded, and every trust will be questioned on the Day of Judgment.

May Allah make us among those who fulfill their covenants, honor their commitments, and uphold the trust placed upon them

اللهم اجعلنا من أهل الصدق والوفاء، ومن المحافظين على العهود والمواثيق.

اللهم أعنا على أداء الأمانات، والوفاء بالعهود، واجعلنا من عبادك الصالحين.

اللهم أصلح أحوال المسلمين، وألف بين قلوبهم، وانصر المظلومين في كل مكان.

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

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

وأقم الصلاة.

The Characteristics of Ulul Albab (People of sound intellect and deep understanding)

First Khutbah

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 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 الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ
بِدْعَةٍ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear brothers and sisters,

One of the beautiful descriptions that Allah repeatedly mentions in the Qur'an is the description of **Ulul Albab**, the people of sound intellect, understanding, and insight — people whose minds, hearts, tongues, and actions are all guided by the truth.

Allah says in Surat Ar-Ra'd:

“Is he who does know that which has been revealed to you from your Lord is the Truth, like him who is blind? But it is only those who are possessors of intellect who are mindful (of the reminder).” (13:19)

This verse draws a sharp contrast between the one who perceives the truth of revelation and the one who remains spiritually blind. The Arabic word used for

“those who possess understanding” is Ulul Albāb, from the root lubb, meaning the pure, essential core of something. This verse appears immediately after a description of those who reject faith despite seeing signs, making the contrast especially pointed: sight alone does not produce guidance; it is the disciplined mind anchored in revelation that does.

The first quality of Ulul Albab is that they recognize the truth and submit to it. They do not allow pride, desires, or worldly interests to blind them from guidance. They know that revelation is the ultimate truth and therefore shape their lives according to it.

After describing them as people of understanding, Allah mentions their characteristics.

First: They fulfill their covenant with Allah.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ (20)

“Those who fulfill the covenant of God and do not break the covenant.” (13:20)

Every believer has a covenant with Allah. We testified that He alone is our Lord and that we will worship Him alone. This covenant requires faith, obedience, honesty, and commitment. Ulul Albab remain faithful to this covenant throughout their lives.

Second: They maintain the relationships Allah commanded to be maintained.

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ
وَيَخَافُونَ سُوءَ الْحِسَابِ (21)

“And those who join that which Allah has commanded to be joined.” (13:21)

“That which Allah has commanded to be joined” is understood by the scholars to refer primarily to the tie of kinship, the maintenance of family ties, though it extends to all bonds of brotherhood and communal solidarity. The Prophet (pbuh) warned that the one who severs these ties will not enter Paradise, making this quality an essential mark of the person of sound intellect and not merely a social virtue.

This includes maintaining family ties, honoring parents, caring for relatives, strengthening the bonds of brotherhood, and preserving unity within the Muslim community. A believer cannot claim righteousness while neglecting the rights of those closest to him.

Third: They fear Allah and the Day of Reckoning.

"They fear their Lord and dread the terrible reckoning." (13:21)

Their fear is a fear that motivates obedience, repentance, and accountability rather than driving them to despair. They remember that every action, every word, and every intention will be presented before Allah.

Fourth: They are patient for the sake of Allah.

"And those who are patient, seeking the Countenance of their Lord." (13:22)

The phrase “seeking the Countenance of their Lord” establishes that the perseverant endures for the highest possible motive: divine pleasure alone. The scholars of tafsir emphasize that perseverance here encompasses three dimensions: perseverance in performing acts of obedience, perseverance in refraining from what Allah has prohibited, and perseverance in accepting His decrees. All three are present in the life of the People of understanding.

Fifth: They establish prayer and spend in charity.

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

“And they establish prayer and spend from what We have provided them, secretly and openly.” (13:22)

The pairing of prayer and charity here is deliberate and recurring throughout the Qur’an. Prayer perfects the believer’s relationship with his Creator, while spending enacts his obligations toward creation. The phrase “secretly and openly” indicates that their giving is free from the desire for public recognition; they give when no

one watches as readily as when they do. Al-Sa‘di observes that this combination reflects the full meaning of God consciousness: inner devotion expressed through outward service.

Sixth: They repel evil with good.

"And they repel evil with good." (13:22)

“Repel evil with good” does not mean passive tolerance of wrongdoing. Rather, it describes an active and principled response. When faced with ignorance, they respond with wisdom. When wronged, they seek forgiveness. When confronted with hostility, they respond with kindness and dignity. They understand that goodness has the power to transform hearts.

After mentioning these qualities, Allah describes their reward:

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ
وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ (23) سَلَامٌ عَلَيْكُمْ بِمَا
صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (24)

“Theirs shall be the final home: Gardens of Eden which they will enter, along with the righteous among their fathers, spouses, and descendants. And the angels will enter upon them from every gate, saying, ‘Peace be upon you for what you patiently endured.’ Excellent indeed is the final home.” (13: 23-24)

This is among the greatest rewards in Paradise. The believer not only enters Paradise but is reunited with righteous family members. Each person enters Paradise through his or her own deeds, but Allah grants the additional blessing of gathering families together as a manifestation of His mercy.

Brothers and sisters,

Notice how Allah repeatedly connects understanding with righteous action. True understanding is knowledge that transforms behavior, not merely a store of information held in the mind.

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,

In Surat Aal-'Imran, Allah again describes people of Understanding:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَلْبَابِ (190) الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ
جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ
هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ (191) رَبَّنَا إِنَّكَ مَن تَدْخِلِ
النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (192) رَبَّنَا إِنَّنَا
سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (193) رَبَّنَا وَآتِنَا مَا
وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ
(194) فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ
ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ
دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ
وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (195)

“Indeed, in the creation of the heavens and the earth and the alternation of the night and day are signs for people of understanding.” (3:190)

They reflect upon the signs of Allah in creation. Their intellect leads them to faith, not arrogance. The more they observe the universe, the stronger their conviction becomes.

Allah then describes their complete servitude:

“Those who remember Allah standing, sitting, and lying on their sides, and reflect upon the creation of the heavens and the earth.” (3:191)

The scholars mention that the classes of servitude appear in this verse:

- Belief in the heart through reflection and contemplation.
- Remembrance by the tongue through dhikr and praise.
- Worship through the limbs while standing, sitting, and lying down.

Their hearts think about Allah, their tongues remember Allah, and their bodies obey Allah.

As a result of this reflection, they turn to Allah with sincere supplications:

“Our Lord, You have not created this in vain. Glory be to You. Protect us from the punishment of the Fire.” (3: 191)

They recognize that life has purpose and that every moment carries responsibility.

They continue:

“Our Lord, we heard a caller calling to faith, saying, 'Believe in your Lord,' and we believed.” (3:193)

This is the response of the sincere believer. When truth becomes clear, he submits.

Allah then answers their supplication with a magnificent promise:

“Never will I allow the work of any worker among you to be lost, whether male or female. You are all from one another.” (3:195)

No sacrifice is forgotten. No act of worship is neglected. No tear shed for the sake of Allah goes unnoticed.

In Surat Az-Zumar, Allah presents another characteristic of People of Understanding:

أَمْ مَنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (9)

“Are those who know equal to those who do not know? Only those who possess understanding take heed.” (39:9)

Knowledge elevates a person when it leads to humility, worship, and obedience.

Allah further says:

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ (18)

“Those who listen to the word and follow the best of it. Those are the ones whom Allah has guided, and those are the People of sound intellect and deep understanding.” (39:18)

This verse (39:18) describes People of sound intellect and deep understanding as those who “listen to the word” and “follow the best of it”. The phrase “the best” has been understood in two complementary ways: they choose the most virtuous interpretation when multiple readings exist, or they choose the word of Allah over all other words when competing claims are presented. In either reading, the quality being described is discernment guided by revelation, which is precisely what separates the person of understanding from the person of mere opinion.

They listen carefully, evaluate sincerely, and follow what is most pleasing to Allah. They are not driven by desires, trends, or emotions. They are guided by revelation and wisdom.

Dear brothers and sisters,

Let us strive to be among People of sound intellect and deep understanding by:

- Holding firmly to the truth.
- Fulfilling our covenants with Allah.

- Maintaining family ties.
- Establishing prayer consistently.
- Giving charity generously.
- Responding to evil with goodness.
- Reflecting upon Allah's signs.
- Remembering Allah constantly.
- Seeking knowledge and acting upon it.
- Remaining patient until we meet Allah.

May Allah make us among the People of sound intellect and deep understanding, the people of faith, the people of patience, and the people of Paradise.

اللهم اجعلنا من أولي الألباب، ومن أهل الإيمان والتقوى، ومن أهل القرآن، ومن الذين يستمعون القول فيتبعون أحسنه.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.

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

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

Trials and Tribulations: A Path to Allah

First Khutbah

الحمد لله الذي حبَّبَ إلينا الإيمانَ وزَيَّنَه في قلوبِنَا، وكَرَّهَ إلينا الكُفْرَ والفسوقَ والعصيانَ
الحمد لله نعمده ونستعينه ونستغفره، ونعوذُ بالله من شرورِ أنفسنا ومن سيئاتِ أعمالنا، من يهده الله فلا مضلَ
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 الدينِ كلِّه ولو كره الكافرون.
أوصيكم ونفسي بتقوى الله فالتقوى مفتاح السعادة في الدنيا والآخرة.
يقول عز من قائل: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتِظِرُوا نَفْسَ مَا قَدَّمْتُمْ 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 يتقِ الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جناتٍ 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 بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear brothers and sisters,

One of the realities of this life is that it is a place of testing and trial. Allah, in His infinite wisdom, did not create this world as a place of permanent comfort and ease. Rather, He created it as a field of examination in which faith, patience, sincerity, and trust in Him are tested.

Allah says:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ (2)

“He is the One Who created you. Among you are those who disbelieve and among you are those who believe. And Allah sees all that you do.” (64:2)

This verse from Surah At-Taghabun establishes the fundamental reality that mankind was created in a state of division between belief and disbelief. The phrase “Allah sees all that you do” frames the entire sermon’s theme: this world is not an unobserved arena but a watched field of trial. The fact that Allah created both categories of people is not a passive observation but an affirmation of His wisdom in designing a world where faith must be chosen and tested.

The struggle between truth and falsehood has existed since the beginning of humanity and will continue until the Day of Judgment. Allah says:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ
(118)

“Had your Lord willed, He could have made mankind one community, but they continue to differ.” (11:118)

This verse from Surah Hud comes immediately before the verse stating that Allah’s mercy is the reason for creation. Difference and disagreement among people are not accidents of history but part of Allah’s deliberate design for this world. Had He willed otherwise, He would have made it so. The believer who understands this does not despair at the persistence of conflict but recognizes it as the very context in which faith is lived and proven. Therefore, believers should not be surprised when they face hardships, opposition, loss, or difficulties. These are part of Allah's divine plan for this world.

Allah tells us:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (2)
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ (3)

“Do people think that they will be left to say, ‘We believe,’ and they will not be tested? We certainly tested those before them, and Allah will surely make evident those who are truthful and those who are liars.” (29:2-3)

Surah Al-‘Ankabut opens with these two verses, and their placement at the very beginning of the surah is striking. The name Al-‘Ankabut means “the spider,” and the surah goes on to describe the flimsy nature of any support other than Allah. These opening verses frame everything that follows: the claim of faith is easy; its verification through trial is what distinguishes the sincere from the insincere. The verse also offers comfort, reminding the believer that this testing is not new, and that all who came before were tested in the same way.

And Allah says:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ
قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ
وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (214)

“Or do you think that you will enter Paradise while there has not yet come to you the like of that which came to those who passed away before you? They were touched by poverty and hardship and were shaken until the Messenger and those who believed with him said, ‘When will the help of Allah come?’ Indeed, the help of Allah is near.” (2:214)

This verse from Surah Al-Baqarah is among the most vivid descriptions of hardship in the Quran. The Arabic word “zulzilu” — rendered here as “were shaken” — carries the sense of being violently shaken to one’s core, as in an earthquake. Even the Prophet and his companions reached a point of asking, “When will the help of Allah come?” This is not a sign of weakness in faith but of the depth and genuineness of their trial. Allah’s answer, “Indeed, the help of Allah is near,” comes as a direct and immediate reassurance to those in the midst of their shaking.

Brothers and sisters,

Why does Allah test us?

First: To distinguish the believers from the hypocrites

When life is easy, many people claim faith. But during hardship, true faith becomes apparent. Trials reveal what lies within the heart. They separate those who sincerely trust Allah from those whose commitment is weak.

Second: To prepare believers for their role on earth

Allah created humanity to be His vicegerents on earth. This responsibility requires strength, wisdom, patience, and perseverance. These qualities are not developed through comfort alone.

Every prophet faced difficulties. Nuh endured centuries of rejection. Ibrahim was thrown into the fire. Musa confronted Pharaoh. Muhammad ﷺ suffered persecution, boycott, and exile.

Trials train believers to become stronger servants of Allah and effective contributors to society. They teach us how to be resilient, and beyond that, how to improve conditions and strive for justice and goodness.

Third: To purify believers from their sins

Allah's mercy often comes in forms that we do not immediately recognize.

The Messenger of Allah ﷺ said:

“Never does a Muslim suffer fatigue, illness, anxiety, sorrow, harm, or distress, even the prick of a thorn, except that Allah expiates some of his sins because of it.”
(Bukhari and Muslim)

This hadith deliberately states every category of suffering, from the severe (illness and sorrow) to what seems trivial (the prick of a thorn). The point is that no suffering experienced by the believing Muslim is spiritually wasted. Every pain, every worry, every hardship can become a means of purification when it is met with patience and faith.

The prophets were the most tested people, followed by the righteous. The greater the trial, the greater the opportunity to draw closer to Allah.

Fourth: To demonstrate that truth ultimately prevails

History is filled with examples of powerful tyrants who seemed invincible. Where is Pharaoh today? Where is Qarun? Where is Abu Lahab?

Their wealth, power, and influence disappeared, while the message of truth remains.

Allah's tests remind us that falsehood may appear strong for a time, but its end is destruction. Truth may face hardship, but its final victory is guaranteed by Allah.

Fifth: To remind us that this world is temporary

One of the greatest lessons of trials is that they teach us not to become attached to this temporary world.

Health changes, wealth comes and goes, positions disappear, and people depart. Every trial reminds us that our true home is not here.

The believer understands that this life is a journey and that the everlasting life is the life of the Hereafter.

Allah says:

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ
الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ (64)

“And indeed, the Home of the Hereafter is the real life, if only they knew.” (29:64)

This closing verse of the same surah that opened with the testing of the believers brings the argument full circle. The Arabic uses the word “al-hayawan” for “real life,” which carries the sense of living, vital existence, as opposed to the mere passing of time. This world, with all its hardships and pleasures, is classified by Allah as play and amusement compared to what awaits. The phrase “if only they knew” is a gentle but pointed reminder that attachment to this world is a product of heedlessness, and trials are one of Allah’s tools for curing it.

May Allah make us among those who are perseverant during trials, grateful during blessings, and steadfast upon the truth.

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,

While trials can be difficult, they bring tremendous benefits for those who respond with faith.

Among the benefits of trials are:

1. Forgiveness of sins

Hardships erase sins and purify the believer before meeting Allah.

2. Higher ranks in Paradise

Many levels in Paradise cannot be reached through deeds alone. Allah elevates His servants through patient endurance of difficulties.

3. Opening the door to repentance

Often people remember Allah most sincerely during times of hardship. Trials awaken hearts that may have become heedless.

4. Bringing us closer to Allah

When worldly supports disappear, believers discover the sweetness of relying upon Allah alone.

5. Developing compassion for others

Those who experience hardship understand the struggles of others. Trials soften the heart and inspire mercy.

6. Strengthening faith in Allah's power

When Allah delivers us from difficulties, our certainty in His wisdom, mercy, and power grows stronger.

7. Reminding us of the temporary nature of life

Trials remind us that this world is not our final destination. They redirect our focus toward the Hereafter.

Brothers and sisters,

The believer does not ask for hardship, but when hardship comes, he meets it with patience, trust, prayer, and hope. He knows that every decree of Allah contains wisdom, even if that wisdom is hidden from him.

The Prophet ﷺ taught us that the affair of the believer is remarkable. If something good happens to him, he is grateful, and that is good for him. If hardship strikes him, he is patient, and that is good for him.

May Allah grant relief to those who are suffering, cure those who are ill, guide those who are lost, and make us among His patient and grateful servants.

اللهم إنا نسألك الثبات في الأمر، والعزيمة على الرشد، والصبر عند البلاء، والشكر عند الرخاء.
اللهم فرج هم المهمومين، ونفس كرب المكروبين، واشف مرضانا ومرضى المسلمين، وارحم موتانا وموتى المسلمين.
إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون.
فاذكروا الله يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما تصنعون.

Truthfulness

First Khutbah

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 تُقَاتِيهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)
ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جناتٍ تجري من تحتها الأنهار
خالدين فيها.

أَمَّا بَعْدُ، فَإِنَّ أصدقَ الحديثِ كتابُ اللهِ، وخَيْرَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ
بِدْعَةٍ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear brothers and sisters,

One of the greatest virtues in Islam and one of the foundations upon which faith is built is **truthfulness (As-Sidq)**. Truthfulness is a complete way of life that reflects sincerity with Allah, honesty with people, and integrity within oneself. It encompasses far more than the words of the tongue.

Allah تعالى سبحانه و تعالى praises the truthful believers when He says:

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ
قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا (23)

“Among the believers are men who have been true to their covenant with Allah.

Some of them have fulfilled their vow, and some are still waiting, but they have never changed in the least.” (33:23)

This verse was revealed in the context of the Battle of Uhud and the promises made by the companions before it. The Arabic word “nahbahu” (his vow/term) refers to death, indicating those companions who fulfilled their covenant by giving their lives. The verse draws a powerful contrast between those whose faith proved true under the ultimate test and those still awaiting their own moment of trial. It is one of the clearest Quranic commendations of truthful commitment to Allah.

Truthfulness is the characteristic of the prophets, the righteous, and the people beloved to Allah. It is no coincidence that one of the highest titles given in Islam is **As-Siddiq**, the exceedingly truthful one. This title was given to our master Abu Bakr رضي الله عنه because of the perfection of his faith and truthfulness.

Allah described several of His prophets with this noble quality. He said regarding Ibrahim عليه السلام:

(إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا)

“Indeed, he was a man of truth, a prophet.” (19:41)

Ibrahim’s designation as Siddiq here is paired with Nabi, indicating that prophetic truthfulness is not limited to speech but encompasses the full alignment of inner conviction and outward proclamation. Prophet Ibrahim earned this title through his unwavering honesty in the face of his father, his people, and the tyrant Nimrod. The same verse is repeated for Idris (19:56), confirming that Siddiq is a defining trait of prophethood itself, not a personal distinction of one prophet alone.

And regarding Idris عليه السلام:

(إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا)

“Indeed, he was a man of truth, a prophet.” (19:56)

The Messenger of Allah ﷺ emphasized the importance of truthfulness in a hadith that every Muslim should memorize. Abdullah ibn Mas'ud رضي الله عنه reported that the Prophet ﷺ said:

“Indeed, truthfulness leads to righteousness, and righteousness leads to Paradise. A man continues to tell the truth until he is recorded with Allah as a truthful person. And indeed, lying leads to wickedness, and wickedness leads to the Fire. A man continues to lie until he is recorded with Allah as a liar.”

Truthfulness is therefore not a single act. It is a habit. It is a path. Every truthful statement strengthens a person's character until he becomes known among the people and written with Allah as one of the truthful. Likewise, every lie darkens the heart until a person becomes known as a liar before Allah.

Dear brothers and sisters,

Many people think that truthfulness only means speaking honestly. While this is certainly important, our scholars have explained that truthfulness has several ranks and dimensions.

The first is **truthfulness of the tongue**. A Muslim speaks honestly about the past, the present, and the future. He avoids deception, false testimony, exaggeration, and breaking promises. The believer understands that every word is recorded.

The second is **truthfulness in intention**. This is sincerity toward Allah. A person may perform good deeds, but if his intention is to gain praise from people, then he is not truthful with Allah. True sincerity means that our actions, efforts, sacrifices, and worship are directed solely to Him.

Allah exposed the hypocrisy of those whose words were true but whose hearts were false:

(إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ)

“When the hypocrites come to you, they say, ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars.” (63:1)

This is the opening verse of Surah Al-Munafiqun. The profound insight here is that the hypocrites' statement about the Prophet's messengership was factually true, yet Allah still called them liars. The lie was located not in the proposition but in the speaker's heart. This verse is a foundational proof that truthfulness in Islam is primarily an internal reality, not merely an external accuracy. It emphasizes that truthfulness has two dimensions: truthfulness of the tongue and truthfulness of intention.

The third level is **truthfulness in resolve**. Before an opportunity arrives, a believer sincerely resolves to obey Allah. He says, "If Allah gives me wealth, I will spend in charity. If Allah gives me authority, I will be just. If Allah tests me, I will remain patient."

"Among them are those who made a covenant with Allah that if He gave them from His bounty, they would surely give charity and be among the righteous. But when He gave them from His bounty, they became stingy and turned away." (9:75-76)

The fourth level is **truthfulness in fulfilling one's resolve**. Many people make promises when circumstances are easy. The real test comes when sacrifice is required.

Allah mentioned those who promised to spend if He enriched them:

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنِ آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ
الصَّالِحِينَ (75) فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ
مُغْرَضُونَ (76)

"And of them is he who made a covenant with God (saying), 'If He gives us out of His grace we will certainly spend in charity and become of the righteous.' But when He bestowed out of His grace on them, they became niggardly, and turned back (from their covenant), averse" (9: 75-76)

The fifth level is **truthfulness in action**. A person's outward appearance should reflect his inward reality. He should not seek to appear more righteous, knowledgeable, generous, or humble than he truly is.

The highest level is **truthfulness in faith itself**, in fear of Allah, hope in Him, reliance upon Him, contentment with His decree, and love for Him. At this level, truthfulness penetrates every aspect of a person's relationship with his Lord.

Brothers and sisters,

We live in a time when falsehood is often normalized. People lie in business, in politics, in advertising, on social media, and sometimes even within families. A person may think a lie is small, but before Allah every lie matters.

The Prophet ﷺ was known among his people as **Al-Sadiq Al-Amin**, the Truthful and the Trustworthy, even before he received revelation. His truthfulness was one of the greatest reasons people trusted his message.

If we want stronger families, stronger communities, and stronger relationships, then truthfulness must become a central value in our lives. Let us be truthful with Allah, truthful with ourselves, truthful with our spouses, truthful with our children, and truthful in all our dealings.

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

Dear brothers and sisters,

Truthfulness is not always easy. Sometimes it costs us money, status, opportunities, or comfort. Yet the believer knows that no one abandons truth for the sake of Allah except that Allah grants him something better.

The Prophet ﷺ taught us that truthfulness is the path to every virtue. Every time we choose truth over falsehood, we strengthen our faith and purify our hearts.

Let each of us ask ourselves today:

- Am I truthful in my worship?
- Am I truthful in my promises?

- Am I truthful in my business dealings?
- Am I truthful in my relationships?
- Am I truthful in my intentions before Allah?

Let us strive to be among those whom Allah describes as truthful.

Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ)

“You who believe, be conscious of God and be with the truthful.” (9:119)

We ask Allah to make us among the truthful in speech, intention, action, and faith.

اللهم اجعلنا من الصادقين.
 اللهم طهر ألسنتنا من الكذب، وقلوبنا من النفاق، وأعمالنا من الرياء.
 اللهم ارزقنا الصدقة في القول والعمل والنية.
 اللهم اجعلنا من عبادك الصالحين المخلصين.
 اللهم أصلح أحوال المسلمين في كل مكان.
 اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.
 إن الله يأمر بالعدل والإحسان وإيتاء ذي القربى وينهى عن الفحشاء والمنكر والبغى يعظكم لعلكم تذكرون.
 وأقم الصلاة.

Unity of the Muslim Ummah

First Khutba

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 الدينِ كلِّه 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 تُقَاتِيهِ 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 الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ
بِدْعَةٍ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Muslims are Brothers

One of the greatest blessings that Allah bestowed upon this Ummah is the blessing of unity. Through unity, weak people become strong, scattered individuals become a community, and enemies become brothers. The message of Islam came to unite hearts around the worship of Allah and to remove the divisions that separate people.

Today's khutba is about the unity of the Muslim community. Unity has been stressed both by the Quran and the Sunah of the Prophet (PBUH).

Quran

Allah (SWT) told us the believers are all brothers and sisters.

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

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

The Arabic term used is ‘ikhwah’ (brotherhood), which in Islamic theology denotes a bond that transcends blood, tribe, and nationality. The command to make reconciliation (fa-asliho) is in the imperative, underscoring that repairing relations between believers is an obligation, not merely a recommendation. Taqwa is cited as the motivating force: awareness of Allah produces the humility needed to resolve disputes.

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

“And hold fast, all together, to the rope of God, and do not be divided among yourselves; and remember with gratitude God's Blessings on you; for you were enemies and He joined your hearts in love, so that by His Blessing, you became brethren; and you were on the brink of the pit of fire, and He saved you from it. Thus, does God make His revelations clear to you, so you may be guided.” (3:103)

The ‘rope of Allah’ (hablullah) is understood by classical commentators such as Ibn Kathir and Al-Tabari as referring to the Quran, the covenant of Islam, and the community of believers. The verse recalls the pre-Islamic enmity between the Aws and Khazraj tribes of Madinah, transformed by Islam into brotherhood. The phrase ‘on the brink of the pit of fire’ reflects the spiritual danger of division and disbelief.

Hadith

وعن النعمان بن بشير رضي الله عنهما قال: قال رسول الله صلى الله عليه وسلم " مثل المؤمنين في توادهم وتراحمهم وتعاطفهم، مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى " ((متفق عليه))

Nu‘man bin Bashir (May Allah be pleased with them) reported: Messenger of Allah (ﷺ) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever".

[Al-Bukhari and Muslim].

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغُضُوا وَلَا تَدَابَرُوا وَلَا يَبِعُ بَعْضُكُمْ عَلَى بَعْضٍ بَعِضٌ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ النَّقْوَى هَا هُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَارٍ بِحَسَبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرَضُهُ { أَخْرَجَهُ مُسْلِمٌ. ¹

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

The Messenger of Allah (peace and blessings of Allah be upon him) said, “Do not envy one another, and do not inflate prices for one another (bargain deceitfully, outbid), and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.” [Muslim].”

The benefits of brotherhood

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَجَبَتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُنْتَجَالِسِينَ فِيَّ وَالْمُنْتَازِئِينَ فِيَّ وَالْمُنْتَابِذِينَ فِيَّ " .

Muadh ibn Jabal narrated, “I heard the Messenger of Allah, may Allah bless him and grant him peace, say, ‘Allah, the Blessed and Exalted, said, “My love has been decreed 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.:”’

Imam Malik

حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى فَأَرَصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا فَلَمَّا أَتَى عَلَيْهِ قَالَ أَيْنَ تُرِيدُ قَالَ أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ . قَالَ هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا قَالَ لَا غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ عَزَّ وَجَلَّ . قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتُهُ فِيهِ " .

Sahih Muslim

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: مَنْ كَانَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَمَنْ أَحَبَّ عَبْدًا لَا يُحِبُّهُ إِلَّا لِلَّهِ وَمَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يَلْقَى فِي النَّارِ "

Anas ibn Malik narrated that God's Messenger said, "There are three qualities for which anyone who is characterised by them will experience the sweetness of faith: he to whom God and His messenger are dearer than all else; he who loves a human being for God's sake alone; and he who has as great an abhorrence of returning to unbelief after God has rescued him from it as he has of being cast into hell." (Bukhari and Muslim.)

وعن معاذ رضي الله عنه قال: سمعت رسول الله صلى الله عليه وسلم يقول: "قال الله عز وجل: المتحابون في جلالي، لهم منابر من نور يغبطهم النبيون والشهداء".

((رواه الترمذي وقال: حديث حسن صحيح)).

Mu'adh (bin Jabal) (May Allah be pleased with him) reported:

Messenger of Allah (ﷺ) said, "Allah, the Exalted, has said: 'For those who love one another for the sake of My Glory, there will be seats of light (on the Day of Resurrection), and they will be envied by the Prophets and martyrs'".

[At-Tirmidhi, who classified it as Hadith Hasan Sahih].

The Rights of Brotherhood

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ». قِيلَ: مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِذَا لَقَيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَأَجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَشَمِّتْهُ وَإِذَا مَرِضَ فَعُدَّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ». رَوَاهُ مُسْلِمٌ

He reported God's messenger as saying, "A Muslim has six duties towards another Muslim." When asked what they were he replied, "When you meet him salute him; when he issues an invitation to you, accept it; when he asks your advice give it to him; when he sneezes and praises God say, 'God have mercy on you'; when he is ill visit him; and when he dies follow him to the grave." Muslim transmitted it.

1. Greeting
2. Accepting his invite
3. Giving advice
4. Blessings
5. Visiting the sick

6. Following the funeral

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، وَابْنُ، بِشَارٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ قَتَادَةَ، يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ - أَوْ قَالَ لِجَارِهِ - مَا يُحِبُّ لِنَفْسِهِ " .

It is narrated on the authority of Anas b. Malik that the Prophet (may peace and blessings be upon him) observed:

"None amongst you believes (truly) until he loves for his brother" - or he said "for his neighbour" - "that which he loves for himself." (Muslim)

وَعَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - { مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسِّرْ عَلَيَّ مَعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ } أَخْرَجَهُ مُسْلِمٌ.

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

“If anyone relieves a Muslim believer from one of the hardships of this worldly life, Allah will relieve him of one of the hardships of the Day of Resurrection. If anyone makes it easy for the one who is indebted to him (while finding it difficult to repay), Allah will make it easy for him in this worldly life and in the Hereafter, and if anyone conceals the faults of a Muslim, Allah will conceal his faults in this world and in the Hereafter. Allah helps His slave as long as he helps his brother.” Related by Muslim.

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

Second Khutbah

الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا كَثِيرًا مَبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمْ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ اهْتَدَى بِهِدَاهُمْ إِلَى يَوْمِ الدِّينِ.

One of the greatest dangers facing our Ummah today is division. We have allowed differences in ethnicity, culture, politics, and personal opinions to create barriers between us. We often focus on what separates us rather than what unites us.

Allah warns us:

(وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ)

“Do not dispute with one another lest you lose courage and your strength depart.”
(Al-Anfal 8:46)

History repeatedly teaches us that whenever Muslims were united upon faith and righteousness, they were strong and respected. Whenever they became divided and preoccupied with internal conflicts, they became vulnerable to weakness and decline.

Unity does not mean that everyone will agree on every issue. The Companions themselves differed on many matters, yet they maintained love, respect, and mutual concern. They understood that preserving brotherhood was more important than winning arguments.

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، وداو مرضانا، واحفظ لنا أقداننا، يا ربَّ العالمين.

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

Ramadan

First Khutba

الحمد لله الذي حبَّبَ إلينا الإيمانَ وزَيَّنَه في قلوبِنَا، وكَرَّهَ إلينا الكُفْرَ والفسوقَ والعصيانَ
الحمد لله نحمده ونستعينه ونستغفره، ونعوذُ بالله من شرورِ أنفسنا ومن سيئاتِ 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 الدينِ كلِّه 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
بِدْعَةٍ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Ramadan is around the corner. We should be grateful to Allah that he made us live long enough to see another Ramadan.

Ramadan is an opportunity for Muslims to enjoy. Ramadan nights should be full of joy. The joy of the companionship of GOD. The joy of speaking to GOD by reading Quran. The joy of listening to GOD by praying Taraweeh.

Ramadan days should also be full of joy. The joy of abstaining from saying falsehood or backbiting your fellow Muslim. The joy of giving to the less fortunate. The joy of controlling your desires. The joy of being independent from all earthly forces. The joy of proclaiming that there is no god but GOD and that Muhammad is his prophet.

Ramadan is a unique opportunity. The Prophet told us that whoever completed the fast of Ramadan with sincere faith and expecting his/her reward from Allah alone, Allah will forgive his previous sins.

In hadith Qudsi, Allah says that all the deeds of the son of Adam are for him except fasting, it is for Me and I will decide its reward.

Whenever Allah SWT mentions a reward without specifying it, it means that the reward is enormous. In this hadith the reward is a reward that is appropriate to the majesty of Allah.

Why is fasting that has been singled out for a great reward?

There are many reasons for this. However, there is one aspect that I would like to talk about today which we should go beyond talking about and make part of our efforts during Ramadan.

Usually, we are asked to abstain from things which are prohibited. But in Ramadan, in addition to this we are asked to abstain from things which are permissible. During the day, we cannot eat or drink or do other things which are deemed permissible at other times.

We obey Allah during fasting without questioning, seeking His pleasure only. This is the mark of submission. We listen and obey without even wondering why we are doing this.

Submission is the hallmark of this religion. Allah swt called us Muslims because we submit.

Ramadan is our opportunity to deepen and strengthen our submission to Allah.

During the day, we should continuously remember Allah and remind ourselves that our fast is the sign of our submission.

Submission will free our souls. We will know that all decisions are made by Allah.

To him we should pray and from Him we should seek guidance and help.

Because we know and are sure that it is GOD who gives and it is GOD who takes

away. When we reach this stage, we become in a state of peace with ourselves, peace with our family and peace with the whole world. We become content with what GOD gives, and we would not be saddened by what GOD takes away. Contentment is a precious commodity only those high in the ranks can achieve it. It cannot be gained from outside agents it has to come from inside. One can have the wealth of Qaroon and the power of Pharaoh and still feel deprived. It takes hard work to achieve contentment.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ
النَّهَارِ لَعَلَّكَ تَرْضَىٰ (130)

GOD says “Therefore, bear what they say. Give glory to your LORD before sunrise and before sunset. Praise HIM in parts of the night and at the two ends of the day so that you may become content.”

HE rewarded HIS prophet by saying “GOD will give what will please you.”

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (5)

and HE commended the believers by saying “Allah is well pleased with them and they with HIM”

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ (119)

Contentment is the ultimate in dignity and independence and brings peace to our lives.

Contentment does not mean that we become passive or lazy or that we do not work hard. Contentment means that we do our best, however we should be certain that the success of our effort is in hand of GOD. We realize that GOD gave us control

over the means and we should exercise that control and make the best out of it. But we should understand full well that Allah SWT only Has the control over the ends.

He reported God’s messenger as saying, "Every [good] deed a son of Adam does will be multiplied, a good deed receiving a tenfold to seven hundredfold rewards. God has said, ‘With the exception of fasting, for it is done for my sake and I give a reward for it. One abandons his passion and his food for my sake. The one who fasts has two occasions of joy, one when he breaks his fast and one when he meets his Lord. The bad breath of one who fasts is sweeter to God than the fragrance of musk. Fasting is a protection, [i.e. from acts of disobedience in this world and from hell in the next. Pt. vi.] and when the day of the fast of any of you comes, he must not use vile language or raise his voice, and if anyone reviles him or tries to fight with him, he should tell him he is fasting.’”

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " كُلُّ عَمَلِ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ قَالَ اللَّهُ تَعَالَى: إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِ الصَّائِمِ فَرِحْتَانِ: فَرِحْتُ عِنْدَ فِطْرِهِ وَفَرِحْتُ عِنْدَ لِقَاءِ رَبِّهِ وَلِخُلُوفِ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَالصَّيَامُ جُنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ وَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ "

Before continuing to talk about the details of fasting, the huge reward from God for those who fast is mentioned, “When My servants ask you concerning Me, I am indeed close (to them). I respond to the call of him who calls, whenever he calls on Me. So let them also listen to My call, and believe in Me, that they may be guided.” What better reward than feeling the closeness of God. He listens to their requests and is ready to respond favorably to them. The verse’s language reflects the limitless kindness and grace of God. He honors those who believe in Him by

calling them, “*My servants.*” Another form of grace and kindness is that He himself tells His servants that He is close to them. Instead of delegating the Prophet (PBUH) to answer their question, He Himself responds directly to the people and tells them that He is close. Then the verse is completed by an invitation to heed God’s call and to believe in Him so that they become guided. The fruit of believing in God is guidance. This is true guidance because it comes from God and is based on the belief in Him.

It has been narrated that the Prophet (PBUH) said, “God will shy away from ignoring one of His servants who asks for something good.” In another tradition, the Prophet (PBUH) has been quoted to have said, “God will respond to the call of whoever submits to Him on the surface of this earth. God may grant the wish of the person who is asking or may protect her/him from something bad as long as the request does not involve hurting kin or a wish for something evil.”

The Prophet (PBUH) has also been quoted to have said, “God promised to respond favorably to all requests as long as it does not involve hurting kin or a wish for an evil deed or made hurriedly.” The companions asked the Prophet (PBUH) what he meant by the word “hurriedly.” He said, “Hurriedly means that a person asks for an immediate response from God”

A fasting person is in a favourable position for making requests from God. Prophet Muhammad (PBUH) has been quoted to have said, “God responds favourably to the request of a fasting person at the time of breaking fast.”

The Prophet (PBUH) has also been quoted to have said, “God never turns down supplications made by three kinds of people: a just leader, a fasting person until he/she breaks their fast, and a person who suffered injustice. God raises these supplications above the clouds and opens the doors of heaven for them. God then

says, ‘I will certainly respond favourably to these calls, though, this may not occur immediately.’”

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said:

There are three whose supplications are not turned back: A just ruler, and a fasting person until he breaks his fast. And, the supplication of one who has been wronged is raised by Allah up to the clouds on the Day of Resurrection, and the gates of heaven are opened for it, and Allah says, ‘By My Might I will help you (against the wrongdoer) even if it is after a while.’”

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ سَعْدَانَ الْجُهَنِيِّ، عَنْ سَعْدِ أَبِي مُجَاهِدِ الطَّائِيِّ، - وَكَانَ ثِقَةً - عَنْ أَبِي مِدْلَةَ، - وَكَانَ ثِقَةً - عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " ثَلَاثَةٌ لَا تُرَدُّ دَعْوَتُهُمُ الْإِمَامُ الْعَادِلُ وَالصَّائِمُ حَتَّى يُفْطَرَ وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا اللَّهُ دُونَ الْعَمَامِ يَوْمَ الْقِيَامَةِ وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ وَيَقُولُ بِعِزَّتِي لَأَنْصُرَنَّكَ وَلَوْ بَعْدَ حِينٍ " .

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

Second Khutbah

الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا كَثِيرًا مُبَارَكًا فِيهِ كَمَا يُجِبُ رَبُّنَا وَيَرْضَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمْ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَى بِهِدَاهُمْ إِلَى يَوْمِ الدِّينِ.

The True Performance of the Fast

The fast is not merely abstaining from food and drink. It is a comprehensive discipline of body and soul. To truly fast, we must:

- **Restrain our eyes** from looking at unlawful things.
- **Guard our tongues** from lies, backbiting, and vain speech, and busy them with Allah's remembrance.
- **Close our ears** to falsehood and indecency.

- **Restrain all our limbs** from sin. The Prophet (peace be upon him) warned: *"Many a fasting person gains nothing from their fast except hunger and thirst."*
- **Exercise moderation when breaking our fast**, avoiding over-indulgence. The purpose is to subdue our desires, not to transfer them from day to night.

اللَّهُمَّ إِنَّا نَسْأَلُكَ النَّبَاتَ فِي الْأَمْرِ، وَالْعَزِيمَةَ عَلَى الرَّشْدِ، وَنَسْأَلُكَ شُكْرَ نِعْمَتِكَ، وَحُسْنَ عِبَادَتِكَ، وَنَسْأَلُكَ قُلُوبًا سَلِيمَةً، وَالسِّينَةَ صَادِقَةً، وَنَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَنَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَنَسْتَغْفِرُكَ لِمَا تَعْلَمُ.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدُّعَاءِ.

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.

Beyond Ramadan

First Khutba

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

Dear Brothers and Sisters

Allah سبحانه وتعالى blessed us with the month of Ramadan: a month of mercy, forgiveness, spiritual renewal, and emancipation from the Fire. During Ramadan, the masajid are filled, the Qur'an is recited, hearts soften, tears flow, and hands are raised in du'a.

Now Ramadan has passed, and the question every believer must ask is:

What remains after Ramadan?

Did Ramadan truly change us?

Did our fasting reform our character?

Did our prayers bring us closer to Allah?

Did we leave Ramadan better than we entered it?

Dear brothers and sisters,

Ramadan was never meant to be a temporary spiritual experience. It was a training camp for taqwa, discipline, gratitude, and transformation.

Allah says regarding fasting:

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ) البقرة 183

“O you who believe, fasting has been prescribed upon you as it was prescribed upon those before you so that you may attain taqwa.” (2: 183)

The purpose was to become people of taqwa. The scholars said, “One of the signs that Ramadan was accepted is that its effects remain visible after Ramadan ends.”

The Prophet صلى الله عليه وسلم said:

"أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ"

“The most beloved deeds to Allah are those that are continuous, even if they are small.”

Dear Muslims,

One of the greatest lessons after Ramadan is preserving the spiritual habits we built.

In Ramadan:

- we stood up in Taraweeh,
- we read the Qur’an daily,
- we increased in the remembrance of Allah,
- we guarded our prayers,
- and we tasted the sweetness of worship.

Do not abandon these acts after Ramadan.

Continue your relationship with the Qur’an, even if only a few verses each day.

Protect your salah with khushu‘ and punctuality.

Continue making dhikr throughout your day.

Wake up occasionally for Tahajjud, even if you only pray two rak‘ahs.

Allah says:

(إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ) العنكبوت 45

“Indeed, prayer restrains from immorality and wrongdoing.” (29:45)

If our prayers transformed us in Ramadan, they should continue transforming us throughout the year.

Dear Brothers and Sisters

Ramadan also taught us self-restraint.

We restrained our tongues from lying and backbiting.

We restrained our eyes from unlawful looks.

We restrained our anger and desires.

This discipline should not disappear after Eid.

True taqwa is not seasonal. Allah is the Lord of every month and every day.

The Prophet صلى الله عليه وسلم said:

"الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ خَيْرٍ"

“The strong believer is better and more beloved to Allah than the weak believer, though there is goodness in both.”

Strength in iman is consistency.

Strength in iman is resisting temptation after Ramadan just as we resisted it during Ramadan.

Dear believers,

Ramadan also revived within us the spirit of generosity.

We gave zakah and sadaqah.

We fed fasting people.

We remembered the poor and needy.

Do not let generosity end with Ramadan.

Continue giving.

Continue serving.

Continue helping others.

The Prophet صلى الله عليه وسلم was the most generous of people, and he was even more generous in Ramadan. But his generosity did not end when Ramadan ended.

A believer lives for the benefit of others.

And among the greatest lessons Ramadan teaches is contentment and reliance upon Allah.

During Ramadan, many people felt peace, not because they possessed more wealth or comfort, but because they were closer to Allah.

True richness is not the richness of possessions.

True richness is the richness of the heart.

A man once asked the Prophet صلى الله عليه وسلم to pray that Allah make him rich.

The Prophet made du‘a for him and described him as someone content with what Allah had given him.

Contentment is freedom:

- freedom from envy,
- freedom from greed,
- freedom from endless comparison with others.

Allah says:

(وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ) الطلاق: 3

“Whoever places his trust in Allah, then Allah is sufficient for him.” (65:3)

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

Second Khutbah

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

Dear brothers and sisters,

One of the greatest qualities Ramadan teaches us is gratitude.

Gratitude is not merely saying “Alhamdulillah” with the tongue.

Gratitude is a way of life.

The scholars explained that gratitude has three dimensions:

First: gratitude of the heart:

to recognize every blessing as coming from Allah.

Second: gratitude of the tongue:

to praise Allah, remember Him, and speak goodness.

Third: gratitude through actions:

to use Allah’s blessings in ways that please Him.

True gratitude changes behavior.

And gratitude has immense benefits in this life before the Hereafter.

Grateful people are happier.

They are more optimistic.

They cope with hardship better.

They appreciate blessings instead of constantly focusing on what they lack.

The more a servant thanks Allah, the more Allah increases him.

(لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ) إبراهيم: 7

“If you are grateful, I will surely increase you.” (14:7)

Dear Muslims,

Do not disconnect from Allah after Ramadan.

Ramadan may have ended, but the doors of Allah’s mercy never close.

Continue making du‘a.

Continue turning to Him in every affair.

Seek His guidance before every important decision.

Thank Him in times of ease.

Call upon Him in times of hardship.

Allah says:

(وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ) البقرة: 186

“And when My servants ask you concerning Me, indeed I am near. I answer the call of the supplicant when he calls upon Me.” (2: 186)

Dear Brothers and Sisters

Ramadan was not the finish line.
It was the beginning of a journey.

Carry its light forward.

Carry forward:

- the discipline,
- the devotion,
- the Qur’an,
- the generosity,
- the taqwa,
- and the connection with Allah.

Do not allow Shawwal to become a month of spiritual decline.

And among the beautiful sunnahs after Ramadan is fasting six days of Shawwal. The Prophet صلى الله عليه وسلم said that whoever fasts Ramadan and follows it with six days of Shawwal will have the reward of fasting an entire year.

But more importantly, let your heart remain alive after Ramadan.

May Allah accept our fasting, prayers, charity, and du‘a.

May Allah make us steadfast after Ramadan.

May Allah allow us to witness many Ramadans in obedience and good health.

May Allah make us among the people of Ar-Rayyan.

اللهم تقبل منا صيامنا وقيامنا وركوعنا وسجودنا.
اللهم اجعلنا من عبادك الصالحين الثابتين على الحق.
اللهم ارزقنا الإخلاص في القول والعمل.

اللهم لا تجعل رمضان آخر عهدنا، وإن جعلته آخر عهدنا فاجعلنا من المرحومين لا من المحرومين.
اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.

عباد الله،

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

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

Repentance: The Path to Allah's Mercy

First Khutbah

الحمد لله الذي حَبَّبَ إلينا الإيمانَ وزَيَّنَهُ 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 تُقَاتِيهِ 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 الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ
بِدْعَةٍ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Dear brothers and sisters,

One of the greatest gifts that Allah has given this Ummah is the door of repentance. No matter how many mistakes a person commits, as long as the soul has not reached the throat and the sun has not risen from the west, the door of tawbah remains open.

Repentance purifies the soul, renews faith, and restores sincerity. It is not merely recommended; it is an obligation upon every believer.

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَى رَبُّكُمْ أَنْ
يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَى بَيْنَ

أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (8)

“Believers, turn to God in sincere repentance. It may be that your Lord will absolve you of your sinful deeds and admit you into gardens underneath which rivers flow, on the day when God will not abase the Prophet and those who believe with him. Their light will proceed before them and on their right hands; they will say, ‘Our Lord, perfect our light for us, and forgive us. You have the power to do everything.’” (66:8)

In this verse, Allah commands the believers to make tawbah nasuh, sincere repentance. He then mentions its reward: forgiveness of sins and admission into Paradise. This shows that repentance opens onto a path to Allah's pleasure and eternal success.

Allah also says:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

“And turn to Allah in repentance, all of you, O believers, so that you may succeed.” (24:31)

Notice that Allah addresses all believers. Repentance belongs to the committed and the fallen alike. Every believer needs tawbah, because every believer falls short in fulfilling Allah's rights.

The Prophet صلى الله عليه وسلم, whose past and future sins were forgiven, said:

“O people, repent to Allah and seek His forgiveness, for I repent to Him one hundred times a day.”

(Muslim)

If the Messenger of Allah صلى الله عليه وسلم repented so frequently, then we are even more in need of repentance.

Allah loves those who repent. He says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222)

“Indeed, Allah loves those who constantly repent and loves those who purify themselves.” (2:222)

What an honor it is that Allah does not merely accept the repentant servant, He makes him beloved.

Among the greatest signs of Allah's mercy is that He forgives sins and, beyond that, transforms them into good deeds. Allah says:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ
سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70)

“Except for those who repent, believe, and do righteous deeds. For them Allah will replace their evil deeds with good deeds. And Allah is Ever-Forgiving, Most Merciful.” (25:70)

This verse fills the believer with hope. A sinful past does not prevent a person from attaining closeness to Allah. Through sincere repentance and righteous action, the past can become a source of reward.

The angels themselves pray for those who repent. Allah says concerning the angels who carry His Throne:

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ
وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ
رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
الْجَحِيمِ (7)

“Our Lord, You encompass all things in mercy and knowledge, so forgive those who repent and follow Your way, and protect them from the punishment of the Hellfire.” (40:7)

Imagine the honor of having the noble angels asking Allah to forgive you.

Allah describes Himself as:

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ
إِلَيْهِ الْمَصِيرُ (3)

“The Forgiver of sin, the Acceptor of repentance, severe in punishment, Owner of abundance. There is no deity except Him; to Him is the final return.” (40:3)

And He says:

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا
تَفْعَلُونَ (25)

“He is the One who accepts repentance from His servants and pardons sins.”
(42:25)

No matter how great our sins may seem, Allah's mercy is greater.

One of the most beautiful examples of repentance in the Qur'an is the supplication of Prophet Yunus عليه السلام while he was in the belly of the whale:

“There is no god except You. Glory be to You. Indeed, I have been among the wrongdoers.”

The Prophet صلى الله عليه وسلم said that no Muslim invokes Allah with this supplication concerning any matter except that Allah answers him.

This supplication contains three essential elements:

1. Tawhid: “There is no god except You.”
2. Glorification of Allah: “Glory be to You.”
3. Admission of one's fault: “Indeed, I have been among the wrongdoers.”

These are among the greatest foundations of sincere repentance.

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

Second Khutbah

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

Dear brothers and sisters,

The Prophet صلى الله عليه وسلم said:

“Every son of Adam sins, and the best of those who sin are those who repent.”

Islam expects human beings to fall short and teaches us how to return to Allah after we fall.

What is sincere repentance?

The scholars mention several conditions:

1. Regret

A person must genuinely feel sorrow for disobeying Allah. The Prophet صلى الله عليه وسلم said:

“Regret is repentance.”

2. Immediate abandonment of the sin

One cannot claim repentance while continuing to engage in the wrongdoing.

3. Firm determination not to return

The believer resolves sincerely never to return to the sin, even if weakness later overtakes him.

4. Restoring the rights of others

If the sin involved another person's wealth, honor, or rights, those rights must be returned or forgiveness sought.

Imam Al-Ghazali رحمه الله beautifully summarized repentance as consisting of three elements:

- Knowledge: recognizing the seriousness and consequences of sin.
- A state of the heart: feeling genuine remorse.
- Action: abandoning the sin and resolving never to return to it.

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

Second Khutbah

الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا كَثِيرًا مُبَارَكًا فِيهِ كَمَا يُجِبُّ رَبُّنَا وَيَرْضَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمْ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَى بِهِدَاهُمْ إِلَى يَوْمِ الدِّينِ.

Brothers and sisters,

We do not know when our final moment will come. Therefore, we should not delay repentance. Shaytan encourages us to postpone tawbah until tomorrow but tomorrow is never guaranteed.

Let us return to Allah while the door remains open, while our records are still being written, and while we still have the opportunity to correct our course.

May Allah make us among those who repent sincerely, whose sins are forgiven, whose hearts are purified, and who enter Paradise by His mercy.

اللهم تب علينا توبة نصوحاً، واغفر لنا ذنوبنا كلها، دقها وجلها، أولها وآخرها، سرها وعلانيتها.

اللهم اجعلنا من التوابين واجعلنا من المتطهرين.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات.

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

وأقم الصلاة.

Women in the Quran

First Khutba

الحمد لله الذي حبَّبَ إلينا الإيمانَ وزَيَّنَهُ 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 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ 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

The topic of women in the Quran is a large topic. However, I would like to focus only on three points:

1. The Origin of the human Race
2. Equal worth of the sexes
3. Same reward and punishment for the two sexes

A Single Origin for the Human Race

In the Islamic tradition, humanity started with two parents. Several verses in the Quran stress this fact and the Arabic word to describe these two parents is Zawj. The word Zawj in Arabic means two partners who were created from the same source, who both have equal worth and enjoy the same general rights, and who both have the same responsibilities toward their creator.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (1)

“People, be conscious of your Lord, Who created you from a single being and created, of like nature, its mate and spread from these two, many men and women. Be conscious of God, in whose name you demand your mutual rights. Beware of severing the ties of the wombs; certainly, God is ever watching over you.” (4: 1)

This address is directed to the whole of humanity to remind them of the concept of the Oneness of their Creator and the common root of their race. People need to reflect on these simple, yet weighty statements. How did humankind come to this world? Who brought them? Through God’s will, we were created and have been given unique characteristics and talents to cope with the many facets of life. The power that creates knows everything about that which has been created and this power has the right to organize lives and to determine the norms and principles which should govern societies.

Human life started with a single decision from Allah and then humanity sprung from that common root. This makes the whole of humanity one family, connecting all people to one another. Therefore, all societies, ideological or otherwise, that discriminate between people on the basis of skin colour, gender, or class have no real justification.

The verse above also underscores the importance of the family as the building block of society. Humanity started with a single soul that was complemented with its mate. The idea of starting humanity with a single family stresses the important role that the family plays in enhancing the ties between members of society. These ties; however, cannot be formed if the family unit itself is unhealthy or broken and Islam’s social system paid great attention to developing and strengthening the means which support and protect the family structure. A solid family unit cannot be established while one of the partners is being ill-treated, abused or wronged in any way. To this end, Islam paid great attention to establishing women’s rights as human beings at a time when this was a novel and revolutionary idea.

The verse above urges people to remain conscious of their Lord and to conduct their dealings and create their connections, fulfilling each other’s rights, with His pleasure in the forefront of their minds. There are two expressions we’d like to focus on, the first being God consciousness (*Taqwa*) which is understood and repeated throughout the Quran. The second expression is, “Conscious of the wombs” an equally important awareness, yet far more difficult to explain. It

enlivens the feelings of the human being. The expression impresses upon the believer to be sensitive to the needs and rights of family relationships. It urges believers to avoid hurting or committing injustice against those with whom we share a familial tie. Those who are ‘God conscious’ will also be ‘conscious of the wombs’ as they will remember that God is ever watchful over all of us. There is nothing we can hide from Him as He is fully aware of our deeds and even our innermost thoughts.

There many verses which echo the fundamental principle that the whole human creation started with from a single soul.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكَونَنَّ مِنَ الشَّاكِرِينَ (189)

“It is He who created you from a single soul, and from it made its mate, in order that he might dwell with her (in love). When he covered her, she bears a light burden and carries it about. When she grows heavy, they both pray God their Lord, (saying), ‘If You give us a goodly child, we vow we shall (ever) be grateful.’” (7: 189)

Females and males are created from the same soul; however, their functions are different. This difference is intentional and serves as a strength for both individuals, so that spouses can find comfort and tranquility in the company of each other.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ذَلِكَمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَأَنَّى تُصْرَفُونَ (6)

“He created you from a single being, then from that (being) He made its mate; and He brought down for you cattle - eight kinds in pairs. He creates you in the wombs of your mothers, creation after creation, in a threefold of darkness. That is God, your Lord. His is Sovereignty. There is no God save Him. How then you are turned away?” (39: 6)

Humans have been created with certain basic characteristics which are common to every person who has lived on earth since the beginning of the human race. These characteristics distinguish us from all other creatures. Humans are created of a soul and a body. Islam provides a plan by which the needs, aspirations, and fulfillment of both the soul and the body are guaranteed.

This verse also refers to the stages of the development of the fetus in the womb. The verse mentions three levels of darkness, which modern medicine has helped us decode. The first level of darkness is formed by the placenta which surrounds the fetus. The placenta is surrounded by the uterus which represents the second level of darkness and finally the uterus is enclosed in the mother's abdomen which represents the third level of darkness. Conception and development in the womb is at once a normal occurrence, as it happens every day, and a miraculous occurrence, as the stages of development are truly a marvel. This verse is a reminder that we must be conscious of God in all situations; the mundane and the awe-inspiring.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (13)

“People, We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other. Verily the most honored of you in the sight of God is (he who is) most conscious of God. Indeed, God is Omniscient, Totally-Aware.” (49: 13)

This verse addresses all humankind. The Creator is telling all people that we were created from a single source. The whole human race came from one pair: a male and a female. They were then spread into different nations so that they would learn about one another and work together. People should not, and are not in the eyes of God, valued according to their race, language, color, or nationality. All people have equal worth in the sight of God. The only standard by which their individual worth is measured is in their level of God consciousness.

Equal Worth of the Sexes

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (71)

“The Believers, men and women, are protectors of one another. They enjoin what is right and forbid what is evil; they establish regular prayers and pay the prescribed alms; and they obey God and His Messenger. God will have mercy on them. God is Eminent, Wise.” (9: 71)

The verse describes the believers as “protectors” of one another. Offering protection requires a noble character which is built on courage and sacrifice and such attributes are part of the character of a believer. The believers are engaged in

enjoining what is good and forbidding what is evil. Such actions require a united front which is formed by the believers, men and women, standing side by side. They establish prayers and pay the prescribed charity due and obey God. They follow the commands of God and His Messenger (PBUH) and they are happy with whatever God and His Messenger (PBUH) decree for them. They will gain the mercy of God in this life as mercy is not meant to be enjoyed in the Hereafter only. If an honest life has been lived for God's sake, mercy will be granted to the believers in this life as well. So what defines a believer? The believers possess four attributes: they enjoin what is right, they forbid what is evil, they establish prayers, and they pay the prescribed charity due. The subsequent verse promises equal reward for males and females,

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (72)

“God promised the believers, men and women, gardens under which rivers flow to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of God. That is the supreme felicity.” (9: 72)

Another verse that states the equality of the sexes in rights and responsibilities in unequivocal terms,

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا (35)

“For Muslim men and Muslim women, believing men and believing women, devout men and devout women, truthful men and truthful women, perseverant men and perseverant women, humble men and humble women, charitable men and charitable women, fasting men and fasting women, men and women who guard their chastity, and men and women who engage much in God's praise, for them has God prepared forgiveness and great reward.” (33: 35)

Same Reward and Punishment

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ (195)

And their Lord has heard them, and answered them, “Never will I let the work of any of you be lost, be he a male or a female, each like the other in reward.” (3:

195) God responded favorably to the supplication of the believers. The verse clearly indicates that God does not differentiate between males and females in the reward. Both sexes will be rewarded according to the same standard.

The same principle is articulated in the following verse,

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا (124)

“And whoever does good deeds, whether male or female and he (or she) is a believer, they shall enter the garden, and not the least injustice will be done to them.” (4: 124)

The same principle is reiterated in the following verse,

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ (97)

“We will give, whoever does right whether a man or a woman and is a believer, a life that is good and pure and We will bestow on such their reward according to the best of their deeds.” (16: 97)

Both males and females are equal in the sight of God. Both are required to do good deeds, and both will be rewarded equally. Good deeds are grounded in the belief in God. A strong faith in God instills in the believer the desire to perform good deeds. Good deeds are then transformed from sporadic occurrences to everyday events in the life of the believer.

God promised those who believe in Him and carry out good deeds, a good life in this world, and a great reward in the Hereafter. The goodness of the worldly life that they are promised is not measured in terms of material gains only; there is more to a good life than money. A Good life is achieved when the elements of security, health, contentment are combined with God’s blessings. A good life is a life where the individual is continuously connected to God. Good life is a life when the individual lives in harmony with family. A good life is the best reward a believer can hope for. The same principle has been reiterated in verses (40: 40), (48: 5), (57: 12), and (57: 18). Equal punishments for males and females who transgress the law are prescribed, (5: 38) and (24: 2).

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

Second Khutbah

الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا كَثِيرًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّم وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَى بِهِدَاهُمْ إِلَى يَوْمِ
الْدِّينِ.

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

A'isha bint Abi Bakr (RA)

First Khutba

الحمد لله الذي حبَّب 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 الدينِ كلِّه 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 تُقَاتِيهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. (آل عمران: 102)
ومن يتق الله يجعل له مخرجاً ويرزقه من حيث لا يحتسب، ووعد الله المتقين جناتٍ تجري من تحتها الأنهار
خالدين فيها.

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

Dear Brothers and sisters

Our khutba today is about Lady ‘Aiysha bint Abi Bakr, the wife of the Prophet. She was faced with many a turmoil in her life. One of them is the event of the slander.

The following verses describe a real event that involved the slander of the Prophet’s (PBUH) wife A’isha (RA),

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ
وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (11) لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا
هَذَا إِفْكٌ مُبِينٌ (12) لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَادِبُونَ (13)
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (14) إِذْ تَلَقَوْنَهُ
بِالسَّبْتِ كَيْفَ تَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (15) وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ
مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (16) يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ
(17) وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (18) إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ
أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (19) وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَعُوفٌ رَحِيمٌ
(20)

“Those who brought forward the lie are a gang among you. Do not think it to be an evil thing for you; on the contrary it is good for you. To every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a grievous punishment. Why did not the believers - men and women - when you heard of the affair, think good of their own people, and say, ‘It is an evident falsehood?’ Why did they not produce four witnesses? Since they did not produce any witnesses, they verily are liars in the sight of God. Had it not been for the grace of God and His mercy on you in the world and the Hereafter a grievous torment would have certainly touched you on account of the discourse which you entered into. When you welcomed it with your tongues and uttered with your mouths that whereof you had no knowledge, you thought it was a trifle but it is very great in the sight of God. And why you did not, when you heard it, say, ‘It is not right of us to speak of this. Glory to God, this is a most serious slander?’ God admonishes you, that you may never repeat such (conduct), if you are (true) believers. And God makes the verses plain to you; for God is Omniscient, Wise.” (24:11-20)

The incident of the slander of A’isha (RA) was a very painful experience for the Prophet (PBUH), his wife, and the whole community. Doubts destroyed the serenity of the hearts of the Prophet (PBUH), his close friend and father-in-law, and the companion of the Prophet (PBUH) Safwan bin Al Mu’atal (RA) for a whole month. Let us listen to the description of the incident as it was narrated by A’isha (RA).

“Each time the Prophet (PBUH) wanted to go on a trip he used to choose one of his wives to accompany him. The process he followed was to draw a toss between his wives whoever won the toss would accompany him. On one of these trips, after Hijab had been mandated, it was my turn to accompany the Prophet (PBUH). My camel had a tent for me to sit in. While I was visiting the toilet, the Prophet (PBUH) commanded his army to prepare for the return trip to Medina. On my way back to the place where I left my camel, I found out that I had lost my necklace, so I went back to fetch it. In the meantime, the driver of my camel came and drove the camel never realizing that I was not inside my tent on top of the camel. When I came back to the camp, I found that the army had left. I decided to stay where I was thinking that soon they would realize that I was not in my tent on top of the camel and they would come back for me. I was tired so I was overcome by sleep. While I was sleeping Safwan (RA) happened to be passing by and saw me. Safwan (RA) knew who I was. So, he took me on his camel until we caught up with the army. When I reached Medina, I became sick and continued to be sick for about a month. In the meantime, Abdullah ibn Ubayy ibn Salul made up the story

slandering me and he circulated the slander among people. People were talking about the slander and all the time I was unaware of what was going on. I was a bit suspicious of the Prophet's (PBUH) behavior. The Prophet (PBUH) was always warm towards me, but during this month I sensed a change in his attitude, but he never mentioned anything. One day, after my recovery I was going to the toilet outside the house with Umm Mistah (RA). While we were walking, I heard Umm Mistah (RA) cursing her son Mistah. I was deeply concerned that a man who participated in the battle of Badr would be cursed by his mother. I asked her why she was doing this. She said, 'Did you not know about the rumor being circulated?' I said, 'No, what rumor.' She told me about the rumor accusing me of a relationship with Safwan (RA). This was extremely painful, I became ill again and I went home crying. I spent the whole night crying. The Prophet (PBUH) asked Ali ibn Taleb (RA) and Usama ibn Zaid (RA) for advice. Usama (RA) defended me and attested to my innocence. Ali (RA) on the other hand said to the Prophet (PBUH) that he can always marry another one if he wanted, but he also asked him to ask my servant about my behavior. My servant attested to my innocence.

The Prophet (PBUH) came to enquire about my health, so I asked him to let me go visit my mother, I wanted to ask my mother about the rumor. She confirmed what I heard from Umm Mistah (RA). The next day my parents were with me and the Prophet (PBUH) came to see me. He sat on the bed and told me about what was going on, he said, 'If you are innocent, God will announce your innocence, but if you were guilty then you should repent. God forgives all sins.' I did not know how to respond. I asked my mother to respond but she did not say anything. I said, 'By God, I know that you heard the rumor and believed it. If I say I am innocent, you will not believe me but if I confess my guilt, while God knows my innocence, you will believe me. I can only say what the father of Joseph said, "Beautiful patience is most befitting, I seek God's help regarding what you say." (12: 18)'. I was certain of my innocence, but I could not fathom the idea that God would send a revelation to declare my innocence. My best hope was that the Prophet (PBUH) would see in his dream that I am innocent. Suddenly, I realized that the Prophet (PBUH) was in the state of receiving a revelation. When he came around, he was smiling and he said, 'A'isha, praise your Lord. He declared you innocent.' The Prophet (PBUH) then recited the ten verses in Surat Al-Nur which talked about the slander.

Mistah who spread the rumor about A'isha (RA) was Abu Bakr's (RA) cousin. Abu Bakr (RA) used to help Mistah (RA) financially as a form of charity. Abu Bakr (RA) decided that he will stop helping Mistah (RA) as he used to before the

incident. But then a verse was revealed which made Abu Bakr (RA) change his mind.

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

“And let not those who possess dignity and abundance among you swear not to give to the near of kin and to the needy, and to those who have fled in God's way. Let them forgive and show indulgence. Do you not yearn that God forgive you? God is All-Forgiving, Giver of Mercy.” (24:22)

For a whole month the Prophet (PBUH) and A'isha, Abu Bakr (RA) and his wife, Safwan (RA), and indeed the whole Muslim community suffered through this horrible experience. The young, pure, and innocent A'isha (RA) was slandered, and her reputation had been tarnished. Not only did she feel the pain of being falsely accused, but she was horrified at the thought that the Prophet (PBUH) had doubts about her innocence. Her parents suffered with her. Safwan (RA), a companion of the Prophet (PBUH) was deeply pained by the accusations launched against him. The whole episode continued for a month before the decisive verses declaring A'isha's (RA) innocence were revealed. The slander was not only meant to harm A'isha (RA); it was also meant to hurt the Prophet (PBUH). The rumors were meant to undermine the Prophet (PBUH), his message, and his leadership. It was planned and executed by a group of people,

“Those who brought forward the lie are a gang among you. Do not think it to be an evil thing to you; on the contrary it is good for you.”

It was a gang of people led by Abdullah ibn Ubayy ibn Salul the leader of a group of hypocrites. The gang included a few Muslims who were deceived by the hypocrites, e.g. Hamna bint Jahsh, Hassan ibn Thabet, and Mistah ibn Uthatha. This verse indicates the enormity of the conspiracy and reassures the believers that this incident, although stressful and divisive for a time, also contained some positive elements. The good that could be drawn from this scenario is that it exposed those who were scheming against Islam and bent on hurting the Prophet (PBUH) and his wives. It was also good because it alerted the believers to the dire consequences of slander. Slandering people has a grievous impact not only on the falsely accused but also on the whole community. This incident provided the

opportunity to address the standards for the proper Islamic behavior during times of trials. The pains that the Prophet (PBUH), A'isha (RA), and indeed the whole Muslim community suffered were the price that had to be paid to pass safely through this trial. Those who fabricated and propagated the lie will face their punishment, each according to his/her share in the crime. Abdullah ibn Ubayy ibn Salul who twisted the facts, fabricated the lie, and worked hard to propagate it will have the greatest share of the punishment.

“Why did not the believers - men and women - when you heard of the affair, think good of their own people, and say, ‘It is an evident falsehood?’” This verse describes the proper Islamic behavior when faced with such trials. The believers should have consulted their hearts and listened to their gut feelings, then they would have naturally reached the conclusion that it was a lie. They should have known that A'isha (RA), would not have committed such an indecency. There are stories that indicate that this was exactly the reaction of some Muslims e.g. Abu Ayoub Al-Ansari (RA).

This verse and the following one describe the proper process to handle rumors that slander people. The process consists of two steps. The first step requires the believer to reflect on the accusation and to give the accused the benefit of the doubt. The second step is to assume the innocence of the accused until proven guilty on the basis of hard and concrete evidence. A rigorous methodology in investigating the evidence should be followed,

“Why did they not produce four witnesses? Since they did not produce any witnesses, they verily are liars in the sight of God.”

A heinous accusation such as this should be proven beyond a shred of a doubt before a verdict can be reached; four eyewitnesses should come forward to substantiate the accusation. If the person who has launched the accusation is unable to produce four eyewitness accounts to substantiate his/her claim, then he/she is considered a liar. The believers did not follow this process when the accusation was launched against A'isha (RA). The verses warn the believers not to commit such a mistake again,

“Had it not been for the grace of God and His mercy on you in the world and the Hereafter a grievous torment would have certainly touched you on account of the discourse which you entered into.”

The verses go on to describe the details of the believers' disgraceful reaction to the accusations,

“When you welcomed it with your tongues and uttered with your mouths that whereof you had no knowledge, you thought it was a trifle but it is very great in the sight of God.”

The verse describes how rumors can take on a life of their own when people repeat what they hear without verifying the facts. People repeat false accusations not realizing the damage that they are causing. Their reaction should have been to shun those who were spreading the rumors, “And why you did not, when you heard it, say, ‘It is not right of us to speak of this. Glory to God, this is a most serious slander?’” The verses end with an admonition and a warning, “God admonishes you, that you may never repeat such (conduct), if you are (true) believers. And God makes the verses plain to you; for God is Omniscient, Wise.”

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

Second Khutbah

الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا كَثِيرًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمْ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَى بِهِدَاهُمْ إِلَى يَوْمِ
الَّذِينَ.

Significance

1. One of the most important lessons to be learnt from this story is the need to verify the facts before leveling an accusation against someone. We should not go after rumors which aim at destroying the reputation of people without concrete evidence.
2. This story shows how strong and independent A’isha (RA) was. She refused to cower to the rumor mill. She had a strong head on her shoulders, a strong sense of self and a strong connection with her Lord. Her deep trust in God carried her through this trial. From her account, one can sense that she was certain that God will prove her innocence.
3. The story also shows the human nature of the Prophet (PBUH) and how he suffered and endured. His trust in God gave him the strength to act in a rational and fair way. He sought the advice of his companions but acted wisely and in a way that was in the best interest of the Muslim community.

اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الأحياء منهم والأموات
اللهم فرِّج كربنا، وارحم ضعفنا، واجبر كسرنا، وتول 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 تَذَكَّرُونَ. فاذكروا الله العظيم يذكركم واشكروه على نعمه يزدكم، ولذكر الله أكبر، والله يعلم ما
تصنعون.

The Queen of Sheba

First Khutba

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 تُقَاتِيهِ 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
بِدْعَةٍ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ

Today's khutba is about the Queen of Shiba.

We find the story of the Queen of Sheba in surat Al-Naml (27: 22-44). The verses within this surah narrate the encounter between the Queen of Sheba and Solomon (PBUH) the Prophet-king. The background theme for this account is the knowledge and the supernatural powers that God granted Solomon (PBUH). The name Al-Naml is translated as “The Ants” and is taken from verse 18, in which Solomon (PBUH) heard an ant who sensed the approaching army of Solomon (PBUH) and was warning its community to move away from the path of the advancing troops. We do not know how the ant recognized that this was Solomon's (PBUH) army, but we do know that God gifted Solomon (PBUH) the supernatural power of understanding the language of birds and insects.

The story begins with a verse in which Solomon (PBUH) expresses his annoyance that he could not find the hoopoe, a colorful bird known for its distinctive crown of feathers, standing with the rest of the birds who had formed a battalion in his army. The awareness of this bird's absence illustrates one of Solomon's (PBUH) traits; his keen observation skills and his firm expectations of his soldiers. The hoopoe

was missing and he had left without permission; such careless behavior should be punished. Solomon (PBUH), however, was a prophet, not a tyrant and so he deferred his final judgment until he had heard from the hoopoe itself,

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ
(20) لَاَعَذَّبْتَهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُبِينٍ
(21)

“I will certainly punish him with a severe penalty, or I will execute him, unless he brings me a valid excuse.” (27: 21)

When the hoopoe returned, he brought with him some surprising news,

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ
بِنَبَأٍ يَقِينٍ (22) إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ
وَلَهَا عَرْشٌ عَظِيمٌ (23) وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ
دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ
لَا يَهْتَدُونَ (24) أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي
السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ (25) اللَّهُ لَا
إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ (26)

“But the hoopoe tarried not far. He (came up and) said, ‘I have learnt something that you do not know, and I have come to you from Sheba with certain information. I found a woman ruling over them, and she has been given (abundance) of all things, and hers is a mighty throne. I found her and her people worshipping the sun besides God. Satan has made their deeds seem pleasing to them, and has kept them away from the straight path, so they became misguided. So that they do not worship God, who brings forth the hidden in the heavens and the earth, and who knows what you hide and what you declare. God, there is no deity save Him, the Lord of the great throne.’ (27: 22 – 26)

It is important to note that the hoopoe begins his speech to the king with a bold statement, “I have learnt something that you do not know.” This must certainly have been intended to capture the king’s attention. The hoopoe then continues to

tell the details of its discovery of a woman who reigns over a people in South Yemen in a kingdom with the name of Sheba. She was given an abundance of everything, and she had a great throne. But they worship the sun. The hoopoe deduced that the devil must have lured them away from the straight path. We find ourselves in front of an astonishing bird. The verses not only depict an intelligent bird that understands and expresses itself in an eloquent way but also a bird who believes in God and who has the ability to distinguish between what is right and what is wrong.

Although what Solomon heard was upsetting, he (PBUH) did not hasten to make a decision regarding the news he had been given. In order to move forward, Solomon (PBUH) needed to determine if what he had heard was true, (Solomon) said,

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ (27) اذْهَبْ بِكِتَابِي
هَذَا فَأَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ (28)

“Soon we shall see whether you are telling the truth or you are lying. Go with this letter of mine and throw it down to them; then turn away and see what (answer) they return.” (27: 27 – 28)

The contents of the letter were not disclosed at this point. The following verse depicts another scene, the scene of the Queen’s court. The Queen was asking her counselors,

قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنَّي أَخْتَلِفُ إِلَيْكِ كِتَابٌ كَرِيمٌ (29) إِنَّهُ مِنْ
سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (30) أَلَا تَعْلَمُونَ عَلَيَّ
وَأَتُونِي مُسْلِمِينَ (31)

“Chiefs, a noble letter has been delivered to me. It is from Solomon, and it is (as follows), ‘In the name of God, the Lord of Mercy, the Giver of Mercy; do not be haughty with me but come to me in submission (to God).’” (27: 29 – 31)

As the Queen of Sheba tells her court she has received a letter, it is important to note that at this time, she did not know how or by whom, the letter was delivered. Yet devoid of these important details, the Queen of Sheba still describes the letter as, “a noble letter.” There must have been something about this simple letter that

made her make this statement. One can assume that Solomon (PBUH) must have been well known to her and her people, because she mentioned him by name. The letter itself was a simple letter. It had only one request,

“Do not be haughty with me but come to me in submission (to God).” (27: 31) The letter was a request for them to submit to God.

Having shared the contents of the letter with them, she seeks their advice,

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى
تَشْهَدُونَ (32)

“She said, ‘Chiefs, advise me in my affair; I would not make a decision except in your presence.’” (27: 32)

This showed a leadership that believes in consultation. Her counselors responded,

قَالُوا نَحْنُ أَوْلُو قُوَّةٍ وَأَوْلُو بِأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا
تَأْمُرِينَ (33)

“We are people of might and great power, but the decision is yours, so consider what you will command.” (27: 33)

Her response reflects her aversion to violence,

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا
أَذَلَّةً وَكَذَلِكَ يَفْعَلُونَ (34) وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ
يَرْجِعُ الْمُرْسَلُونَ (35)

“Indeed kings, when they enter a country, they ruin it and subjugate its dignified people. And thus, do they behave. But I am going to send them a present, and (wait) to see with what (answer) will messengers return.” (27: 34 - 35)

Clearly the Queen of Sheba knows the devastation that is brought on by war and her preference is to avoid this. Furthermore, she extends an olive branch by

sending Solomon (PBUH) a gift. Sheba's gift is also intended to be a test to find out what kind of a man Solomon (PBUH) is; is he after money, or is he a man of principle? Clearly Sheba is an astute leader, and her initial dealings with Solomon (PBUH) show a wisdom in dealing with sensitive matters of the state.

The narrative moves to describe the scene of Solomon (PBUH) receiving the queen's gift,

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِي بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِمَّا
آتَاكُمْ بَلْ أَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُونَ (36)

“(the king) said, ‘What! Are you offering me wealth? What God has given me is better than that which He has given you. It is you (and not I) who rejoice in your gift.’” (27: 36)

Solomon (PBUH) expressed his dismay over the gift loud and clear. His focus is singular: to guide them to the worship of God alone. He then issues a dire threat,

ارْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا
أَذِلَّةً وَهُمْ صَاغِرُونَ (37)

“Return to them. We shall verily come upon them with hosts that they cannot resist, and we shall drive them out from their land in disgrace, and they will be abased.” (27: 37)

The verses do not detail what happened next, but we understand from the text that Solomon (PBUH) knew that the queen and her entourage had accepted his invitation and were on their way to meet him. He may have also anticipated this from the way she handled the situation and guessed at her intention to avoid war. Then Solomon (PBUH) makes a curious request, to the members of his court,

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ
(38) قَالَ عَفْرَيْتُ مِنَ الْجَنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ
مَقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ (39) قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ

الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا
عِنْدَهُ قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ شَكَرَ
فَأِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ (40)

“He said (to his own men), ‘Chiefs, which of you can bring me her throne before they come to me in submission?’ A powerful one from among the jinn said, ‘I will bring it to you before you rise from your place; indeed, I am strong and trustworthy.’ The one who had knowledge of the Book said, ‘I will bring it to you within the twinkling of an eye.’” (27: 38 – 40)

Why did Solomon (PBUH) want to bring Queen Sheba’s throne before she arrived? Most probably that was his way of impressing her with his power and resources. One of the jinn offered to bring the throne to him before he had finished his meeting, but the one who had knowledge of the Book said that he could bring it in a twinkling of an eye. The verses do not explain who it was that had the knowledge, nor did they specify which Book had this knowledge. But we understand that he was a believer and that he was given extraordinary powers as a gift from God.

When Solomon (PBUH) saw the throne in front of him, he expressed his gratitude to God, “Then when (Solomon) saw it placed firmly before him, he said, ‘This is by the Grace of my Lord to test me whether I am grateful or ungrateful - and if any is grateful, truly his gratitude is for his own soul; but if any is ungrateful, truly my Lord is Rich, Generous’” (27: 40) Solomon (PBUH) realized the responsibility of being blessed by God and responded by expressing his gratitude. It is a great trial when God bestows His blessings on people. They should recognize the source of their blessings, and they should be grateful to Him. Gratitude does not increase or decrease God or His majesty, in any way. When we live in a state of gratitude towards God, it is for our own benefit.

Solomon (PBUH) wanted to test the queen,

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنْظُرْ أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ لَا
يَهْتَدُونَ (41)

“He said, ‘Disguise her throne for her that we may see whether she will be guided or remains one of the misguided.’” (27: 41)

This was also a way to test the wisdom of the queen when faced with such a surprise. She was asked,

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ
قَبْلِهَا وَكُنَّا مُسْلِمِينَ (42)

“Is this like your throne?” She did not know for sure that this was her throne. So, she was cautious in her answer. She said, “It is as though it were the very one.” (27: 42)

The following verse commented on why she was not a believer,

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ
(43)

“And what she worshipped besides God prevented her, surely she was of one of people who disbelieve.” (27: 43)

She was following the tradition of her forefathers in worshipping the sun.

Yet, there was another surprise that Solomon (PBUH) had for her,

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنِ
سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ
نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ (44)

“It was said to her, ‘Enter the hall.’ And when she saw it she thought it was a pool and bared her legs. (Solomon) said, ‘It is a hall, paved with smooth glass.’ She said, ‘My Lord, I have wronged myself, and I submit with Solomon to God, the Lord of the Worlds.’” (27: 44)

The crystal floor of the hall tricked her into thinking she was entering a shallow pool. She then realized that Solomon (PBUH) was given supernatural powers, and she submitted herself to God. She understood that submission is to God alone and that whatever powers Solomon (PBUH) had been from God.

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

Second Khutbah

الْحَمْدُ لِلَّهِ حَمْدًا طَيِّبًا كَثِيرًا مُبَارَكًا فِيهِ كَمَا يُجِبُّ رَبُّنَا وَيَرْضَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ،
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، صَلَّى اللَّهُ وَسَلَّمَ وَبَارَكَ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَى بِهِدَاهُمْ إِلَى يَوْمِ
الَّذِينَ.

Significance of the Story of the Queen of Sheba

1. The story gives a lesson in humility. Solomon (PBUH) was given vast knowledge and supernatural powers, yet he did not disdain to learn from one of his subjects, the hoopoe. He was not aware of the existence and practices of the Queen and people of Sheba until the hoopoe discovered them and brought it to his attention.
2. Birds and insects are nations that communicate with each other.
3. Solomon's (PBUH) awareness that he was blessed with enormous powers and knowledge did not make him a tyrant but motivated him to be grateful to God.
4. The verses depict the Queen of Sheba as a wise, prudent, and judicious leader. She reacted wisely to the surprise letter from Solomon (PBUH). She consulted her advisors but she developed an intelligent plan to gauge the situation before taking a drastic measure.
5. The Queen of Sheba accepted the truth when she was presented with a clear proof.
6. Although Solomon's (PBUH) approach was firm and he behaved from a position of power, he was not disrespectful towards the Queen of Sheba and provided enough evidence for her to be able to see the truth.

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، وداو 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.