

## First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.  
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ. وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ  
يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

أَمَّا بَعْدُ

فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ  
وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

All thanks and praise is due to Allaah Ta'ala, we seek His help and forgiveness. We seek refuge to Allaah from the evil within ourselves and from the consequences of our evil deeds. Whosoever Allaah guides will never be led astray, and whosoever Allaah leads astray will never find guidance. We bear witness that there is no God to be worshipped except Allaah, alone without any partners, and we bear witness that Muhammad ﷺ is His servant and His Messenger.

Dear brothers,

Good morals are one of the greatest purposes for which the Prophet ﷺ was sent to this world. Allaah sent him to establish the religion of truth and a life of fairness and justice among people.

The Prophet ﷺ expressed this great aim, which was one of the aims of his mission, when he said “I have only been sent to perfect the good manners,” which means to give the impression that all beliefs and rulings of Islam are aimed at achieving that purpose, to establish good morals, justice and kindness.

Undoubtedly, one of the greatest problems that some Muslims are suffering from today is the split between worships and morals, whereby the physical practice of acts of worship – in some people – has become like just customs or rituals. The outward motions of these people are done without any attention to their effect on the heart and soul, although most pillars of Islam such as prayer, fasting, zakaah, and hajj, are aimed not only as an act of obedience but also improving morals.

For example, concerning prayer or salat, which is the second pillar of Islam after syahaadah, Allaah says in Surah Al-Ankaboot verse 45:

أَنْتُمْ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

“Recite (O Muhammad ﷺ) what has been revealed to you of the Qur’aan, and perform As-Salaah. Verily, As-Salaah (the prayer) prevents from Al-Fahsyaa’ (great sins of every kind) and from Al-Munkar (for example, disbelief, polytheism, every kind of evil wicked deed), and the remembering of Allaah is greater indeed. And Allaah knows what you do.”

That means, a correct Muslim should consider that his five times prayer in a day and other voluntary prayers will also improve his attitude and manner. If his prayers do not make us a better person in our daily life, there should be something wrong with our prayers.

In fact, it was narrated that Abu Hurayrah (may Allaah be pleased with him) said: A man said: O Messenger of Allaah, “A woman prayed and fasted and gave charity, but she annoys her neighbours with her sharp tongue.” Rasulullah ﷺ said: “She will be in Hell.”

The man asked again: “O Messenger of Allaah, another woman fasted and gave charity and prayed, she gives cheese in charity and she doesn’t annoy her neighbours with her (sharp) tongue.” Rasulullah ﷺ said: “She will be in Paradise.” [Narrated by Ahmad]

Now regarding fasting, the next pillar of Islam, we must also consider the output of our fasting. The holy month of Ramadhan is soon coming. Can we become a better person by our fasting? If we don’t become a better person after Ramadhan, probably again there is something wrong with our fasting or with our intention. The Prophet ﷺ has once stated that a good attitude is the reward of an accepted fast, and that if a person does not find this benefit, then his fast will not benefit him at all before Allaah.

Dear brothers,

Besides regular prayers and fasting in Ramadhan, we also have zakaat as one of the pillars of Islam. Zakaat and sadaqah, or we can roughly say charity, are also prescribed to purify the soul, and cleanse it of the sins.

Allaah says in Surah At-Taubah verse 103:

حُذِّ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا

“Take Sadaqah from their wealth in order to purify them and satisfy them with it.”

The same applies to the fifth pillar of Islam, the Hajj.

Allaah says in Surah Al-Baqarah verse 197:

لِحُجِّ أَشْهُرٍ مَعْلُومَاتٍ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحُجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحُجِّ ۗ

“The Hajj is in the well-known months. So whosoever intends to perform Hajj therein, then he should not have sexual relations with his wife, nor commit sin, nor dispute unjustly during the Hajj (otherwise Hajj is not acceptable).”

Dear brothers,

If we were to discuss the great importance of good morals in Islam. Quoting from the Qur'aan and Sunnah, it would take far too long. A great scholar Ibnul Qayyim, for example, included a whole chapter in the book Madaarijus Saaliikii which he entitled “The religion is all morals”, which means that whoever has better morals than you is more committed to the religion than you.

But it is sufficient for us to ponder how good morals are among the basic aims behind the prescription of the pillars of Islam. This is indicative of the outstanding status of this aim, and the importance of adhering to it, and making it a priority for every Muslim who believes in the Oneness of Allaah.

May Allah bless us with good manners and morality.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ.

## Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَبِهِ نَسْتَعِينُ عَلَى أُمُورِ الدُّنْيَا وَالْآخِرَةِ،  
وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَا بَعْدُ

Dear brothers,

Allah has commanded us to enter Islam completely, which includes the teaching of how we pray, as well as how we should have good manners. Islam is not only about ritual worships. Of course, when we do the ritual worships, we earn reward. But when we lie, backbite, disturb or hurt our neighbors, damage the environment, arrogant, and so forth, we also earn sins.

As a side note, by such a discussion, we do not mean to place the mandatory acts in Islam and the morality on an equal level of comparison. There are still many Muslims who still misunderstand this issue. For examples, if a Muslim woman is asked “Why don’t you wear hijab?” She might say, “I don’t wear hijab, but my manner is good.” This answer is already wrong even from the logical point of view. It’s kind of same thing if some Muslims who don’t regularly pray might say to us, “I’m a Muslim although I don’t pray, because the important thing is that I’m always being nice to all people.”

Such statements are already logically incorrect to compare the two things, which is often called as false dilemma. This is a type of informal fallacy in which something is falsely claimed to be an “either/or” situation, when in fact there is at least one additional option. What is the additional option in this case? The answer is that of course it is possible for a Muslim to do all kinds of ritual worships as well as having good morals to the people.

Focusing on doing a lot of ritual worships doesn’t instantly guarantee a person to enter paradise. On the other hand, a person doing a lot of kindness yet ignoring his interaction with Allah, then the paradise is also not guaranteed for him. In fact, if such a person is a non-believer, the hellfire is already guaranteed for him, as in the case of some family members of the prophets. No matter how kind or how nice they were, they will not enter paradise due to their wrong belief.

So, what should we do? Again, let’s just enter into Islam completely, follow all the rules that Allah has made for us by looking at the path of Prophet ﷺ and his companions. May Allah direct all of us to the blessings of the Glorious Quran and the Sunna of Rasulullah ﷺ. Let’s make du’a

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.  
اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ. إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ  
رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ  
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا.  
رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ. وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا. أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.  
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

سُبْحَانَ رَبِّكَ رَبِّ الْعَزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.