

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 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
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
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 وَخَيْرَ الْهُدَى هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ
وَكُلَّ بَدْعَةٍ ضَالَّةٌ وَكُلَّ ضَالَّةٍ 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,

In some occasions probably we have heard opinion of people saying that as a Muslim it is sufficient for us to believe in Allah and Rasulallah sallallaahu'alaihi wa sallam so that we will be guaranteed Paradise. If we don't pay much attention, it sounds correct, but actually those people who have such an opinion in their daily life don't strive for good deeds, and even some of them neglect mandatory acts of worship, feeling that declaring two sentences of syahaadah is enough for them to enter Paradise. So, let's clarify this misconception and understand why it is necessary for us as a Muslim to strive and do our best to achieve Allah's mercy and blessings in this world and hereafter.

First of all, we must understand that what is indicated by the texts of the Qur'an and Sunnah is that no one in whose heart is an atom's weight of faith will abide in Hell forever. It means, if a man enters Hell because of his sins, he will remain there as long as Allah wills, so then there is a chance Allah with His mercy will bring this man to Paradise.

Imam Al-Bukhaari and Muslim narrated from Anas that the Prophet sallallaahu'alaihi wa sallam said: "Whoever says Laa ilaaha ill-Allah and has in his heart goodness the weight of a grain of barley will be brought out of Hell, then whoever says Laa ilaaha ill-Allah and has in his heart goodness the weight of a grain of wheat will be brought out of Hell, then whoever says Laa ilaaha ill-Allah and has in his heart goodness the weight of an atom (or a small ant) will be brought out of Hell."

Regarding this hadith, most scholars said whoever dies affirming the oneness of Allah and not associating anything with Allah will be one of the people of Paradise, even if he commits zina and steals, and even if he commits other sins for the sinner is subject to Allah's will. If Allah wills, He will give forgiveness, and if He wills, He will punish according to the sins committed by this man when he died without having repented. And even if this man enters Hell and is punished therein, he will not abide therein forever; rather he will be brought forth therefrom to Paradise, after he has been cleansed and purified.

However, such a privilege as a Muslim does not mean we can say “All the Muslims will enter Paradise, so do whatever we want,” because this is contrary to what is well-known of the religion, which calls and urges people to obey Allah, and warns them against disobeying Him. In fact, it is contrary to the messages of all the Prophets, which call on people to worship Allah and enjoin them to do so.

Allah subhanaahu wa Ta’ala says,

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allah and avoid false gods.’

فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ

And among them were those whom Allah guided, and among them were those upon whom error was deservedly decreed.

فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ

So proceed through the earth and observe how was the end of the deniers.” [an-Nahl 16:36].

From this verse, we can understand that Allah sent the Prophets to correct people’s beliefs, deeds and attitudes. The call of Islam indeed sets out guidelines and instructions for the rectification of every aspect of human life. The texts which indicate that it is obligatory to obey Allah and obey His Messenger, following whatever Allah and His Messenger have instructed and warn against doing anything contrary to that, are too many to mention.

Dear brothers,

We can focus again to the baseless question raised in the beginning of this khutbah, “why should we strive, so long as every Muslim will be in Paradise?” It may be answered from several angles.

First, the believer will only attain Paradise by virtue of his own deeds, and not by virtue of his name or heritage. This is clear from many verses in the Quran. I will mention one, Allah Subhanaahu wa Ta’ala says:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ يَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ ۗ

“And We will have removed whatever is within their hearts of resentment, [while] flowing beneath them are rivers.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ ۗ لَقَدْ جَاءَتْ رُسُلًا رَبِّنَا بِالْحَقِّ ۗ

And they will say, ‘Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth.’

وَيُودُوا أَنَّ تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

And they will be called, ‘This is Paradise, which you have been made to inherit for what you used to do.’” [al-A’raaf 7:43]

Second, we must understand if we assume that Allah, may He be exalted, has decreed that someone will enter Paradise, he is also enjoined to strive, and it will be made easy for him to do the deeds of the people of Paradise, so that he will enter it by virtue of his deeds. There is no contradiction between the prior decree of Allah and the religious duties. This is something that is well-known in the religion, that Allah has commanded His slaves to believe in the divine decree (predestination), but at the same time has also enjoined upon them that they should strive.

Second Khutbah

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

Dear brothers,

Each individual should understand that his deeds and his status will only be judged according to how his life ends, and who can guarantee him a good and believing end, if he persists in his deviation and disobedience?

It was narrated by Imam Al-Bukhari and Muslim that ‘Abdullah ibn Mas‘ood radiyallahu’anhu said: Rasulullah sallallahu’alaihi wa sallam told us, and he is the most truthful one: “The creation of any one of you is put together in his mother’s womb for forty days, then he becomes a ‘alaqah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghah) for a similar period, then Allah sends to him an angel who is enjoined to write down four things; it is said to Him: Write down his deeds, his provision, his lifespan, and whether he is doomed (to Hell) or blessed (destined for Paradise). Then the soul is breathed into him. One of you may strive until there is nothing between him and Paradise but a cubit, then the decree overtakes him and he does a deed of the people of Hell. Or he may strive until there is nothing between him and Hell but a cubit, then the decree overtakes him and he does a deed of the people of Paradise.”

It was also narrated from Sahl ibn Sa‘d as-Saa‘idi radiyallahu’anhu that the Rasulullah sallallahu’alaihi wa sallam said: A man may do the deeds of the people of Paradise, or so it appears to people, although he is one of the people of Hell, and a man may do the deeds of the people of Hell, or so it appears to people, although he is one of the people of Paradise. Deeds are judged by how they end.” [al-Bukhari and Muslim]

May Allah make it easy for us to strive for good deeds and becoming people of Paradise.

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 إِصْرًا 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