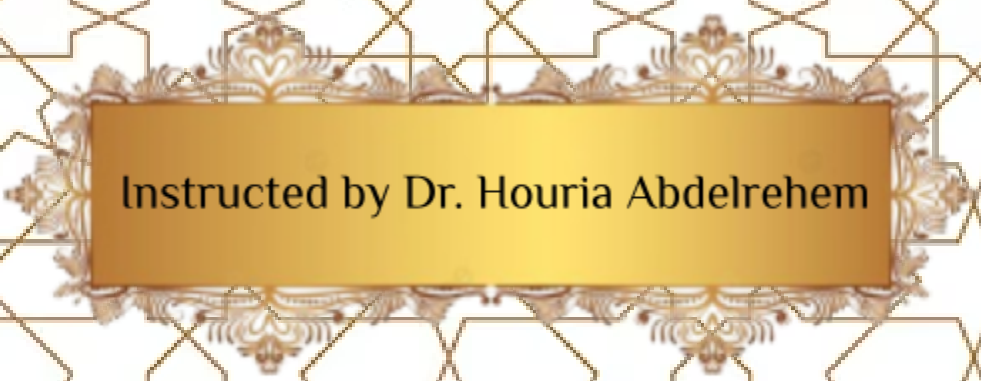


Al-Mamoor School
Book of Khutbahs

Khutbahs done by Al-Mamoor Students



Instructed by Dr. Houria Abdelrehem

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

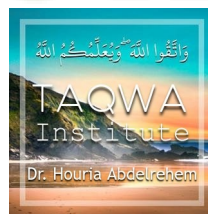
Introduction

All praise belongs to Allah; we praise Him and seek His help and forgiveness.

We seek refuge in Allah from the evil of our own selves and from our sinful deeds. Whoever Allah guides, there is none to misguide him; and whomever He leads astray, none can guide him. We bear witness that there is no god worthy of worship except Allah, alone, and we bear witness that Muhammad is His servant and Messenger. We pray to Allah the Almighty to bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

This book is the second edition compilation of khutbahs delivered by the students in Al-Mamoor, which delve into various topics for any audience. These khutbahs would not be possible without the Tawfeeq of Allah, as well as the instruction and help of Dr. Houria. May Allah accept it from her and our

Khateeb



About Us



Dr. Houria Abdelrehem

- Bachelor in psychology 1995 Alazhar University
- English as a Second Language USA 2005
- Master in Islamic Pedagogy Canada 2014
- Ijaza in Quran in Asaim (Hafs & Shuba)
- Aqeedah Fiqh Hadeeth. 2014-2015
- New York State Chaplain 2015
- Hijama certified 2018
- Master in Art of Quranic science (Tafseer) 2021
- Honorable doctorate degree in Arabic Literature for teaching non Arabic speaking students 2022
- Became a Coach and Member at The International Institution of Arabic Literature for teaching Arabic to non speaking
- Phd. From the University of Brussels in South Africa in Tafseer and Qiraat of the Quran
- Completed five Qiraat 2023
- Founder and Owner of Taqwa Institute



Shaykh Mustafa Abdelrehem

Shiekh Mustafa graduated from Jamaica Muslim Center in 2017 with Ijaza in Hafs Narration. He joined Al-Mamoor school as a Hafiz and continued his Alim course from Egypt 🇪🇬 , USA 🇺🇸 , UK 🇬🇧. He served as a Quran teacher, Khateeb, weekend school teacher, judge in Quran competition, Leading Taraweeh and leading Salah regularly daily at Hillside Islamic center, Shelter Rock Islamic center, Islamic Center of Long Island, Long Island Muslim Society. He leads youth Halaqahs, and he is a youth coordinator at Shelter Rock Masjid.



Shaykh Rayin Ahsan

Shaykh Rayin Ahsan completed his Hifz at the age of 12 and graduated from Jamaica Muslim Center. He also holds an Ijazah in Hafs an Asim narration of the Qur'an, and is a Maqamat reciter. He has been serving as the Assistant Imam of Arafah Islamic Center since 2019, where he leads Salah occasionally and has been in charge of Taraweeh and Tahajjud Salaat there. He sometimes leads Salah and calls Azaan at Masjid Eesa ibn Maryam and Jamaica Muslim Center, where he was a former Jumu'ah muazzin. He is also a speaker, Qur'an teacher, and judge in competitions.



Dr. Anjam Waheed

Dr. Anjam got his masters and bachelors in Pakistan, PhD in Malaysia, completed a research project in Japan, and will get another PhD degree from Japan next year. He published many science research publications, wrote a physics book, and has been teaching since 2010 in universities. He now teaches Physics at Al-Mamoor.



Ilyas Hotaki

Ilyas is an alumnus from Al-Mamoor School. He was head of Student Council as well as treasurer of the Writer's Honor Society. Since 9th grade, he delivered many great khutbahs at Al-Mamoor School, as well as Al-Falah Dawah Center, with the help of Sr. Houria.



Ahnaf Chowdhury

Ahnaf is in 12th grade in Al-Mamoor School. He is part of NEHS and HOSA. He is gifted in writing and delivering khutbahs, and he started delivering khutbahs in 9th grade with Sr. Houria's instruction.



Aryan Ahmed

Aryan joined Al-Mamoor in 10th grade after completing his Hifz at Jamaica Muslim Center. He is now in 12th grade. Since joining Al-Mamoor School, Aryan delivered many khutbahs under the instruction of Sr. Houria at Al-Mamoor and Dar At-Tawheed where he also led taraweeh. He also taught at Elhaam academy and Hillside Islamic Center.



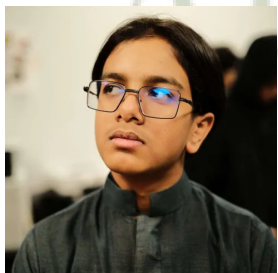
Zeeshan Ahmed

Zeeshan is currently in 12th grade in Al-Mamoor School. He completed his Hifz under Shaykh Salah. He began giving khutbahs at Al-Mamoor in 9th grade with the instruction of Dr. Houria, and sometimes delivers khutbahs at Al-Falah Dawah Center. He received Ijazah in Asim under Dr. Houria. He is a founder of fityah.institute



Safir Maruf

My name is Safir Maruf and I am in 9th grade. I have finished memorizing the holy Quran, and have graduated in August of 2024. As of now I am looking forward to getting Ijazaah from Sr. Houria. I am currently training to be an Imam and khateeb with the help of Sr. Houria. Safir also won first place in Al-Mamoor and MIST Quran Competition.



Muhammad Abdurrahman

Muhammad Abdurrahman is an 11th grader at Al-Mamoor School. In 9th grade, he started delivering khutbahs with the help of Sr. Houria, and he delivered multiple khutbahs this year in many masajid. He is active in the community both in and out of Al-Mamoor. He participated in MIST for the third time this year and won overall competitor. He is part of student council as well, and founded Dawah Club.



Nuraz Rabb

Nuraz is in 11th grade in Al-Mamoor School. He started giving khutbahs in 9th grade and delivered many khutbahs under Sr. Houria's instruction. He also leads salah and gives the adhan in school. He is a dedicated contributor for Fityah Institute.



Jihan Masom

Jihan is in 11th grade in Al-Mamoor School. Last year, he delivered his first khutbah with Sr. Houria's training. He also leads salah and gives adhan in the school.



Eesa Moonshi

Eesa is a 9th grader at Al-Mamoor school. He began delivering khutbahs with Dr. Houria's training this year. He contributes a lot to the school, and he is the founder of the entrepreneur club at Al-Mamoor School.



Mohammed Yahya

Yahya is in 9th grade at Al-Mamoor school. Alhamdulillah, he completed his Hifz and leads taraweeh. This year, he began delivering great khutbahs with Dr. Houria's guidance.



Safwat Chowdhury

Safwat is in 7th grade, and he started delivering many great khutbahs for the younger students at Al-Mamoor under Dr. Houria's instruction. He also frequently leads salah and gives azan in the school.



Sifat Hossain

Sifat is in 7th grade, and he also started to deliver his first khutbahs this year for the younger students with Dr. Houria's help.



Syed Esfar

Syed is in 10th grade at Al-Mamoor school. Alhamdulillah, he completed his Hifz from Jamaica Muslim Center last year. He also leads taraweeh. This year, he delivered his first khutbah with Dr. Houria's guidance.

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إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، وَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ 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 ۗ وَاللَّهُ وَرَسُولُهُ ۖ فَقَدْ فَازَ فَوْزًا عَظِيمًا
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ۖ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

Indeed our praise belongs to Allah ta'baraka wa ta'ala. We praise Him as He deserves to be praised. And we ask for His aid and His assistance and we seek His forgiveness.

We seek refuge with Allah azzawajal from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allah azzawajal guides, then none can misguide. And whomsoever Allah misguides, then none can guide.

I testify that none has the right to be worshipped in truth except Allah alone without any partners. And I testify that Muhammad ﷺ is His slave and His messenger to proceed.

Umm Salamah reported that the Prophet ﷺ said:

كَانَ يَقُولُ إِذَا صَلَّى الصُّبْحَ حِينَ يَسْلُمُ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مَقْبُولًا

The Prophet ﷺ, he would say after praying fajr, when giving the salam, O Allah, verily I ask you for beneficial knowledge, lawful pure sustenance, and actions that are accepted. These are our 3 main goals in this life my brothers and sisters. Brothers and sisters, starting a new school year, a new chapter, in this way, praying fajr, making this du'a, a person starts their day with their priorities and their objectives in order.

However, how many of us start our day like that? Many of us, we start our day, we're looking for our phones, we're addicted.

What's on Instagram? What's on TikTok? What's on Earth? Didn't pray fajr. And then people wonder, why am I depressed? Why do I have anxiety? Why am I unhappy? Why am I miserable? The answer is right in front of you. You started the day wrong.

No fajr. Fajr is the miftah al-yawm. It is the key to the day.

That's how you start your day. People wonder why, as Muslims, the ummah, we're in the state we are in. How many of the ummah pray fajr? And how many of the ummah from the men pray fajr in congregation? How many? But we think going out and rallying and protesting is going to change everything. We want to fake it until we make it.

No. What will change our state is when we fulfill the commands of Allah. At the head of them, al-tawhid.

After al-tawhid, the prayer. imagine that every day, you pray fajr. Then after you pray fajr, you say this du'a.

That's an indication we have our priorities and objectives in order. In this khutbah, we will discuss briefly this du'a. The Prophet ﷺ taught us to ask Allah for three things.

Allahumma inni as'aluka ilman naafi'an wa rizqan tayyiban wa amala mutaqabbala. O Allah, I ask you for beneficial knowledge and lawful sustenance and actions that are accepted. I ask you for beneficial knowledge.

This highlights to us that knowledge is of two types.

ilmан naafi'an wa ilm laysa bi naafi'an

Knowledge that is beneficial and knowledge that is not beneficial. That explains to us we may see people who have knowledge and can quote.

Some of them memorize the Qur'an. Some of them memorize the hadith. But how many of them act according to it? Beneficial knowledge is mentioned by the scholars of Islam, minhum al-Hafidh ibn al-Rajab, rahimahullahu ta'ala, fi risalatih sharihul hadith Abi darda waratatil anbiya

He said, ilman naafi'an beneficial knowledge

huwa alladhi awqara fil qulub

It is that which instills in the heart. Al-khashya, the fear of Allah.

It instills in the heart khushoo, submissiveness and humility. Likewise, glorification of Allah, reverence of Allah, love of Allah.

And this is manifest upon the tongue and the limbs. Beneficial knowledge that we act upon, that we implement in our lives. As we start this school year, let us keep in mind that we should act upon the beneficial knowledge that we gain. Try to implement it as it relates to our families.

khayrukum man ta'allama alqur'ana wa a'allama The best of you are those who learn the Qur'an and teach it. قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ Surah Zumar Ayat 9

Are those who know equal to those who know not. They're not equal.

Likewise, when you ask Allah, "Allahumma inni as'aluka ilman naafi'an," O Allah, I ask you for beneficial knowledge. That requires that you implement the means to seek knowledge. When there are lessons in the masjid, you do not attend. In your Quran & Islamic classes, you fool around.

Without knowledge,

la yumayyizoona baynal haqi wal baatwil

They can't differentiate between truth and falsehood.

If you try and implement that knowledge, InshaAllah ta'ala, your family, your classmates, and your students will follow you in that. And that environment will be an environment of piety and serenity.

And the household is the first brick of changing the ummah. The Prophet s.a.w. he said, knowledge that is not beneficial. He would say, لا ينفع وقلب لا اللهم إني أعوذ بك من علم لا ينفع وقلب لا

يخشع ونفس لا تشبع ودعوة لا يستجاب لها He would say, Oh Allah, I seek refuge with you from knowledge that does not benefit.

From a heart that is not humble. From a soul that is never content. And from a supplication that is not answered.

There's a relationship between these things. Oh Allah, I seek refuge with you from knowledge that does not benefit. You need beneficial knowledge to have a heart that is khashir, humble and submissive.

If you don't have beneficial knowledge, the heart will not be humble. If the heart is not humble, the soul will never be satisfied. You could have millions and billions and the person will not be satisfied.

Look how many millionaires and billionaires are immoral and their behavior. Look at the criminal cases that you had in America of the millionaires and the billionaires of Hollywood with regards to accusations of all types of indecency and immorality. Because they're not satisfied.

And supplications that are not answered. Because if the soul is not satisfied and a person is doing wicked things and their income is from wicked things, then that is a means for their dua to not be answered by Allah Ta'ala. Look at that.

That's a road for calamity. Moving on. We could stay on that point.

I advise you, read the book by Ibn Rajab that is called Explanation of the Hadith of Abi Darda, which says that the scholars are the inheritors of the prophets. The second thing that the Prophet ﷺ would ask for after praying Fajr, رِزْقًا طَيِّبًا sustenance that is pure and lawful. So again, that shows us that sustenance is that which is pure and lawful and that which is khabeeth, wicked, and unlawful.

Brothers and sisters, it doesn't matter how much we have of it. It matters if there is barakah in it. Blessings.

Somebody could have a life and there's no blessings in it. It does not benefit him. It does not benefit his family.

It doesn't benefit anyone. Somebody may have a lesser amount, but Allah places barakah in it because it's tayyib; it is pure. It is lawful.

He benefits. Remember the hadith, the Prophet ﷺ said, فَإِنَّهُ لَا يَدْرِي فِي أَيِّ الطَّعَامِ تَكُونُ الْبَرَكَةُ Because he does not know in which part of the food there is a blessing. Allah puts blessings in your sustenance.

It could be a small amount, but if it is blessed, you'll benefit from it. If it is blessed, your family and your children will benefit from it. And if you spend it in the court of Allah, it will be a shield from the fire of hell.

The Prophet ﷺ said, اتَّقُوا النَّارَ Fear the fire. And he closed by saying, اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ Fear the hellfire even if you give half of a date in charity. Meaning it was tayyib.

You gave what you had with sincerity, and it was something that was pure. That could be your shield from the fire of hell. Even though it may look as something that is a small amount.

I ask you for sustenance that is pure. If you understand that, a person would never consider making money from haram sources. If a person understood that, they would not be on social media, on Instagram or TikTok disobeying Allah to get sponsorship or exposing what Allah commanded them to conceal.

This dua, we see its benefit and its importance and significance in us getting our objectives and our priorities in order because everyday is a new chapter in your book, meaning your life and you can change your life if you make that decision. If we're falling short, we repent to Allah. If we're upon good, we increase in the good that we're upon.

And we ask Allah Azza wa Jalla for success If we're falling short, we repent. If we don't pray our 5 daily prayers, we start now. If we don't go to the masjid, we start attending the masjid now.

If we don't attend classes, we start attending the classes now. If our income was from unlawful, wicked sources, we change that now. Everyday is a new chapter.

We ask Allah for success.

أقول ما تسمعون وأستغفر الله لي ولكم
إنه هو الغفور الرحيم

الحمد لله رب العالمين، والعاقبة للمتقين، ولا عدوان إلا على الظالمين، وأشهد أن لا إله إلا الله
وحده لا شريك له
والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين

AMMAA BA'D

And the last part of the dua: Actions.

عملًا مقبلاً A deed that is accepted. Why is it important to ask Allah Azza wa Jall for an action that is accepted? Because brothers and sisters, as it relates to actions you have, Allah blessed you by allowing you to do that action, that righteous deed. But there's another blessing that is more important than that.

And that is the blessing of Allah accepting that from you. None of us know that. So it doesn't matter how righteous we think we are.

How knowledgeable we think we are. How good we think we are. We should never be amazed at ourselves.

That conquers the soul. That strips us of arrogance. Because we do not know whether Allah accepted those actions after we performed them.

Because Allah said, إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ Surah Ma'idah ayat 27: Allah only accepts righteous deeds from the pious. Are we from the pious? Are we from amongst them? That is why some of the salaf, they said, for me to know that Allah Azza wa Jall accepted from me

an atom or a mustard seed of good is more beloved to me than anything that is in this dunya. Because Allah said, **إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ** Allah only accepts from the pious.

And if Allah accepts your righteous deeds, that means that you're from the pious. And we don't know that. So even after performing the action, yes, a person feels, did Allah accept it from me or not?

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ Surah Mu'minun Ayat 60 Those who give charity and they give what they give and their hearts are fearful.

That's the meaning. So, even after all of that, a person is not amazed at themselves. We still should be humble because knowledge, beneficial knowledge, humbles a person.

But do you know, brothers and sisters, that the first part of knowledge to be taken away will be submissiveness and humility. So it's possible there will be people, they will have knowledge of the tongue, but that knowledge does not penetrate their heart. Ibn Mas'ud r.a, he said, about people that recite the Qur'an and they just recite it fast without reflecting upon it.

He said, there will be a people. Look, he said that about people that just recite the Qur'an fast without reflecting upon it. He said, there will be a people, they recite the Qur'an, it doesn't go past their collar bones. Why? Because it's upon their tongue, they don't understand it correctly, they don't reflect upon it, they don't implement it.

Brothers and sisters, the Qur'an and the Sunnah teaches us to get our priorities right. This one hadith and supplication teaches us to get our priorities right. We ask Allah Azza wa Jal that He grants us all success.

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، وَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
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إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنُ الْهُدَى هَدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

Brothers and sisters in Islam, alhamdulillah by the grace of Allah we were able to start a new school year last week. And so for this khutbah I want to address an important topic that is relevant and important for all of us here. And that is having proper manners. It is important as we interact with each other on a daily basis here, that we have proper etiquettes. Having good manners is an innate part of being a muslim. In the very beginning of prophethood, when the prophet SAW just started preaching to his people, and the people accused him of lying, accused him of being insane, how does Allah defend him in Surah Qalam, one of the first revelations? Allah said and indeed for you is a reward without any end. And indeed you are certainly upon great character. This is how Allah defended and honored our prophet SAW, just by his perfect manners, even before all the commands for fasting and praying and giving zakah. Good manners were commanded from the very beginning. In Surah Baqarah, Allah reminds us of the covenant he made with Bani Israel, which also applies for us, which was to not worship anything except Allah, and then with parents good treatment, and then good treatment for the close relatives, and the orphans, and the needy, and then to say to all people good, kind words, and then after that does Allah says and establish prayer and give zakah. As the prophet SAW said, إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ he said I was only sent to perfect good manners, meaning that one of the main purposes behind the prophet SAW being sent as the best of mankind is to show us how to have proper manners. And this is evident in how there are countless hadiths on having

proper etiquettes; you'll hear me reference many hadiths in this khutbah on manners but it is nowhere close to how many hadiths you can find about it. And even the Quran repeatedly reminds us on how to treat others with manners, for example if you skim through Surah Hujurat and Surah Noor, you will see so many etiquettes that Allah tells us about. This is why Aishah RA, when asked about how the character of the prophet SAW was, she said his character was the Quran. So why does Islam place so much emphasis on being good to others? Being a muslim is not just about secluding yourself and having a personal connection with Allah. Rather, your connection to Allah is directly connected to how you treat people, such that the prophet SAW said that **إِنَّ الْمُؤْمِنَ لَيَذُرُّ بِحَسَنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ** indeed a believer may reach with just his good manners the same rank as the one that consistently fasts and stands for prayer during the night. Think about how easy it is to have good manners, and imagine having such an honorable rank just by having good manners. That is why the prophet SAW said people are admitted most into jannah because of fear of Allah and good manners. He also said that it is the greatest thing a servant may receive in this dunya. It is better than anything else. So as we work hard for money and education, let us work even harder to attain good manners.

أقول قولي هذا وأستغفر الله لي ولكم

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Brothers and sisters in Islam, the main takeaway from this khutbah is how we can increase in our good manners, now that we know of its great merits. Firstly, we should remember the Hadith of the prophet SAW when he tells us to not overlook small deeds, even if it is smiling in the face of your brother. So think about all the wasted opportunities you have in the day to show good manners to people. It could be anything from holding open a door to smiling to asking your friends and teachers how they're doing. Another point I want to emphasize is that we should have good manners at all times, even when you may be tempted to show bad manners, because those are the times when good manners are rewarded the most. So for example, when someone wrongs you, restrict your anger and try to fix things. Allah says in Surah Fussilat, repay something evil with something good, and then the person who you are enemies with becomes like a devoted friend. One time, a Jewish scholar gave the prophet SAW a loan, and then rudely asked for it back before it was due. Umar threatened him because of his behavior, but the prophet SAW responded by paying it back and even giving extra. Because of this, he accepted Islam and even died as a martyr. So, we should try to be kind and forgive when we are wronged. This story shows us how having good manners can

also be a form of dawah for us, as we are representing Islam in a positive manner. It also teaches us to be kind when we are wronged. The prophet SAW guarantees a house in the outskirts of jannah, the middle of jannah, and in the highest part of jannah for whoever gives up arguing even when they're right, gives up lying even when joking, and makes his character excellent. Another instance where it is especially important to show good manners is when you are in a position of power, since there aren't immediate consequences for your actions. Those who rule justly will be under Allah's shade on the day of judgement. Remember Yusuf AS when his brothers came to him in a vulnerable position while he was the treasurer of Egypt. They asked him for food during the drought, and he could've been unkind to them for throwing him in a well. Instead, he doesn't let his ego get to him and he says there is no blame upon you today. Similarly, if we are ever in a position of power, such as an employer, we should be fair to our subjects, listen to them, and make things easy for them. Finally, it is important that we show good manners to our family. The prophet SAW emphasizes this in many hadiths. Sometimes we tend to be the most disrespectful to our own families because we are used to being around them, whether it is through criticizing or belittling. That is why the prophet SAW says the best of you are best to their families. So in sha Allah let us keep in mind to take every opportunity to exemplify good manners while restricting ourselves from showing bad manners to people, even when it is hard. As the prophet SAW did, we should make dua by saying **اللَّهُمَّ أَنْتَ خَسَّيْتَ خُلُقِي فَخَسِّنْ خُلُقِي**
O Allah you have perfected my external features, so perfect my manners.

AL-MAMMOOR
SCHOOL

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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
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أما بعد

Salaam (WRWB). The management of time is one of the most essential things for a believer. As doing so, makes or breaks your spiritual character in the Afterlife and how we are judged. There is a Surah from the Quran that talks about the usage of time for the believer. That Surah is Surah Asr. This Surah consists of 3 Ayats, and is a Makki Surah, meaning that this was revealed to the Prophet (PBUH) before Hijrah.

Before I go into the meaning of the Surah, there was a famous saying from Imam Shafi (RA), as Ibn Kathir narrates,

“If the people were to reflect upon Surat al-‘Asr, it would be enough for them.”

This statement is interesting. As amongst 114 Surahs of the Quran, a tiny Surah like Surah Asr is more than enough guidance for the believers. There are many volumes just dedicated to Surah Asr, making it surely a Surah that is enriched with meaning, as I’ll only cover to what’s called the surface level of this Surah.

Now let us begin with the meaning.

وَالْعَصْرِ

Meaning - By the Time (103:1)

This ayat indicates the oath of time, hence the usage of the word, “By.” Time never waits for nobody, no matter how much money they have, or how much property they have, or how famous they are. And once it’s gone, the time is not regained. This builds more suspense to the next Ayat where Allah (SWT) mentions,

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

Meaning - Indeed mankind is in loss. (103:2)

Now you might be asking what is mankind losing exactly? It talks about us as humans wasting our time doing other things rather than doing ibadah (acts of worship) to Allah (SWT).

For example, wealth is a trap. I've mentioned this in my other khutbah, you should think of excessive wealth as if you're playing tag with that person that's always faster than you.

As we as Muslims waste our time on several occasions many times a day. As it is one of the biggest challenges of a believer to maintain their time in a successful fashion.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Meaning - Except for those who believe, do righteous deeds, and encourage each other to truth and encourage each other to patience. (103:3)

There are 4 points in this verse that I'll briefly talk about. But before this ayat basically contradicts the last verse in a sense that you are successful of your time if you do the 4 things sincerely.

The first thing this ayat mentions is, believing. Whether you believe it or not this is something that we struggle in and have a lack of. Faith of Allah (SWT). Let's say you're in the middle of an economical crisis, you don't know what to do, you panic. And instead of turning to Allah (SWT) and believing that he will guide you no matter and set you to the right direction you ask the financial representatives, the accountants and all the finance outlets how you can fix this. Giving this statement where you don't have faith in Allah (SWT), even when you're in danger.

Having taqwa is the key to having a sincere and strong belief for Allah (SWT). It's like unlocking a locked door as this is the key to that locked door.

The second topic this ayat mentions is to do righteous deeds. For example giving charity to the poor, seeking knowledge, and obtaining taqwa. Abstaining from sins is a part of this action. As every sin avoided is one good deed you approach towards.

The next topic is advising the truth to others. Correcting the wrong and advising the right in a respectful manner. Don't advise people the truth in a negative attitude because instead of the person taking the advice as something they should act upon, they'll feel more neglectful.

The last topic this verse mentions is about encouraging patience to one another. Serving as an Ummah, and to always be patient for your trials, as hastening resolutions may cause the trials to end up worse onto and inflict damage. Though not Surah Asr, I'd like to make a connection to Surah Saff

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُتْنٌ مَرْصُوصٌ

Meaning - Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly. (61:4)

Think of Patience as an Ummah as troops on the battle ground. Sticked firmly together fighting the likes of evil and the wasting of time constantly. As there is no other way to approach managing your time. And we are saved from the torture of time if we abide by these things.

Overall this Surah may look short but this Surah has lots of information to deduce from. As there was a person who had written 10 different volumes of this Surah alone. We aren't talking about like 10 small books, no. This is like 40 pages on minimum, 120 pages on the maximum, showing the complexion of the religion of Islam, and how much this Surahs really means to us.

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

الحمد لله

والصلاة والسلام على رسول الله

The next segment of this Khutbah that I'd like to talk about is about how we are wasting time and how to fix that issue.

Allah (SWT) mentions the disbelievers in many words. Such as Kuffar or Mushriks. But he also talks about these people's traits. One of them being headless. Headless to what? Headless to the successful usage of their time. In Surah Ambiya, Allah (SWT) mentions,

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ

Meaning - [The time of] their account has approached for the people, while they are in heedlessness turning away. (21:1)

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدِّثٍ إِلَّا أَسْتَعْصَمُوا وَهُمْ يَلْعَبُونَ

Meaning - No mention comes to them anew from their Lord except that they listen to it while they are at play (21:2)

لَاهِيَةً قُلُوبُهُمْ وَأَسْرَأُ السَّجُودَ الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَةَ وَأَنْتُمْ تُبْصِرُونَ

Meaning - With their hearts distracted. And those who do wrong conceal their private conversation, [saying], “Is this [Prophet] except a human being like you? So would you approach magic while you are aware [of it]?” (21:3)

These people are headless into the path of success and they are more invested into fulfilling their own things and the worldly pleasures. As having your heart darkened (full of sin) and distracted with everything but Allah (SWT). It is not our purpose in doing those things. Rather we should Allah (SWT) over everything.

Another sign that you may be wasting time is having no growth as time passes by. What I mean is that you feel the exact same this year, and the previous year. Which indicates that your usage of time hasn't made you a better person, and rather than going for growth you remain the same. Which should not be the case.

Likewise to having no development overtime, another sign you may be wasting your time is constantly procrastinating. Forms of procrastination can be doomscrolling or gossiping. For example, let's say you have homework that's due tonight. And instead of doing that work right away. You leave for it later, going for a quick conversation with your friends. And then you doomscroll on reels looking at what's happening at your favorite sports team and who's winning, who's losing. But after searching through all that, you realize the real loser is you who not only wasted all that time doing nothing resourceful, but also now your homework is piled up, making you rush through your work.

What I'm trying to say here is that we do unnecessary things, and when it is the time to do the right things we often skip through, whizz through it you may say.

As this is also a part of the Shaytaans plans. Let your mom call you to prayer. Shaytaan whispers in your ear, “Later, it's okay you can do it after you finish your current task.” And by doing that task, you move onto the next. Shaytaan again whispers, “just 5 minutes later, nothing will happen.” These whispers will continue to happen until you miss the Salaah, and the Salaah is starting and Shaytaan continues the cycle. And you can see this is how bad habits build up quickly.

And to problems comes solutions.

Solution 1) Doing things right away

Tie into my previous example as you should pray Salaah immediately when you can find the chance. This is because you can avoid the risk of missing your Salaah. Not just Salaah but essential things you need to do such as homework or studying for your tests, do it as soon as you can. So that way, not only do you have more time to do other things, but you also don't have to worry about doing them in a rush like at the last minute.

2) Making Beneficial Habits

When I mean making habits, I mean building strong, meaningful habits that will make you become a better person in the long run. Start from a young age, you don't need to be 9 years old to pray. You can start as early as 5 or 6 or 7.

As the Prophet (PBUH) had said.

“Take advantage of five before five: your youth before your old age, your health before your illness, your wealth before your poverty, your free time before you become busy, and your life before your death.”

And so look how this hadith implies to our lives. So we should start doing good as soon as we can. As we don't know when we will die.

3) Life every day, as if it's your last day

Building upon the last sentence I made, we don't when our demise is. So that being said, we should live every day and take it to the point where it is our last. Doing this makes us avoid thinking about a day being just a day. Rather it makes one day a day that's a chapter of our lives.

4) Hang out with beneficial friends

Being a part of a good company is another important aspect into making time use. Because if we are in bad company, every minute that's poured into interacting with them, is another minute that's wasted of our lives.

Make sure you're around good people, who will influence you into doing good. Think of smelling clothes as it is mentioned in a hadith. If you sense a scent of musk, meaning you do more good when around this person. You should stick around to this person.

And the same can be said for the bad person who is like a blacksmith who sort of gives you a scent of burning cloth and scent of rotten smells. You should try to avoid hanging around this person

5) Do zikr, the daily remembrance of Allah (SWT)

Zikr is a tool to soften your heart. Some examples of doing zikr can be Subhanallah, Alhamdulillah, Allahu Akbar, La Illaha Illallah.

Though not zikr, sending Salawat to the Prophet (PBUH), especially after Thursday maghrib time when it is the best time to do so. And remember when doing zikr always remember this hadith as the Prophet (PBUH) states,

“The example of the one who remembers his Lord and the one who does not is like that of the living and the dead.” (Bukhari, 6407)

6) Doing acts upon the sunnah

Acting upon the sunnah is crucial into making your time into the best use you can do. Making you avoid unnecessary things for you is also getting rewards for following the Sunnah.

Living up to the Prophet (PBUH) as a role model is important for us because he is the Messenger for the believers in all of time. And so being a part of him makes us approach towards the straight path. As the Prophet (PBUH) indicates,

“Whoever turns away from my Sunnah is not from me.” (Bukhari)

7) Setting goals for yourself

The last way to make your time into better use is to set goals for yourself, which means making a schedule for yourself. As this can help you become more motivated and more passionate about achieving something. Some goals can be for example, memorizing the Quran, intaking more Sunnahs, and working out.

Make sure when you are setting up your list of goals, make sure these goals are not silly ones, goals that don't make you a better person. That will end up wasting your time. Make goals that are reasonable and take small bite sized steps, rather than big ones.

Overall the management of time is crucial to us as believers as we will be asked by Allah (SWT) on the day of Judgement what we had done with our time. As all the things we have done in our life will be written in records proposed to Allah (SWT). Just as time can be our best friend can also be our worst enemy, as time can be like a double edged sword. May Allah (SWT) forgive our past sins and make us approach our time in the best manner we can.



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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
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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
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

Asslamualaikum,

Once upon a time, there were people. And these people in particular used to do their daily salah, used to help cook, read the qur'aan, play, go with friends, and other daily activities of a muslim. Now, let's look at approximately 1447 years into the future, according to the Gregorian calendar, year 2025. We see people praying, helping cook, reading qur'aan, going with friends, basically the same things our ancestors used to do. But when you think of these people, you just KNOW something is different, am I not correct? We very well KNOW that something sets us apart from these people, but what is it, brothers and sisters? How come we are doing the same actions, religious or not, and yet in our hearts and brains we know that we, as a matter of fact, are not doing what they did?

Brothers and sisters, what if I told you that there is something that comes before salah? Something before zakah, sawm, hajj, Sadaqah? Something before reading the Qur'aan, something before walking, talking? Something before everything? This missing value is taqwa. That's it. Taqwa. And I'm pretty sure that you heard this word before, but I'm also pretty sure that you may not know its vast importance. According to E. W. Lane, the author of the renowned work "Arabic to English Lexicon", defines the word "Taqwa" as "he preserved himself exceedingly, or extraordinarily from sin". In other words, this means that

one is careful about his religion, and careful about angering Allah. It essentially could mean, “the constant fear of Allah”.

Here is an example. You're in your room and you are looking at your phone. You're watching or doing something you KNOW you are not supposed to do. When the curtains blow, or you hear footsteps, what do you do? You jump a little bit, right? Well, little do you know, but the ruler of the world is watching you! You are not alone! The one who created you from mud, the one who saw the world advancing, the one who created your parents, the one who can say “kun fayakun”, “be and it is”! The one who can destroy you in a millisecond! Does that not come to your head? But that is what comes to the head of the one who wields taqwaa. Taqwaa is a guard from shaytaan. It is the armour. Because you fear Allah, and you follow him, then you will listen to him. And Allah said, in sura baqara (2:186):

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ
يَرْشُدُونَ ۝١٨٦

When My servants ask you ‘O Prophet’ about Me: I am truly near. I respond to one’s prayer when they call upon Me. So let them respond ‘with obedience’ to Me and believe in Me, perhaps they will be guided ‘to the Right Way’.”

Taqwaa is like a power. The one with taqwaa is different from the other muslims. He is one who has the capacity to hear shaytaan. Think of it like this. When shaytaan whispers to a man or a muslim, the person’s heart will encrypt it and disguise it as one of their own feelings. In other words, they are blind to the fact that this message is the same message but in a different form, like if you change the container water is in. shaytaan does not speak to our brains. He speaks to the heart. And so the man will think that this action is ok, and will proceed to do it. But the one with taqwaa is different. When shaytaan comes to cast his message, the heart has a firewall. Similar to the firewall on a computer. The message doesn’t even get the chance to code. It gets stopped from that moment on. And if it does slip through, the man with taqwaa will be able to decode this encryption, and will turn to their lord. The man with taqwaa has the ability to view and foresee the damage it will cause. He is able to work through Satan's strategy and maneuver away from it. He can see the footsteps of him. He can see where it leads, while one without taqwa can't. With taqwaa, you get an enhancement in salah, zakat, sawm, hajj, and all the other things. But that of course doesn't mean you're perfect. We as people still make mistakes from time to time, and that's ok.

Another thing to note is that Satan is not powerful. We may view him as a jinn, someone we can't see, someone who is strong. We may think that once he grabs us, we are done for. We think he is such a large entity that humans are bugs compared to him. But this isn't true. Satan isn't strong. Mankind is weak. Especially with all the fitnah going on. Satan has been observing the ways of mankind from the beginning. He knows what we think. He knows what tempts us the most. He is one of the best psychologists mankind can ever encounter. And unfortunately, he is evil. But that doesn't make him unstoppable. That is because Allah is on the side of mankind. He will guide those who wish to be guided, and can do vice versa. With taqwaa, we can counterattack him, because our fear of Allah drives us to not listen to him. Shaytan is someone who is smart, not strong.

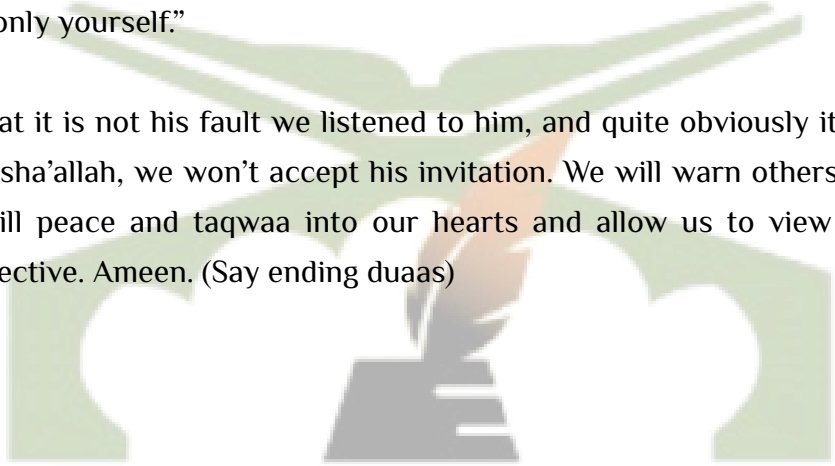
So now the question is, how can we have taqwaa? I can tell you something, and that is that taqwaa won't come overnight. In order to gain taqwaa, you really need to keep your guard up. It can be anything. From helping people, to praying, to walking. Anything. As I said before, taqwaa is the key to everything in this life and the hereafter. Once you have done this, you need to observe what form Satan convinces you in, and how many times he approaches you. You need to know how your heart functions. You need to know what you like. If you like cars, Satan will probably give you the message "when you get the chance, speed" but when it comes to the heart, this is what you will hear: "no one is here. No police, no one, but my friends. Let me show how fast my car goes". And look, you just fell for it. It can even be with qur'aan. If you have a good tone, Satan will say "show off your tone", but your heart will code it as "people will compliment your tone. Allow them to see your greatness". And now your intention to read the qur'aan in front of other people just changed, and you lost the rewards of it. Shaytaan is very sneaky, and he will use your individual likings to your doom. If you find it difficult to fear Allah, for whatever reason, then you can think of this. It is only 4 words. It is "tomorrow isn't a promise". What does that mean? That means that the idea that you will wake up tomorrow isn't guaranteed. There is no knowing if you will see the sun tomorrow. There is no guarantee you will wake up the next day. Simply said, there is no guarantee that you will be alive. Allah can say "be, and it is". He can tell the angel of death to come for so and so today. Tomorrow isn't a promise from Allah. Be careful of your actions, because you don't want to do a sin and next thing you know, you're on the floor. Lifeless. And brothers and sisters, Allah will consider all the fitnah of today. Allah will look at you and say, "this person living in 2025 had taqwaa,

and remained steadfast whilst everyone was doing wrong”. Allah will respect you for that. And bless you double. Allah is the most fair and just

So in conclusion, taqwaa is something that we need in order to live life the proper way. It removes the curtains from our eyes, ears and hearts. On the day of judgement, satan will say:

“I had no power over
you, but only I invited you to error and
you accepted my invitation. Do not
blame me, but only yourself.”

He is saying that it is not his fault we listened to him, and quite obviously it isn't. But if we have taqwaa insha'allah, we won't accept his invitation. We will warn others not to as well. May Allah instill peace and taqwaa into our hearts and allow us to view the world in a different perspective. Ameen. (Say ending duaas)



AL-MAMMOOR
SCHOOL

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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ 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
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهُدَى هَدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

All praise and thanks and glory is due to Allah subhanahu wa ta'ala for allowing me to give khutbah here today, he is the almighty alone we praise Allah subhanahu wa ta'ala, we thank him and we glorify him no matter the situation that we're in and we try our best to remind ourselves constantly of the mercy of Allah whether we can perceive it or not. we remind ourselves of the ayah where Allah tells us **وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ** my mercy has encompassed everything. we remind ourselves of the blessings of Allah the ones that we can perceive as well as the ones that we often forget as Allah tells us,

وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا

that if you're to try and count the blessings of Allah you will never be able to enumerate all of them. Alhamdulillah we are all living in blessings and greatness from Allah subhanahu wa ta'ala. We ask that he make us amongst those that are constantly thankful to him, constantly grateful to him. Alhamdulillah Allah has allowed us to be gathered here on this virtuous gathering of al-jumuah. he has allowed us to witness another day of al-jumuah and just before beginning the khutbah we'd like to remind ourselves of some of the virtues of this day as Rasulullah (saw) has been narrated on many occasions to tell and remind the companions of the virtue of this day and it's important that we remind ourselves so we do not treat this day as any ordinary day, as Rasulullah (saw) said that the Jumuah to the next Jumuah is Kaffara. There is forgiveness for whatever is between them. Rasulullah (saw) speaks about this gathering itself the gathering that we're in where he says it's a gathering

where angels they descend in the doors of the Masajid and as the people they walk in for the khutbah and they start praying their salah the angels are writing down the name of each person that walks in and the earlier the person the greater his reward is, but every single person's name is written down, and when the khutbah begins, the angels, they roll up the scrolls that they wrote down the names of the people in, but they don't ascend back to the heavens... rather, they join in the gathering as well, and any gathering where angels are present is a gathering of mercy, forgiveness, and blessings, so we ask Allah Subhanahu wa Ta'ala that he make our gathering such a gathering of mercy, forgiveness, and blessings.

Brothers and sisters in Islam, as Muslims, one of the most important characteristics to have is humility. It is so important that the FIRST CHARACTERISTIC OF THE SERVANTS OF THE MOST MERCIFUL THAT ALLAH MENTIONS IS

وعباد الرحمن الذين يمشون على الأرض هونا

AND THE SERVANTS OF THE MOST MERCIFUL ARE THOSE WHO WALK ON THE EARTH WITH HUMILITY.

Look at this. Imām as-Sa'dī رحمه الله says that the servants of Ar-Raḥmān are those who walk on the earth in dignity, with peace, and with composure. They do not walk in arrogance. They don't kick their feet in pride. They walk in composure and humility, aware that all greatness belongs to Allah alone.

See, brothers and sisters, how Allah tells us to be humble even in the way we walk. This is not only about our hearts or tongues—it extends all the way to our very movements, our posture, and the way we carry ourselves.

Ibn al-Qayyim رحمه الله recorded the definition and truth of humility in a single strong sentence. He said, "Humility is when a man does not consider himself to have any worth or status above anyone else." The humble man actually realizes that all good he has is from Allah and all evil he has is from his own soul.

Ibn al-Qayyim رحمه الله also wrote about the signs of happiness and felicity and the signs of wretchedness and misery. He said that one of the signs of felicity is that when Allah grants knowledge to a person, it humbles him and makes him merciful towards the ignorant ones. When He grants richness to him, it makes him a philanthropist and merciful towards the poor ones. When He entrusts authority to him, it gives him more justice and mildness towards the weak.

But misery's signs are opposite to these: fruitless knowledge leads to arrogance, wealth to disobedience, and power to oppression. May Allah protect us from them.

The opposite of humility is arrogance, ONE OF THE WORST CHARACTERISTICS FOR A HUMAN TO HAVE. THE PROPHET صلى الله عليه وسلم SAID لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ

THAT WHOEVER HAS A MUSTARD SEED OF ARROGANCE IN HIS HEART WILL NOT ENTER JANNAH.

What is arrogance? the Prophet صلى الله عليه وسلم explained. He said:

الْكِبَرُ بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ

"Arrogance is to turn away from the truth and to hate people." [Sahih Muslim]

The arrogant man does not welcome the truth when it is presented to him, and he regards people as beneath him. He becomes low with Allah and little with the people, even though he may appear to thrive on the surface.

And the worst type of person? The worst man is he who, when good people are doing good to him, when good people are kind to him, distances himself from them out of his wicked pride and arrogance. What type of person does that? One whose heart is sick with kibr.

Allah says وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَتَّبِعْ فِي الْأَرْضِ مَرَكَاةً إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And turn not your face away from people in arrogance, and do not walk upon the earth proudly." [31:18]

THESE PEOPLE NOT ONLY GAIN THE DISPLEASURE OF ALLAH, BUT THEY ARE EVEN DESPISED BY EVERYONE AROUND THEM. THEY DON'T ACCEPT THEIR FLAWS, LEADING THEM TO NOT WORK ON THEMSELVES AND STAY WHERE THEY ARE.

WHEN SOMEONE WRONGS THEM, THEY FOCUS ON THAT MISTAKE, NO MATTER HOW MUCH GOOD THAT PERSON DID FOR THEM. THEY MAY BELITTLE THEM, FORGETTING THAT THEY THEMSELVES HAVE FLAWS. BUT THE ONE THAT IS HUMBLE REMEMBERS THAT THEY HAVE THEIR OWN MISTAKES TOO, WHICH LEADS THEM TO FORGIVE OTHERS. BROTHERS AND SISTERS, when someone wrongs you, Allah advises us in Surah Nisa وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ AND DO NOT FORGET THE FAVORS BETWEEN YOU. Remember all the good that that person did for you. Carve good memories on a boulder, and carve the bad memories in the sand. So when the wave comes, it washes away the bad and leaves the good behind.

Our beloved Prophet Muhammad صلى الله عليه وسلم was the humblest of all human beings, yet he was the best of human beings. He was a walking embodiment of humility in every sphere of life.

The Prophet صلى الله عليه وسلم would sit among the poor people, dine with the servants, and mend his own clothes. He would visit the sick, attend funerals, and accept the invitation of a slave if invited.

And see this lovely illustration—how he would address children. The Prophet ﷺ would converse with children as if they were peers. He would give them salām and treat them with kindness and concern. This is greatness in its truest sense—how we behave towards those who can do us no good.

Anas ibn Mālik رضى الله عنه relates that the Prophet ﷺ used to pass by children and salute them. Can you imagine? The Messenger of Allah, the leader of all mankind, finding the time to greet young children warmly and with affection.

When a little boy named Abu 'Umayr's tiny bird had died, the Prophet ﷺ saw that the boy was upset, so he approached him and said softly:

يَا أَبَا عُمَيْرٍ، مَا فَعَلَ الطَّيْرُ

"O Abu 'Umayr, what happened to the little bird?"

[Sahih al-Bukhari]

The Prophet spending time consoling a child about his pet.

This is our example.

Brothers and sisters, maybe the most significant area where humility is evident is in the teacher-student relationship. Humble children are respectful to their teachers.

The teacher must not forget that knowledge is a trust from Allah. Yes, he may have worked for decades, and he may have memorized many books, but all of this is because of the barakah of Allah. The moment a teacher begins to belittle his students or consider himself above them, he has committed the sin of pride, and the barakah of knowledge leaves.

The humble teacher is kind and patient towards his students. He understands he too was once a student. He remembers his own weaknesses and failures. He does not ridicule students for their mistakes; rather, he encourages and counsels them wisely.

Likewise, the student must also be humble. He must respect his teachers, listen attentively, and not bicker for the sake of bickering. He must realize that his teacher has taken decades to learn what he is now teaching.

This teacher-student relationship, if based on Islamic etiquette and modesty, becomes a loving, respectful, and beneficial relationship.

Brothers and sisters, the best fruit of humility is obtaining the love of Allah. If we humble ourselves, have good manners and character, and treat people in a loving and respectful way, Allah will upgrade us.

And humility is manners and character. The person with good character and humility will obtain the love of the people. People are drawn to humble people, nice people, and real people.

When I was in middle school, I had a teacher—may Allah have mercy on him—that we all students admired very much. But our admiration wasn't due to his vast knowledge. Rather, it was because of his knowledge and also his humility and humbleness. He never made us feel inferior. When we asked questions, even if they were trivial, he would always answer with a smile. And when he did not know the answer, he would say, "I will do my homework and let you know." He would especially treat the youngest student with the same respect as the oldest. He would always take us out for meals or just to hang out and ask us about our lives. He was our therapist. He was actually connecting with us because he was concerned about our future. Subhanallah, my beloved teacher passed away from a heart attack just last month, leaving behind his wife and baby girl, who hasn't even turned 1. **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** 1. My dear respected brothers and sisters, listen to this precious lesson: all of us still recall him and his kindness. We remember his humility more than we remember the lessons. His personality left a permanent mark on our hearts. We make dua for him on a regular basis. We mention him with love and respect, and we have nothing bad to say about him. This is what Allah planned when he exalted those who are humble. The prophet SAW said, **لَا تَوَاضَعُ أَدْنَىٰ لِّلَّهِ إِلَّا رَفَعَهُ اللَّهُ** NONE HUMBLER THEMSELVES BEFORE ALLAH EXCEPT THAT ALLAH RAISES HIM. My teacher humbled himself for the sake of Allah, and we hope and pray that Allah promoted him and exalted him in ranks in the hereafter as well.

أقول قولِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ

الْحَفْظُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ

على رسول الله

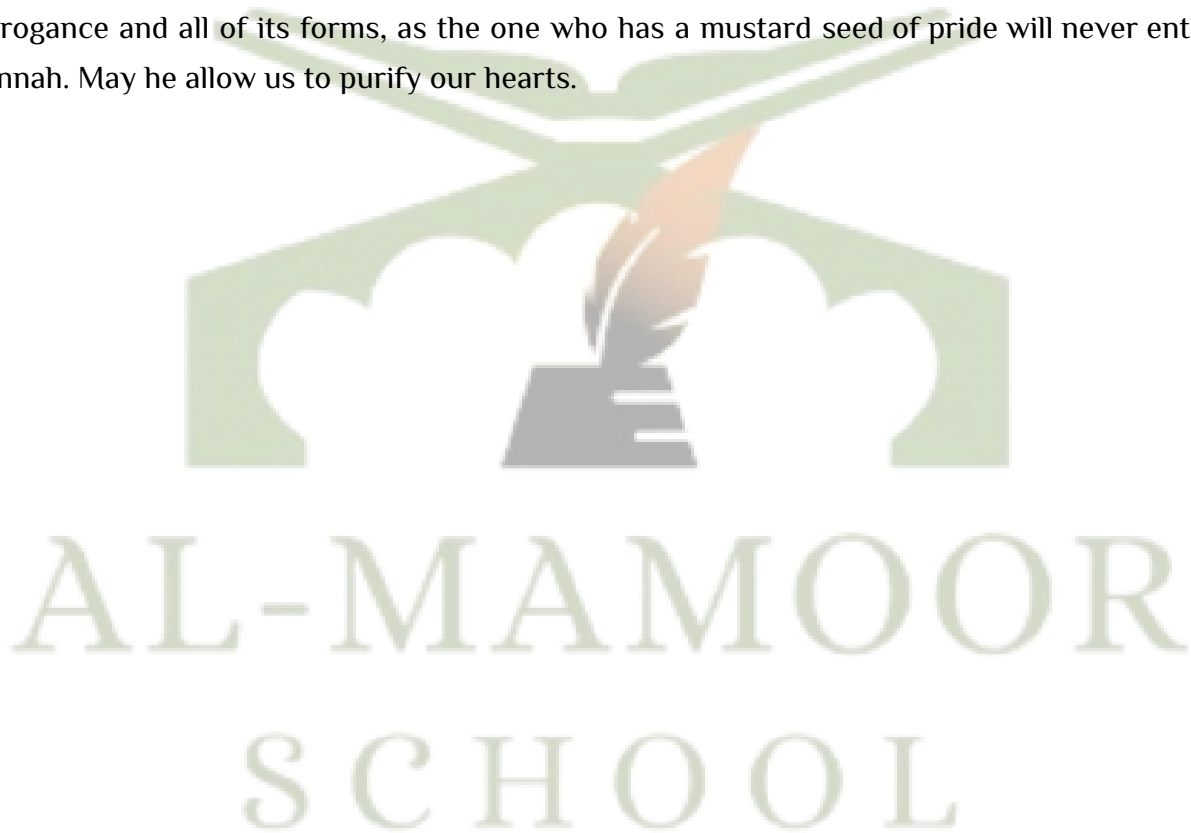
Brothers and sisters, the greatest fruit of staying humble is earning the love of Allah, when we humble ourselves showing good Akhlaq and Adab, Allah HIMSELF elevates us. Humility is also about manners and character; the one who has good character and humility will earn the love of the people. People are naturally drawn to those who are humble, kind and genuine

The prophet SAW was asked, "Who will be closest to you on the day of judgement?" He replied, "Those of you with the best character." Now a beautiful principle to live by: when someone does something good for you, never forget that favor. Always remember their favors and be grateful. But when you yourself do good for others, forget it. Don't remind them or hold it over their heads. This is what it means to have true humility and sincerity.

But when we do something wrong, we should remember it, seek forgiveness, and make sure not to repeat it.

Brothers and sisters, never think that humility is a weakness—it is a strength. It is not humiliation—it is honor. It is the way of our prophet and the people of Jannah. So we ask Allah to allow us to embody this humility in all aspects of our lives—in our worship, our family, our community, our families, our studies, and our teaching. Let us be among those whom Allah describes as ibadurrahman, the servants of the most merciful. If we fall short, we repent to Allah now. If we are arrogant, we humble ourselves now. If we don't treat people with respect, whether it be the youth or the elders, we change that now. Every day is a new chapter in your book.

May Allah make us humble before him and honorable in his sight. May he protect us from arrogance and all of its forms, as the one who has a mustard seed of pride will never enter Jannah. May he allow us to purify our hearts.



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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ 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
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهُدَى هُدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

My dear brothers and sisters,

Today's khutbah is about showing gratitude (shukr) and having patience (sabr) — two qualities that every Muslim needs in this life.

Both gratitude and patience are connected.

A believer is thankful when life is good, and patient when life is hard.

In both cases, he stays close to Allah.

Allah reminds us in the Qur'an:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

“If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.”

(Surah Ibrahim, 14:7)

This verse teaches us that gratitude brings blessings. When we thank Allah for what we have — our health, our family, our faith, our provision — Allah gives us even more. Gratitude is not only saying “Alhamdulillah” with our tongues, but also showing it through our actions — by using our time, wealth, and energy in ways that please Him.

At the same time, patience is equally important. Life will always have tests — loss, hardship, disappointment, and pain. But through sabr, a believer remains calm, trusting that every trial carries wisdom from Allah. Allah says in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

“O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient..”

(Surah Al-Baqarah, 2:153)

This shows us that during difficult times, Allah is not distant. He is near, watching, rewarding, and guiding those who show patience.

My dear brothers and sisters,

One of the most important teachings in Islam is to always be grateful to Allah for His countless blessings. If you think about it, everything we have is a blessing from Allah. The clothes on our backs, the food we eat, the parents we have, the house we live in, Every breath we take and every beat of our heart is a blessing from Allah. So how can we not show Gratitude to the one who has given us all this. Allah ﷻ says in the Qur'an:

وَعَاثَكُمْ مِّنْ كُلِّ مَا سَأَلْتُمُوهُ ۚ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا ۚ إِنَّ الْإِنسَانَ لَظَلُومٌ كَفَّارٌ

“And He has granted you all that you asked Him for. If you tried to count Allah's blessings, you would never be able to number them. Indeed humankind is truly unfair, 'totally' ungrateful.”

(Surah Ibrahim, 14:34)

Is this ayah not true my brothers and sisters. Think about it. When was the last time you really sat and said alhamdulillah for everything Allah has given you.

Being grateful is not just saying “Alhamdulillah” with the tongue, it's not just lip service.

It also means using our blessings in the right way.

If Allah gives you money, use it to help others.

If He gives you health, use it to pray, to serve your family, and to do good deeds.

The Prophet ﷺ said:

“The one who does not thank people has not thanked Allah.”

(Tirmidhi)

So, we must show gratitude to others too — our parents, teachers, friends, and everyone who helps us.

Narrated by 'Abdullāh ibn Mas'ūd رضي الله عنه

I asked the Prophet ﷺ :

“Which deed is most beloved to Allah?”

He said:

الصَّلَاةُ عَلَى وَقْتِهَا – “Prayer at its proper time.”

I said: “Then which?”

He said: بِرُّ الْوَالِدَيْنِ – “Showing kindness to parents.”

(Sahih al-Bukhari 527, Sahih Muslim 85)

You know, a lot of times in life, we don't realize how much we owe our parents. From the moment we were born, they sacrificed their comfort, their time, and their health for us. Our mothers carried us with pain and hardship, and our fathers worked day and night to provide for us. They work so hard to make sure we have what we need to live a good life. When we were sick they stayed up to make sure we were okay. When we got hurt they wiped our tears and made sure to bandage the wound. When we wanted anything they gave it to us. But now that we can stand straight and we can walk on our own and we can buy our own things we forget about all they did and how much they sacrificed. And now we get angry at them and talk back to them and glare at them. You know my brothers sisters there are only 2 people in the world who will love you and care for you and want good for you more than your parents. Impossible. I'll challenge anyone. I don't care how big you are or how busy you are or how much wealth you have or whatever it may be. You have no right in the sight of Allah to ever disrespect your parents, you have no right to even glare at them. My brothers and sisters if your parents are alive, serve them, love them, and make them smile. And show gratitude to them. And if they have passed away, continue honoring them through your du'a, your charity, and by living in a way that makes them proud.

I wish to share a personal experience with you all. I was about 8 years old when I had just walked into a program at my masjid. And there they were having a fundraiser for people in need in Africa. And the sheikh that was raising the money shared a story that really made me stop and realize how blessed I am and how ungrateful I had been. He said he was walking in the village and he stopped because he saw a woman taking dirty water out of this ditch. And the water was filled with mud and filth. So he stopped and asked her why she was doing this and what she said wallahi , my brothers and sisters could make anyone cry. She said O sheikh , the well has run dry and there is no one to help us. You see, I have two little kids in my home and they are crying and begging for water. And this is all I can give them. Clean Water my brothers and sisters. People don't have clean water to drink. And me and you, we throw it everywhere and laugh. Look at what is happening in the world right now. In Sudan the sands have turned red from the blood of women and children. In Gaza they have to worry if there is going to be a roof over them when they wake up. What gratefulness do we show to Allah for what we have. I will tell you. We show none.

My brothers and sisters life is full of tests- Sickness, death, stress, anxiety, loss. But through all of this we have to always remember that Allah is on our side. When we are going through something and it seems that it will never end and it seems as if it will swallow you. I remind you to be patient because Allah is always near. My brothers and sisters never fear that Allah will leave you in despair. He is al wahaab the giver, he is ar razaq the provider, he is al qadir the one who has the authority. So if this is Allah do you really think he will leave you in despair. Allah says in the quran

قُلْ يٰۤعِبَادِ اللّٰهِ اٰمِنُوْا اَتَقُوْا رَبَّكُمْ ۚ لِلَّذِيْنَ اٰحْسَنُوْا فِىْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَاللّٰهُ وُسْعَةٌ ۚ اِنَّمَا يُوَفّٰى الصّٰبِرُوْنَ اَجْرُهُمْ بِغَيْرِ حِسَابٍ ۝۱۰

“Say O Prophet, that Allah says, “O My servants who believe! Be mindful of your Lord. Those who do good in this world will have a good reward. And Allah’s earth is spacious. So Only those who endure patiently will be given their reward without limit.”

This ayah teaches us that those who are patient during Allah's trials receive blessings, mercy, and guidance from him. And this ayah also shows that enduring hardship with faith in Allah turns difficulties into a means of spiritual reward.

Gratitude and patience are like two wings of a bird and a believer needs both to fly through life.

When things are easy, be thankful — don’t forget Allah.

When things are hard, be patient — don’t lose hope in Allah.

Allah loves both the grateful and the patient.

In the Qur’an, Allah describes Prophet Ayyub (Job) عليه السلام — who lost his wealth, his children, and his health — yet he said:

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ ۖ أَنِّىْ مَسَّى الْضُرُّ وَأَنْتَ أَرْحَمُ الرَّحِمِيْنَ

“And remember when Job cried out to his Lord, “I have been touched with adversity, but You are the Most Merciful of the merciful.”

(Surah Al-Anbiya, 21:83)

This ayah shows a remarkable example of patience. Even in the greatest suffering, Ayyub عليه السلام did not complain, did not despair, and turned to Allah with faith and trust. He acknowledged his hardship but remembered Allah’s mercy, showing that true patience is not just enduring difficulties, but doing so while keeping one’s heart connected to Allah.

Because of his unwavering patience, Allah rewarded him abundantly, restoring his health, his family, and his wealth. This teaches us that trials are temporary, and patience in adversity can lead to immense spiritual and worldly blessings.

My dear brothers and sisters,

Let us strive to be both grateful and patient — thankful for our blessings, and steadfast in trials. Remember, Allah is always near, rewarding those who endure with faith. May He make us among the grateful and the patient, and guide us to live our lives in a way that pleases Him.



إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، وَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، 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 آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

Salaam (WRWB). I'd like to start off this Khutbah with a verse from the Quran, Allah (SWT) had stated,

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning - O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow – and fear Allah. Indeed, Allah is Acquainted with what you do. (59:18)

Every soul will be questioned on the Day of Judgement. Allah (SWT) will know on that day what types of actions we have done. Allah (SWT) will know of things of us, that we ourselves don't even know that was in us. The management of our soul is very important to who we stand to be on that day.

The “Nafs” in essence describes, soul, person, and can be best described as your inner being. For example your motivations, concerns, and values may all lie differently inside, than it does outside. I could speak as if I am interested in that person, when in my inner being I am not. These are some baseline examples of having Nafs.

Just because your Nafs isn't something you see in your body, it doesn't mean that it is not important. Depending on your Nafs, you may be pulled towards hasanat or sin. Which is why many people think that your Nafs is one of your worst enemies, even though it is in you. Another way of thinking about Nafs, is your pleasures and temptations that you get. Think of the concept of the nafs, being alike to fighting yourself, but in yourself, as nobody other than you can help yourself with this fight.

I want you to think about these scenarios (regarding what's in your inner self). When I am at the apple store looking at other people buying their iPhones, what is my Nafs telling me? Is it telling me to grab one myself or is it telling me to focus on other things. When I am talking about somebody behind their back, what is my Nafs telling me? Whether it's continuing to gossip and backbite behind their back, taking the sin, or is it the managing of the guarding of your tongue.

Every single situation in our life is present within our inner self. But it is the way we react and respond to these thoughts, comes in contrast to our personalities. In the Quran, there are 3 types of nafs mentioned.

The first type of nafs is,

النَّفْسُ الْأَمَّارَةُ بِالسُّوءِ

The soul that commands evil. Mentioned in Surah Yusuf

What this means is that this is the soul that derives and pulls you closer into doing evil. Into doing bad actions. And people get the misconception of, how in order for you to do something evil, your nafs doesn't have to be present when you're committing an action of evil. Rather your body just needs to feel the way that it does to do these actions. And to that, I say that is total nonsense. The soul of our body determines the type of person we are. If we can't control the desire of our thoughts and think good thoughts, then yes the soul will drive you towards evil. But this is where the "enemy" part comes to fruition here.

This type of nafs is in the bottom level (in comparison) to the other 2 types of nafs that we will talk about. It is a nafs that holds heavy into people who intentionally with no care do wrongful actions on a consistent basis.

Allah (SWT) had stated,

وَمَا أُبْرِئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

Meaning - "And I do not claim innocence for myself. Indeed, the soul is ever-inclined to evil, except those upon which my Lord has mercy. Truly, my Lord is Forgiving and Merciful."
(12:53)

This is greatly debated by many scholars. The first point is that Yusuf (AS) didn't mean to say that he had evil nafs, but how there are temptations that lie within the world that may

lead you towards evil. There was acknowledgement about the inferiority of the humans, and showing immense humility.

Some others may argue that the evil nafs being mentioned here is from the wife of the Egyptian King, Zulaykha, who was the one who tried to seduce Yusuf (AS), despite him being imprisoned and also her servant. Her nafs drove to her attempt to follow her temptations.

But the moral of the story is that, we as Muslims should avoid having this evil type of nafs as we shouldn't follow the temptations that it provides for us. We must strive and aim for the cause of doing good deeds, as this strays us away from having this type of nafs.

The second type of nafs is,

النَّفْسُ اللَّوَّامَةُ

The soul that feels guilt and remorse upon wrongdoing

This is the next type of level for the nafs. When you have this type of nafs, it doesn't mean you're necessarily evil. Rather you are on the right track. And this the best way to explain is this.

Let us say you commit a sin like eating haram. In your body and state of mind, you feel a guilt clouding in your heart. It's like a sting, gives you a headache. And in your head your like,

"Why did I do that?", "I should've done something else.", "I need to change up how I am."

This type of Nafs is mentioned in the Quran, as Allah (SWT) proclaims,

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ

Meaning - And I swear by the reproaching soul [to the certainty of resurrection]. (75:2)

This type of soul tries to repent and turn back. They are not at the state of tranquility yet, but that doesn't mean that this soul is on the path of evil. It's on its way to approaching the final tier of the soul. Which is the best type of nafs anyone can have. And if done right, then this tier of the soul is unlocked.

What I'm talking about this the final tier of the nafs, which is,

النَّفْسُ الْمُطْمَئِنَّةُ

The soul that has peace and tranquility within

This is the ultimate type of soul we have. This is the soul that is assured to have success on the Day of Judgement, having to worry about nothing regarding themselves, because they had been practicing believers their entire life. As Allah (SWT) mentions,

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ

Meaning - [To the righteous it will be said], “O reassured soul. (89:27)

أُرجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

Meaning - Return to your Lord, well-pleased and pleasing [to Him], (89:28)

فَادْخُلِي فِي عِبَادِي

Meaning - And enter among My [righteous] servants. (89:29)

وَادْخُلِي جَنَّاتِي

Meaning - And enter My Paradise.” (89:30)

On the Day of Judgement these souls will return to their Creator in a state of tranquility, as you have passed the test. And with this type of nafs, you are ranked amongst the righteous servants, and will be given the title of Jannah. May Allah (SWT) make us the ones that join them.

This type of soul is the best type of soul you can have, it is the top one to have amongst the three, and it is the soul (nafs) we as Muslims should aim for the most. As this type of nafs, enables one to be amongst the righteous and worship Allah (SWT) with complete sincerity.

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

الحمد لله

والصلاة والسلام على رسول الله

Now that we have talked about the 3 types of nafs, how do we as Muslims handle our inner beings? How do we join the ranks of the righteous and have the nafs of tranquility. I'll give a couple of methods and ways to achieve this type of nafs.

Method #1) - Dhikr

The remembrance of Allah (SWT) is so important to making our nafs the purest it can be. As it is only by the decree and mercy of Allah (SWT) that our nafs become this peaceful nafs in the first place. Though not mentioning of nafs, the hearts mentioned in the Quran as Allah (SWT) had stated,

أَلَا يَذْكُرُ اللَّهُ تَظْمِنُ الْقُلُوبُ

Meaning - “Indeed, in the remembrance of Allah do hearts find rest.” (13:28)

What this means is that when we are reminded of Allah (SWT), our hearts become fresher and more relaxed. As doing zikr (remembrance of Allah (SWT)), like doing Tasbeeh such as Subhanallah, Alhamdulillah, Allahu Akbar, La Illah Ilala. Or reciting the Quran, taking the meaning of it. Calling upon Allah (SWT) and asking him for dua.

Method #2) - Controlling your desires

Temptations are the main root that causes people to come towards the evil nafs. Therefore we should try to control our desire. A great example of a temptation can be anger at the heat of the moment. As the Prophet (PBUH) had once said in a hadith,

“The strong person is not the one who overpowers others, but the one who controls himself when angry.” (Sahib Bukhari 6114)

It doesn't have to be just anger. It can be lust, pride, intoxicants, and all the wrong acts in this world. But by controlling our temptations and starting small, this is one of the techniques to combat the evil nafs. And by doing that you'll be successfully going towards the good nafs.

Method #3) - Fasting

This is taking control of our desires to another level. What happens during the month of Ramadan. The month in which we all fast and conserve our hunger, preventing any consumption for the rest of the day. In the process, we all contain our temptations in us. The temptation to eat. Allah (SWT) had mentioned in the Quran,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

Meaning - O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous – (2:183)

Fasting is not only containing those temptations but you also get reward from it. This is yet another way to become righteous.

Method #4) - Having Humility

What is the most common trait that the people with the first tier of nafs have? Simple, arrogance and pride. These are the people who think they are the best, and they are better than everyone else. These people only fight for their ego not for their Creator. The Prophet (PBUH) had declared,

“No one who has an atom’s weight of arrogance in his heart will enter Paradise.” (Sahih Muslim 91)

Try your best to be humble, and have humility. If someone compliments you in front of you, be grateful and give thanks to Allah (SWT). If you see someone needs help, be the first one to help him. If you find yourself in a grudge, be the first one to eliminate and amend that grudge. If you see even something as little as some sticks on the road, be the first one to pick it up. You get the point. Doing these small actions builds up your nafs and increases your ranking and tier of your nafs.

Method #5) - Return to Allah (SWT) as soon as possible.

Don’t wait until the next year, or the next Ramadan, or the next week, or the next birthday. Repent now, as we do not know when we will leave this Earth. Going from the bottom to the top tier of nafs is a journey. It’s a man turning his head from the opposite direction, towards the path that he had neglected. Making a 180, and trying to come back where he had once been (a good servant to Allah (SWT)). There is no one who can help you better than Allah (SWT), the one who has put you in these trials in the first place.

In conclusion your nafs is an inner being and there are 3 types. Depending on what type of nafs we have we may be drawn towards doing sinful acts or doing good deeds. Just because someone is at a low tier of nafs, it doesn’t mean your fate is sealed, and the chance to come back is over. The come back as a matter of fact is very alive, and it is you skipping on that chance. So once when your soul is collected you know exactly who is to be blamed when you end up in Jannah. Repent and aim to aspire your comeback to the straight path of Allah (SWT).

We as Muslims, should use these techniques and try our best to strive for the cause of Allah (SWT). As let me ask you this, do you want to burn in the blazing fire eternally? Or do you want to inherit the peaceful fruits of Jannah and live within peace? Think and remind yourselves about these questions, because it is only until we act sincerely with proper intention that we will find ourselves amongst those with the best nafs. As doing so will ultimately put us in Jannah. May Allah (SWT) forgive all of our sins from the Muslims, the people in Palestine, Sudan, Pakistan, and Muslims all around the world, and make us amongst those who have the best tier of nafs possible and enter Paradise with ease and peace within our hearts when doing so.



إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، وَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ 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
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي
النَّارِ
أما بعد

Dear brothers and sisters in Islam,

Our topic today will be to never take anything for granted. Surah Falaq is a prime example of this. Allah (SWT) teaches us to seek protection from the evils that people create and black magic. It also teaches us to seek protection from those who are jealous of us and want to harm us because of it.

Surah Falaq means “The Daybreak”. Did you know that the Prophet (S) told us to recite Surah Falaq every morning?

Ibn ‘Abis al-Juhani reported: The Messenger of Allah, peace and blessings be upon him, said to him, “O Ibn ‘Abbas, shall I not tell you about the best way to seek refuge for those who seek it?” He said, “Of course, O Messenger of Allah.” The Prophet said, “These two chapters, ‘Surah Falaq’ (113:1) and ‘Surah Nas’ (114:1).”

Source: Sunan al-Nasa’i 5432

Ayah 1

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say, ‘O Prophet,’ “I seek refuge in the Lord of the daybreak

In this ayah, Allah says he is the Lord of the Falaq, meaning daybreak. Night is not something bad. Something bad is the darkness of ignorance and the evil of witchcraft. Allah is teaching us to seek protection with Him, who is the Lord of the daybreak. People who don't seek protection with Allah will surely face consequences in the hereafter.

Ayah 2

مِنْ شَرِّ مَا خَلَقَ

from the evil of whatever He has created,

Allah (SWT) has created everything around us, so he is the only one who can protect us from evil. Even certain good things can be bad! For example, too much good food could harm your health. This is why we should always seek protection with Allah (SWT) from any evil in our lives.

Ayah 3

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

and from the evil of the night when it grows dark,

, we seek protection from the darkness of anything bad. For instance, the darkness of neediness, difficulty, ignorance, witchcraft, and more are examples of this. This is also one of the reasons why we recite this Surah. We should always seek protection from all evil.

Ayah 4

وَمِنْ شَرِّ الَّتِثَّتِ فِي الْعُقَدِ

and from the evil of those 'witches casting spells by' blowing onto knots,

Before Islam, some people in Arabia practiced witchcraft and black magic. They tied knots on a string, and blew magical charms on them, and tried harming others by using this. Anyone who believed in this said that their sicknesses were caused by black magic.

Ayah 5

وَمِنْ شَرِّ كَاسِدٍ إِذَا كَسَدَ

and from the evil of an envier when they envy."

Envy is another form of evil from which we should seek Allah's protection. Envy is another word for jealousy, and it can harm us because we become rude and unkind. If somebody else is jealous of us, they can harm us too by making our lives difficult.

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

In conclusion, Surah Falaq is one of the most important Surahs in the Quran. It talks about the different kinds of evil and how we should seek protection from Allah to avoid them. We should all try to seek Allah's protection in our lives regularly. We can seek protection with Allah by making dua or even reciting Surah Falaq, Nas, or Ayat-ul-Kursi. May Allah protect us from all types of evil, Ameen.



9 Controlling the Tongue

Syed Esfar

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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، 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 آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا
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أما بعد

Dear brothers, sisters, and teachers, Assalamu alaykum wa rahmatullahi wa barakatuh. I remind myself and all of you to have taqwa of Allah at all times, in private and in public, especially in what we say, because our words are not something small. They are written, they are preserved, and they will return to us on a day when nothing is hidden.

Brothers and sisters, today I want to talk about something we use constantly, something we rarely think about, yet something that can raise a person or completely destroy them. That is our speech, and how we control it. Many people think that what matters most are big actions, but in reality, most damage in our lives begins with words. A person can sit in one place, not move at all, and still hurt people deeply just by what they say. One sentence can break trust. One joke can embarrass someone. One careless comment can stay in someone's heart for years. And at the same time, a few good words can do the opposite. A kind reminder, a sincere apology, or even simple encouragement can change someone's entire day, and sometimes even their life.

The Prophet SAW warned us that a person may say a word without thinking about it, and because of it, they fall far into the Hellfire. This shows us that not everything dangerous feels dangerous in the moment. Sometimes it feels normal. Sometimes it feels small. But its impact is huge. That is why we have to slow down. We have to think before we speak. Because once words leave your mouth, they do not come back. You cannot erase them, and you cannot control how they affect someone after they hear them.

Allah reminds us:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا

O you who believe, fear Allah and speak words that are straight and correct.

This means our words should be truthful, fair, and clean. Not exaggerated, not harmful, not careless.

And Allah also says:

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ

Tell My servants to say that which is best.

Not just good, but the best. That means even when you can respond in a normal way, you choose a better way.

Brothers and sisters, this shows us that speech is something we must actively control. It does not happen automatically. You have to train yourself to speak well.

Look at the example of the Prophet SAW. His speech was always controlled, always wise, always thoughtful, even in the most difficult situations.

There was a young man who came to the Prophet SAW and asked for permission to commit zina. Imagine how shocking that was. The companions became upset, because this was a major sin, and the request itself was disrespectful. But the Prophet SAW did not shout at him. He did not embarrass him. He did not insult him. Instead, he brought him close and spoke to him calmly. He asked him simple questions. He said, would you accept that for your mother? The young man said no. Then he asked, would you accept it for your daughter? He said no. For your sister? He said no. For your relatives? He said no. And with each question, the young man began to think differently. The Prophet ﷺ did not just correct his words, he corrected his understanding. Then he made du'a for him and placed his hand on his chest. That moment stayed with him. The young man later said that after that, nothing was more hated to him than that sin. All of that change came from calm, controlled, wise speech. Brothers and sisters, think about how different that situation could have been. If the Prophet SAW responded with anger, that young man might have walked away, embarrassed and unchanged. But because of patience and control, his heart was guided.

There is another powerful example that shows the strength of silence. A man once came and began insulting Abu Bakr RA in front of the Prophet SAW. He kept going, repeating his insults again and again. Abu Bakr remained silent the entire time. He did not respond, even though he had every right to. The Prophet SAW remained sitting there calmly. As long as Abu Bakr stayed silent, the Prophet SAW stayed. But the moment Abu Bakr responded back, even just once, the Prophet SAW stood up and left. Later, Abu Bakr asked him why he left.

The Prophet SAW explained that while he was silent, an angel was responding on his behalf. But when he spoke back, the angel left and shaytan came. This shows us something very deep. When you hold back for the sake of Allah, Allah supports you in ways you cannot see. But when you react out of anger, you lose that support.

Brothers and sisters, today one of the biggest problems is that people do not take their words seriously. Everything becomes a joke. People cross lines, say disrespectful things, embarrass others, and then say, “I was just joking.” But those words are not light. A person may laugh in front of you, but inside they are hurt. And even if people forget, Allah does not forget.

Allah warns us

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّبَاهُمْ إِلَّا مَنَ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ

There is no good in most private conversations except those that involve charity, good, or fixing between people.

This means most talk is not beneficial. Most of what we say does not help us. So we have to be careful.

And today, our speech is not just what we say face to face. It is what we text, what we post, what we comment, and what we share. A message can spread in seconds. A comment can stay for years. People say things online that they would never say in real life, thinking it is not serious. But Allah hears it all and records it all.

Brothers and sisters, controlling the tongue is not about speaking less, it is about speaking better. Not every thought needs to be said. Not every reaction needs to be expressed. Sometimes the strongest thing you can do is stay silent.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Alhamdulillah, wassalatu wassalamu ala Rasulillah. Amma ba'd, I again remind myself and all of you to have taqwa of Allah.

Brothers and sisters, the hardest time to control your tongue is when you are angry. When you feel disrespected, when someone says something to you, when your emotions rise, that is when your words come out the fastest. But that is also when your iman is being tested the most.

The Prophet SAW said that real strength is not in overpowering someone, but in controlling yourself when you are angry. That moment where you stay silent instead of reacting can save you from regret that lasts for years.

Allah teaches us:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ

Respond with what is better.

Not equal, not the same, but better. That is the level of a believer.

Train yourself to pause. Train yourself to think. Train yourself to hold back, even when it is difficult. Replace bad speech with good speech. Instead of gossip, remember Allah. Instead of arguing, step away. Instead of insulting, stay silent.

And be careful who you surround yourself with. Because speech spreads. If you are around people who constantly joke, insult, and talk badly about others, you will slowly become like them. But if you are around people who speak well, your speech will improve.

And remember something serious. There will be people on the Day of Judgment who come with prayer, fasting, and good deeds, but they harmed others with their words. So their good deeds will be taken and given to those they hurt. Until they are left with nothing.

Allah says:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ

On that day, their tongues will testify against them.

Your own words will speak for you, or against you.

So choose carefully what you say. Make your words a source of good, not harm. Make your speech something that brings people closer, not pushes them away. And remember, sometimes the best thing you can say is nothing at all.

May Allah allow us to control our tongues, purify our speech, forgive our mistakes, and make our words a source of peace for others and a means of reward for us in this life and the next.

AL-MAMMOOR
SCHOOL

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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
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إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنُ الْهُدَى هَدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

Alhamdulillah I am very grateful and happy that Allah has granted us the ability to witness another Friday and for me to stand here today and give my first khutbah this school year as we now have a long list of khateeb within the school. Brothers and sisters, just as I was here before the break started to remind us that Rajab is about to start, now we are already here on the 20th day of this sacred month. That leaves us with around one month and 10 days until Ramadan begins. So we are now in a very crucial time. We have to strive as hard as we can these days because our deeds are weighed more heavily as if it was an AP class, and we also have to prepare ourselves for Ramadan. But before we work our limbs to perform acts of worship, we must have the proper mindset. After having a sincere and proper intention, one important aspect of a Muslim's mindset, which I want to highlight today, is their thoughts or expectations of Allah. It is such an essential part of our faith to have good thoughts of Allah, and just by doing so, we reap so many fruits in this dunya and the akhirah. To start, the prophet SAW said اَنَا عِنْدَ ظَنِّ عَبْدِي بِي I am as My servants expect of Me. Then he says اِنْ ظَنَّ كَثِيرًا فَلَهُ If he thinks good of Me, he will have good. وَإِنْ ظَنَّ شَرًّا فَإِنْ ظَنَّ شَرًّا فَلَهُ If he thinks bad of Me, then he will have bad. What does this mean for us?

Firstly, this mindset affects our Duas. If we remember Allah's attributes, that he is capable of all things, then we would immediately call on him for all of our needs, even if it is for the strap of a sandal. As the prophet SAW instructed us اَلدُّعَاءُ فِي الدُّعَاءِ When one of you calls upon Allah, let him be determined in the supplication. Remember Allah is

not comparable to his creation. Rather, he loves to be asked, and nothing is impossible for him, even if it seems impossible to you. Our lord is the same one who split the sea for Bani Israel, so have conviction and certainty when you ask him, and you will get closer to Allah and you will find him answering your dua.

When it comes to striving in Rajab and preparing for Ramadan, one thing we should focus on is repenting from our past sins. Sometimes a person may feel hopeless, that they have committed so many sins and that maybe they can't be forgiven or be able to change. However, it is a part of our faith to always have hope in the mercy of Allah. As Yaqub said to his sons, do not despair from the mercy of Allah. Indeed nobody despairs from the mercy of Allah except the disbelieving people. So, when a person adopts this mindset, they are able to attain peace and reassurance through Allah's mercy. So let it be your motivation to repent from your sins. On the other hand, those who despair from Allah's mercy will be miserable in both the dunya and the akhirah.

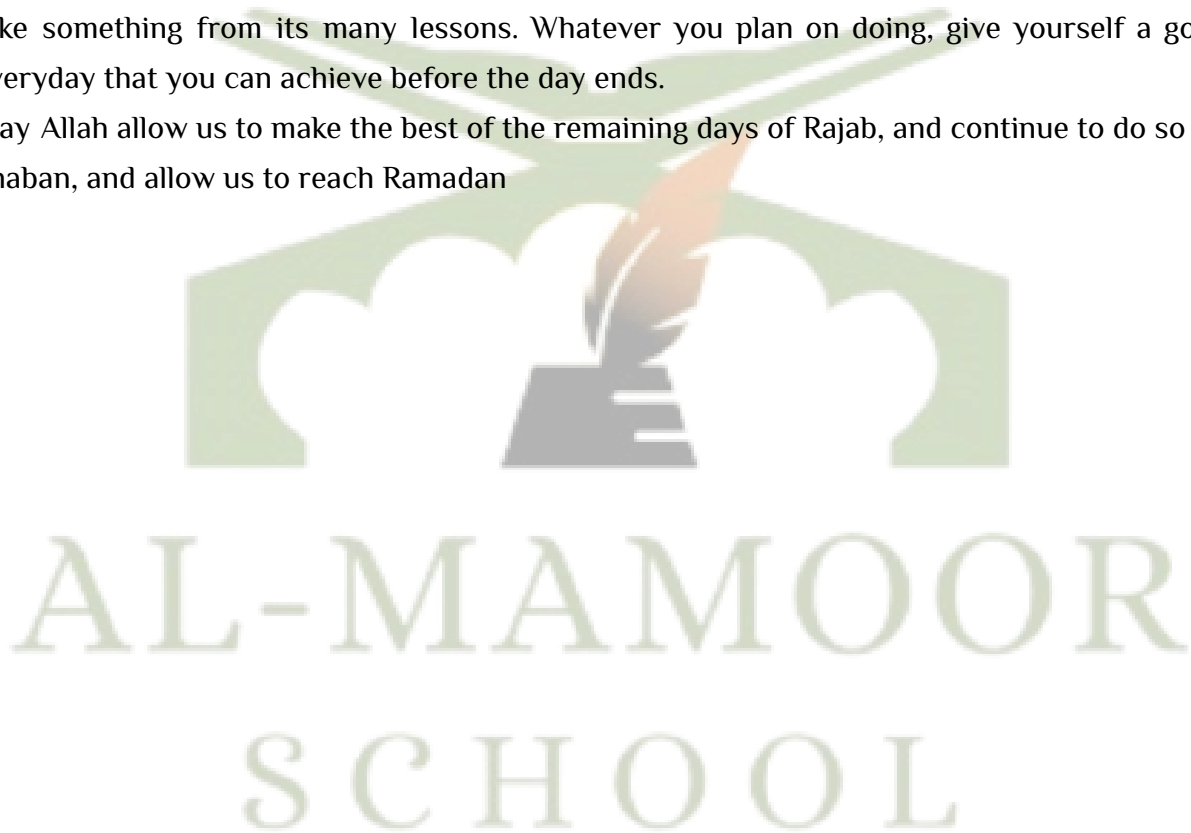
أقول قولي هذا وأستغفر الله لي ولكم

الْكَفْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Al-Hasan Al-Basri RA said "Verily, when the believer perfects his thoughts about his Rabb, he would have perfected his actions, and the failure is the one who has corrupted his thoughts of his Lord, so his actions will also be corrupted." So from this we learn that a person that has good thoughts about Allah will be encouraged to do righteous deeds. And this is because a person that perfects their thoughts about their lord will remember that Allah is Ash Shakiru Ash Shakoor, the most appreciative. Any small deed you do, any tiny effort you make to do something for Allah, Allah will record it. And not only that, he will multiply it for you. Allah says if you lend Allah a good loan, he will multiply it for you and forgive you. And Allah is the most appreciative and the most forbearing. So do not overwhelm yourself with your goals. Start by doing something small, and slowly add to it. Make your priority to first fulfill all the obligations. If you aren't praying 5 times a day, strive in this time to do so. Do not wait for Ramadan to start. You have no guarantee you will even reach Ramadan, so start today, we are still in a sacred month. Allah urges us to hasten to do good deeds. Allah says and rush to forgiveness. Allah says so rush to the remembrance of Allah. Allah says so race in good deeds. Take any opportunity you have to do something good, and don't belittle it, whether it is the donation box, holding a door, even saying salam

to your peers and teachers. The prophet said afshoo alsalaam, spread salam or promote peace, feed people, keep family ties, and pray at night when people are asleep, and you will enter jannah in peace. May Allah make us from them. Have good thoughts of others as well. Be easygoing, forgive others, and fix any conflicts you have between others. The prophet SAW said that reconciling is more rewarding than voluntary fasts, prayers, and charity. Finally, try to build your connection with Allah during this time and learn about his attributes, and the best way to do so is through the Quran. We study so many textbooks and analyze so many novels, yet we don't take the time to study the guide our own creator gave us. Today is Friday, when you go home you can start by reading about Surah Kahf and try to take something from its many lessons. Whatever you plan on doing, give yourself a goal everyday that you can achieve before the day ends.

May Allah allow us to make the best of the remaining days of Rajab, and continue to do so in Shaban, and allow us to reach Ramadan



إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، وَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، 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
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أما بعد

Indeed our praise belongs to Allah ta'baraka wa ta'ala. We praise Him as He deserves to be praised. And we ask for His aid and His assistance and we seek His forgiveness.

We seek refuge with Allah azzawajal from the evil of our own souls and from the evil of our wicked actions. Whomsoever Allah azzawajal guides, then none can misguide. And whomsoever Allah misguides, then none can guide.

I testify that none has the right to be worshipped in truth except Allah alone without any partners. And I testify that Muhammad صلى الله عليه وسلم is His slave and His messenger to proceed.

Alhamdulillah it is a blessing from Allah that he has given me another chance to give khutbah here. It is important that we appreciate every Friday khutbah we are able to be in as we know that the angels they descend during this time and write down the names of every muslim that joins the khutbah, and after writing all the names, the angels themselves sit in the gathering. And any gathering where angels are present is a gathering of mercy, forgiveness, and blessings. So may Allah make our gathering a gathering of mercy, forgiveness, and blessings.

Today marks the 11th of Shaban, meaning that there are 19 days left for us to prepare for the month of Ramadan. The prophet SAW said about this month: "It is a month people neglect between Rajab and Ramadan. It is a month in which the deeds are raised to the Lord of the worlds, and I like for my deeds to be raised while I am fasting." Aisha reported: "The most beloved month to the Messenger of Allah, peace and blessings be upon him, for fasting was

Sha'ban, then he would connect it with Ramadan." So as we are nearing the 13th, 14th, and 15th of this month, let us make it our intention to at least fast those 3 days if we cannot fast more.

من أشهر الأحاديث الواردة: «يطلع الله إلى خلقه ليلة النصف من شعبان، فيغفر لجميع خلقه إلا لمشرك أو مشاحن» (رواه ابن ماجه والطبراني)

Among the most well-known narrations: "Allah looks upon His creation on the Night of Mid-Sha'ban and forgives all of them except a polytheist or one who harbors enmity." (Narrated by Ibn Majah and al-Tabarani). This has been accepted by Al Albani, Ibn Rajab, and Ibn Taymiyyah.

So brothers and sisters, as we approach the 15th night of Sha'ban, let us recognize its virtue and seek Allah's forgiveness on this blessed night through sincere dua and repentance. However, let us not limit ourselves to invented practices or specific rituals that have no basis in the Sunnah.

Notice carefully what the hadith tells us: Allah forgives all of His creation on this blessed night except two types of people—the polytheist and the one who harbors enmity (al-mushāḥin). Brothers and sisters, holding grudges and enmity in our hearts is so severe that it can prevent Allah's forgiveness even on this blessed night. How many of us are holding onto anger, resentment, and hatred towards our brothers and sisters? How many of us have broken ties with family members or friends over petty disputes?

The Prophet ﷺ said: "The doors of Paradise are opened on Mondays and Thursdays, and every servant who does not associate anything with Allah is forgiven, except for a man who has enmity between him and his brother. It is said: 'Wait for these two until they reconcile. Wait for these two until they reconcile.'" (Sahih Muslim)

If we want Allah's forgiveness, we must cleanse our hearts of hatred and enmity. We must forgive and forget. Forgive those who have wronged us, reconcile with those we have disputes with, and purify our hearts before seeking Allah's mercy. Do not let your pride prevent you from reconciliation. Do not let shaytaan keep you from mending broken relationships. Life is too short, and death is too near, to meet Allah with a heart filled with hatred for your Muslim brother or sister.

As we prepare for Ramadan, we must remember the salaf. They used to strive to perform good deeds and then they would be in a state of worry after performing the good deeds. They would be worried about whether it will be accepted from them or not. They did not ascribe purity to themselves, rather they used to fear that their actions would render in vain. Allah says:

(٢٧) إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Verily, Allāh accepts only from those who are al-Mutaqūn (the pious). [al-Mā'idah, 5:27]

Abū Ḥāzim Salamah ibn Dīnār رحمه الله said: "Look to any deed that you would hate to die due to it, then abandon it!"

(عن أبي حازم سلمة بن دينار أنه قال: انظر كل عمل كرهت الموت من أجله فاتركه. (المصنف ٥/١٩٤)

Brothers and sisters, this statement should make us pause and reflect. What actions are we doing today that we would be ashamed to meet our Lord while engaged in? What sins are we clinging to that we would fear dying upon? The answer is simple—abandon them now. Do not delay repentance.

One of the most important things for us to focus on is our salah, as we will be asked about our salah on the day of judgement. What is very painful to see in al-mamoor recently is the students' disregard for their salah. This hurts me a lot, especially when these same students are the ones giving khutbahs about salah or leading salah, yet being a bad example. So how can we expect the younger students to follow the leaders when they are not worthy of being followed due to their disregard of salah?

As Allah reminds us in suratul baqarah: **وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى** **الَّذِينَ** when you're going through hardship when you're going through difficulty whatever the situation may be, what do we do? Seek help in Allah (swt), by being patient and in the salah. Let us all try to be more devoted in our salah and find peace throughout the salah, not thinking of it as a distraction, rather a protection.

أقول قولي هذا وأستغفر الله ولكم

[SECOND KHUTBAH]

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Brothers and sisters in Islam, read about the struggle of the salaf, their patience, and their sincerity for Allah. We should not become mindful during the month of Ramadan, then become forgetful and forsake obedience [to Allah] in the remaining months. We must continue to perform acts of worship for Allah throughout the year and throughout our lives.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

"O you who believe! Remember Allah with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]" [al-Aḥzāb: 41-42].

Therefore, the believer remembers Allah continuously, obeys Him, and fears Him in every hour of his life. I ask Allah to grant us and you success in standing in prayer, fasting, performing that which is obligatory upon us in this noble month and the rest of the months, and seeking its virtues.

Shaykh Ibn Bāz (رحمه الله): "This is a statement of one of the Salaf. One of the Salaf was asked about those who perform acts of worship and apply themselves during Ramadan; then when Ramadan ends, they abandon [this worship]. He answered, 'Those who only know Allah during Ramadan are the worst of people.' This [statement] is correct concerning those who neglect obligatory acts."

Shaykh al-Islam Ibn Taymiyyah (رحمه الله) stated, "The person who determines to leave off sin solely during the month of Ramadan is not repentant whatsoever; rather, he is merely one who abandoned the sin during the month of Ramadan."

So brothers and sisters, as these blessed days of Sha‘bān continue to pass us by, let us take this time seriously and truly prepare ourselves for the guest that is about to arrive—Ramadan. Let us correct our intentions, strengthen our connection with Allah through our ṣalāh, fasting, Qur’ān, and remembrance. Let us not be from those who know Allah only in Ramadan, but from those who worship Him sincerely in every month and every state. We ask Allah to allow us to reach Ramadan, to aid us in fasting it and standing in prayer during it with īmān and sincerity, and to accept our deeds despite our shortcomings. O Allah, rectify our hearts, make the Qur’ān the spring of our hearts, and make us from those whose actions are accepted.

AL-MAMMOOR
SCHOOL

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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ 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
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أما بعد

Assalamualaikum-Wa-Rahmatullahi-Wa-barakatuh, Dear respected brothers and sisters in Islam, First and foremost we send our thanks and express gratitude to Allah subhanahu-wa-ta'ala by praising him day and night which means taking apart and engaging in his Dhikr whether it is praying 5 times daily or reciting our Adkaar. Thereafter we send salutations upon Muhammad (SAW) by reciting durood constantly especially on this blessed day of Friday. This day can not come any closer to the other days of the week. On this day Allah subhanahu wa ta'ala forgives all sins. The fajr salah that is being prayed in congregation on this very day will be counted as the best prayer of the week, and finally whoever passes away on this blessed day, he will be saved from the trials of the Qabr. These are from the promises of Allah, and Allah does not ever break any one of his promises. On this day, the angels wait outside the doors of each and every masaa'jid, noting down on the books, the names of whoever is present listening to the Khutbah and offering their Jummah salah. Abu Huraiah reported: The Messenger of Allah, peace and blessings be upon him, said, "When Friday arrives, angels are over the door of every mosque to record those who arrive one by one. We should be so grateful for this amazing nimaah and blessing of Allah that he has kept us alive, allowing us to witness another blessed day of Jummah, giving us another chance of getting closer to him. There are so many people that we know, that are no longer here with us. We should take this into consideration, and be happy that Allah (SWT) is giving us a chance of asking him for forgiveness. However we should know

that our chances are running out slowly Dear brothers and sisters in Islam, As we know it is finally the month of Shabaan which makes us one month away from reaching the blessed month of Ramadan. We do not want to enter this month with our account full of bad deeds, we want to enter this month as if we are a completely different person. Just like how we would dress appropriately and make ourselves more formal before going to a big business meeting or to a professional event so that when we enter we do not feel off or like we are different from everyone there, we want to prepare ourselves in the best way possible so that we enter the month of Ramadan not confused and ready and confident to do as much good deeds as we can. The key thing over here is to prepare ourselves from before, and in this case it means the months that come before Ramadan. Now that we have only one month left, I will tell you a list of things that we can do to treat the month of shaaban just like Ramadan so that we are not taking a week of Ramadan just to adjust, which wastes time from our ibadah. Allah (SWT) mentions in the Quran in Surah al Baqarah

O believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful of Allah’..

The point in this verse that Allah SWT mentions about the main purpose of fasting is to attain taqwa so that's what we will start with. We have to have taqwa starting in this month which includes things like focusing on your salah more, especially when you are praying by yourself since that is the time where you can see if you are praying to please Allah or to show off, like when you pray in front of others. Focusing on salah is not the only thing related to taqwa. Taqwa means to fear Allah when you are in private and in front of people. Another thing related to taqwa that we can improve on in this month is controlling the useless things we watch. If you look back at our history we see it is filled with cinemas, vlogs, and much more useless things instead of Quran recitations speeches and lectures. These useless things are only the temporary pleasures of this dunya and will certainly not benefit you in the long run. Allah SWT mentions in the Quran in Surah Al-Qasas (28:60):

"And whatever you have been given is an enjoyment of the worldly life and its adornment; but what is with Allah is better and more lasting. So will you not use reason?"

This ayah shows us how the fruits of the akhirah are longer lasting and eternal than those of the dunya, so why should we spend so much time watching things that don't bring anything but waste of time and evil deeds. So let's try to reduce our excess screen time in the month of shaaban so that we don't struggle with this in Ramadan. The second point I want to make is to increase our dhikr and recitation of the Quran. Many of

us wait till Ramadan to do a khatm, but why not do a few khatms or at least one before. This will get you in the habit of reading the Quran so much that in Ramadan you won't feel lazy and will feel even more productive. A forgotten thing that we often don't do is Dhikr, this could be done while sitting, standing, walking, driving, riding and basically anywhere. If it is that easy then why not take advantage of it. The Prophet Muhammad SAW said in a saheeh hadith,

LAA YAZAALU LISAANUKA RATBAN MIN ZIKRILLAH TA'AALA (KEEP THE TONGUE MOIST WITH THE DHIKR OF ALLAH).

The third point and the one that many ignore is that we should practice in the month or months prior to Ramadan is fasting. As we know we could do the sunnah fasts on Mondays and Thursdays. This will get us in the habit of fasting so that we do not enter Ramadan fatigued and tired and we feel lazy while fasting so much so that we can even do ibaadah. This will keep yourself healthy before Ramadan and will get you used to fasting. At the same time you get rewards for following the sunnah of the prophet Muhammad (SAW). These are some of the many points that we should mainly focus on in the month of Shaaban so we could prepare ourselves for Ramadan and we could do ibadah in Ramadan without struggling and with confidence. Now talking about the month of Ramadan itself. Allah has mentioned in the Quran,

“Fast a’ prescribed number of days.¹ But whoever of you is ill or on a journey, then ‘let them fast’ an equal number of days ‘after Ramaḍān’.

This ayah shows to us how easy Allah Azza Wajal made fasting for us. That if we are sick or even on a journey we could make it up some other time after Ramadan. If he is being so merciful to us, then why can't we try our best to make our Ramadan the best of every other month. Talking about fasting, many people have this misconception that Ramadan is only about eating suhoor fasting from sunrise to sunset then eating iftar praying taraweeh and that's it. But that's wrong, it's not only about fasting the entire day, in fact there is something even more important than that, far more important. This is letting go of your desires and sacrificing some things from your life. Just like how you are sacrificing eating and drinking you also have to sacrifice the bad deeds that you do. One thing that you could do is count what sins you commit the most and list it down, and right next to that you can write a good action that you replace this with instead and practice this before Ramadan so you could make it a habit. Another thing that we must understand is, we are not only acting and practicing to be good in Ramadan only. We want to make sure we are using Ramadan to build good habits and deeds which we could practice for the rest of the year

until next Ramadan and we repeat this until our very last Ramadan. It is almost like you practice a lot only for the sake of passing the exam, that is not and should not be our only goal. We want to practice the topics of the exam not only to pass but to keep this information with us for the rest of our lives. I ask Allah (SWT) that he allows us to practice good deeds in Shaaban and imply them in Ramadan. I ask Allah SWT that he brings us closer to the month of Ramadan and allows us to be healthy and in the state of Iman, and I ask Allah (SWT) that he allows us to learn from Ramadan and become like this for the rest of the year and I ask Allah (SWT) that he allows us to witness many more ramadans to come.



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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، 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 آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ، فَقَدْ فَازَ فَوْزًا عَظِيمًا
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنُ الْهُدَى هَدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

My dear respected brothers and sisters, today I want to talk to you about a subject that no soul can escape, no matter their age, status, or strength. A subject we often avoid, delay thinking about, or push to the back of our minds: and that subject is death. I know this topic can create panic and worry in our hearts, but we really need to speak about this because as human beings we are neglecting it. We all know the famous part of the ayah كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ. "Every soul will taste death." You know, while thinking about this topic, I stopped and realised that Death is not selective. It does not wait for old age, sickness, or completion of plans. It does not ask whether you prayed enough, repented enough, or were ready. It comes exactly when Allah decrees not a second early and not a second late. This is why the Prophet ﷺ told his companions to remember death often not to make them hopeless, but to make them honest. Honest about their priorities. Honest about their distractions. Honest about what actually matters. A lot of times in our lives, we will get so distracted with this dunya that we don't realise that we are forgetting about the Akhirah. We forget that I am going to leave this earth, and when I enter my grave, there is nothing and no one who will help me except my good deeds. So my brothers and sisters, this is why I stand before you, and I beg you to take your salah and your zikhr and your sunnah and whatever ibadah your parents and teachers are after you to do. Because if you could go to the graveyards and ask the people there what they wish for, they will say one more prayer, one more sajdah, one more chance to repent.

On the day of judgement we will ask the same thing

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ١٠

And donate from what we have provided for you before death comes to one of you, and you cry, “My Lord! If only You delayed me for a short while, I would give in charity and be one of the righteous.”

Look at what Allah swt is saying to us. This is a person, not asking for another year, another decade, just another chance, just long enough to pray properly. Just long enough to give a little for charity. Just long enough to repent sincerely and be among the righteous people.

At that moment, when the soul is already leaving the throat, our excuses disappear. Our stubborn pride and distractions disappear. All that remains within us is regret. This regret is over the prayers we delayed, the charity we withheld, the time we wasted on things that never mattered.

Allah follows the aya by reminding us of a truth: (recite)

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

But Allah never delays a soul when its appointed time comes. And Allah is All-Aware of what you do.

My brothers and sisters, when that moment comes, there is no extension. No “just one more salah”. That is why Allah warns us now, and we should heed this warning.

Allah swt did not tell us to remember death to make us depressed or hopeless. Abu Hurairah RA reported that the Prophet Muhammad saw said:

“Remember often the destroyer of pleasures is death.”

(Sunan al-Tirmidhi, 2307)

What we learn from this hadith is: When a person remembers death, sins become less attractive, priorities become clearer, and repentance becomes urgent. This reminder is not meant to make us sad, but to wake us up and push a believer to prepare for death.

So my brothers and sisters, after hearing all of this, a question arises in our hearts: If death can come at any moment, then when do we prepare? If regret comes too late in the grave, then when do we repent? If one more sajdah could change everything, then when do we make that sajdah?

My brothers and sisters, Allah did not leave us without hope. Allah did not leave us without opportunities. From His mercy, from His love for this Ummah, He gives us moments in our lives where the doors of goodness are thrown wide open. Moments where preparing for death becomes easier. Moments where returning to Allah becomes lighter on the heart. And one of the greatest of those moments is the month of Ramadan. Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said:

When the month of Ramadan begins, the gates of heaven are opened, the gates of Hellfire are closed, and the devils are chained.

We see from this hadith that during Ramadan the gates of jannah are opened wide for us and yet me and you don't take advantage of this. We need to ask ourselves honestly, when Ramadan comes will I increase my good deeds and cut off what is harming me or will there be no change in what I do. We need to take advantage of this month because it comes once a year and the opportunities that are presented to us are amazing, it is up to us whether or not we take it. There is a famous hadith that you may have all heard but the Prophet SW was ascending onto the mimbar and as he was taking his steps Jibraeil aleyhesalam came to him and made 3 duas. One of them was may the person who was alive in ramadan and they were not forgiven be cursed and the Prophet SW said ameen. Imagine Rusool SW is saying ameen to this dua. It should make us stop and think about what we will do in this Ramadan.

My brothers and sisters, Allah does not only tell us about the blessings of Ramadan through the words of the Prophet ﷺ, but He also speaks to us directly in the Qur'an.

Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who believe, fasting has been prescribed for you as it was prescribed for those before you, so that you may gain taqwa.”

My brothers and sisters, Allah tells us the purpose of Ramadan very clearly. The goal is taqwa—to become more conscious of Allah. And this is exactly what we need when preparing for death. When a person has taqwa, they pray even when no one is watching.

They stay away from sin even when it is easy to fall into it. They remember Allah in private and in public. A person with taqwa is a person who is ready to meet Allah at any moment. Allah then reminds us how short this opportunity really is. He says:

أَيَّامًا مَّعْدُودَاتٍ

“Fasting is for a limited number of days.”

My brothers and sisters, Allah is telling us that Ramadan is only a few days. It comes quickly, and it leaves quickly. Just like our lives. Just like our time in this dunya. And just like Ramadan, once it leaves, we cannot bring it back.

So we must ask ourselves honestly: If I cannot change for a few days in Ramadan, how will I be ready for the day I stand before Allah? If I delay repentance in Ramadan, what will I say when repentance is no longer accepted? If I waste the days of Ramadan, how will I answer Allah when my days in this world are over?

My brothers and sisters, Ramadan is a mercy before death. It is forgiveness before regret. It is life before the grave. The gates of Jannah are open right now, the gates of Hellfire are closed, and the shayateen are chained. What excuse do we have left?

Let us not be from those who witness Ramadan and leave it unchanged. Let us be from those who leave Ramadan forgiven. Let us be from those who fix their salah, soften their hearts, increase their dhikr, give charity, and sincerely repent, because we do not know if we will live to see another Ramadan.

I ask Allah to allow us to reach Ramadan. I ask Allah to help us take advantage of its blessings. And I ask Allah to make our final deeds our best deeds, and to grant us a good ending.
ameen.

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، وَمَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ 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 بِهِءَ 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
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهُدَى هَدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

Alhamdulillah, we praise Allah, we thank Him, and we ask Him to forgive us and guide us. We send peace and blessings upon our Prophet Muhammad ﷺ, his family, his companions, and all those who follow him until the Last Day.

My brothers and sisters, Subhanallah, more than half of Ramadan has gone by and we only have 12 days left. It feels like it just started, and now we are approaching the last 10 nights. Of course these nights aren't just regular nights. They are the most powerful nights of the entire year. If we let them pass without trying our best, we might regret it later.

So why are these nights so special? Because one of them contains Laylatul Qadr — the Night of Decree.

Allah tells us in the Qur'an, in Surah Al-Qadr:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
وَمَا أَذْرَكَ مَا لَيْلَةُ الْقَدْرِ
لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

“Indeed, We sent it (The Quran) down during the Night of Decree.

And what will make you realize what is the Night of Decree?

The Night of Decree is better than a thousand months.”

Better than a thousand months or more than 83 years. In other words one night of sincere worship could be worth more than an entire lifetime of worship. Think about that. One night could change your whole scale of deeds on the day of judgement.

The surah continues:

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ
سَلَامٌ هِيَ كَتَبَ مَطْلَعِ الْفَجْرِ

That night the angels and the spirit (Jibrael (AS)) descend, by the permission of their Lord, for every ‘decreed’ matter.

Peace it is until the emergence of dawn.”

On that night, the angels come down. There is peace everywhere. And it’s a night full of mercy, forgiveness, and blessings.

The Prophet ﷺ also said:

“Whoever stands (in prayer) during Laylatul Qadr out of faith and seeking reward, his previous sins will be forgiven.”

(Sahih al-Bukhari and Sahih Muslim)

Notice that it says “out of faith and seeking reward.” That means we don’t just pray because everyone else is praying. We don’t do it to look good. We do it because we truly believe in Allah and we want His reward.

One time Aisha (RA) asked: "O Messenger of Allah, if I know which night is Laylatul Qadr, what should I say during it?"

He ﷺ told her to say: "Allahumma innaka 'afuwun tuhibbul-'afwa fa'fu 'anni" (O Allah, You are Most Forgiving, and You love to forgive, so forgive me). (Narrated by Tirmidhi)

This is a simple yet very powerful and sincere dua to ask forgiveness in the last ten nights. So, please do not let go of the chance to be forgiven because there is scary hadith that I want you all to remember:

Abu Hurairah (RA) reported that the Prophet ﷺ ascended the minbar and said: "Ameen, Ameen, Ameen."

It was said, "O Messenger of Allah, you ascended the pulpit and said Ameen three times?"

He ﷺ replied: "Verily, Jibril came to me and said: 'Whoever reaches the month of Ramadan and is not forgiven, then he will enter Hell and Allah will cast him far away; so say Ameen.' So I said Ameen."

So let's not miss this chance to be forgiven this Ramdan and may Allah protect all of us from the hellfire.

With school it can be really hard especially for the younger students here that are new to fasting. It becomes more of a game to let time pass by, by watching youtube or sleeping all day. But you should know that the younger you guys are the more your good deeds will weigh and will stand out, like gems, than the good deeds you perform when you become older. Combine those deeds with laylatul qadr and you will have lots of good deeds inshallah. The Prophet ﷺ said:

"Seven are whom Allah will shade with His shade on the Day when there will be no shade except His shade:

And among the people that he mentioned is, A young person who grew up in the worship of Allah SWT.

As students, we can get distracted sometimes. It's easy to lose focus in Ramadan when you're managing assignments, working for clubs, or volunteering in masjids which is still something we should do to get hasanat in Ramadan as we help others. But sometimes we lose track of our connection with Allah because of it, and we should strive to dedicate at least an hour of lbadah in these last ten nights now that we have no school on these nights alhamdulillah.

The Prophet ﷺ used to search for Laylatul Qadr in the odd nights of the last ten — the 21st, 23rd, 25th, 27th, and 29th. We don't know exactly which night it is. And maybe that's on purpose. Because if we knew it was only the 27th or any other fixed night, we would worship very hard that night and be lazy the rest. But since we don't know, we try every night.

There's actually an interesting story about laylatul qadr which is why we don't exactly know which night it is.

'Ubadah bin As-Samit (RA) narrated: "The Prophet ﷺ came out to inform us about the Night of Qadr, but two Muslims were arguing with each other. > The Prophet ﷺ said: 'I came out to inform you of the Night of Qadr, but such-and-such and such-and-such persons were quarreling, so the news about it was taken away. Yet, maybe that is better for you. So, look for it on the 29th, 27th, and 25th [of Ramadan].'" This hadith also teaches us that we should not get distracted by arguing which can divert our focus away from practicing ibadah.

When doing Ibadaah on these nights, try not to make yourself too tired on the first night. Keep some energy and motivation for the rest of the nights. Have set goals like:

Pray a few rak'ahs of qiyam at night.

Read some Qur'an, even if it's a few pages.

Make sincere dua.

Give charity

And ask for forgiveness

Sometimes we think we're too young to worry about things like Laylatul Qadr. But honestly, none of us are promised another Ramadan. We don't know if we will see next year. So this could be our chance. This could be the night that changes everything for us.

Imagine meeting Allah on the Day of Judgment and seeing rewards from a single night that are more than 80 years of worship. That's the opportunity we have in front of us.

So as these nights continue, let's not waste them. Let's sleep a little less and pray a little more. Let's scroll a little less and make more dua.

May Allah allow us to reach Laylatul Qadr.

May Allah forgive our sins, big and small.

May Allah write us among those freed from the Hellfire.

May Allah accept our fasting, our prayers, and our dua.

Ameen.

(sit down)

I wanna end this khutbah off by just mentioning this one ayah from surah ad dukhan that says

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ

“On that night, every precise matter is made distinct.”

(Surah Ad-Dukhan 44:4)

The scholars explain that on this blessed night, the decrees for the coming year are set — who will live, who will return to Allah, what provision will come, and what tests will arrive.

So ask yourself:

If your year is being written tonight...

What do you want written for you?



إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ، 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 وَفُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ، وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا
 إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهُدَى هَدَى مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا وَكُلُّ مُحَدَّثَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
 أما بعد

Brothers and sisters in Islam, by the mercy of Allah, we were chosen by him to be able to witness and complete an entire Ramadan. And as much sadness it brings us to bid farewell to our most beloved time of year, we must show as much gratitude as we can to Allah, and beg him to accept our good deeds that we performed and forgive our shortcomings. And I hope that during Ramadan, we were able to connect with Allah through the Quran, his perfect words. No matter how many times you read it, the more you look into the Quran, the more wisdom there is to extract. Even in the structure itself. When you begin to read the Quran, you begin with Surah Fatihah. And Surah Fatihah contains a dua: guide us to the straight path. This is how the Quran begins: with a dua. And when you look at the very next page Allah tells you where to find guidance. That is the book there is no doubt in it, a guidance for the muttaqeen, those that have taqwa. So we gain taqwa through the Quran. In Ramadan we also fast, and Allah mentions that the purpose of fasting is so that you may gain taqwa. So in Ramadan we surrounded ourselves with these acts of worship ultimately for the goal of becoming a better muslim and gaining taqwa. That is why many of the scholars call Ramadan the school of taqwa, it is the ideal training ground for your soul. And what is true taqwa? Does it only last 30 days a year? No, rather we must continue to

nurture and build on to that taqwa we developed. Some of us might treat Ramadan like it's the end goal, as if we prepare to exert ourselves only during Ramadan and then slack off afterwards. But instead we must treat it like a boost for our iman, a period of time where we can amend our flaws and build the motivation and habits that will continue for the rest of our lives. Remember the words of Abu Bakr RA when the prophet SAW passed away. He reminded the people "whoever worshiped Muhammad, the indeed Muhammad has passed away. And whoever worships Allah then indeed Allah is the everliving he does not die." So similarly, do not be a worshipper of Ramadan only, because Ramadan comes to an end eventually. Rather, be a worshipper of Allah all year round, as even after Ramadan ends, Allah is watching and your deeds are always being recorded. Allah says in the last ayah in Surah Hijr "And worship your lord until the inevitable comes to you." And the only certain thing in our life is that we will die one day. So we must worship Allah as long as we are alive. The prophet SAW said that "Each person will be resurrected upon the last action that he died upon." After hearing this, would you want to stop performing good actions just because Ramadan ended, or would you try to do good deeds as much as you can in hope of dying upon one? And for this reason, one of the scholars once said "If you live your life like Ramadan, then your akhirah will be your Eid." that's deep right

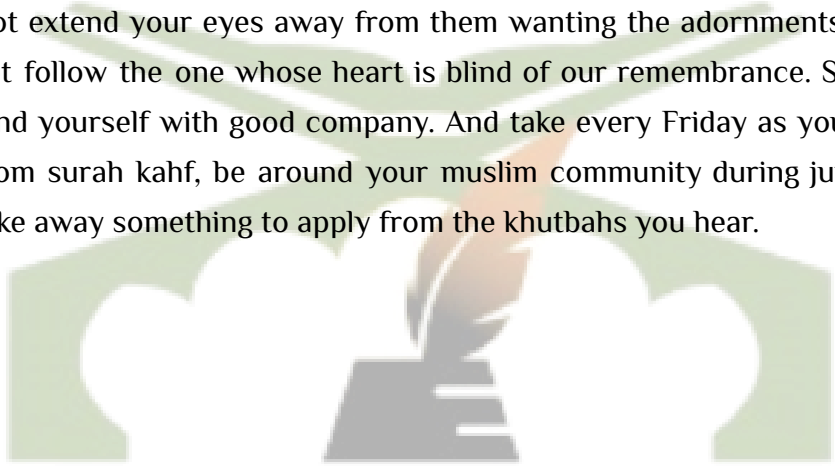
Brothers and sisters, now is the time to see if your Ramadan was successful. Are you continuing the good habits that you began, or have you stopped. Of course it is hard to continue doing ibadah at the same intensity all the time, but at least do habits consistently everyday, even if it is little. Many people may strive to read 20 pages a day and finish a khatam in Ramadan, but then they put their mushafs away. But if you could read 20 pages a day in Ramadan, then you can definitely read at least 2 pages every single day outside of Ramadan. Just by reading 2 pages a day, you can finish a second khatam before next Ramadan begins. In Ramadan, we proved to ourselves that we can fast an entire month consecutively. So do not leave off voluntary fasts. Especially now that we are in the month of Shawwal. The prophet SAW said "Whoever fasts during the month of Ramadan and then follows it with six days of Shawwal will be (rewarded) as if he had fasted the entire year." If you could fast a whole month, then you can certainly fast 6 days this month. I urge us all to take advantage of this opportunity. In Ramadan, we prayed voluntary prayers for long hours, so do not leave off your sunnahs and qiyam and tahajjud even if it is just 2 extra rakahs you pray every morning. And do not leave off begging Allah for your needs, as he is always close, and every single last third of the night, he descends to the lowest heaven and

responds to everyone that asks him and seeks his forgiveness. May Allah allow us to continue taking advantage of these opportunities. أقول قولي هذا وأستغفر الله لي ولكم

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Brothers and sisters, just as the Quran begins with a dua, the Quran also ends with a dua, surah falaq and surah nas. And in these 2 surahs, we ask Allah for protection. For this reason, these 2 surahs are called the muawwidhataan, or the 2 protections. These surahs are so powerful that by the will of Allah they cured the prophet SAW from black magic. And if you look at the sunnah, the prophet SAW recited these surahs many times throughout the day. He instructed us to recite them 3 times in the morning, 3 times in the evening, after every salah, and before sleeping. So it is very important for us to make it a habit to recite these surahs throughout our day for protection. Surah Falaq is a protection against every external evil. From the evil of all that Allah created, and from the evil of the darkness when it settles, and from the evil of the blowers into the knots, meaning from the evil of sihr, and from the evil of an envier when he envies. And Surah Nas is protection against one thing: from the evil of the retreating whisperer, meaning Shaytan when he comes and goes. And it is very important that we seek refuge in Allah from the evil of shaytan. In Ramadan, the shaytan were chained. But now shaytan is back and will try to get you to start disobeying Allah. But Allah warns us many times to not follow the footsteps of shaytan. He only invites his group so you may be from the companions of the fire. And we ask Allah to save us from the fire. Brothers and sisters, since Ramadan ended how many of us left off good deeds and returned to disobedience. How many people right after Ramadan ended started blasting music and free mixing and doing all sorts of disobedience. And now if you look in the masjids, many people stopped going. But we must fight against our nafs and the temptations of shaytan. And this in and of itself is the fundamental level of jihad. If you go up to any muslim and ironically any non muslim and ask them about jihad, they will say it is waging war and shedding blood. But that is just a level of jihad. The great scholar Ibn al qayyim, based on the Quran and sunnah, divides jihad into 4 categories. 1. The jihad against the nafs, 2. The jihad against shaytan, 3. The jihad against the disbelievers, and 4. The jihad against the hypocrites. In fact, there is a narration in which the sahabah returned from war, and they said we have returned from the lesser jihad, referring to the battle, to the greater jihad. What is the greater jihad? It is the daily battle that you constantly face against your nafs and shaytan to avoid disobedience. So brothers and sisters in Islam, even as the

masjids become more empty and your schedules become more busy, always remember to protect your muslim identity. Do not be a follower of the majority. Be proud of being of the few. One of the sahabah was making this dua: **اللَّهُمَّ اجْعَلْنِي مِنْ عِبَادِكَ الْقَلِيلِ** and when Umar RA asked what does he mean, he explained that Allah always describes the majority with a bad connotation: most of the people do not believe, most of the people do not give thanks. But when it comes to the minority, Allah says: and none believe except a few, and few of my servants are grateful. So be proud of being a part of that minority. When you feel left out and tempted to follow the majority, remember Allah's advice in Surah Kahf, which we should remember every friday: and make yourself patient by being with those that call their lord. And do not extend your eyes away from them wanting the adornments of the worldly life. And do not follow the one whose heart is blind of our remembrance. So brothers and sisters, surround yourself with good company. And take every Friday as your weekly iman boost: learn from surah kahf, be around your muslim community during jumuah, do extra salawat, and take away something to apply from the khutbahs you hear.



AL-MAMMOOR
SCHOOL

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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
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أما بعد

All praise and thanks and glory is due to Allah subhanahu wa ta'ala the almighty alone we praise Allah subhanahu wa ta'ala, we thank him and we glorify him no matter the situation that we're in or the circumstance; and we try our best to remind ourselves constantly of the mercy of Allah, whether we can understand it or not. We remind ourselves of the ayah where Allah tells us *وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ* my mercy has encompassed everything. we remind ourselves of the blessings of Allah the ones that we can perceive as well as the ones that we often forget, as Allah tells us,

وَأِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصَوْهَا

that if you're to try and count the blessings of Allah you will never be able to enumerate all of them. Alhamdulillah we all are living in blessings and greatness from Allah subhanahu wa ta'ala. We ask that he make us amongst those that are constantly thankful to him, constantly grateful to him. Alhamdulillah Allah has allowed us to be gathered here on this virtuous gathering of al-jumuah. he has allowed us to witness another day of al-jumuah and just before beginning the khutbah we'd like to remind ourselves of some of the virtues of this day as Rasulullah (saw) has been narrated on many occasions to tell and remind the companions of the virtue of this day and it's important that we remind ourselves so we do not treat this day as any ordinary day, as Rasulullah (saw) said that the Jumuah to the next Jumuah is Kaffara. There is forgiveness for whatever is between them. Rasulullah (saw) speaks about this gathering itself the gathering that we're in where he says it's a gathering

where angels they descend in the doors of the Masajid and as the people they walk in for the khutbah and they start praying their salah the angels are writing down the name of each person that walks in and the earlier the person the greater his reward is, but every single person's name is written down and when the khutbah begins, the angels, they roll up the scrolls that they wrote down the names of the people in but they don't ascend back to the heavens.. rather they join in the gathering as well and any gathering where angels are present is a gathering of mercy forgiveness and blessings so we ask allah subhanahu wa taala that he make our gathering such a gathering of mercy forgiveness and blessings.

My brothers and sisters, we are all servants of Allah — think for a moment about the people around you. Your family, your coworkers, your neighbors. Now ask yourself: when they think of you, what comes to mind first?

Not your prayer. Not your fasting. Not how much Quran you've memorized. What comes to mind is your character. How you speak to people. How you treat the weak. Whether your word means something. Whether you are easy to be around or difficult.

The Prophet ﷺ said: "The most beloved of people to Allah is the one most beneficial to people." Not the most knowledgeable. Not the most worshipful. The most beneficial. And what makes a person beneficial? His Character.

Allah — in Surah Al-Furqaan — gave us a complete portrait of who His most beloved servants are. He called them by a special name:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

«And the slaves of the Most Merciful are those who walk upon the earth in sedateness and humility, and when the ignorant address them they reply with words by which they remain safe from sin.» [Al-Furqaan 25:63]

Notice what Allah starts with. Not prayer. Not fasting. Not knowledge. He starts with how they walk. How they carry themselves. How they respond when someone is rude to them. He starts with character — because character is what people experience from you every single day.

The First Quality: Walk with Hawn — Humility in Every Step

Shaikh 'Abdur-Rahmaan as-Sa'dee (rahimahullah) explained this ayah in his tafsir. He said:

“This means calmly and with humility towards Allah and towards the creation. It is a description of their having dignified bearing, sedateness, and humility towards Allah and towards His servants.”

This word — hawn — is not about being timid or weak. Ibn Katheer said it means without insolence and pride. As-Sa’dde even mentioned that the Salaf disliked a person who walked in a slow, affected way as a show of humility — because real humility is not a performance. It is a state of the heart.

The Prophet ﷺ was the greatest example of this. He united the entire Arabian Peninsula. Kings sent him letters. Armies followed him. And yet — he mended his own sandals. He sat on the ground with his companions. When a stranger entered a gathering, they could not tell who the Prophet was because he did not elevate himself above others.

He said: “I am only a servant — so call me the servant of Allah and His Messenger.” A man at the peak of his power, actively resisting arrogance. That is the most disciplined form of strength.

Ask yourself: When I walk into a room, do I enter needing to be noticed? Do I speak to the quiet person the same way I speak to the important one? Do I carry myself with ease, or am I still performing?

The Second Quality: Reply with Peace — Forbearance in Every Conversation

وَإِذَا تَطَبَّهْمُ الْبَاهِلُونَ قَالُوا سَلَامًا

«And when the ignorant address them, they reply with words by which they remain safe from sin.»

As-Sa’dde (rahimahullah) said this is a praise of them for three things: their great forbearance, their responding with goodness to those who treat them badly, and — most importantly — what he called “the soundness and composure of the intellect, which lead them to this condition.”

In other words: this is not passivity. It is mastery. The person who responds to ignorance with anger has lost control of themselves. The person who responds with salama has kept it.

Think about the test of Ta’if. The Prophet ﷺ was driven out, mocked, pelted with stones until his sandals filled with blood. The Angel of the Mountains came to him and offered: say the word, and I will crush these people between two mountains. He said: “No — perhaps from their children will come those who worship Allah.”

That is character. That is what it looks like when the heart is truly built. He did not lower himself to the level of those who wronged him. He thought about their children's children. He responded not from pain but from purpose.

Ask yourself: When someone speaks to me badly — a family member, a coworker, someone online — what comes out of me? Is my response something I would be proud to stand behind on the Day of Judgment?

— Second Part —

The Third Quality: Give Every Person Their Right

Dear brothers and sisters — as-Sa'dee (rahimahullah) pointed out something profound about this entire passage. Allah named these people 'Ibad ur-Rahman — not just 'Ibad Allah. That name is an honor. It signals that they reached this level of character through the mercy of Allah, and that mercy then flows outward through everything they do.

The Prophet ﷺ's wife Khadijah described him before he ever received revelation: "You uphold the ties of kinship, you carry the burdens of others, you give to those who have nothing, you honor your guests, and you assist those who are struck by calamity." She was describing a man whose character was already so consistent that even before prophethood, the people closest to him had no doubt he was a man of God.

He was called Al-Ameen — the Trustworthy — before he was called a Prophet. His character preceded his message. And that is the model for us: our character should be our da'wah before we ever open our mouths.

Practically, this means:

Give people their full rights — your spouse, your parents, your children, your employees, your neighbors. Do not have one standard for those with status and another for those without.

Keep your word. The Prophet ﷺ said: "There are three signs of a hypocrite: when he speaks, he lies; when he promises, he breaks his promise; and when he is trusted, he betrays." Consistency between what we say and what we do is the foundation of character.

Extend mercy downward. The Prophet ﷺ never struck a servant. He visited the sick. He sat with the poor. He said: "Allah will not be merciful to those who are not merciful to people." Mercy is not a feeling — it is a practice.

Conclusion: Build the Character, Not Just the Resume

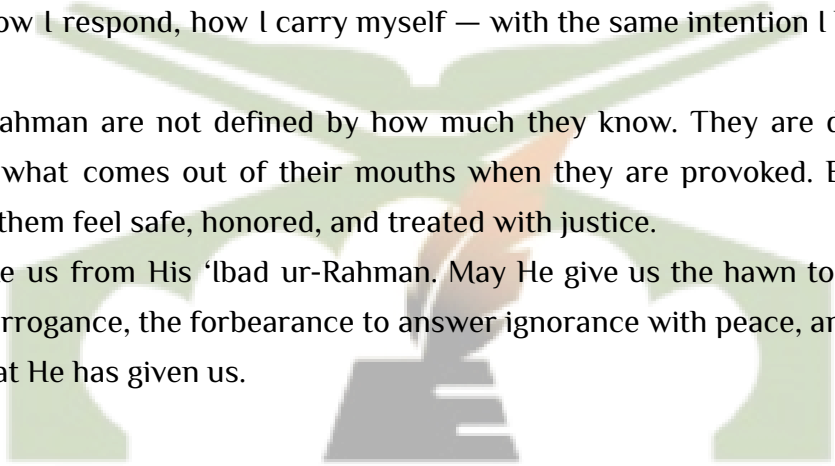
My brothers and sisters— we sometimes separate our deen from our daily life. We think of worship as what happens on the prayer rug and character as something separate. But Allah and His Messenger never made that separation.

The Prophet ﷺ said: “Follow a bad deed with a good deed, for it will wipe it out — and treat people with good character.” He linked the two in a single hadith. Worship and character. 'Ibadah and akhlaq. They are inseparable.

So let us leave today with this question in our hearts: Am I building my character the way I build my other acts of worship? Do I take my akhlaq as seriously as my salah? Do I work on how I speak, how I respond, how I carry myself — with the same intention I bring to fasting and prayer?

The 'Ibad ur-Rahman are not defined by how much they know. They are defined by how they walk. By what comes out of their mouths when they are provoked. By whether the people around them feel safe, honored, and treated with justice.

May Allah make us from His 'Ibad ur-Rahman. May He give us the hawn to walk upon His earth without arrogance, the forbearance to answer ignorance with peace, and the mercy to give others what He has given us.



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SCHOOL

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أما بعد

Dear respected brothers and sisters in Islam, I advise myself first and all of you to have taqwa of Allah. Taqwa is the greatest treasure a believer can possess. It is to live every moment of our lives knowing that Allah sees us, hears us, and knows what is hidden inside our hearts. Taqwa protects a person from sin, strengthens faith, and brings peace to the heart. Allah says in the Noble Qur'an: "O you who believe! Fear Allah as He should be feared and do not die except in the state of Islam." Dear Muslims, We are approaching the blessed days of Eid al-Adha, the Eid of sacrifice, submission, obedience, and devotion to Allah. Eid ul-Adha is not simply a celebration. It is a reminder of one of the greatest examples of faith in human history — the story of Prophet Ibrahim (AS), his wife Hajar (AS), and his son Prophet Ismail (AS). This family was tested in ways beyond imagination, yet they remained patient, obedient, and fully trusting in Allah. Dear brothers and sisters, The life of Ibrahim (AS) was full of sacrifices long before the command to sacrifice his son. From a young age, Ibrahim (AS) stood against shirk and idol worship. His entire society worshipped idols, including his own father. Yet Ibrahim (AS) courageously declared that only Allah deserves worship. He broke the idols to show his people that these statues had no power. Instead of listening to him, the people became angry and threw him into a massive fire. Imagine the scene: • A young man standing alone against an entire nation • Everyone opposing him • A giant fire prepared to burn him alive But Ibrahim (AS) trusted Allah completely. Allah commanded the fire: "O fire, be coolness and safety upon Ibrahim." The fire could not harm

him because Allah was with him. Lesson for Us Dear Muslims, one of the first lessons we learn from Ibrahim (AS) is courage in standing for truth. Today many people are afraid to practice Islam openly:

- Some are embarrassed to pray publicly
- Some are shy about Islamic identity
- Some compromise their faith to please society

But Ibrahim (AS) teaches us that a believer should remain firm upon truth even when others oppose him. Success does not come from pleasing people; true success comes from pleasing Allah. Dear brothers and sisters, Another great test came when Ibrahim (AS) was commanded to leave his wife Hajar and his infant son Ismail in the empty desert of Makkah. Imagine leaving your family in a barren desert:

- No water
- No food
- No people
- No shelter

Hajar (AS) asked Ibrahim: “Did Allah command you to do this?” When Ibrahim said yes, she replied: “Then Allah will never abandon us.” What incredible faith and trust in Allah. Lesson from Hajar (AS) Today many people panic during hardships:

- Financial problems
- Family issues
- Health difficulties
- Stress and anxiety

But Hajar (AS) teaches us:

- Trust Allah during difficult times
- Never lose hope
- Allah always provides a way out

Allah rewarded her patience with the miracle of Zamzam, a blessed water that continues flowing until today. Dear Muslims, Then came the greatest test of all. After many years, Ibrahim (AS) finally had a son, Ismail (AS), whom he loved dearly. But Allah wanted to test the sincerity and obedience of Ibrahim (AS). Allah showed Ibrahim in a dream that he was sacrificing his son. For ordinary people, this would seem impossible. But prophets understand that revelation from Allah must be obeyed. What is amazing is the way Ibrahim approached his son. He did not force him harshly. Instead he consulted him gently. Allah tells us: “O my son, indeed I have seen in a dream that I must sacrifice you, so what do you think?” Now think deeply about the response of Ismail (AS). A young boy says: “O my father, do as you are commanded. You will find me, if Allah wills, among the patient.” SubhanAllah. This was not ordinary patience. This was complete submission to Allah. Lessons from Ismail (AS) Dear young brothers and sisters, There are many lessons we learn from Ismail (AS):

1. Obedience to Allah Ismail (AS) understood that obedience to Allah is more important than worldly comfort. Today many people obey their desires more than Allah:
- They ignore salah
- They follow trends blindly
- They choose entertainment over worship

Ismail teaches us that Allah should always come first.

2. Respect for Parents Notice how respectfully Ismail spoke to his father: “O my father...” Today respect for parents is decreasing in many homes. Some children raise their voices at parents or ignore their advice. Islam teaches kindness, patience, and respect toward parents.
3. Patience During Trials Ismail (AS) accepted hardship with patience. Life will always contain tests:
- Exams
- Career struggles
- Marriage difficulties
- Financial stress

Illness The believer remains patient because he trusts Allah's wisdom. Dear brothers and sisters, When Ibrahim and Ismail fully submitted to Allah, Allah replaced Ismail with a ram. Allah says: "Indeed, this was a clear trial." This event became a symbol of sacrifice for all generations. But we must understand: Allah did not want blood. Allah wanted sincerity and obedience. That is why Allah says: "It is neither their meat nor their blood that reaches Allah, but your taqwa reaches Him." The Real Meaning of Sacrifice The real sacrifice today is:

- Sacrificing pride
- Sacrificing jealousy
- Sacrificing sins
- Sacrificing bad habits
- Sacrificing laziness
- Sacrificing anger
- Sacrificing arrogance

Some people sacrifice animals but continue lying, cheating, backbiting, and neglecting prayers. Allah wants our hearts to change. Dear Muslims, Another lesson from Ibrahim (AS) is complete tawakkul — reliance upon Allah. When Allah commands something, a believer trusts that there is wisdom behind it even if he does not fully understand it. Today people want immediate answers for everything. If life becomes difficult, they question Allah's wisdom. But Ibrahim teaches us:

- Trust Allah completely
- Obey Allah sincerely
- Be patient during trials
- Allah never abandons sincere believers

Dear brothers and sisters, Eid ul-Adha is also a reminder to care for others. During these blessed days:

- Feed the poor
- Visit relatives
- Forgive people
- Help neighbors
- Strengthen family ties

The Prophet ﷺ said: "The best of people are those who are most beneficial to others." We should also remember suffering Muslims around the world in our duas. Dear believers, Young people especially should reflect on this story deeply. Today society teaches young people:

- Follow your desires
- Chase worldly success only
- Do whatever makes you happy

But Islam teaches discipline, purpose, obedience, and responsibility. True success is not only wealth or fame. True success is success before Allah. Dear brothers and sisters, These blessed days of Dhul Hijjah are among the greatest days in Islam. Increase in:

- Salah
- Qur'an recitation
- Charity
- Takbeer
- Dhikr
- Dua

Frequently say Takbeer. I say these words of mine and ask Allah to forgive me and you. Seek His forgiveness, for He is the Most Forgiving, the Most Merciful. Second Khutbah: Dear brothers and sisters, One of the greatest blessings Allah gave Ibrahim (AS) was that his legacy continued for generations. Even today:

- Millions remember him
- Millions perform Hajj following his tradition
- Millions sacrifice animals following his example
- Millions drink Zamzam because of his family's patience

Why did Allah honor Ibrahim so greatly? Because he gave everything for Allah. Ask Yourself

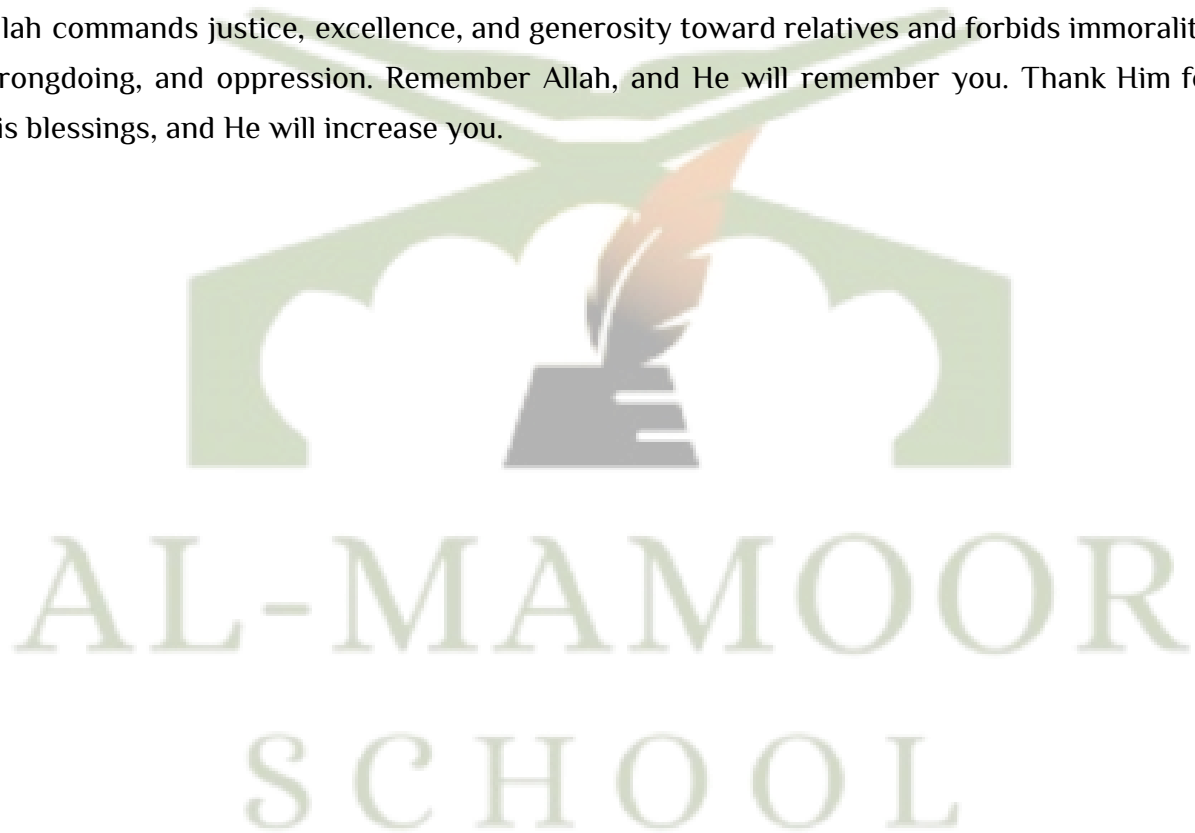
- What are we sacrificing for Allah?
- Are we sacrificing time for prayer?
- Are we sacrificing comfort to help others?
- Are we sacrificing sinful habits?

Dear Muslims, Eid should not become only:

- Food
- Shopping
- Clothing
- Entertainment

Eid should strengthen our connection with

Allah. Parents should teach children: • The story of Ibrahim and Ismail • The value of obedience • The importance of patience • The meaning of gratitude Dear believers, Life is temporary. One day every one of us will return to Allah. On that Day: • Wealth will not help • Status will not help • Fame will not help Only sincere faith and good deeds will benefit us. May Allah make us among those who learn from the sacrifices of Ibrahim, Hajar, and Ismail. May Allah give us sincerity, patience, and obedience. May Allah accept our sacrifices, prayers, and good deeds. O Allah, forgive our sins. O Allah, guide our children and families. O Allah, unite the Muslim Ummah. O Allah, grant relief to suffering Muslims everywhere. O Allah, allow us to witness many more Eids with faith, health, and righteousness. Indeed Allah commands justice, excellence, and generosity toward relatives and forbids immorality, wrongdoing, and oppression. Remember Allah, and He will remember you. Thank Him for His blessings, and He will increase you.



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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ، وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ
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أما بعد

Alhamdulillah Allah has allowed us to witness and partake in another jumuah. And also out of Allah's favor and mercy for his servants is that he places special seasons for worship throughout the year in which rewards are multiplied, so that we may seek it out and mend our shortcomings and increase in our faith through these seasons. By his mercy we have just completed Ramadan almost 2 months ago. And we are blessed that Allah has allowed us to witness these days from the sacred month of dhul qadah. And right around the corner brothers and sisters, starting Monday will be the first day of dhul hijjah and waaqbalatil ash'r, and the 10 days will come. We ask Allah to allow us to reach it and reap its rewards, as the first 10 days of dhul hijjah are the greatest days of the entire year. Ibn 'Abbas RA reported that the Prophet SAW said: "There are no days in which righteous deeds are more beloved to Allah than these ten days." The people asked, "Not even jihad for the sake of Allah?" He said, "Not even jihad for the sake of Allah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing." Imagine how rewarding these days are, that righteous deeds during the 10 days are more rewarding than jihad. Just as the last 10 nights of Ramadan are the best nights of the year, these 10 days are the greatest days of the year, in fact they are greater than the last 10 days of Ramadan. In the Quran, Allah only swears by things that are very important. He swears by time, he swears by the angels. And in Surah Fajr, Allah swears by the 10 nights, and these 10 refer to the first 10 of dhul hijjah. Allah therefore shows and reminds us how significant

these 10 days are. These days are so beloved to Allah and these are the days that combine so many acts of worship: fasting, sadaqah, salah, zhikr, sacrificing during eid al adha, and most importantly Hajj. Therefore, the successful believer uses the hours of these days to get closer to Allah and uses this momentum throughout the year.

So how can we make sure we make the most of our days as the Prophet SAW and his companions did? Firstly, we should increase in our zhikr and do it constantly. Allah mentions in Surah Hajj and so that the people may remember the name of Allah during the known days. The prophet SAW also emphasized doing zhikr in these days. He said so during this time recite a great deal of Tahlil, Takbir, Tahmid, and Tasbih." So we should constantly say subhanallah alhamdulillah lailahaillallah allahuakbar. And as we have been practicing, starting from the first day, we will start takbeer mutlaq, or untied takbeer which can be said at any time. It was narrated that Ibn Umar and Abu Hurayrah would go to the marketplace, a place where people are heedless of Allah, and they would say takbeeraat and others would continue afterwards. This is how they took advantage of any opportunity they had to please Allah. Whether you are free at school, at home, waiting in line, use your time to remember Allah as much as you can.

And also from the greatest acts of worship in these blessed days is fasting. The Prophet SAW used to fast all of the first nine days of Dhul Hijjah. Imagine the reward of fasting during the day during the best days of the year. While people spend these days chasing vacations, the believer spends these days hungry and thirsty for the sake of Allah, hoping for a reward from Allah, increasing in taqwa. And even if a person cannot fast all nine days, then at the very least they should strive not to miss the greatest day among them: the Day of Arafah, which is the 9th of dhul hijjah and it is greatest day of the year. It is the day on which Allah perfected this religion and completed his favor upon us. It is the day on which Allah frees more people from the Hellfire than any other day. It is the day when millions of pilgrims stand upon the plains of Arafah with their hands raised, crying to Allah, begging Allah, humbling themselves before Allah. And for those who are not blessed to stand on Arafah this year, Allah still opened for them a massive door of reward. The Prophet ﷺ said regarding fasting the Day of Arafah: "I hope from Allah that it expiates the sins of the previous year and the coming year." Imagine, two years of sins forgiven for one sincere day of fasting. So how deprived is the one who witnesses this opportunity yet lets it pass carelessly? أقول قولي هذا وأستغفر الله لي ولكم

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Brothers and sisters in Islam, for many of us, these blessed days are especially meaningful because we have close relatives who have departed or will depart for the greatest journey of their lives: the journey of Hajj. And we ask Allah to accept from them all. Hajj is the fifth pillar of our faith, and we must do it at least once in our lifetime if we are able, and we ask Allah to grant us the ability to perform hajj and accept it from us. Hajj is not just a simple journey, but it is a worship that combines every type of sacrifice, whether it is physical or financial. And because of this, its reward is immense, as the prophet SAW said that whoever performs hajj sincerely and avoids sins, then he returns like the day his mother gave birth to him.

And when we look into each step of Hajj, we see that every step teaches us submission and sacrifice. From the moment you enter ihram clothes, you sacrifice your luxury. On the 8th of dhul hijjah, the rituals of hajj begin, and the pilgrims travel to mina and devote themselves to Allah. Then on the 9th they stand together at arafah in submission to Allah. Then they travel to muzdalifah and collect pebbles and rest on the ground. Then on the 10th, which is eid, they stone the jamarat, and then we all sacrifice our udhiyah. Then the pilgrims shave and trim their hair. Then they complete their hajj with a farewell Tawaf and staying in Mina and stoning the jamarat. And all these rituals trace back to Ibrahim AS and his sacrifices. From him leaving his family in the desert, to Hajar running between safa and marwa and Allah giving them zamzam, to Ibrahim building the Kabah, to Ibrahim calling people for Tawaf, to Ibrahim stoning Shaytan, to Ibrahim's willingness to sacrifice his own son in submission to Allah. This is why Allah praised Ibrahim AS in the Quran, Allah says indeed Ibrahim was a nation himself, devoutly obedient to Allah.

So brothers and sisters in Islam, Hajj teaches us to sacrifice and enter into submission completely. Allah says about preparing for Hajj in Surah Baqarah: And take provisions for indeed the best of provisions in Taqwa. Whether we are doing Hajj or not, this is the season for us to cultivate the best of provisions. These first 10 of dhul hijjah are the days for building our taqwa, through salah, through fasting, through zhikr. Remember what Allah says in the last ayah of Surah Hajj: And strive for Allah with the striving he deserves. He has chosen you and has not made upon you in the religion any difficulty. The religion of your forefather Ibrahim. So let us strive to the best of our ability these days so that we celebrate our ibadah on Eid and greet each other by saying May Allah accept from us and from you.

May Allah allow us to reap the fruits of the first 10 days of Dhul Hijjah and accept from us and everyone that is performing Hajj.



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، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
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أما بعد

Brothers and sisters, Alhamdulillah we praise Allah for allowing us to witness another blessed jumuah in this blessed month of Dhul Hijjah. We are now in the days following the greatest days of the year. Days that the Prophet ﷺ described as the most beloved days to Allah for righteous deeds. And now, before we realize it, these blessed days are already passing us by. And this should be a reminder to us all about how fast time passes and how important it is for us to make the best use of our life before our death. Just a few days ago on Tuesday was the Day of Arafah, yawmal hajjil akbar, the greatest day of Hajj, on the 9th of Dhul Hijjah, a day the Prophet ﷺ described as one of the greatest days in the sight of Allah. A day on which Allah frees the most people from the fire. A day on which the hujjaj stood on the plains of Arafah making dua, begging Allah for his mercy. Then came the 10th of Dhul Hijjah Yawm an-Nahr, the Day of Sacrifice, the day of Eid al-Adha. The hujjaj stoned the jamarat, offered their sacrifices, and shaved their heads. And for Muslims around the world, it was a day of prayer, sacrifice, gratitude, and celebration. The Prophet ﷺ said: "The greatest days in the sight of Allah, the Blessed and Exalted, are the Day of Sacrifice (Yawm an-Nahr), and then the Day of Rest (Yawm al-Qarr)." Yawm al-Qarr — the Day of Rest and Settlement is the day that comes after Eid, which was yesterday. The second best day of the year. The hujjaj remained in Mina, continuing to remember Allah and continuing to stone the jamarat. And now we are in the 12th of Dhul Hijjah. For many of the hujjaj, this

is an emotional day. Many complete their Hajj today and begin preparing to leave Mina. After days filled with worship, exhaustion, and sacrifice, they begin their return home. Brothers and sisters in Islam, as one of the most blessed times of the year comes to an end, we must now check on ourselves and ask ourselves: “What did we gain from these days? Did these days change us? Did they bring us closer to Allah? Did they make us remember Allah and rely on him more? Did we take away from the many lessons to learn from Hajj” Because the goal of these seasons is not simply to witness them and let them pass, but to be transformed by them. Hajj itself should teach us many lessons. Hajj teaches us reliance upon Allah and complete submission to him. Millions of people leave behind comfort, sleep, wealth, schedules, and routines for the sake of Allah alone. Hajj also teaches us humility and unity. Everyone wears simple clothing. Rich and poor stand side by side. No status. No superiority. Hajj teaches us to constantly remember Allah, from the talbiyah to the takbeerat.

And as we learned from last week’s khutbah, there are many lessons to be learned from the history of Hajj through the stories of Ibrahim AS and his family. They teach us to completely submit ourselves to Allah as they did, no matter what Allah had commanded them. Ibrahim AS was willing to leave his family in the desert, and sacrifice his son. When his Lord said to him submit, he said I have submitted myself to the Lord of the worlds. So he teaches us to always have trust in Allah’s plan.

And when we look at the life of the prophet SAW, we learn the same lessons through his struggles, from him being exiled from Makkah and being prevented from performing Umrah in the 6th year of the Hijrah. After all those struggles, Allah finally allowed him to perform Umrah and conquer Makkah. And it wasn’t until the 10th year after the Hijrah when he was finally able to perform Hajj. And this was the only Hajj that he performed, as he passed away a few months later.

During this Farewell Hajj of the Prophet ﷺ, on the day of Arafah, more than one hundred thousand companions gathered around him as he delivered one of the most powerful sermons in history. He reminded the ummah that just as that month, that day, and that city is sacred, so is the life and property of every muslim sacred. He warned against oppression and injustice. He emphasized brotherhood and mercy and equality. And He taught us to hold firmly to the Quran and Sunnah.

And the prophet SAW reflected mercy and kindness himself during his Hajj. One person shaved before slaughtering. Another slaughtered before stoning. And what did the Prophet

ﷺ say? It was narrated that on that day whenever he was asked about something he said again and again: “Do it now, there is no harm.” He continuously responded with gentleness and mercy. And this is a lesson we desperately need today. Sometimes people make mistakes and instead of helping them, we embarrass them. Sometimes people are trying to become better Muslims and instead of encouraging them, we judge them. Sometimes harshness pushes people away from Allah instead of bringing them closer. But the Prophet ﷺ taught us throughout his life and even in his last sermon to be kind and merciful with each other.

So as these days pass by, we should ask ourselves: Do people feel safe around us? Do our words benefit others? Do we help people come closer to Allah? Or do we push them away?

الْحَقُّ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ

Brothers and sisters, as the days of Hajj come to an end, we must remember that these are also the days of Tashreeq. The Prophet ﷺ described these days as: “Days of eating, drinking, and remembrance of Allah.” And Allah tells us in the Quran “and remember Allah in the numbered days” which means the days of tashreeq. Even though they are blessed days filled with dhikr, Allah did not command us to fast them. In fact, fasting these days is forbidden for most people even though the 13th is one of the middle days. Why? Because Allah wants us to recognize His blessings. Allah says “That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals.” So Allah wants us to eat from what He provided. To thank Him. To celebrate His guidance. To continue remembering Him. And this is why the takbeerat continue during these days and we say Allahu Akbar, Allahu Akbar, la ilaha illa Allah... after every salah through asr tomorrow. So the joy of Eid is not in new gifts and new clothes, but it is in celebrating our ibadah and Allah’s favors upon us. And so the believer does not stop remembering Allah after Eid. The believer carries the spirit of these days forward. Continue making dhikr. Continue saying takbeer. Continue thanking Allah. And one of the important duas we should frequently say is: “Rabbana atina fid-dunya hasanah wa fil-akhirati hasanah wa qina ‘adhab an-nar.” “Our Lord, grant us good in this world and good in the Hereafter and protect us from the punishment of the Fire.” Brothers and sisters, these blessed days are ending quickly. Some people witnessed them and changed forever. Others witnessed them while remaining distracted. So let us not allow these days to pass without carrying something forward: more remembrance of Allah, more gratitude, more mercy, more

humility more reliance upon Allah better character and stronger connection to our Creator, as Dhul Hijjah and Muharram are both sacred months, and the ayyamillah, the days of Allah are coming up in Muharram. We ask Allah to accept our ibadah and make us from those who have been freed from the fire and we ask Allah to accept from all the hujjaj and allow them to return safely. May Allah allow us all to perform Hajj many times and accept them from us.



إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلِّهِ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ 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 وَحِدَةٍ 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
إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَكُلُّ مُخَدَّنَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ
أما بعد

Brothers and sisters in Islam, Just a few short weeks ago, many of us heard about the first ten days of Dhul Hijjah. We were reminded of their virtues and we were encouraged to increase in dhikr, fasting, charity, and worship. And we heard from khutbahs and from our teachers about Hajj and the legacy of Ibrahim عليه السلام. But today, we find ourselves already in the twenty-sixth of Dhul Hijjah. It feels as though we were just preparing for them, and now they are nearly behind us. And this is the reality of life. Days become weeks. Weeks become months, and before we realize it, another year of our lives has passed. And so as we approach the end of Dhul Hijjah, the end of another year since the hijrah, and also the end of another school year, we must stop and ask ourselves: What did we gain from these blessed days? Did we increase in our worship? Did we become more grateful to Allah? Did we improve our character? Did we learn to treat one another with kindness? Did we strengthen our ties of kinship? Did we become better Muslims than we were one year ago? The purpose of these blessed seasons is not simply that they come and go, but the purpose of these seasons of worship is to change us. Brothers and sisters, When we spoke about Hajj over the past several weeks, we repeatedly returned to the story of Ibrahim AS and all the ways Allah tested him. And we talked about how through every trial, Ibrahim remained steadfast. He trusted Allah. And because of that trust, Allah saved him and honored him. And when we look through the Qur'an, we find that this pattern repeats itself

again and again. The prophets were tested. They remained patient and placed their trust in Allah. And eventually Allah granted them victory. Look at Nuh عليه السلام. Allah tells us that he remained among his people for nine hundred and fifty years. Nine hundred and fifty years. Imagine calling people to Allah for nearly a millennium, seeing generations come and go, yet they all rejected his message except a few. The vast majority of Nuh's people disbelieved. They mocked him. They ridiculed him. They accused him of being a fool and a liar. Until finally he raised his hands and called upon Allah saying do not leave upon the earth any disbelievers remaining. And he said: فَادْعَا رَبِّيَ أَنِّي مَغْلُوبٌ فَانتَصِرْ. "So he called upon his Lord: Indeed I have been overcome, so grant me victory." And Allah answered. The skies and the earth burst forth with water. The flood came. And Allah saved Nuh and the believers. After centuries of struggle came victory. After centuries of hardship came relief. Brothers and sisters, The same pattern appears in the story of Musa عليه السلام. Musa's life was filled with hardship from the very beginning. As an infant he was separated from his mother. He was raised in the palace of Fir'aun. He was later forced to flee his homeland. Years passed before Allah sent him back as a prophet. And when he returned, he was sent to confront one of the most powerful tyrants in human history. Fir'aun denied all the signs. He continued to oppress all of bani israil. Eventually Musa made dua: our lord destroy their wealth and harden their hearts so they do not believe until they see the painful punishment. And Allah commanded Musa to lead Bani Isra'il out of Egypt. But even then the hardship was not over. They reached the sea. Behind them was Fir'aun and his army and in front of them was the water. No escape. No bridge. No boats. No path forward. At that moment, even the followers of Musa began to lose hope. They said: إِنَّا لَمُدْرِكُونَ. "We are surely going to be overtaken." But Musa replied with: كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ. "No. Indeed, my Lord is with me. He will guide me." This is what true reliance on Allah looks like. And then Allah split the sea. A path appeared where no path existed. Victory came at the moment when defeat seemed inevitable. Brothers and sisters, This is not merely history. This is the Sunnah of Allah. Allah teaches us throughout the Qur'an that His victory often comes after hardship. His relief often comes after difficulty. His aid often comes when people think all hope is lost. Allah says: كَتَبْنَا إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَلُّوا أَنَّهُمْ قَدْ كُذِّبُوا بَاءَهُمْ نَصْرُنَا. "Until, when the messengers had despaired and thought that they had been denied, Our help came to them." This is the way of Allah. The believer may be tested. The believer may face difficulty. The believer may experience hardship. But Allah's promise never fails. And this is a lesson our Ummah desperately needs today. When we see suffering around the world. When we see oppression. When we see injustice. We remember that Allah's promise is true. We remember

Nuh.We remember Musa.We remember Ibrahim.We remember Muhammad ﷺ.And we remember that ultimate victory belongs to the believers.

أقول قولي هذا وأستغفر الله لي ولكم

الحمد لله رب العالمين.

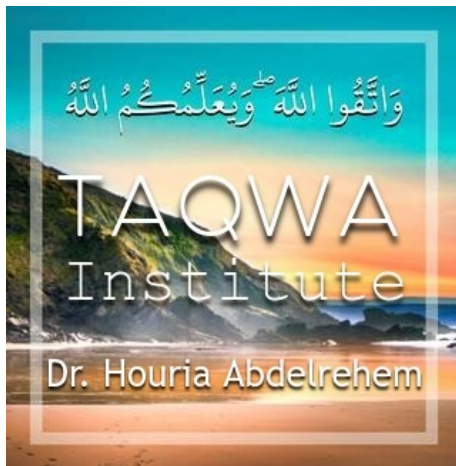
Brothers and sisters,As we conclude this month and prepare to enter Muharram, we should reflect on how quickly time passes.A few weeks ago we were speaking about the first ten days of Dhul Hijjah. And before we realize it, dhul hijjah will end and another year of our lives will have passed. Allah says:قُلْ لِّنَفْسٍ مَا قَدَّحْتُ يَوْمَئِذٍ"Let every soul look to what it has sent forward for tomorrow." Allah tells us to prepare for the day of judgement, and he describes it as "tomorrow." Because we have no guarantee of how much time we have left. And when the day of judgement is established, the people will feel like they did not live except for one hour, and the day of judgement was established right after. And this is why the believer constantly takes account of himself.What have I accomplished this year, what have I accomplished today? What sins have I left behind?What good deeds have I established? Brothers and sisters,In less than two weeks we will welcome the day of Ashura on the 10th of muharram.The day on which Allah saved his prophets Nuh and Musa and their people.The day that should teach us that Allah's victory is inevitable. On such a blessed day, what did the prophet SAW do? He fasted this day and encouraged his Ummah to fast it.And he informed us that fasting Ashura expiates the sins of the previous year.Imagine that opportunity.Imagine beginning the new Hijri year with your sins forgiven, with a clean slate.This is a gift from Allah.So we must prepare our hearts to take advantage of this blessed day and implement the same tawakkul that the prophets had.Brothers and sisters,As the school year comes to an end and summer begins, many people lose their routines, And slowly the good habits disappear as well. We start to use our free time and waste all of it. The prophet SAW cautioned us about wasting time. He said that there are 2 blessings which are wasted by many people: health and free time. But Allah commands us so when you are free then devote yourself to Allah. This is why we as muslims must be intentional.We must set goals.We must plan how we will improve ourselves.What surah will I memorize this summer?What book will I read?What bad habit will I leave behind?What good habit will I establish?How will I use my free time to become closer to Allah before the next school year begins? Shaytan loves to whisper one word to us:"Later."Ibn al-Jawzi رحمه الله once said beware of delaying, for it is one of the greatest weapons of shaytan.Shaytan tells a person:Repent later.Pray later.Seek knowledge later. But later is one of Shaytan's greatest

tricks.Because none of us knows whether we will reach tomorrow.So do not delay repentance.Do not delay good deeds.Do not delay your goals. Start to change today. Brothers and sisters,The end of Dhul Hijjah is not just the end of a month.It is an opportunity to reflect and improve. Make sure you have the answer to these 2 questions:What did I gain from these blessed days?What will I carry with me into Muharram? May Allah allow us to have true tawakkul in him, and allow us to make good use of our time, and forgive us for our shortcomings.





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