

First khutbah

My brothers and sisters Allah **سُبْحَانَهُ وَتَعَالَى** created Shaitaan and he created evil as a test for us and he has decreed decrees as a test for us, so this could only mean my brother and sisters, either way, you will be tested and this could be as account of your sins or it could be because Allah **سُبْحَانَهُ وَتَعَالَى** wants to test you to elevate you, but it is going to happen.

The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said in a hadith which has been reported by Abu Dawood **رَحِمَهُ اللهُ**, it is saheeh by Shaykh Albani **رَحِمَهُ اللهُ**, he says **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** : ‘Surely for a servant, either Allah **سُبْحَانَهُ وَتَعَالَى** has already decreed that he’s going to have such and such place in Jannah, but, he is not going to reach that level in Jannah that Allah **سُبْحَانَهُ وَتَعَالَى** has decreed for him because of his actions. His actions are deficient but Allah wants for him something higher, the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said, Allah **سُبْحَانَهُ وَتَعَالَى** will then test him: in his body, or in his wealth, or in his children.’

Abu Hurayrah **رضي الله عنه** reports the Prophet **صلى الله عليه وسلم** said:

‘When a person does not have enough good deeds to reach a certain level in Jannah, but Allah Ta’ala wants him to attain that level, then Allah Ta’ala tests him and puts him through difficult trials so that Allah may make him reach that level (in Jannah)’

(Sahih Ibn Hibban; Al Ihsan, Hadith: 2908)

My brother and sisters, one of the biggest tests that people face is living in a world of competition, where it is full of envy and jealousy. The Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said in a hadith which has been reported by Muslim in his Sahih, he says, **‘الْعَيْنُ حَقٌّ’**, ‘the evil eye is real’ and the **‘النظر’**, ‘is real’. **‘وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ’**, ‘if

there was anything that would overtake the Qadr of Allah **سُبْحَانَهُ وَتَعَالَى** what He has decreed for you, then it would have been the evil eye’.

Ibn Abbas reported: The Prophet, peace and blessings be upon him, said, “The evil eye is real. If anything could precede the divine decree, it would be preceded by the evil eye. When you are asked to perform a ritual bath, then do so.”

Source: Ṣaḥīḥ Muslim 2188 Grade: Sahih (authentic) according to Muslim

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلْعَيْنُ حَقٌّ وَلَوْ كَانَ شَيْءٌ سَابِقَ الْقَدَرِ سَبَقَتْهُ الْعَيْنُ وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا

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This means my brothers and sisters, as we live in this dunya of competition not just in wealth, but in ourselves competing with one another. In our honour. In our lineage. In our capabilities. If there is anything that is going to be difficult in your life, it could be an account of your sins or it could be that someone has seen something from you and they have given you a look and since then, your life has been difficult. Listen to this hadith from the most sincere of people **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, he describes how dangerous this evil look and this ayn can be. In a hadith which has been reported by at - Tayaalisi in his musnad and classed as hasan by Shaykh Albani **رَحِمَهُ اللَّهُ**, on the authority of Jabir **رضي الله عنه**, that the Prophet he said ‘ **جُلُّ مَنْ يَمُوتُ مِنْ** , **سُبْحَانَهُ** Allah **بَعْدَ قَضَاءِ اللَّهِ وَكِتَابِهِ وَقَدَرِهِ** , ‘after what Allah **عَلَيْهِ وَآلِهِ وَسَلَّمَ**, ‘has decreed of lifespan, most of my ummah will die’, **بِالْأَنْفُسِ يَعْنِي بِالْعَيْنِ**, Meaning, **العين**. Most of my ummah will die because they have been afflicted with evil eye.

Yes my brothers and sisters, evil eye can make your life difficult and you might not even know about it and it can make it even so difficult, that it could result in physical injury. It could result in pain and it could even result in death. So the question my brother and sister is how can we protect ourselves? It could be that you’re

going through a difficulty in life, how can you remove that difficulty? What are some of the steps that we can have from the Kitab and the Sunnah to alleviate any kind of hardship that we are experiencing in our lives.

My brothers and sisters Allah سُبْحَانَهُ وَتَعَالَى describes the Quran as being a shifa:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ۗ وَلَا

“And We send down of the Qur’an that which is healing and mercy for the believers” al-Isra`

(Children of Israel, The Israelites) 17:82

Meaning, the Quran is a cure in and of itself. Its recitation is a cure. Its teachings are a cure. Acting upon it is a cure. Staying away from what it tells you to stay away from is a cure. As for all other medicines and revenues, my brothers and sisters Allah سُبْحَانَهُ وَتَعَالَى says about them:

فِيهِ شِفَاءٌ لِّلنَّاسِ ۗ

“...in which there is healing for people” an-Nahl (The Bee) 16:69

In it, there is a cure, but it's not a cure in and of itself, teaching us something which is really important my brother and sisters, that the Quran is a remedy. It is a shifa for every single believer. It works every single time without fail, because it is a cure in and of itself but it can only be a cure if you connect to it correctly. As for

everything else, in it there is a cure as Allah **سُبْحَانَهُ وَتَعَالَى** says which basically means, it might work and it might not work. And if it doesn't work, you will need to try something else.

My brothers and sisters we have to understand this point and we understand the power of the Quran and how it eradicates our mistakes, we can appreciate the importance of ruqya. Ruqya was heavily encouraged by the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Ruqya is to recite ayat from the book of Allah **سُبْحَانَهُ وَتَعَالَى** and **أَذْكَار**, from the Sunnah of the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** which have been provided for us from the authentic narrations ,which helps a person either to protect himself or cure himself.

And a simple one that we can all do, A'isha رضي الله عنها narrates and this is a hadith that has been agreed upon by Bukhari and Muslim, she said, that the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, he used to make a cup over his mouth with his hands and he used to recite into this cup **سورة الفلق** and **سورة الناس**. Surah al - Falaq, surah an - Nas, three times. Then he used to blow into this cup and he used to then wipe over his body wherever his hands used to reach. She said رضي الله عنها that he used to do this every single night and the Ulama have explained that this is now preventative for this person; if he does this, he is protecting himself from any kind of difficulty. But, she also then describes that the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** when he wasn't well, he used to exactly the same practice, telling us something which is really important about ruqya, something which is simple that we can do ourselves, that we can teach our children. Ruqya, which has been prescribed correctly from the Kitab and the Sunnah, is a means for you to remove any kind of difficulty that you experience in your life.

My brothers and sisters then we have the dhikr of Allah **سُبْحَانَهُ وَتَعَالَى**. The dhikr of Allah **سُبْحَانَهُ وَتَعَالَى** is also a cure, but it is also a protection. In actual fact, if you look at the life of the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, there is almost no action that he did in his life except that there was a dhikr for it and the reason, is so that that action will be successful and so that you may be protected and if there is any difficulty in it, that difficulty will be removed.

In dhikr my brother and sister, especially the morning and the evening adhkar, there is a great deal of goodness and the morning and the evening adhkar, a lot of people are negligent of; some of them don't even know that they exist. Allah سُبْحَانَهُ وَتَعَالَى tells us to remember Him in the morning and the evening and this comes in various contexts in the Quran. A context of protection from nifaaq. A context in being thankful as you find in the story of Zakaria عَلَيْهِ السَّلَام. A context of being afflicted by Shaitaan as you find in Surah al - A'raf.

Allah سُبْحَانَهُ وَتَعَالَى tells us to preserve the morning and the evening adhkar:

وَأَذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ٢٠٥

“And remember your Lord within yourself in humility and in fear without being apparent in speech - in the mornings and the evenings. And do not be among the heedless” al-A'raf (The Heights, The Elevated Places) 7:205

And from these morning and evening adhkar my brothers and sisters, we have something which is very simple. In a hadith which is saheeh, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he said, if you say:

حسبي الله لا إله إلا هو عليه توكلت وهو رب العرش العظيم

“Allah is sufficient for me, there is no god but He, in Him have I put my trust and He is the Lord of the Mighty Throne”



You say that 7 in the morning in the evening, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'اللهُ تَعَالَى سُبْحَانَهُ will suffice him for all of his worries, all of his difficulties'.

In other ahadith, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that these morning and evening adhkar repels what is harmful. The morning and evening adhkar, protects a person until night time if he says it at daytime. And if he says it at daytime, it will protect him until night time.

The morning and evening adhkar will increase this person in blessings. The morning and evening adhkar will forgive a person if he says it in the morning, until the evening. And if he says it in the evening, he'll be forgiven until the morning. The morning and evening adhkar, some of them on the level of you freeing slaves for the sake of Allah تَعَالَى سُبْحَانَهُ . The morning and evening adhkar, some of them the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, if you remain steadfast on them, Allah تَعَالَى سُبْحَانَهُ promises Jannah.

Dhikr of Allah تَعَالَى سُبْحَانَهُ my brothers and sisters, can change a person's dunya and it can change the person's أخيرة. Ibn al - Qayyim رَحِمَهُ اللهُ talking about the morning and evening adhkar, he says, 'the morning and evening adhkar are like an armour, the thicker the armour, the less will the body be affected.' But then, he goes on to say 'if your armour is strong it will give you strength, enough strength, not only to repel the difficulty that people want upon you. Or the difficulty of your own sins that you are drowning in', he is saying here if you preserve the morning and evening adhkar, you will gain a protection and a fortress so that you will not be afflicted and if something was to afflict you, you will be then protected and you will even then have the power and the strength to throw it back where it came from. And then he mentions the statement of Allah تَعَالَى سُبْحَانَهُ :

وَأَذْكُرُ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً ٢٥

“And mention the name of your Lord [in prayer] morning and evening” al-Insan (Man) 76:25

My brothers and sisters, hijama is also something which is extremely beneficial; it is a cure for those people who are struggling physically and even mentally. But it's also a preventative from many diseases. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when he went on the night of Miraj, he never went past the group of angels except that they told him to tell his Ummah to practise hijama. Ibn al - Qayyim رَحِمَهُ اللهُ, he said, in talking about hijama, ‘when you take out blood from the place where you are finding irritation in the limb’, he said, ‘it is extremely beneficial.’ With this my brother and sisters we learned that in hijama, there is a means for a person to attain relief and ease, but there can be no mention of being safe from difficulties, except that there must be a mention of dua to Allah سُبْحَانَهُ وَتَعَالَى . Allah سُبْحَانَهُ وَتَعَالَى wants it, especially for the person who is struggling:

أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَعْلَيْتُمْ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ٦٢

“Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah ? Little do you remember” an-Naml

(The Ant, The Ants) 27:62

When Sahl bin Hunayf رضي الله عنه was afflicted with evil eye, his life became difficult; he became ill. This is because someone from the companions looked at him, in a way which ayn then afflicted him. His life became really difficult and he was suffering a great deal. Within the context of him attaining shifa, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ he said, ‘why didn't you make dua for your brother, so that he would be blessed, because surely ayn and evil eye is real and it is true.’ In this hadith my brothers and sisters, we learned that dua for yourself is a means of you attaining protection from the favour of Allah سُبْحَانَهُ وَتَعَالَى . In the favour of Allah سُبْحَانَهُ وَتَعَالَى attaining protection with the favour of Allah سُبْحَانَهُ وَتَعَالَى . Attaining

protection from anything which is going to afflict you. Dua sincerely for the sake of Allah **سُبْحَانَهُ وَتَعَالَى**, to Allah **سُبْحَانَهُ وَتَعَالَى** can avert a person from any kind of difficulty and it could avert one another from difficulty also.

My brothers and sisters, Ibn al - Qayyim **رَحِمَهُ اللَّهُ**, in describing evil eye and envy, he says **رَحِمَهُ اللَّهُ**, that ‘it can ruin a person’s life. A person could have a perfectly normal life and automatically and all of a sudden it becomes extremely difficult.’ He says, ‘ayn is malicious and it is potent’. He goes on to describe it by saying, ‘it is like an arrow which comes out the soul of the one who envies and sometimes it could hit you and sometimes it misses, but if the target is exposed meaning you, yourself, if you are exposed and unprotected then it will affect you and it will make your life extremely difficult. But, if the target meaning you, yourself, is cautious and armed, the arrow will not affect you. You will be protected’ and like he said in another place, ‘you’ll have the means to send it back to the person who envied you in the first place.’

So protect yourselves and take caution my brothers and sisters if you are suffering, then turn to Allah **سُبْحَانَهُ وَتَعَالَى**, because there is an enemy who wants you to continue suffering. Turn back to Allah **سُبْحَانَهُ وَتَعَالَى** in tawbah and istigfaar because Allah **سُبْحَانَهُ وَتَعَالَى** wants for you ease and if you are experiencing any kind of other difficulty in your life, recognize that this has been decreed upon you, so seek closeness to Allah **سُبْحَانَهُ وَتَعَالَى** again, because he is the one that can give you comfort.

Allah **سُبْحَانَهُ وَتَعَالَى** says:

الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ٢٨

“Those who have believed and whose hearts are assured by the remembrance of Allah .

Unquestionably, by the remembrance of Allah hearts are assured” ar-Ra’d (The Thunder) 13:28

Second khutbah

My brothers and sisters, if you are being tested, if your life is difficult, then ask yourself, ‘what is the fault of a grape if it has been forced to turn into wine?’ This is not your fault. Recognize as Ibn al-Jawzī رَجْمَةُ اللَّهِ is saying here رَجْمَةُ اللَّهِ, ‘if this world was not a station of tests, it would not be filled with sicknesses and filth. If life was not about hardship, then the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and all of the Prophets and the Pious, would have lived the most comfortable of lives.

But:

- Adam عَلَيْهِ السَّلَام suffered test after test, until he left the life of this dunya.
- Nuh عَلَيْهِ السَّلَام cried for 300 years.
- Ibrahim عَلَيْهِ السَّلَام was thrown into a pit of fire and then when he was relieved from that he was told to slaughter his son.
- Yaqoob عَلَيْهِ السَّلَام cried until he was blind.



- Musa, عليه السلام was challenged. Musa عليه السلام was challenged by Fir'aun and he was tested by his people until he was driven out of his land.
- Esa عليه السلام he had no provisions except for a few morsels that he and his disciples used to eat.
- And then we have Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ . Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met poverty with patience and then he said Ibn al-Jawzī رَحِمَهُ اللهُ and the list of Prophets and Pious goes on and on.

With this my brother and sisters, recognize that Shaitaan loves to create sadness and despair. He wants you to be depressed but Allah سُُبْحَانَهُ وَتَعَالَى wants you to be happy and comfortable and he wants to protect you. So return back to Allah سُُبْحَانَهُ وَتَعَالَى in التوبة and He'll give you a life of ease. Return back to Allah سُُبْحَانَهُ وَتَعَالَى in obedience and optimism and productivity and in this, you will find sabr to withstand the most difficult of tests.

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“One who guides to something good has a reward similar to that of its doer”- Saheeh Muslim vol.3, no.4665.