

First khutbah

My brothers and sisters, nothing escapes the decree of Allah **سُبْحَانَهُ وَتَعَالَى** and all of His decree is wisdom and in the story of Musa **عليه السلام** with Fir'aun there are many lessons and points of reflection which we can benefit from, even in the world that we live in today, hence an ayah which remains recited until Yawmul Qiyamah because it is relevant:

**فَأَقْصِبْ أَلْفَاصِحِّ لَعَلَّهُمْ يَتَفَكَّرُونَ ١٧٦**

**"So relate the stories that perhaps they will give thought" al-A'raf (The Heights, The Elevated Places) 7:176**

My brother and sisters, Musa **عليه السلام** was one of the best of Allah **سُبْحَانَهُ وَتَعَالَى** creation and he was sent as a Messenger and a Prophet to one of the worst of Allah's **سُبْحَانَهُ وَتَعَالَى** creation. And as Ibn Taymiyyah **رَحِمَهُ اللهُ** says, "everyone else is in between", he said **رَحِمَهُ اللهُ**:

**مَا مِنْ نَفْسٍ إِلَّا وَفِيهَا مَا فِي نَفْسِ فِرْعَوْنَ،**

"There is none of us, except that he has a Fir'aunic side to him, an evil side to him"

غَيْرَ أَنَّ فِرْعَوْنَ قَدَرَ فَأَظْهَرَ،

“Except that Fir’aun made his evil side overtake him, so much so that the dunya that we can see in and we can see how evil he was”

وَعَيْرُهُ عَجَزَ فَأَضْمَرَ.

“As for others, as for others who have a Fir’aunic and evil side, some of them will not be as defiant and some of them will be able to control it”

Therefore the first benefit of this story which is a thousand years old, told over again is the difference between truth and falsehood, haq and baatil, ikhlaas and sincerity towards Allah **سُبْحَانَهُ وَتَعَالَى** and pride. What we learn from this point here, is that the stronger a person’s ikhlaas, the closer a person will be to Allah **سُبْحَانَهُ وَتَعَالَى** and in following the sunnah of Musa عليه السلام, but the more you allow yourselves to do bad, the lower you will become. So low until a person could even reach the level of one of the most evil men ever existed. Allah **سُبْحَانَهُ وَتَعَالَى** says about him:

وَإِنَّ فِرْعَوْنَ لَعَالٍ فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ ٨٣

**“And indeed, Pharaoh was haughty within the land, and indeed, he was of the transgressor” Yunus (Jonah) 10:83**

My brothers and sisters, another benefit from these events which is much needed for our time is that the more atheistic a society and a government is like Fir'aun's, this will impact everyone and this is something that we are concerned about for ourselves and our children and the generations ahead:

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي

**And Pharaoh said, "O eminent ones, I have not known you to have a god other than me"**

**al-Qasas (The Story, Stories, The Narrative) 28:38**

So at the time of Fir'aun, because there was this atheistic government in charge, major sins were permitted; they were seen as normal. Acts of kufr and shirk were common as part of people's beliefs. People used to believe in magic and sihr; they used to have amulets and charms and superstitions, this is because the ruler and the government and society at that time did not believe in God. They did not believe in Allah **سُبْحَانَهُ** and this had an impact on everyone, hence Allah **وَتَعَالَى** says:

فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ٩٧

**"...but they followed the command of Pharaoh, and the command of Pharaoh was not [at all] discerning" Hud (Hud) 11:97**

Hence society ended up following him and this is the benefit that we learn until today.

My brother and sisters so what's the solution? The solution is how Allah سُبْحَانَهُ وَتَعَالَى sent Musa عليه السلام as a guide for his Nation, calling his people to tawheed:

**وَقَالَ مُوسَىٰ رَبِّيٰ أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ**

**“And Moses said, “My Lord is more knowing [than we or you] of who has come with guidance from Him” al-Qasas (The Story, Stories, The Narrative) 28:37**

Because without tawheed my brothers and sisters, without tawheed, sins become easy. Without tawheed, people lose the akhirah, so he says:

**وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ**

**“... and to whom will be succession in the home...” al-Qasas (The Story, Stories, The Narrative) 28:37**

Part of his call was to remind them about the akhirah, so he says to them:

“Allah **سُبْحَانَهُ وَتَعَالَى** is fully aware of those people who have the haq and it's following hidayah and Allah **سُبْحَانَهُ وَتَعَالَى** is ever aware as those people who will have the end result”

My brothers and sisters, the more people love dunya, they will forget the akhirah and the more people will want the akhirah, they will have uprightness in the akhirah, hence Allah **سُبْحَانَهُ وَتَعَالَى** He says:

**إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ ۲۳**

**“Indeed, wrongdoers will not succeed” Yusuf (Joseph) 12:23**

My brothers and sisters, as the result of this benefit we have another very important benefit and a relevant reflection in the times that we live in. Musa **عليه السلام** did not measure his success with what Allah **سُبْحَانَهُ وَتَعَالَى** gave to him in the dunya; whether that was goodness or badness. As long as he had hidayah and he was following what Allah **سُبْحَانَهُ وَتَعَالَى** commanded him, seeking Allah **سُبْحَانَهُ وَتَعَالَى** akhirah, that for him was success, whereas his opponent though, Fir'aun, he was of the view that the more greater you have, the more successful you have and the lesser you have, no attention should be paid to that person. So he says in rejecting Musa **عليه السلام**:

وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ ٥١

**“And Pharaoh called out among his people; he said, ”O my people, does not the kingdom of Egypt belong to me, and these rivers flowing beneath me; then do you not see”**

**az-Zukhruf (Ornaments of Gold, Luxury, The Embellishment) 43:51**

Today my brother and sister’s, extreme capitalism and economic materialism surrounds us. We are constantly told every single day on our phones, on the billboards, everywhere you go in society, ‘the more you have, the more successful you will be’, this then creates greedy people who want more, just like what Fir’aun has said in this ayah.

But my brothers and sisters, what happened to their riches? What happened to the dunya that they built?

On the night of mi’raj, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ascended and he met Musa عليه السلام with his soul in the sixth level of Jannah, whereas Fir’aun is in the lowest part of the fire.

What is the perspective? What is the comparison between the dunya and the akhirah?

My brothers and sisters, towards the end of his life, the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ returned to al Madina, he found the Jews fasting the day of Ashura, so he asks them:

“Why are you fasting this day?”

They said that: “This is the day that Allah **سُبْحَانَهُ وَتَعَالَى** got rid of Fir’aun, removed his oppression and his kufr and that Allah **سُبْحَانَهُ وَتَعَالَى** gave victory to Musa **عليه السلام**”.

So the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said a word of truth, he said:

نحن احق بموسى منكم

“We as an Ummah of Muhammad **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** have more of a right to Musa than you O’ Bani Isra’il”

This is because these lessons and meanings from this event tell us that my brothers and sisters, that there is a party of eman who Allah **سُبْحَانَهُ وَتَعَالَى** aids and elevates, a party of eman who Allah **سُبْحَانَهُ وَتَعَالَى** loves and is pleased with, and a party of kufr and arrogance who Allah **سُبْحَانَهُ وَتَعَالَى** will remove from this earth and He will replace them as if they never even existed. Allah **سُبْحَانَهُ وَتَعَالَى** tells us in the Qur’an:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَأَخْتَلَفَ فِيهِ ۖ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ۝ ١١٠

**“And We had certainly given Moses the Scripture, but it came under disagreement. And if not for a word that preceded from your Lord, it would have been judged between them.**

**And indeed they are, concerning the Qur’an, in disquieting doubt” Hud (Hud) 11:110**



وَأِنَّ كُلًّا لَّمَّا لَيُؤْفَقِينَ رَبُّكَ أَعْمَالَهُمْ إِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ۝ ۱۱۱

**“And indeed, each [of the believers and disbelievers] - your Lord will fully compensate them for their deeds. Indeed, He is Acquainted with what they do” Hud (Hud) 11:111**



Second khutbah

My brothers and sisters, after the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed away, Abu Bakr رَضِيَ اللهُ عَنْهُ became the next khalifa and then it was Umar رَضِيَ اللهُ عَنْهُ and then it was Usman رَضِيَ اللهُ عَنْهُ and then it was Ali رَضِيَ اللهُ عَنْهُ and there was an agreement from the Companions to this arrangement including Ali رَضِيَ اللهُ عَنْهُ himself. But, after Ali died there was confusion رَضِيَ اللهُ عَنْهُ, because most of the Companions had either passed away, some of them were old so they did not get involved in the confusion and only a small number of the Companions that remained were from the younger Companions and from the young ones, was the grandson of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, Husayn, he said about him صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

حُسَيْنٌ مِنِّي

“Husayn is from me”

وَأَنَا مِنْ حُسَيْنٍ

“And I am from Husayn”

أَحَبَّ اللهُ مَنْ أَحَبَّ حُسَيْنًا

“Allah loves the one who loves Husayn”

## Khutbah: Ashura in history

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In this time period my brother and sisters, a man called Yazeed came into power and the Companions at that time disputed whether this person should be the ruler or not, because Companions were still alive, so why would we need to have as a ruler somebody who is not a Companion. Husayn رَضِيَ اللهُ عَنْهُ was one of them who didn't support Yazeed as being the ruler. Husayn رَضِيَ اللهُ عَنْهُ at that time used to live in Makkah and a group of people from Iraq called him from Kufa and they said:

“We are your shi'a. We are your supporters. We are your party. Come to us from Makkah and we will protect you and you and your family and we will look after you”

Yazeed sent a man called Ubaydallah bin Ziyaad to Kufa, when he found out that Husayn رَضِيَ اللهُ عَنْهُ was going to go for Makkah to Kufa. Ibn Kathir رَحِمَهُ اللهُ said:

“Yazeed told Ubaydallah, “Do not harm Husayn, just make sure that if he reaches to Kufa, that there's not going to be an army that's going to create a revolution, because if there is an army there, this would be dangerous for everyone”

So Ubaydallah Ibn Ziyaad goes to Kufa and he found Husayn رَضِيَ اللهُ عَنْهُ at a place called Karbala and his Shia were there with him; his group of people that were supporting him and told him to come and said that we will support you. When Ubaydallah Ibn Ziyaad arrived there with his people, the Shi'a dispersed. They ran away. Ubaydallah was told, “Do not harm Husayn”, but what he did is he didn't listen to the instruction, he killed Husayn رَضِيَ اللهُ عَنْهُ, this is despite the fact that Husayn was pleading to him, he said:

فَإِذْ قَدْ كَرِهُوا نِي

“If you don't like me”

فَأَنَا أَرْجِعُ إِلَى مَكَّةَ

“If you don't like me, if you don't have any kind of love towards me, if you have enmity towards me, I don't want any trouble, let me just go back to Makkah”

Ubaydallah refused and that's when he overcame him, he tortured him and he killed him. He refused to give him water. He starved him and he killed his family as well. He then took his head back to Yazeed and as Ibn Taymiyyah and others from the Ulema رَجَمَهُ اللَّهُ from the Historians have said, that Yazeed did not order the killing of Husayn رَضِيَ اللَّهُ عَنْهُ. Instructions were, “Just make sure that there is no fitnah in Kufa”, but instead he killed him and he started prodding his head and he started playing with his teeth and when he returned back to see Yazeed, Yazeed became so angry and he then rebuked Ubaydallah and he commanded the Ubaydallah be distant from him and he distanced himself from the killing and the oppression of Ubaydallah.

Yazeed then commanded that the head of Husayn رَضِيَ اللَّهُ عَنْهُ then be buried in al Baqi in Madina and this then created a fitna. A group known as the Rawafid and the Shi'a who have created many lies and they have distorted history. They have innovated into this religion shirk and many innovated practices, on this day they beat themselves because of the fact they abandoned Husayn رَضِيَ اللَّهُ عَنْهُ. On this day they mourn and they wail and they wear black despite the fact that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

ليس مِنَّا من ضرب الخُدود،

"They are not from us, those people who wail and they slap themselves"

وَسَقَّ الْجُيُوبَ،

"And they rip their garments"

ودعا بدَعْوَى الجاهلية

"And they call out with a call of jaahiliyyah, they are not from us"

Therefore, Ibn Taymiyyah رَحِمَهُ اللهُ has said my brothers and sisters that this day, the day of Ashura, we know from the authentic hadith in sahih Muslim that if a person fasts it, then there is hope in Allah سُبْحَانَهُ وَتَعَالَى that the previous year's sins will be forgiven and there is nothing else which is particular about the 10th of Muharram except for fasting. No sadaqah. No mourning. No gathering to recite Qur'an or dhikr, or anything of that nature.

My brothers and sisters Muharram is a very important one with Allah سُبْحَانَهُ وَتَعَالَى. It's a month where our deeds are multiplied and bad deeds are worse. It's a month where there is a great deal of history which benefits the Muslim and this benefits remained until today and what it teaches us that if a person fasts today

## Khutbah: Ashura in history

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he will be of those people who has had his sins forgiven. He will be a person because he is fasting, attaining taqwa and he is a person who is giving thanks and shukr to Allah سُبْحَانَہُ وَتَعَالَى, this person is upon the haq, this person is upon the religion that Allah سُبْحَانَہُ وَتَعَالَى has made apparent in this month and particularly on this day.

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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.**