

First khutbah

My brothers, from the time of the creation of man, there's always been a battle against someone who wants to harm you, this is part of our very existence as human beings. The first man to the last man. This presence of harm has always and will always be there, so after Allah سُبْحَانَهُ وَتَعَالَى created Hawa and Adam عَلَيْهِ السَّلَام and he told them to live in Jannah, but in Jannah at that time He said سُبْحَانَهُ وَتَعَالَى , that there was an enemy:

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَى ۝ ١١٧

“So We said, “O Adam, indeed this is an enemy to you and to your wife. Then let him not remove you from Paradise so you would suffer” Ta Ha (Ta Ha) 20:117

My brother's man then came down and man's struggle with those who wanted to harm him continued, so from the very first of the generations of humans, Nuh عَلَيْهِ السَّلَام they said to him:

إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ

“He is no more than a man who has madness in him” al-Mu`minun (The Believers) 23:25

They started to call him names. They started to insult him. They started to tarnish his honour and his reputation. They mocked at him:

وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ

“...and whenever an assembly of the eminent of his people passed by him, they ridiculed him.” Hud (Hud) 11:38

“You’re making an ark in the middle of the desert, first you used to be a Prophet and now you’ve become a carpenter”, this is the kind of thing that they used to say to him, but they also said to Nuh عليه السلام, his people:

قَالُوا لَنْ لَمْ تَنْتَه يَنْوَحْ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ۝ ١١٦

“They said, “If you do not desist, O Noah, you will surely be of those who are stoned”

ash-Shu`ara` (The Poets) 26:116

This is from Nuh عليه السلام and if you read the Qur’an you will see examples after examples; Hud عليه السلام, Salih عليه السلام, Ibrahim عليه السلام, Loot عليه السلام, Shoaib عليه السلام. There are so many examples but the message is clear over and over again; as long as humanity remains, as long as people remain upon the haq, the religion of Allah سبحانه وتعالى, they will always be an enemy. Allah سبحانه وتعالى tells us in summary:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطِينِ الْإِنْسِ وَالْجِنَّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ

فَذَرُهُمْ وَمَا يَفْتَرُونَ ۝ ١١٢



“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent” al-An`am (Cattle, Livestock) 6:112

My brothers Allah has allowed the existence of the enemy for a wisdom and from the greatest of those wisdoms is to make apparent the Greatness of Allah **سُبْحَانَهُ وَتَعَالَى**. The enemy exists, the harm exists because Allah **سُبْحَانَهُ وَتَعَالَى** will establish His Justice and He will make this apparent and there are many examples in the Qur'an, but one of the best examples is in a young man. His name was Dawood **عليه السلام**, he was one of the Companions of Musa **عليه السلام**. He was a pious man, in fact Allah **سُبْحَانَهُ وَتَعَالَى** after He saved Banu Isra'eel from Fir'aun, He commanded them to enter into Bayt ul Maqdis, into Jerusalem whilst making sujud:

وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً

“Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly...” al-Baqarah (The Cow) 2:58

He, Dawood **عليه السلام** was one of the very few who said, “I hear and I obey”, but most of them they rejected Musa **عليه السلام**. They rejected the command of Allah **سُبْحَانَهُ وَتَعَالَى**. They said to Musa **عليه السلام**:

وَإِنَّا لَنَنْدُخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا

“... and indeed, we will never enter it until they leave it...” al-Ma`idah (The Table, The Table Spread) 5:22

So they rejected Musa عليه السلام. They rejected the command of Allah سُُبْحَانَهُ وَتَعَالَى and as a result Allah سُبْحَانَهُ made Bayt ul Maqdis, Jerusalem, Palestine, haram for them. Allah سُبْحَانَهُ وَتَعَالَى then says to Musa عليه السلام:

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ ۗ

“[Allah] said, “Then indeed, it is forbidden to them for forty years [in which] they will wander throughout the land” al-Ma`idah (The Table, The Table Spread) 5:26

During this wandering whilst they were homeless, Musa عليه السلام passes away and after a couple of generations Allah سُبْحَانَهُ وَتَعَالَى reveals upon his Prophet that there is a man called Talut and he should now be the King of Banu Israil:

إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۗ

“Indeed, Allah has sent to you Saul as a king” al-Baqarah (The Cow) 2:247

And Allah سُبْحَانَهُ وَتَعَالَى commanded Talut to make an army and take Banu Israil into Jerusalem once again, “Let’s try again, let’s see if they will enter making sujud and istigfaar to Allah سُبْحَانَهُ وَتَعَالَى”, but the enemy was still



there. The natives of that land were still there and some of these people from his army remained disobedient from Banu Israil to their own King. Allah سُبْحَانَهُ وَتَعَالَى tells us:

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ ؕ

“But they drank from it, except a [very] few of them” al-Baqarah (The Cow) 2:249

But from them was this young man Dawood عليه السلام who's not a Prophet yet, he was a teenager according to some of the historians; he was a person of eman and piety and because of his eman. He was courageous and he depended upon Allah سُبْحَانَهُ وَتَعَالَى. So as they were entering into Jerusalem, Allah سُبْحَانَهُ وَتَعَالَى even tells us what they were saying, they were making dua to Allah سُبْحَانَهُ وَتَعَالَى:

قَالُوا رَبَّنَا أفرغْ عَلَيْنَا صَبْرًا وَثَبِّثْ أَفْئَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٥٠

““Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people” al-Baqarah (The Cow) 2:250

From the enemy, there was a fierce warrior and his name was Jalut, Goliath. This man has killed people with his bare hands, millions, maybe hundreds maybe, not millions, hundreds of people with his bare hands. He calls for a dual from one of the warriors from Talut's army. Nobody steps up except for Dawood عليه السلام. This giant of a

warrior has in front of him a teenager, so he starts mocking at Dawood عليه السلام, “Is this the mightiest of your warriors? Where are his weapons? Where is his strength?”, but Allah سُبحَانَهُ وَتَعَالَى says:

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ

**“So they defeated them by permission of Allah , and David killed Goliath...” al-Baqarah
(The Cow) 2:251**

Dawood عليه السلام overcame the enemy and the tyrant even though they didn't expect it, even though they expected defeat for this young man. They laughed at him and they thought that his destruction was there but Allah سُبحَانَهُ وَتَعَالَى decree cannot be overturned. Not only was he obedient to Allah سُبحَانَهُ وَتَعَالَى and successful in this, look what happens at the aftermath, Allah سُبحَانَهُ وَتَعَالَى now makes him a Prophet:

وَعَزَّاهُ اللَّهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

**“...and Allah gave him the kingship and prophethood and taught him from that which He
willed” al-Baqarah (The Cow) 2:251**

He became a Prophet. Jalut the enemy, the tyrant looked at his defeat and he laughed at it. He mocked at it. He said my defeat is not going to come from here, but the decree of Allah سُبحَانَهُ وَتَعَالَى cannot be overturned. Not only was Dawood عليه السلام successful even though nobody expected it, Allah سُبحَانَهُ وَتَعَالَى made him established in the land.

My brothers Allah سُبْحَانَهُ وَتَعَالَى has decreed that there will always be enemies there will always be tyrants. This is because in order for us to appreciate and give thanks for security, there has to be weakness and there has to be fear. In order for us to attain the reward of attaining justice and being sabr, on having sabr in the face of oppression there has to be an oppressor. The only way that we can understand this, if we have eman in Allah سُبْحَانَهُ وَتَعَالَى as Allah سُبْحَانَهُ وَتَعَالَى says within this context:

وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ٢٥١

"...but Allah is full of bounty to the worlds" al-Baqarah (The Cow) 2:251

Allah سُبْحَانَهُ وَتَعَالَى allows these things to happen because of His favor سُبْحَانَهُ.

My brothers in the presence of evil, there gives rise to a great deal of good . Allah سُبْحَانَهُ وَتَعَالَى then tells us in the Qur'an:

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ٨٣

"That home of the Hereafter We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous" al-Qasas (The Story, Stories, The Narrative) 28:83

Second khutbah

My brothers and sisters, we are now truly in winter and the days continue to get shorter and it is important to remind ourselves that we will only have salvation in the life of this dunya if we attain taqwa and piety in Allah **سُبْحَانَهُ وَتَعَالَى**, and from the most important pillars of attaining piety after and tawheed and the shahadatain is the establishment of the salat.

My brothers, there is no disagreement between the Ulema from the four madhaaib that if a person does not pray, then that person has committed a major, major sin, to the extent that some of them have said if you leave one salat, that person could be punished in the hellfire because of one salat. In winter, the salawat are close together, it is wajib upon us to preserve them. Allah **سُبْحَانَهُ وَتَعَالَى** tells us in the Qur'an:

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا ٥٩﴾

“But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil” Maryam (Mary) 19:59

Ibn Masood **رضي الله عنه** he said, **غِيًّا**, is a valley in the hellfire. They left the salat, these people will be in the hellfire, in a valley in the hellfire because of the abandonment of the salat.

Also my brothers, in winter fasting is encouraged. The Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said in a hadith which is attributed to him, he says **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ**:



الصوم في الشتاء الغنيمة الباردة

“Fasting in winter is a cool treasure”

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has encouraged for us when these days are short, to fast.

Soon my brothers, you will be able to establish salatul Tahajjud as late as 06:00 in the morning. You can establish your suhoor at 06:00 in the morning and Maghrib as early as 16:00 in the afternoon. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said this is an opportunity for you to, “Attain a treasure” which is easy for you to attain. Hasten your breakfast, delay your lunch and you will attain a cool treasure as he says صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. In another hadith as encouragement he says صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:

مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ، بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا

“Anyone who fasts one day sincerely for the sake of Allah, for that one day Allah سُبْحَانَهُ وَتَعَالَى will distance that person’s face from the fire, 70 years”

70 years. How many days are short in winter that is possible for you to fast? How many years that you can distance yourself from the hellfire by doing something which the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ described as a cool treasure?

Also in winter my brothers, there is an encouragement and an increase and an opportunity for us to establish the dhikr of Allah **سُبْحَانَهُ وَتَعَالَى** and making dua to Him and we can do this by staying in the Masjid. The Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said, “Waiting for one salah after the other salah, Zuhr to Asr not long, not long waiting from one salah to another salah in the Masjid” he says **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** three times, “Thalikum ar-Ribaat”, “Thalikum ar-Ribaat” he said **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** three times, “That is a great deal of goodness. That is a great deal of goodness if you are in the Masjid waiting from salat to salat”. Winter now becomes an opportunity for you now, not only to increase in fasting, but also in establishing the dhikr of Allah **سُبْحَانَهُ وَتَعَالَى**. Dua to Him and maintaining yourself in His home or one of His houses from His house **سُبْحَانَهُ وَتَعَالَى**.

Also my brothers from the rulings in winter is the reward of performing wudu and ghusl despite there being difficulties. Despite the weather being cold. The Prophet **صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ** said:

أَلَا أُدَلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ

“Shall I not tell you of something, that if you do this Allah **سُبْحَانَهُ وَتَعَالَى** will expiate and remove for you your sins?” So they said, “Of course tell us Ya Rasool Allah!” He said, “Completing the wudu and completing the ghusl also whilst you find difficulty in doing so”.

In winter there is an opportunity for you to attain an expiation just by you simply performing wudu and ghusl as long as you remain patient, and don't complain about it, that person is attaining an expiation that he probably wouldn't attain at any other time of the year.

Also my brothers from the ahkam connected to wudu is the permissibility of wiping over socks, this is the view of many of the Companions. Ibn al-Munthir **رضي الله عنه** he said that, “The Companions used to wipe over their socks whether they were made out of leather or otherwise and he gives us a list”, he said:



عَلِيٌّ بْنُ أَبِي طَالِبٍ ، وَعَمَّارُ بْنُ يَاسِرٍ ، وَأَبِي مَسْعُودٍ ، وَأَنْسُ بْنُ مَالِكٍ ، وَابْنُ عُمَرَ ، وَالْبِرَاءُ بْنُ عَازِبٍ ، وَبِلَالٌ ، وَأَبِي أُمَامَةَ ، وَسَهْلُ بْنُ سَعْدٍ

Ibn Qayyim رحمه الله said that there are a number of 13 Companions who gave the view and the verdict that wiping over your socks is something which is permissible, so this is something now which Allah سُبحَانَهُ وَتَعَالَى has made easy for us to establish during this period.

Also in this period in winter my brothers, Allah سُبحَانَهُ وَتَعَالَى has decreed that people will be tested. This is a time where people can increase in giving in sadaqah and being of support to those people who are in poor and those people who are needy.

My brothers, Allah سُبحَانَهُ وَتَعَالَى has decreed that the life of this dunya is a test. You will find enemies. You will find obstacles, but those people who are sincere and they work towards the akhirah, they will find that Allah سُبحَانَهُ وَتَعَالَى will make easy their way. Allah سُبحَانَهُ وَتَعَالَى will make them steadfast Allah سُبحَانَهُ وَتَعَالَى will give them acceptance in the dunya and when they return Allah سُبحَانَهُ وَتَعَالَى will be pleased with them and not angered.

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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.