

## KHUTBAH JUMA TUL MUBARAK

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ  
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ  
وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ  
(3:102)

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  
(4:1)

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا  
يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ  
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا  
(33:70-71)

أَمَّا بَعْدُ: إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهُدَى  
هُدَى مُحَمَّدٍ مُحَمَّدٍ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا  
وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ

Dear Brothers and sisters in Islam,

Today, I will try my best to convey the message or tafseer of Surah Al-sharah. The reason, I selected this topic because it's very closely related to our daily life. The scholars said, anything revealed to Hazrat Muhammad (ﷺ) is indirectly for us.

This Surah was revealed with Surah 'Waduha' at a time, when Hazrat Muhammad (ﷺ) was feeling that:

- Allah (سُبْحَانَهُ وَ تَعَالَى) is not pleased with him,
- Something is going wrong
- Fears that he might not be conveying the message properly
- His family which was supposed to support him, left him
- Life was getting so difficult

Feels like Allah (سُبْحَانَهُ وَ تَعَالَى) has abandoned him

Then Allah is saying in Surha Duha (93:03)

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ

Your Rabb has neither forsaken (abandoned) you (O Muhammad (ﷺ)), nor is He displeased

In the start of this Surah, Allah (سُبْحَانَهُ وَ تَعَالَى) asked three questions, which are called rhetorical questions, means he already knows the answer but emphasizing.

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

Have We not opened your breast for you.

**Sharh** = Open up the meaning of something which was before complex.

- The one whose chest has been opened/expanded – is **very pleased and very content and happy** (whereas before they were in a state of unease and uncomfot). Allah's Messenger is completely content with what Allah (سُبْحَانَهُ وَ تَعَالَى) has given to him.
- Ash-Shawkani; any barrier between the knowledge that Allah (سُبْحَانَهُ وَ تَعَالَى) has given him, Allah (سُبْحَانَهُ وَ تَعَالَى) has removed such barriers - so he has full and total

understanding of the message. Receiving and understanding a message pleases and relaxes the mind.

However, the **LAKA (for you)** is placed earlier in the ayah as *muqaddam* i.e. To imply that the way Allah has expanded your chest (O Muhammad) - **none ever before you or after you will ever get such an expansion/ease** from Allah. This is a gift from Allah to His Messenger due to the great duty imposed upon him of conveying Allah's final message.

### Surah Taha (20:25) Hazrat Musa A.S.

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي

My Master, **EXPAND** for me my Chest.. [Taha 20:25]

Allah (**سُبْحَانَهُ وَ تَعَالَى**) knows that you have to spread this message and peoples will laugh at you, try to insult you, and will also try to kill you. But when he

وَوَضَعْنَا عَنْكَ وِزْرَكَ      الَّذِي أَنْقَضَ ظَهْرَكَ

Which weighed down your back.      And removed from you your burden.

'anka - from you [*muqaddam* - placed earlier in sentence structure to imply that **no heavy burden/wizr has ever been removed from anyone as much as Allah has removed it from His Messenger Muhammad (sal Allah alaihi wasalam).**]

### Surah Al-Fath

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِن ذَنْبِكَ وَمَا تَأَخَّرَ

48:2 That Allah may forgive you your sins of the past and the future,

He was desperate for the truth, doing deep reflection (*tafakur*) within the cave of Hira. The search for truth weighed down upon him, to the extent it was going to break his back. So Allah sent him Angel Jibreel (Gabriel) with the truth.

وَرَفَعْنَا لَكَ ذِكْرَكَ

And have We not raised high your fame?

Mujahid said,

"It means whenever I (Allah) am remembered, you will also be remembered."

Qatadah said,

"Allah elevated the remembrance of the Prophet Muhammad both in this world as well as in the hereafter."

**Dhikr** = 2 things: Present something on your tongue to remember it, or remembrance in your heart.

- 1 - We elevated your mention and remembrance in the heart of the people - for your sake (*laka*).
- 2 - Only for you. This elevation has happened for you.

Abu Saeed al Khudri said: Angel Jibreel said to Allah's Messenger, that Allah said;

Do you know (O Muhammad) how I raised your mention?

Qultu (I [the Prophet] said): Allahu ta'aala a'lam bihi [Allah the Most High knows].

Allah said; Whenever I am mentioned, you [O Muhammad] are mentioned with Me. (idha dhukirtu, dhukirtu ma'i)

Allah's Messenger is mentioned along with Allah's name in everything - In the; Shahadah [testimony of faith], Adhan [call to prayer], tashahud [in prayer], his name - Muhammad - is always mentioned next to Allah's name. A great honour.

*Ya ayuhal muddathir* [O you who covers himself [with a garment]], , *Ya ayuhal Muzzamil* [O you who wraps himself], *Ya ayhun-Naby* [O Prophet], *Ya ayuhar-Rasool* [O Messenger!].

In comparison, Allah says to His Messengers'; *Ya Adam* [O Adam], *Ya Musa* [O Moses], *Ya Yahya* [O John (the Baptist)], *Ya Eesa* [O Jesus], but He **never even says Ya Muhammad once!** He only calls him by respectable titles. This is an amazing honour, because whenever Allah does mention the name Muhammad/Ahmad, He will always accompany it with the honorable title *Rasool* [Messenger] next to it. The only exception to this is in surah Muhammad itself [Muhammad 47:2].

**The next part also has a direct relation with our lives. Whenever we have problems or difficulties, we start complaining. But we never look at other blessings of Allah**

**سُبْحَانَہٗ وَ تَعَالٰی**, and we never think positively. We will not think about the blessings of

**'health', 'beautiful kids' blessings of being a 'muslim.'**

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

And whomsoever Allah wills to guide, He opens his breast to Islam.  
(6:125)

**My dear brother and sisters in islam, there is no mention that if you are muslim, or accept islam, there will be no difficulty or harsdship.**

But Allah (سُبْحَانَهُ وَ تَعَالَى) mentions that

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا  
إِنَّ مَعَ الْعُسْرِ يُسْرًا

Verily, along with every hardship is relief. Verily, along with every hardship is relief,

- Allah saying yes, there will be difficulty but with every difficulty there will be at least two ease.

ma'a = with - this word combines two things together in closeness (simultaneously/at once) or places two things together.

'usr- **difficulty** or time of difficulty.

Yusran - easy / smooth / without effort.

Surely, with the hardship, there is relief (right next to it).

The AL after ma'a signifies only one hardship, and the AN (tanween/noon at the end of yusrANlots of eases.)

By not placing a AL before Yusr = Its not limited to just 1 ease, but yusrAN - many eases (after that 1 hardship).

ma'al 'usri yusrAN - incredible ease will only follow some difficulty. (The Main topic being focused on is ease, and you will get that ease after this little difficulty.)

فَإِذَا فَرَغْتَ فَانصَبْ

So when you have finished, devote yourself to Allah's worship.

When you have (idhaa) finished (faraghta) - your duty, of giving da'wah (calling people to Islam all day).

faNsab - then stand yourself up/exhaust yourself for prayer.

Scholars explained it for us as:

Try all the techniques, tactics, and efforts and then make dua to Allah سُبْحَانَهُ وَ تَعَالَى.

Plan yourself 'Physical and spiritual.'

**Physical:** make efforts, use different way/tactics

**Spiritual:** do not forget to make Dua to Allah سُبْحَانَهُ وَ تَعَالَى

وَالِى رَبِّكَ فَارْعَبْ

And to your Lord turn intentions and hopes.

*wa ilaa rabaka faRghab* - and only to your Master be completely lovingly devoted.

Meaning, When you are free from difficulties and blessed with relief, then turn towards your Lord for His worship and turn to Him for all hopes

Your ultimate goal Ya Rasool (ﷺ) should be the pleasure of the Allah **سُبْحَانَهُ وَتَعَالَى**.

Forget about the people of Quraish. If our purpose whatever we are doing is the pleasure of the Allah **سُبْحَانَهُ وَتَعَالَى**, then who care what problems is coming to him.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ  
فَأَسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**Stop for a While**

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**Whenever you face some harship, difficulty, a calamity,  
First thing, which should come our mind that**

لا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا  
2:286 Allah burdens not a person beyond his scope.

It means that, Allah does not ask a soul what is beyond its ability. This only demonstrates Allah's kindness, compassion and generosity towards His creation.

**1. Bukhaari (5641) and Muslim (2573).**

**The Prophet (ﷺ) said:** “Nothing befalls a believer, a (prick of a) thorn or more than that, but Allah سُبْحَانَهُ و تَعَالَى will raise him one degree in status thereby, or erase a bad deed.”

**2. Al-Tirmidhi (2396) and Ibn Maajah (4031)**

**Narrated by Anas ibn Maalik (may Allaah be pleased with him) that the Prophet (ﷺ) said:** “The greatest reward comes with the greatest trial. When Allah تَعَالَى و سُبْحَانَهُ loves a people He tests them. Whoever accepts that wins His pleasure but whoever is discontent with that earns His wrath.”

**3. Al-Bukhaari**

**Narrated Abū Sa'Id Al-Khudri and Abu Huraira: The Prophet Muhammad (ﷺ) said,** "No fatigue, no disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates (recompense, correct) some of his sins for that". [7:545-O.B]

**Let's pray to Allah سُبْحَانَهُ وَ تَعَالَى**

**So, whenever you have a difficulty: just remember these blessings and make dua to Allah سُبْحَانَهُ وَ تَعَالَى.**

- Be patience because Allah سُبْحَانَهُ وَ تَعَالَى knows how much you can bear
- With every difficulty, there are ease
- Plan physically and spiritually
- Your intension should be the Allah سُبْحَانَهُ وَ تَعَالَى
- Also, you will be rewarded for this too.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ  
ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ  
حَمِيدٌ مَجِيدٌ  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ  
حَمِيدٌ مَجِيدٌ

اللَّهُمَّ إِنَّكَ عَفُوٌّ كَرِيمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعَفَافَ وَالْغِنَى».

عِبَادَ اللَّهِ (إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ  
وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعْظُمُ لَعَلَّكُمْ تَذَكَّرُونَ) وَأَقِمِ الصَّلَاةَ

#### Reference:

1. [https://www.youtube.com/watch?v=4GVQjh4tl-A&ab\\_channel=YasirQadhi](https://www.youtube.com/watch?v=4GVQjh4tl-A&ab_channel=YasirQadhi)
2. [https://www.youtube.com/watch?v=OqdTVuTHNjM&ab\\_channel=TheReligiousLecture](https://www.youtube.com/watch?v=OqdTVuTHNjM&ab_channel=TheReligiousLecture)
3. [https://www.youtube.com/watch?v=6dovmUVNvkQ&ab\\_channel=YasirQadhi](https://www.youtube.com/watch?v=6dovmUVNvkQ&ab_channel=YasirQadhi)