



The Similitude of a Believer

First Khutba

All praises are due to the Lord of all the Worlds. He promised His servants, the believers, with great reward. And I testify that there is nothing worthy of worship except Allah, the Uniquely One, who has no partners. And I testify that our Sayyid and Prophet Muhammad is the slave of Allah and His Messenger.

O Allah send Your peace and blessings upon our Sayyid, our Messenger, Muhammad ﷺ and upon his family and companions, all of them and upon whoever proceeds upon their guidance till the Last Day.

To continue: I advise you slaves of Allah and myself with the enjoining of Taqwa: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

O you who have believed, fear Allah and be with those who are true.

O Muslims: Allah commanded our Prophet Muhammad ﷺ to give glad tidings to the believers in that there will be for them with Allah a great reward, and an immense bounty, when He said:

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا

And give good tidings to the believers that they will have from Allah great bounty.

The 'great bounty' meant here is the entering of the believers and their admittance into Paradise, for He says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Those who have believed and done righteous deeds will be in lush regions of the gardens [in Paradise] ... having whatever they will in the presence of their Lord.

So who are the true believers? And what are their attributes? Allah Almighty says: **آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ**

The Messenger believes in what has been revealed to him from his Lord, and the believers as well. All believe in Allah and His angels and His Books and His Messengers.

So the believers are those who believe in Allah, His Angels, His Divine Books, His Prophets, who believe in the Last Day, and in Destiny, both its apparent good and evil. The Prophet encouraged the believers to hold firm to their devotion and to abstain from the impermissible. This so they can increase in their faith along with their [present] faith. He used to mention for his companions a number of attributes and deeds which would cause an increase in their faith, and a rise in their ranks in the everlasting bliss of Paradise. So he would often say to them: **“The example of a believer is [such and such]...”**

O Believers: The Prophet gave many such examples and metaphorical analogies that represent the attributes of believers.

From them is his saying: **مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ؛ كَمَثَلِ الْأُتْرُجَةِ، رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ؛ كَمَثَلِ التَّمْرَةِ، لَا رِيحَ لَهَا، وَطَعْمُهَا حُلْوٌ**

The example of the believer who recites the Qur’an is like the “Utrujj” (a type of citrus fruit). Its fragrance is pleasant and its taste is delightful. And the example of a believer who does not recite the Qur’an is like a date, which has no fragrance yet has a sweet taste.

So the believer is one who perseveres and holds fast to the recitation of the Qur’an. This in turn has an effect on his inward and outward, such that it as if he adorns himself with fragrance

and his character in turn ascends in its development. Hence the Prophet ﷺ compared such a believer to the Utrujj fruit. This fruit is a citrus fruit, resembling a lemon, benefitting both those close enough to access it (through consumption) and those afar (through its fragrance). It agreeably joins between being pleasant to look at (through its colour), fragrant to smell, and delightful to taste. As for the believer unable to persist in his recitation of the Book of his Lord, the Prophet ﷺ compared such people to a date. For in itself it is something good, being sweet to whoever eats it. However its intrinsic goodness does not benefit those who do not taste it. Given this, we should ask ourselves as believers, what is our state with regards to the Qur'an? Which category of believers do we fall into?

O People of Faith: The Prophet ﷺ also compared the believer to the honey bee, stating:

وَالَّذِي نَفْسٌ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَثَلَ الْمُؤْمِنِ كَمَثَلِ النَّحْلَةِ، أَكَلَتْ طَيِّبًا، وَوَضَعَتْ طَيِّبًا، وَوَقَعَتْ عَلَى عُوْدٍ فَلَمْ تَكْسِرْ وَلَمْ تُفْسِدْ

The example of the believer is like the honey bee.

It consumes that which is wholesome (pollen and nectar), and in turn produces that which is good and wholesome (honey). Whenever it lands on something it does not break, corrupt or ruin that thing.

Hence the believer is one who is good and wholesome in all of his states. He always finds the good, wholesome and permissible in his provision and adorns himself with gentleness in both his speech and deeds. He strives and works hard, he is not lazy, nor does he despair. He is not one who causes harm to anyone, rather he is always of benefit, wherever and in whatever situation he be in. As for what may come upon him of difficulties, then this does not increase him in anything except perseverance. The Prophet also compared the believer to the likes of the process of planting

crops, stating: **مَثَلُ الْمُؤْمِنِ كَمَثَلِ الزَّرْعِ؛ لَا تَزَالُ الرِّيحُ تُمِيلُهُ، وَلَا يَزَالُ الْمُؤْمِنُ يُصِيبُهُ البَلَاءُ**

The example of the believer is like planting crops; the wind continues to toss the crops from one side to another and in the same manner a believer is continually afflicted with what appears to be tribulation (but in reality it is to raise their ranks)

So when the tribulations increase, and he is afflicted by what causes him discomfort in his bodily health, in his family and in his wealth then he finds himself able to bear this, and able to be patient, so his resolve persists, and his strength of will continues. He knows that this outward tribulation is really a blessing to remove from him his shortcomings and to raise his ranks with his Lord.

He then moves forward towards the culmination of his life and fulfills his role, being confident in what His Lord has destined pertaining him. He is in complete reliance and trust upon his Lord, acting in accordance with His saying to them:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And upon Allah let the believers rely.

It is possible that a believer may fall into sin, however they are those who hasten towards repentance and to the devotion of their creator. They return back to their previous uprightness, their example being the like of a wheat spike, which bows down to the strong wind whenever it passes by and then it rises up again to its former position of uprightness (once the wind has subsided). In this regard the Prophet ﷺ said

مَثَلُ الْمُؤْمِنِ مَثَلُ السُّنْبَلَةِ؛ تَمِيلُ أَحْيَانًا، وَتَقُومُ أَحْيَانًا

The example of a believer is like the wheat spike, it sometimes lowers itself, and sometimes stands upright.

So when a believer falls into a sin, he immediately seeks forgiveness and returns back to his Lord, repenting and agreeing with the call of Allah:

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

And repent to Allah O believers, all of you, so that you may achieve success.

O Believers: The Prophet ﷺ said: **مَثَلُ الْمُؤْمِنِ كَمَثَلِ شَجَرَةٍ**

حَضْرَاءَ، لَا يَسْقُطُ وَرْقُهَا وَلَا يَتَحَاتُّ... هِيَ النَّخْلَةُ

"The example of a believer is like a green tree, the leaves of which do not fall, nor is it eroded...it is the date palm tree."

The Prophet ﷺ here compared the believer to the date palm tree, because of its proficient good. This is because this tree embodies goodness through its continual shade, its wholesome fruit, the beauty of its vegetation, and the goodness of its produce. So it is of total benefit in all of its forms, and in this manner is similar to the believer. His good is expansive, his benefit is much, and if you were to keep his company, there would only be gain. To keep his company would increase you, and to seek his counsel would always result in sincere beneficial advise.

So O Allah make us from Your sincere servants and bless us with embodiment of their attributes and character, and enter us into Paradise with them. And bless us all with your devotion, and devotion towards your Messenger Muhammad ﷺ and piety towards those You have ordered us to show piety towards in

Your manifest Book, when You said: **يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا**

اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who have believed, obey Allah and obey the Messenger and those in authority among you.

I say this, and I seek forgiveness for me and for you. So seek His forgiveness, for He is the All-Forgiving and the All-Merciful.

Second Khutba

All praises are for Allah, Lord of all the Worlds. To Him is all beautiful praise and commendation. I bear witness that there is nothing worthy of worship except Allah, the Uniquely One, having no competing partner in that One-ness. I bear witness that our Sayyid, Muhammad ﷺ is the perfect embodiment of servanthood towards Allah and is His Messenger. O Allah: We ask you to bestow Your peace and blessings upon our Prophet, Sayyiduna Muhammad ﷺ and upon his family and all of his companions. And whomsoever follows them and seeks to emulate them in the best of ways till the Last Day. I counsel you, O servants of Allah, and myself, to adhere to the taqwa of Allah (glorified be He).

O Worshippers:

The Prophet ﷺ mentions to us that people differ from each other in the same way mines differ from each other, saying:

النَّاسُ مَعَادِنٌ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ

People are like mines similar to the mines of silver and gold.

Here the Prophet ﷺ explains to us that the core essence of the believer is pure and pristine, not subject to change and transformation. He ﷺ further says:

وَالَّذِي نَفْسٌ مُحَمَّدٍ بِيَدِهِ، إِنَّ مَثَلَ الْمُؤْمِنِ كَمَثَلِ الْقِطْعَةِ مِنَ
الذَّهَبِ، نَفَخَ عَلَيْهَا صَاحِبُهَا، فَلَمْ تَتَغَيَّرْ وَلَمْ تَنْقُصْ

By Him in Whose Hand my soul is in, indeed, the example of the believer is like that of a piece of gold. Its owner blows air on it (after placing it in the fire), and it does not change or diminish in any way.

This is because the believer recites and listens abundantly to the Words of his Lord so his Iman (faith and belief) increases, his

fear and awe of Allah become manifest and his righteous works intensify. Allah Most High says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ * الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ * أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

Certainly, the believers are those whose hearts are filled with awe when (the name of) Allah is mentioned and when His verses are recited to them, it makes them more increased in faith and upon their Lord they place their trust. They are those who establish Prayer, and give away from what We have given to them. Those are the believers in truth.

The believer is hardworking in all that is useful and beneficial to him both in this world and the Next, without weariness, distress and boredom. So he brings about happiness in himself and happiness in those around him. Such that they do not find in his words or his deeds anything that is abusive and offensive to them. The Prophet ﷺ said:

لَيْسَ الْمُؤْمِنُ بِالطَّعَانِ وَلَا اللَّعَانِ، وَلَا الْفَاحِشِ وَلَا الْبَدِيِّ

The believer is not a slanderer, nor does he curse others. Nor is he immoral, nor shameless.

So, let us strive to imbibe and internalize these lofty values and exalted morals, and to instill them in the hearts and minds of our sons and daughters. And with this, let us send our peace and blessings upon the seal of the Prophets and Messengers as we have been commanded to by the Lord of all the Worlds for He

states in His manifest Book: إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.

O Allah, bestow Your peace, blessings and grace upon our Master Muhammad ﷺ and upon his family and all of his companions. And be pleased with the Righteous Caliphs: Abu Bakr, Umar, Uthman, and Ali and with all the companions

O Allah, grant success to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan and guide him to all that is good. And grant success to the Vice-President, the Crown Prince and his Brothers, their Highnesses, the Rulers of the Emirates. Bestow Your mercy on the late Sheikh Zayed and Sheikh Maktoum, late UAE Sheikhs who have passed on to the mercy of their Lord. O Lord, grant them from your abundant mercy and bless them with Your kindness entry unto Your Paradise. O Allah, continue blessing the UAE with Your blessings, Your grace and Your bounties. And bless it in its goodness and its people. And make it always a place of true happiness, ever increasing in goodness.

O Allah, have mercy on the righteous martyrs and coalition forces And admit them into Paradise with your elect. And bless their families with the reward for those who are patient, for You are the most gracious of the gracious. O Allah: Aid the Arab coalition forces and spread peace and stability in the lands of the Muslims, and the entire world. O Allah, bless us with Your blessings of the Heavens and make us not from those who are ungrateful.

O Allah, bless us with an encompassing, surrounding blessing, Giving us both the blessings of the Heavens, and making us firm with the blessings of the earth. O our Lord, we ask You for the best of this World, the best of the Hereafter, that You will protect us from the punishment of the Fire. That You enter us into Your paradise with the righteous. Indeed You are the Most Generous and Most Forgiving.

O Servants of Allah: Remember Allah, the Majestic, and He will remember you. Thank Him for His blessings and He will increase you therein.

So stand up for prayer.