

First khutbah

My brothers and sisters Allah created Adam عليه السلام with His own two hands. He created him in the most perfect image, then He breathed into him the soul and he honoured him and favoured him with residence in Jannah. He gave for him a spouse who would be a comfort for him, but he left one thing for Adam عليه السلام which was prohibited: don't approach that one single tree. From the countless trees in Jannah, one was forbidden for him عليه السلام.

Allah سُبْحَانَهُ وَتَعَالَى says to him:

فَقُلْنَا يَا آدَمُ

"So We said..." Ta Ha (Ta Ha) 20:117

So we said, 'Oh Adam.'

إِنَّ هَذَا عَدُوٌّ لَكَ وَلِزَوْجِكَ

"Adam, this is your enemy, yours and your wife's" Ta Ha (Ta Ha) 20:117

'This is your enemy for you and your wife'

وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكَ مِنَ الْجَنَّةِ ۙ ۱۱۷

“do not let him drive you out of the garden” Ta Ha (Ta Ha) 20:117

فَتَشْقَى

“and make you miserable” Ta Ha (Ta Ha) 20:117

‘So that you’ll be distressed.’

Al - Hasan al - Basri رَحِمَهُ اللهُ said, ‘the life of this dunya is distress, because he was taken out of Jannah’:

فَتَشْقَى

“and make you miserable” Ta Ha (Ta Ha) 20:117

فَتَشْقَى شَقَاءَ الدُّنْيَا ، لَا يَرَى ابْنَ آدَمَ إِلَّا نَاصِبًا

‘He will have distress with the distresses of the life of this dunya and he will not find the son of Adam except that he is constantly tired within it.’

My brother and sisters there is no doubt that we live in a world of constant distress, but there is something from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which leaves the believer in astonishment.

Let's count the number of distresses that he had صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. My brothers and sisters, he was born an orphan; when he was born; his family didn't have much wealth; then at the age of six, his mother dies; he was then moved from one house to another; to constantly live with extended family members; as he became a young adult he had a basic job and then Allah تَعَالَى chose for him to be the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; he was harmed; he was beaten; he was choked; he was strangled; he was plotted against; his honour was tarnished; they celebrated when he lost his son Abdullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; he then lost his wife who he loved dearly رَضِيَ اللهُ عَنْهُ; they tried to kill him in Makkah; they tried to kill him in Medina - and all of this happened in the last third of his life صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but the astonishment comes in a narration which has been reported by al - Bukhari, Muslim.

Jarir bin Abdillah al-Bajali رَضِيَ اللهُ عَنْهُ who became Muslim towards the end of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ life, he said:

لَا رَأَيْتُهُ إِلَّا تَبَسَّ فِي وَجْهِهِ

Jarir said, رَضِيَ اللهُ عَنْهُ, that, 'the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never saw me, except that he was smiling.' Another one from his companions رَضِيَ اللهُ عَنْهُ . Abdullah bin al - Harith رَضِيَ اللهُ عَنْهُ, he said in a hadith which has been reported by at - Timidhi and it's made saheeh by Shaykh al - Albani, he said رَضِيَ اللهُ عَنْهُ:

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا

‘I’ve never seen someone, I’ve never seen someone who smiled the most’

مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

‘More than the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Another one of his companions, Al-Barā’ ibn Āzib رَضِيَ اللَّهُ عَنْهُ, he describes for us the face of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for those who have not seen him. He said رَضِيَ اللَّهُ عَنْهُ:

أَحْسَنَ النَّاسِ وَجْهًا

‘He had the best and the most handsome and the most beautiful of faces.’

الله أكبر

My brothers and sisters, the astonishment of the character and the strength of this man! He was harmed. He was tested, but in the face of sadness and negativity, he smiled!

بايي وامي

Anas ibn Malik رَضِيَ اللهُ عَنْهُ reports, as collected by al - Bukhari and Muslim, that, ‘the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was there one day and a man came and he pulled the garment of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He pulled it so hard that he left marks on his neck صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ’. This man came begging for the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Anas ibn Malik رَضِيَ اللهُ عَنْهُ out of astonishment, he says:

فَأَلْتَفَتَ إِلَيْهِ

‘So the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned to him.’

فَضَحِكَ

‘He smiled and then he commanded the people to give this beggar what he wanted.’

My brothers and sisters, manners is gained by being pleasant and smiling to people, because smiling gives you an insight of a person's sincerity, hence Hasan al - Basri رحمه الله، he defined good manners in saying:

وَكَفُّ الْأَذَى ،

‘Manners is to make sure you don't harm anyone and nothing harmful comes from you.’

و بَدُلُ النَّدَى ،

‘Manners is to make sure that you hasten to benefit people and that you are a beneficial person.’

والصبر على الأذى

‘Manners is to make sure that you are patient when you are harmed and when you are being tested.’

And the fourth part of good manners is:

والوجه الطلق

‘Manners is that you have a cheerful face.’

Good manners my brothers and sisters can only be accomplished if a person is joyful and smiling.

In fact my brothers and sisters, carrying a smile on your face carries a reward. In a hadith which has been reported by Imam Muslim in his Saheeh, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا تَحْفَرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا

‘do not belittle any good deed,’

وَلَوْ أَنَّ تَلَقَىٰ أَخَاكَ بِوَجْهِ طَلْقٍ

‘even if you were to meet your brother with a smiling face.’ Ibn Battaal رحمه الله said in commentary,

فيه أنَّ لقاء النَّاسِ بِالتَّبَسُّمِ

‘That we learn from this that smiling at people’

وطلاقة الوجه،

‘and having a jolly and cheerful face’,

من أخلاق النَّبُوَّةِ،

‘this is from the etiquettes of Prophethood’

وهو مناف للتكبر،

‘and it nullifies arrogance’,

وجالب للموَدَّة

‘and it creates love.’

Therefore, my brother and sisters, smiling is a good deed and its benefits are extended. In fact my brothers and sisters, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘a smile on your face is an act of charity’ and you don’t even need to spend a penny. In another hadith which is reported by at - Tirmidhi and classed as saheeh by al - Albani رَجِمَهُ اللَّهُ, he says صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

تَبَسُّمُكَ فِي وَجْهِ أَخِيكَ لَكَ صَدَقَةٌ

‘Smiling towards your brother is an act of sadaqah.’

My brothers and sisters, as hardships increase, trying to please people would become impossible because people, when they go through difficulty, can never be pleased. But, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ actually showed us a way where a person can bring positivity to the even most negative of people. In a report which is collected by Al-Bazzar, and it’s been classed as hasan by al - Albani رَجِمَهُ اللَّهُ on the authority of Abu

Hurayrah, رضي الله عنه, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he said:

إِنَّكُمْ لَنْ تَسْعُوا النَّاسَ بِأَمْوَالِكُمْ،

‘Surely you will not make people happy with your money. Surely you will not attain the love of the people with what you possess:

وَلَكِنْ يَسْعُهُمْ مِنْكُمْ

‘but you can make them happy’

بَسْطُ الْوَجْهِ وَحُسْنُ الْخُلُقِ

‘but you can make them happy, with a cheerful face and good manners.’

My brothers and sisters, the people, the people who fulfil their wajibat and they stay away from them and stay away from the muharamat and they do this every day with a smile on their face...? They are the best of Allah's سُبْحَانَهُ وَتَعَالَى creation.

In a hadith in at - Tirmidhi, made saheeh by Shaykh al - Albani رحمه الله، the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ

‘Shall I inform you of a person that the fire is forbidden for him’,

أَوْ بِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ،

‘that he is forbidden for the fire or the fire is forbidden for him’ so he said, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ،

عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ

‘for every person who is approachable, for every easy - going person, for every soft individual.’

Imam ad - Dhabī رحمه الله، he describes the people of Jannah, he says, ‘the highest levels in Jannah are reserved for those people who cry at night. The highest levels of Jannah is reserved for the people who cry at night and smile during the day.’

He spoke the truth my brothers and sisters رحمه الله. اللهُ سُبْحَانَهُ وَتَعَالَى describes faces on the day of Judgment as being bright and beaming, smiling and happy. How could they have this reward in the akhira if they didn't have these actions in the dunya? اللهُ سُبْحَانَهُ وَتَعَالَى informs us that your happiness and your smiling - all of this is connected to your return to اللهُ سُبْحَانَهُ وَتَعَالَى

وَأَنَّ إِلَىٰ رَبِّكَ أَلْمَنَتَهُ ۚ ٤٢

“And that to your Lord is the finality” an-Najm (The Star) 53:42

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۚ ٤٣

“And that it is He who makes [one] laugh and weep” an-Najm (The Star) 53:43

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۚ ٤٤

“And that it is He who causes death and gives life” an-Najm (The Star) 53:44

Second khutbah

My brothers and sisters, this is how they were. And this is how they described the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Jabir رَضِيَ اللهُ عَنْهُ describes when the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to receive Revelation from the sky. He said, Jabir, ‘the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a bringer of glad tidings, so whenever he used to receive Revelation from Allah سُبْحَانَهُ وَتَعَالَى:

فأكثر الناس ضحكا، وأحسنهم خلقا

‘when he used to receive revelation from Allah سُبْحَانَهُ وَتَعَالَى, he was, he was the person who used to smile the most and he had the best of manners with the people.’

My brothers and sisters and a smile on your face, the smile on your face is connected to your eman. Ibn Umar رَضِيَ اللهُ عَنْهُ, he said:

البر شيء هين

‘piety is something which is easily attainable. Your eman is something which is easily attainable.’ He says:

وجه طليق وكلام لين

‘To have a joyful face and to speak to people nice.’

My brother and sisters, smiling is the best benefit that you can benefit the creation with. Urwa ibn Zubayr رَضِيَ اللهُ عَنْهُ he said:

وَلْيَكُنْ وَجْهَكَ بَسِطًا

‘Make sure that your face is pleasant’

تَكُنْ أَحَبَّ إِلَى النَّاسِ مِمَّنْ يُعْطِيهِمُ الْعَطَاءُ

‘This will be more beloved to the people than if you gave them free giveaways.’

My brothers and sisters, smiling is a sign of a person's fiqh and his wisdom and understanding. Hammad bin Zayd, one of the Ulama and the leaders of the Salaf, he describes his teacher, Ayyub al-Sakhtiyani, one of the leaders and the Imam of the salaf, he said:

مَا رَأَيْتُ رَجُلًا قَطُّ

‘I have never seen a man’,

أَشَدَّ تَبَسُّمًا فِي وُجُوهِ الرِّجَالِ مِنْ أَيُّوبَ

‘I have never seen a man who used to smile in the faces of people, more so than Ayyub al-Sakhtiyani **جَمَهُ أَلَّا**’

Hasan al - Basri **جَمَهُ أَلَّا** said:

يَنْبَغِي لِلْوَجْهِ الْحَسَنِ

‘It is binding for a person who has a nice face’,

أَلَّا يَشْنِينَ وَجْهَهُ بِقَبِيحِ فَعْلِهِ ،

‘If a person has a nice face, he shouldn't corrupt that with evil deeds’,

وَيَنْبَغِي لِقَبِيحِ الْوَجْهِ

‘and it cannot be that person has a mean face, a frowning face’,

ألا يجمع بين قبيحين

‘that he combines the two, combines a mean face with mean actions.’

My brothers and sisters, very rarely the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was rebuked by Allah سُبْحَانَهُ وَتَعَالَى because he was perfect in delivering the message. But, there was a time when he was rebuked and that time is when he did not smile, instead the Surah begins with rebuking the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and it ends with describing pleasant faces on the day of Judgment. Surah Abasa. Allah سُبْحَانَهُ وَتَعَالَى rebukes him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, despite the fact that he was noble and lofty in his characteristics:

عَبَسَ وَتَوَلَّى

“The Prophet frowned and turned away” `Abasa (He Frowned) 80:1

أَنْ جَاءَهُ الْأَعْمَى

“Because there came to him the blind man, [interrupting]” `Abasa (He Frowned) 80:2

‘He frowned and he turned away when the blind man come to him.’

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّىٰ

“But what would make you perceive, [O Muhammad], that perhaps he might be purified” `Abasa
(He Frowned) 80:3

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَىٰ ؕ

“Or be reminded and the remembrance would benefit him” `Abasa (He Frowned) 80:3

Because of his frowning and smiling Allah **سُبْحَانَهُ وَتَعَالَىٰ** sent down Revelation from above the Arsh to tell him not to frown and not to turn away. From that day, it's been narrated that whenever the Messenger of Allah **صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** met Ibn Umm Maktum, he was kind to him. He used to smile in his face. He used to remember that Allah **سُبْحَانَهُ وَتَعَالَىٰ** rebuked him. He used to smile in his face, despite Ibn Umm Maktum being blind, yet he still used to smile in his face **صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

My brothers and sisters, we live in a world riddled with fitna. It's full of sadness and depression and this will only spread as the fitna and spreads, but one thing that we learn from the best of mankind is that his eman and his tawakul, his trust in Allah **سُبْحَانَهُ وَتَعَالَىٰ** meant that he was always smiling. He knew that this was

temporary. He knew that this is all beyond his capabilities. He knew that he, he told us, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

مَنْ أَحَبَّ لِقَاءَ اللهِ، أَحَبَّ اللهُ لِقَاءَهُ

‘Those people who are happy and they look forward to meeting Allah, Allah is happy and he looks forward to meeting them.’ So what else can you do, except to submit and show submission to our Lord سُبْحَانَهُ وَتَعَالَى while smiling with whatever he has decreed.

As you learn and benefit from Ustadh Ariff Olla’s jumu’ah sermons from which are these notes- don’t keep it to yourself! Share & teach these notes - please do not edit or manipulate this content.

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