

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

# Friday Sermon

*Keeping Good Company:  
Companions for the Hereafter*

DELIVERED AT

Masjid Adam



ŞİFAH

SCHOOL OF ISLAMIC  
FOUNDATIONS &  
ADVOCACY FOR HUMANITY

## Keeping Good Company: Companions for the Hereafter

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي \* وَيَسِّرْ لِي أَمْرِي \* وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي \* يَفْقَهُوا قَوْلِي \*

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

**Sūrah Ṭā Hā (20:25 to 28)**

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

## A Person Walks the Road of His Companion

None of us walks the road to Allah entirely alone. We were created to lean on one another, to draw warmth from company, to be carried by those who walk beside us and to carry them in turn. And because this is how Allah fashioned the human heart, He attached to the matter of companionship a weight that few of us measure. The friend who sits with you is not a small thing. He is a hand upon the rudder of your life, turning you a degree at a time toward the harbour or toward the rocks, and after enough years that single degree decides where you arrive. Brothers and sisters, this morning we will sit together with a question that will be asked of every one of us on a day when no excuse will be accepted: who did you choose to walk beside, and where did they lead you?

We are quick to examine the food we eat and the water we drink, and rightly so, for the body is a trust. Yet the companions we let into our hearts shape something far more lasting than the body. They shape the soul that will stand before Allah. The Messenger of Allah ﷺ did not leave this to our guessing. He gave us a principle so plain that a child can grasp it and so deep that the scholars have written volumes upon it.

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ.

*A person is upon the religion of his close friend, so let each of you look carefully at whom he takes as a friend.*

**Source:** Sunan at-Tirmidhī and Sunan Abī Dāwūd **Hadith No:** Tirmidhī 2378, Abū Dāwūd 4833  
**Authenticity:** Ḥasan

Read those words slowly, for they are a mirror. The Prophet ﷺ did not say a person is influenced a little by his friend, nor that he resembles him in some small way. He said a person is upon the religion of his close friend, meaning that the friend you cling to becomes, over time, the measure of your faith itself. The one you laugh with, complain to, travel beside, and message at midnight is quietly handing you his values, his habits, his fears, and his relationship with Allah, and you are handing him yours. This is why the command at the end is so urgent: let each of you look carefully at whom he befriends. Not glance, but look, the way a man inspects what he is about to buy and keep for the rest of his life.

## The Command of Allah to Bind Yourself to the Righteous

Allah, the Most High, did not leave the choosing of company to mood or convenience. He commanded His Prophet ﷺ directly, and through him He commands every believer, to tie himself to the people who turn their faces toward their Lord. The verse is gentle and firm at once, and it carries an image worth holding in the heart.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ <sup>ط</sup> وَلَا تَعْدُ عَيْنَاكَ  
عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا <sup>ط</sup> وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ  
أَمْرُهُ فُرْطًا \*

*And keep yourself patient alongside those who call upon their Lord in the morning and the evening, seeking His Face. And do not let your eyes pass beyond them, desiring the adornment of worldly life. And do not obey one whose heart We have made heedless of Our remembrance, who follows his own desire, and whose affair is ever in neglect.*

**Sūrah al-Kahf (18:28)**

Look first at the word Allah chose, *waṣbir*, keep yourself patient with them. He did not say simply sit with them or enjoy their company. He used the language of patience, because remaining among the righteous is not always easy on the lower self. The people of remembrance may have little of the world. Their gatherings may lack the glamour and the laughter that the gatherings of the heedless promise. The soul that loves comfort and status may feel the pull to drift toward more impressive company, and so Allah commands us to hold ourselves there, patiently, as a man holds his ground against a current that wants to carry him downstream.

Then notice the warning that follows: do not let your eyes pass beyond them, desiring the adornment of worldly life. Ibn Kathīr, may Allah have mercy on him, relates the occasion of this verse, that some of the leaders of Quraysh asked the Prophet ﷺ to send away the poor and weak believers such as Bilāl, Ṣuhayb, and ‘Ammār, so that the nobles might sit with him apart from them, and Allah forbade His Messenger ﷺ from turning his gaze from these sincere servants toward the glitter of the powerful. Here is a lesson that cuts straight into our age. How often do we measure the worth of company by its wealth, its influence, its appearance, and its standing in the eyes of people, while overlooking the quiet believer whose heart is alive with the remembrance of Allah. Allah is teaching us to value a companion by his nearness to Him, not by his nearness to the *dunyā*.

Al-Qurṭubī, may Allah have mercy on him, draws from this verse a ruling for the heart, that a person is obliged to sit with the righteous and the people of knowledge and to keep away from the gatherings of the heedless, for the company of the good plants good in the soul and the company of the heedless uproots it. And aṣ-Sa‘dī, may Allah have mercy on him, notes that in binding himself to the people of remembrance, the servant gains their character, their love, and a share in the mercy and tranquility that descends upon them. You become, in the end, like the people whose company you keep, so Allah commands us to keep the company that we would be honoured to resemble.

## **Be with the Truthful, and You Will Be Raised with Them**

There is a second command, broad and unconditional, addressed to every believer until the end of time. Allah did not merely praise the truthful; He ordered us to place ourselves among them.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ \*

*O you who believe, fear Allah, and be with those who are truthful.*

**Sūrah at-Tawbah (9:119)**

Reflect upon the joining of the two commands in a single breath: fear Allah, and be with the truthful. Allah placed our private bond with Him beside our choice of company, as though the two cannot be separated. The scholars of tafsīr observed that to be with the truthful means more than to share a room with them. It means to be among them in their truthfulness, to belong to their party, to keep their company in this world so that you may be gathered with them in the next. For a man is gathered with those he loved, and the company you keep here is the company you are quietly requesting for the Hereafter.

And this is no figure of speech. Allah told us plainly that obedience and love in this life decide companionship in the next, and He named the company we should yearn for above all others.

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا \*

*And whoever obeys Allah and the Messenger, those will be with the ones whom Allah has favoured, of the prophets, the steadfast affirmers of truth, the martyrs, and the righteous. And excellent are those as companions.*

**Sūrah an-Nisā' (4:69)**

This verse was a comfort to the Companions who feared they would be parted from the Prophet ﷺ in the next life because his rank in Paradise was so high above their own. It is reported that a man came to the Messenger of Allah ﷺ in distress, saying that he loved him more than his own family and his own self, and that the thought of being raised in a lower station, unable to see him, troubled him deeply. Then this verse descended, joining the one who obeys to the company of the prophets and the truthful and the martyrs and the righteous in the everlasting gardens. Brothers and sisters, here is the highest friendship to which a human being can aspire, that on the Day of Gathering you find yourself in the company of the Prophet ﷺ and his Companions, not because your deeds equalled theirs, but because you loved them, obeyed alongside them, and chose in this short life to belong to their people.

## The Seller of Musk and the Blower of the Bellows

The Messenger of Allah ﷺ understood that we learn best through what we can see and smell and touch, and so he gave us an image for the matter of company that no Muslim ever forgets once he has heard it.

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَمَثَلِ الْمِسْكِ وَنَافِخِ الْكَيْرِ، فَحَاطِلُ الْمِسْكِ إِمَّا أَنْ يُحْذِيكَ،  
وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخُ الْكَيْرِ إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا  
أَنْ تَجِدَ مِنْهُ رِيحًا خَبِيثَةً.

*The likeness of a good companion and a bad companion is that of the seller of musk and the blower of the blacksmith's bellows. As for the seller of musk, either he will give you some, or you will buy from him, or at the least you will catch a pleasant fragrance from him. And as for the blower of the bellows, either he will burn your clothes, or at the least you will catch a foul smell from him.*

**Source:** Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 5534, Muslim 2628 **Authenticity:** Muttafaqun 'Alayh

Consider how complete this image is. The Prophet ﷺ did not say that the good companion will only benefit you if you work hard at it. He said that even the least you will gain from sitting with the seller of musk is a pleasant scent that clings to you without effort. So it is with the righteous friend. You may not become a scholar by sitting with him, but his presence softens your speech, lifts your gaze toward Allah, reminds you of the prayer when you had forgotten it, and leaves upon you a fragrance of faith that others can sense. And the blower of the bellows, even if he never intends to harm you, fills the air around him with smoke and sparks, and merely standing near him risks a burn upon your garment or a stench in your clothes that follows you home. The bad companion need not actively corrupt you. His mere atmosphere does the damage. This is why the early Muslims fled bad company the way a sensible man flees a house on fire, not waiting to be burned before he leaves.

And the Prophet ﷺ raised the matter higher still, beyond benefit and harm, to the very love of Allah. He taught that hearts joined together for the sake of Allah are honoured by Allah Himself on the Day when honour is the only currency that remains.

إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟ الْيَوْمَ أَظْلَمُهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

*Indeed Allah, the Most High, will say on the Day of Resurrection: Where are those who loved one another for the sake of My majesty? Today I shade them in My shade, on a day when there is no shade except My shade.*

**Source:** Ṣaḥīḥ Muslim **Hadith No:** 2566 **Authenticity:** Ṣaḥīḥ

Think of that scene, brothers and sisters. On a day when the sun is brought close and people drown in their own sweat according to their deeds, a call goes out across the gathering, not for the wealthy, not for the powerful, not for the famous, but for those who loved one another for the sake of Allah. They are brought beneath the shade of the Throne, honoured before all of creation, because in the dunyā they chose their love and their company for Allah and not for what they could extract from one another. The Messenger of Allah ﷺ counted these among the seven whom Allah shades on that day: two who loved each other for Allah, who met upon that love and parted upon it. There is no friendship in this world more profitable than the one whose foundation is Allah, for it is the only friendship that will follow you past the grave.

## The Wisdom of the Early Muslims on Choosing Friends

The scholars who came after the Companions understood the danger and the mercy of company, and they spoke of it constantly, because they saw faith rise and fall in people according to the doors they kept open. Ibn al-Qayyim, may Allah have mercy on him, wrote that the friend either pulls you toward Allah or pulls you toward the Fire, and there is no neutral companionship, for the soul is always being drawn in one direction or the other by those nearest to it. He warned that a person who befriends the heedless will find his own heart growing heedless without noticing the change, the way a man who lives beside a tannery stops smelling the stench that everyone else notices upon him.

Al-Ḥasan al-Baṣrī, may Allah have mercy on him, used to say words that the people of knowledge have repeated for centuries, that our righteous brothers are dearer to us than our families, for our families remind us of the dunyā while our brothers remind us of the Hereafter. And ‘Abdullāh ibn Mas‘ūd, may Allah be pleased with him, gave a measure for the heart that every believer can apply to himself this very Friday.

*Take stock of yourselves by the company you keep, for a man follows the way of his friend, and weigh people by the company they keep.*

‘Abdullāh ibn Mas‘ūd, may Allah be pleased with him, on judging oneself by one's companions

How piercing this is. If you wish to know the state of your own faith, do not only examine your prayer and your fasting; examine the five or six people whose company you seek most, whose calls you answer first, whose approval you crave. They are, more than you realise, a portrait of your heart. If they call you toward the masjid, toward honesty, toward lowering the gaze and guarding the tongue, then thank Allah and hold them patiently as He commanded. And if they call you toward heedlessness, toward mockery of the religion, toward wasting the night and abandoning the prayer, then know that you are standing beside the bellows, and the smoke is already in your clothes.

## The Regret of the One Who Chose the Wrong Friend

Allah, in His mercy, did not only show us the reward of good company. He lifted the veil on the Day of Judgement and let us hear, in advance, the words of a man crushed by a friendship he chose for the wrong reasons. Let every one of us listen to this regret now, while regret can still change us, rather than hearing it for the first time when nothing can be changed.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا \* يَا وَيْلَتَى لَيْتَنِي  
لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا \* لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ  
لِلْإِنْسَانِ خَذُولًا \*

*And the Day the wrongdoer will bite upon his hands, saying: Oh, I wish I had taken a path alongside the Messenger. Oh, woe to me, I wish I had not taken so-and-so as a close friend. He led me away from the remembrance after it had come to me. And Satan is ever, to man, a betrayer.*

**Sūrah al-Furqān (25:27 to 29)**

Picture the scene the verse paints. A man on the Day of Resurrection, gnawing at his own hands in grief, not over wealth he lost or status he forfeited, but over a friend. He cries out the name, fulān, so-and-so, the companion who once seemed harmless, perhaps even charming, the friend whose gatherings were full of laughter, who made the abandonment of the prayer feel ordinary and the mockery of the religion feel clever. That friend led him away from the remembrance of Allah after guidance had reached him, one small concession at a time, and now on the Day when it matters most they stand as enemies, each blaming the other, while Shayṭān, who arranged the whole affair, abandons them both. Brothers and sisters, this is the verse that should make us tremble before we accept the next invitation, open the next group chat, or let the next voice become a fixture in our lives. A friend who takes you away from Allah is not a friend. He is a thief stealing the only thing you cannot replace.

This is not a distant warning. The scholars of tafsīr record that these verses were revealed concerning a real man, ‘Uqbah ibn Abī Mu‘ayṭ, who had begun to incline toward the truth and once sat with the Prophet ﷺ and ate from his food. He had a close friend, Ubayy ibn Khalaf, who was absent at the time,

and when Ubayy returned and learned that ‘Uqbah had drawn near to Islam, he refused to speak to him until ‘Uqbah went back and openly insulted the Messenger of Allah ﷺ to undo what he had done. ‘Uqbah, unwilling to lose his friend, chose the friend over the truth, and he died upon disbelief at the Battle of Badr, while Ubayy died upon disbelief at Uḥud. One moment of valuing a companion above his faith, and a man trades away his eternity. The friend was the door, and ‘Uqbah walked through it to his ruin. And Allah confirmed in another verse the loneliness of that day for those who built their friendships upon anything other than Him.

الْأَخْلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ \*

*Close friends, on that Day, will be enemies to one another, except for those who had taqwā.*

**Sūrah az-Zukhruf (43:67)**

Every friendship built upon sin, upon shared heedlessness, upon mutual flattery in disobedience, will turn to open enmity on that Day, each one cursing the other for the part he played in their ruin. Only one kind of friendship survives the crossing into the Hereafter, the friendship of the people of taqwā, those who loved for Allah and helped one another toward Him. Their love does not turn to hatred; it turns to shade and nearness and joy. So when you weigh a friendship, do not only ask whether it pleases you today. Ask whether it will be a mercy or an enemy on the Day you will need every mercy you can find.

## The Companions: A Brotherhood Built upon Allah

If we wish to see what true company looks like, we need only turn to the generation the Prophet ﷺ raised. Consider the brotherhood between Abū Bakr aṣ-Ṣiddīq and the Messenger of Allah ﷺ. When the two of them lay hidden in the cave of Thawr during the Hijrah, with the disbelievers standing so close above them that Abū Bakr feared for the life of the Prophet ﷺ more than for his own, that was the fruit of a companionship built entirely upon faith. Abū Bakr did not follow the Prophet ﷺ for wealth or worldly gain, for he spent his own wealth until he had little left, freeing the weak believers who were tortured for their faith. He followed him for Allah, and so Allah named him in His Book, calling him the second of the two in the cave, and recording his loyalty until the end of time.

Consider too the bond Allah forged between the Muhājirūn who left everything in Makkah and the Anṣār who received them in Madīnah. The Anṣār shared their homes, their wealth, and their land with brothers they had known only through faith, asking nothing in return but the pleasure of Allah, until Allah praised them as those who give preference over themselves even when poverty is their own lot. This was companionship in its highest form, a love that opens the hand and the home, founded not on tribe or trade but on the worship of Allah alone. The Prophet ﷺ took these scattered individuals, many of them former enemies, and bound their hearts into a single body through faith, so that Allah reminded them they had been upon the brink of a pit of Fire from their old enmities, and

He saved them by joining their hearts. That same brotherhood is offered to us today if we will build our friendships upon what they built theirs upon.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ<sup>ج</sup> وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ \*

*The believers are but brothers, so make reconciliation between your two brothers, and fear Allah, that you may receive mercy.*

**Sūrah al-Ḥujūrāt (49:10)**

## Good Company in the Life We Actually Live

It would be a failure of this gathering if we spoke of company only as the Companions knew it and never asked what it means for us, who carry in our pockets a thousand companions we never chose with care. The arena of friendship has not changed in its reality, only in its surface, and the surface today is glass and light.

### *The Companions We Keep in Our Pockets*

Our grandparents chose their friends from the faces they met in the masjid and the market. We choose ours, often without realising it, from voices and screens that follow us into the bedroom and the bathroom and the last waking moment of the night. The group chat that never sleeps, the feeds we scroll until our eyes close, the personalities we let speak into our ears for hours, all of these are company, and the hadith of the musk seller and the bellows applies to every one of them. Ask yourself honestly: the accounts I follow and the voices I listen to most, are they sellers of musk who leave the scent of faith upon me, or blowers of the bellows who fill my heart with envy, with appetite for the forbidden, with mockery of the religion and its people. We would never invite into our homes a man who insulted Allah and ridiculed the prayer, yet we invite such voices into our hearts daily through a screen and call it harmless entertainment. The Prophet ﷺ told us to look carefully at whom we befriend, and in our time that command reaches into the people we follow as much as the people we sit beside.

### *Helping Your Brother is the Highest Companionship*

True company is not only about who lifts you; it is about whom you lift. The Messenger of Allah ﷺ taught that the believer is most himself when he is relieving the burden of another, and he tied the help we give to the help we will desperately need on the Day of Judgement.

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ،  
وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا  
وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ.

*Whoever relieves a believer of a hardship from the hardships of this world, Allah will relieve him of a hardship from the hardships of the Day of Resurrection. Whoever eases the burden of one in difficulty, Allah will ease his affair in this world and the next. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the next. And Allah is in the aid of His servant so long as the servant is in the aid of his brother.*

**Source:** Ṣaḥīḥ Muslim **Hadīth No:** 2699 **Authenticity:** Ṣaḥīḥ

Hear the final words and let them settle in the heart: Allah is in the aid of His servant so long as the servant is in the aid of his brother. The help of Allah, which is the most precious thing a soul can receive, is tied directly to the help you give His creation. This is the kind of companion to be, the one who relieves a brother's distress, eases a debtor's burden, and covers a Muslim's fault rather than exposing it. In an age that rewards us for exposing one another, for screenshotting and forwarding and broadcasting every slip, the believer covers what Allah has covered, knowing that the one who conceals his brother's fault is promised that Allah will conceal his own on the Day he most needs concealment.

### ***Mending What is Broken Between People***

And part of keeping good company is healing the company that has fractured. Discord between believers is among the heaviest of diseases, and the Prophet ﷺ taught that reconciling between people is greater in reward than a mountain of voluntary worship, while the corruption of relations between people he called the shaver, not because it shaves hair, but because it shaves away the religion itself. So when you see two brothers estranged, two relatives who no longer speak, a friendship soured by a misunderstanding that grew in the dark, do not pass by. Carry good words from one to the other, soften the hardness, and bring the hearts back together, for in doing so you do a work dearer to Allah than fasting and standing in prayer. The believer is a builder of bridges between hearts, never a setter of fires.

### ***A Moment of Honest Accounting***

Before we close this first khutbah, let each of us hold up the mirror that ‘Abdullāh ibn Mas‘ūd handed us, and look without flattering ourselves. Who are the voices closest to my heart, and where are they carrying me, a degree at a time. When I leave their company, am I nearer to Allah or further from Him. Do my friends remind me of the prayer when I grow lazy, or do they help me forget it. When I fall into a sin, do they pull me back to repentance, or do they make the sin feel normal and

small. And the question that gathers all the others: if these companions and I are gathered together on the Day of Resurrection, in the company we built in this life, will I be glad to be among them, or will I be the one biting his hands and crying out a name. These questions are not meant to fill us with despair over the friends we have, for friendship can be repaired and redirected and renewed. They are the lantern of the believer who wishes to arrive safely, walking the thorny path of this world with his eyes open and his hand in the hand of those who are walking toward Allah.

I say these words of mine, and I seek the forgiveness of Allah for me and for you, so seek His forgiveness, for indeed He is the Most Forgiving, the Most Merciful.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

*I say this statement of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness, for He is the Most Forgiving, the Most Merciful.*

**Closing of the First Khutbah**

## The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

*All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.*

### A Reminder Carried Home

Dear brothers and sisters, in the first khuṭbah we learned that a person walks the road of his close friend, that Allah commands us to bind ourselves patiently to the people who call upon Him morning and evening, and to be with the truthful so that we may be raised with them. We saw the seller of musk and the blower of the bellows, we heard the regret of the man who bit his hands over a friend who led him astray, and we saw the brotherhood of the Companions, a love built upon Allah that opened homes and hearts. The danger now is that we admire these meanings for an hour and leave them at the door of the masjid. So let us turn admiration into a plan we can begin before the sun sets today.

### A Practical Plan for Good Company

Begin by choosing, with intention, two or three companions who pull you toward Allah, and invest in those friendships above all others. Do not leave the most important company of your life to accident. Seek out the brother whose presence reminds you of the prayer, whose speech is free of backbiting, whose home is a place of remembrance, and make him a fixture in your week, for the Prophet ﷺ told us to look carefully at whom we befriend, and looking carefully means choosing on purpose. Then make your love for these friends a love for the sake of Allah, telling them so, for the Messenger of Allah ﷺ taught that when a man informs his brother that he loves him for Allah, it strengthens the bond and earns the love of Allah Himself.

Audit the company you keep through the screen with the same honesty. Unfollow the voices that fill your heart with envy, appetite, and mockery of the religion, and replace them with those that leave upon you the scent of faith, for these too are companions whether we admit it or not. Make yourself a seller of musk to others by being the friend who relieves a burden, eases a debt, conceals a fault, and

carries good words between estranged hearts, remembering that Allah remains in the aid of His servant so long as the servant is in the aid of his brother. And do not neglect the company that came before you: keep the ties of kindness with those whom your parents loved, for the Prophet ﷺ named this among the highest forms of devotion.

إِنَّ أَبْرَ الْبِرِّ صَلََةُ الرَّجُلِ أَهْلَ وَدِّ أَبِيهِ بَعْدَ أَنْ يُوَيِّ.

*Indeed, among the noblest forms of dutifulness is that a man keeps ties with the people his father loved, after the father has passed on.*

**Source:** Ṣaḥīḥ Muslim **Hadith No:** 2552 **Authenticity:** Ṣaḥīḥ

Above all, let your friendships rest upon constancy rather than intensity. The bonds that carry us to Allah are not the loud ones that flare and fade, but the steady ones that hold through years, for the Prophet ﷺ taught that the deeds dearest to Allah are the most constant, even if they are few. A single righteous friend held faithfully for thirty years will do more for your faith than a hundred acquaintances who pass through your life like weather.

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَدْوَمُهَا وَإِنْ قَلَّ.

*The most beloved of deeds to Allah are the most constant of them, even if they are few.*

**Source:** Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6464, Muslim 783 **Authenticity:** Muttafaqun ‘Alayh

## Between Hope and Fear

Let no one leave this place in despair over the friendships he regrets, and let no one leave deceived into thinking his company does not matter. Brothers and sisters, if you look back and find that you chose your companions carelessly, the door is wide open, for a friendship can be redirected toward the good, gently loosened where it harms, and a heedless companion can be invited toward Allah rather than abandoned in judgement. Many a person became a means of guidance for the very friend who once led him astray. And if Allah has blessed you with righteous company, do not grow complacent, for the bellows are always near, and even good people drift when they stop choosing on purpose. Walk between the two wings of hope and fear: hope in the mercy of a Lord who shades those who loved one another for His sake, and fear of a Day when the wrong friendships turn to open enmity.

## The Promise to Those Who Love for Allah

Let us not forget where this road leads, for the one who labours to keep good company is steadied by remembering the reward. Allah has promised the people of faith that their love will not be severed by

death, but joined again in the gardens, the parents with their righteous children, the friends with their friends, raised together in honour near their Lord. He said, describing how He will gather the believing families and companions who were joined by faith:

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ \*

*And those who believed and whose descendants followed them in faith, We will join their descendants with them, and We will not deprive them of anything of their deeds. Every person is held in pledge for what he earned.*

**Sūrah at-Ṭūr (52:21)**

Reflect upon this mercy. The love that was built upon faith in this fleeting world is preserved and reunited in the everlasting one, raised to the highest stations so that those who loved for Allah are not parted by the grave. Every gathering of remembrance you joined, every righteous friend you held patiently, every burden you eased for a brother, is a single step toward that reunion beneath the shade of the Throne. Do not measure these steps as small. Measure where they are taking you, and into whose company they will finally deliver you.

## Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One who joins hearts and never turns away a sincere servant. O Allah, make us among those who loved one another for Your sake, and gather us in the shade of Your Throne on the Day when there is no shade but Yours.

O Allah, grant us righteous companions who guide us to You, and make us righteous companions who guide others to You. O Allah, join our hearts upon faith, mend what is broken between the believers, and let love for Your sake fill our homes and our gatherings. O Allah, forgive the believing men and the believing women, the living among them and those who have passed. O Allah, set right the affairs of this Ummah, unite the hearts of the Muslims upon truth, and protect our families and our children in an age of trial. O Allah, relieve the distressed, heal the sick, settle the debts of the indebted, and grant safety and provision to our brothers and sisters who are oppressed and afraid in every land, for You are the All Powerful and they have none besides You.

O Allah, forgive us and our parents, and have mercy upon them as they raised us when we were small. O Allah, keep ties of mercy alive between us and those they loved. O Allah, accept from us our prayers, our fasting, and our standing before You, and overlook our shortcomings and our sins. O Allah, grant us beneficial knowledge, hearts that truly fear You, and sincere deeds for Your Face alone. O Allah, seal our lives with the best of deeds, and let the last of our words in this world be the testimony that there is no god but You, and gather us with the prophets, the truthful, the martyrs, and the righteous,

and excellent are those as companions. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

## The Final Reminder

Remember the command of your Lord, with which Allah closes the affair, the command of justice and excellence and kindness to kin, for it is upon these that every good companionship is built.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ  
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ \*

*Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.*

**Sūrah an-Nahl (16:90)**

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ