

Guidance for Khatibs and Communities

MPAC's khutbah guides are intended to help Muslim communities engage America's 250th anniversary thoughtfully, faithfully, and constructively.

The overall message of this series is not that America has perfectly fulfilled its founding ideals. Rather, it is that the nation's greatest principles — liberty, equality, constitutional freedom, pluralism, and human dignity — remain moral commitments that require continual renewal.

American Muslims are not outside observers of this democratic story. Our faith calls us to contribute positively to society by:

- defending justice
- protecting constitutional freedoms
- strengthening pluralism
- serving humanity
- standing firmly for the dignity of all people

As Muslims, we can help America become more fully what it claims to be: a society where freedom belongs equally to all people and where dignity is protected regardless of race, faith, or background. That work is not separate from our faith. It is part of our faith.

MPAC's khutbah guide covers themes related to:

- 250th anniversary framework
- alignment between Islamic values and American constitutional principles
- pluralism
- democracy
- civic participation
- human dignity
- shared moral responsibility

Khutbah Scripts

Khutbah #1: The Constitution of Medina and the Prophetic Model of Pluralism

Khutba Guide

The Constitution of Medina demonstrates that pluralistic societies can be rooted in justice, coexistence, mutual responsibility, and constitutional principles while preserving religious diversity.

Themes

- Religious liberty
- Constitutional governance
- Equal citizenship
- Shared civic responsibility
- Protection of minority communities

Qur'anic Verses

- Qur'an 49:13 — “We made you nations and tribes so that you may know one another.”
- Qur'an 5:2 — “Cooperate in righteousness and piety.”
- Qur'an 4:135 — “Stand firmly for justice.”
- Qur'an 17:70 — “We have honored the children of Adam.”

Hadith

- Hilf al-Fudul alliance
- “If I were invited to it in Islam, I would accept.”

Historical Narrative

- Constitution of Medina
- Prophet Yusuf and ethical public service

Talking Points

- The Prophet ﷺ established a pluralistic civic framework in Medina.
- Different communities maintained their religious identities while sharing mutual obligations.
- Justice and coexistence were essential for social stability.
- American Muslims can contribute positively to democratic pluralism.
- Religious freedom is not a favor granted by the majority; it is a universal right.
- The American democratic project remains unfinished and requires continual renewal.

CTA

- engage local institutions
- participate in civic life
- defend religious liberty for all
- build relationships across differences

Sample Script

First Khutbah

Alhamdulillah rabbi-‘alameen. We praise Allah, we seek His help and His guidance, and we seek refuge in Allah from the evil within ourselves and the consequences of our deeds. Whomever Allah guides, none can misguide, and whomever He leaves astray, none can guide. I bear witness that there is no god but Allah alone without partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

Allah سبحانه وتعالى says:

“O mankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most

righteous among you.”
(Qur'an 49:13)

And Allah says:

“And We have not sent you, [O Muhammad], except as a mercy to all the worlds.”
(Qur'an 21:107)

Dear brothers and sisters,

One of the greatest lessons from the life of the Prophet Muhammad ﷺ is that Islam calls believers not toward isolation from society, but toward principled engagement with society.

The Prophet ﷺ built partnerships rooted in justice, dignity, mercy, and the common good. He worked across tribes, backgrounds, and communities in order to protect the vulnerable and strengthen society.

Even before revelation came to him, Muhammad ﷺ participated in *Hilf al-Fudul* — the Alliance of Virtue in Makkah. The alliance formed after a Yemeni merchant was cheated by a powerful Meccan leader who refused to pay him for his goods. Because the merchant lacked tribal protection, many ignored his cries for justice.

In response, several tribes came together and pledged that they would stand against oppression and defend the vulnerable regardless of tribe or status.

The young Muhammad ﷺ participated in this alliance before Prophethood. Years later, after becoming the Messenger of Allah ﷺ, he said:

“I witnessed in the house of Abdullah ibn Jud'an a pact so excellent that I would not exchange my participation in it for red camels. If I were invited to it in Islam, I would accept.”

SubhanAllah.

The Prophet ﷺ praised cooperation rooted in justice and protection of human dignity, even among people of different tribes and beliefs. This teaches us that Muslims are called to work with others in righteousness and moral responsibility.

Allah says:

“Cooperate in righteousness and piety, and do not cooperate in sin and aggression.”
(Qur'an 5:2)

Dear brothers and sisters,

When the Prophet ﷺ later migrated to Madinah, he continued this prophetic model through the Constitution of Medina — the *Sahifah* — one of the earliest civic covenants in history.

Madinah was home to Muslims, Jews, tribes, migrants, and communities with different loyalties and beliefs. The Prophet ﷺ did not erase these differences. Instead, he established a framework of coexistence, mutual protection, religious freedom, and shared civic responsibility.

The Constitution declared:

“The Jews have their religion and the Muslims have theirs.”

And it described the different communities as:

“One community alongside the believers.”

SubhanAllah.

More than 1400 years ago, the Prophet ﷺ established principles of pluralism, consultation, and partnership that remain deeply relevant today.

The Qur’an also teaches us through the story of Prophet Yusuf عليه السلام that believers should contribute positively to society and public life.

Yusuf endured betrayal, slavery, false accusation, and imprisonment. Yet despite hardship and injustice, he did not withdraw from society or become consumed by bitterness. Instead, Allah elevated him through patience, wisdom, and integrity.

When Egypt faced famine and crisis, Yusuf offered his service for the benefit of society, saying:

“Appoint me over the storehouses of the land. Indeed, I am a knowledgeable guardian.”
(Qur’an 12:55)

Yusuf عليه السلام understood that leadership and public responsibility are trusts. He used his position not for personal power, but to establish justice, manage resources fairly, and protect people during hardship.

His story teaches us that believers should strengthen society through honesty, competence, justice, and service to humanity.

Dear brothers and sisters,

For many American Muslims, living in this country carries both blessing and responsibility.

The Declaration of Independence articulated a revolutionary moral principle: that human beings are created equal and possess inherent rights. Although America failed to fully realize these ideals at its founding — denying liberty and equality to Native Americans, African Americans, immigrants, and others — the enduring strength of those principles lies in their ability to challenge injustice across generations.

As Muslims, we understand that dignity comes from Allah, not from race, tribe, wealth, or power.

Allah says:

“Indeed, We have honored the children of Adam...”
(Qur’an 17:70)

Human dignity is universal.

This is why Muslims should not remain passive observers in society. Our responsibility is not merely to seek inclusion for ourselves, but to help strengthen justice, dignity, and mercy for all people.

Allah commands us:

“O you who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of anyone lead you into the sin of deviating from justice.”
(Qur'an 5:8)

Justice in Islam is not tribal.

Mercy is not selective.

Partnership is not weakness.

The believer works with others to strengthen society while remaining grounded in faith and principle.

And Allah teaches us:

“But [since] good and evil cannot be equal, repel thou [evil] with something that is better — and lo! he between whom and thyself was enmity may then become as though he had always been a close friend.”
(Qur'an 41:34)

The Qur'an calls us not only toward justice, but toward moral excellence in how we engage humanity.

Second Khutbah

Alhamdulillah.

Dear brothers and sisters,

The Prophet ﷺ showed us that building partnerships for justice is part of prophetic leadership.

Islam is not only private spirituality disconnected from society. Islam calls believers to contribute positively to the world around them:

- through service,
- through honesty,
- through justice,
- through mercy,
- and through defending the dignity of all people.

Allah says:

“And [as for] the believers, both men and women — they are close unto one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong.”
(Qur'an 9:71)

To enjoin good and forbid wrong includes strengthening the moral foundations of society:

- protecting religious freedom,
- defending civil liberties,

- standing against racism and bigotry,
- helping the vulnerable,
- and building bridges across communities.

The Prophet ﷺ also taught us:

“The best of people are those most beneficial to people.”

As Muslims in America, we have an opportunity to embody prophetic values in public life— as educators, organizers, public servants, journalists, lawyers, neighbors, and bridge-builders between communities.

The work of justice is never complete. Every generation inherits the responsibility to carry it forward.

Our task is to help society move closer to its highest ideals — where liberty, equality, justice, and dignity are protected regardless of race, faith, or background.

And this work is not separate from our faith.
It is part of our faith.

May Allah make us people of justice and wisdom.

May Allah help us build partnerships rooted in righteousness and compassion.

May Allah allow us to strengthen our communities and uplift humanity.

May Allah make us among those who embody the mercy of the Prophet ﷺ in public and private life.

Ameen.

Khutbah #2: Civic Responsibility as an Expression of Faith

Khutba Guide

Islam calls believers to engage society positively and contribute to the common good through justice, service, and moral responsibility.

Themes

- Civic participation
- Public service
- Democratic engagement
- Freedom of conscience
- Shared responsibility

Qur’anic Verses

- Qur'an 49:13
- Qur'an 21:107 — “We have not sent you except as a mercy to all the worlds.”
- Qur'an 41:33 — “Who is better in speech than one who calls to Allah and does righteous deeds?”
- Qur'an 9:71 — “Believers are allies of one another.”

Hadith

- “The best of people are those most beneficial to people.”

Qur'anic Narrative

- Prophet Yusuf and public service

Talking Points

- Muslims should not isolate themselves from society.
- Civic participation is part of Islamic ethical responsibility.
- The Prophet ﷺ improved society through mercy and justice.
- Muslims strengthen democracy by contributing positively to civic life.
- American Muslims help fulfill the nation's promise through service and moral leadership.

CTA:

- voting
- service
- community organizing
- interfaith work
- public institutions

Sample Script

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Allah سبحانه وتعالى says:

“O mankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous among you.”

(Qur'an 49:13)

And Allah says:

“And We have not sent you, [O Muhammad], except as a mercy to all the worlds.”

(Qur'an 21:107)

Dear brothers and sisters,

Islam is not a message for one tribe, one ethnicity, or one nation. Islam is a universal message rooted in justice, mercy, dignity, and human responsibility. Allah created human beings different in language, race, culture, and background not so we would fear or dominate one another, but so that we would come to know one another.

The Qur'an does not call Muslims toward isolation from society. It calls us toward engagement with humanity.

To know others, to work alongside others for justice and human dignity, and to contribute positively to society are not compromises of faith — they are fulfillments of faith.

Too often, people reduce religion to private rituals disconnected from the world around us. But the Qur'an repeatedly joins belief with action:

- believe and do righteous deeds,
- believe and establish justice,
- believe and serve humanity.

The message of Islam is not only something we speak; it is something we live.

The Prophet Muhammad ﷺ demonstrated this throughout his life. Before Prophethood, he participated in *Hilf al-Fudul* — the Alliance of Virtue — a pact formed in Makkah to defend the oppressed and protect vulnerable people from abuse and exploitation.

The alliance began after a Yemeni merchant was cheated by a powerful leader in Quraysh who refused to pay him for his goods. Because the merchant lacked tribal power, many ignored his cries for justice.

But several honorable people came together and formed an alliance pledging that they would stand against oppression regardless of tribe or status.

The young Muhammad ﷺ participated in this alliance before revelation came to him. Years later, after becoming a Prophet, he said:

“I witnessed in the house of Abdullah ibn Jud‘an a pact so excellent that I would not exchange my participation in it for red camels. If I were invited to it in Islam, I would accept.”

SubhanAllah.

The Prophet ﷺ praised cooperation rooted in justice and human dignity even when it involved people of different tribes and beliefs. This teaches us that Muslims are called to work with others in the service of truth, justice, and the common good.

Allah says:

“Cooperate in righteousness and piety, and do not cooperate in sin and aggression.”
(Qur'an 5:2)

Dear brothers and sisters,

For many American Muslims, living in this country carries both opportunity and responsibility.

The Declaration of Independence articulated a revolutionary moral principle: that human beings are created equal and possess inherent rights. Although America failed to fully live up to these ideals at its founding, the enduring power of those principles lies in creating a standard by which injustice can continually be challenged.

As Muslims, we understand that dignity does not come from race, tribe, wealth, or power. Allah says:

“Indeed, We have honored the children of Adam...”
(Qur’an 17:70)

Human dignity is universal.

This is why American Muslims should not stand outside society as passive observers. We should be active participants in strengthening justice, protecting civil liberties, defending religious freedom, serving our communities, and helping society move closer to its highest ideals.

Our faith teaches us:

- justice over oppression,
- mercy over cruelty,
- consultation over authoritarianism,
- and dignity over domination.

The Prophet ﷺ said:

“The best of people are those most beneficial to people.”

Our responsibility is not simply to protect ourselves, but to contribute positively to the broader society around us.

Dear brothers and sisters,

The Qur’an repeatedly calls believers to combine faith with righteous action. Islam limits itself when Muslims limit themselves only to speaking among themselves while withdrawing from the struggles and concerns of humanity.

The mission of the Prophet ﷺ was not simply to preach rituals. It was to transform society through mercy, justice, honesty, and compassion.

Allah says:

“And who could be better in speech than one who calls to Allah, does righteous deeds, and says, ‘Indeed, I am among the Muslims.’”
(Qur’an 41:33)

Calling to Allah is not only done through words. It is done through character, service, integrity, courage, and standing with people in moments of difficulty.

Whether people accept Islam or not is between them and Allah. Our responsibility is to embody Islam’s universal values in how we engage humanity.

Second Khutbah

Alhamdulillah.

Dear brothers and sisters,

We live in a time of polarization, fear, division, and growing distrust. Many societies today struggle with racism, religious hatred, economic inequality, political extremism, and dehumanization.

As Muslims, we cannot respond by retreating into isolation or cynicism.

Allah commands us:

“O you who believe! Stand firmly for justice as witnesses for Allah, even against yourselves, your parents, or your relatives.”
(Qur'an 4:135)

Justice is not selective in Islam.

Human dignity is not tribal in Islam.

Mercy is not reserved only for those who look like us or believe like us.

The Prophet ﷺ was sent as a mercy to all humanity.

This means our civic participation should reflect prophetic character:

- honesty,
- service,
- courage,
- compassion,
- and concern for the vulnerable.

As American Muslims, we can help strengthen pluralism and democracy not by abandoning our faith, but by living its highest values in public life.

We should be voters, educators, organizers, journalists, lawyers, public servants, community leaders, and bridge-builders between people.

The work of justice is never complete. Every generation inherits the responsibility to carry it forward.

May Allah make us people of justice and mercy.

May Allah allow us to strengthen society through wisdom and service.

May Allah help us embody the prophetic example in our communities and public life.

May Allah make us among those who stand firmly for truth and dignity.

Ameen.

Khutbah #3: Engaging Society with Justice, Wisdom, and Moral Courage

Khutba Guide

The Qur'an teaches believers to engage humanity with justice, dignity, wisdom, and moral clarity.

Themes

- Freedom of expression
- Public dialogue
- Shared moral responsibility
- Civic participation
- Constitutional pluralism

Qur'anic Verses

- Qur'an 49:13
- Qur'an 5:8 — justice even toward opponents
- Qur'an 41:34 — “Repel evil with what is better.”
- Qur'an 9:71

Hadith

- “The believer who mixes with people and is patient with their harm...”

Qur'anic Narrative

- Prophet Yusuf
- Prophet Musa confronting Pharaoh

Talking Points

- Engagement with others fulfills Qur'anic teachings.
- Islam calls Muslims toward moral confidence, not isolation.
- Justice is not tribal or selective.
- Muslims should engage society through wisdom and service.
- Democracy requires moral participation and ethical courage.

CTA

- engage respectfully across differences
- defend civil liberties
- oppose dehumanization
- strengthen public trust

Sample Script

First Khutbah

Alhamdulillah rabbi-l-'alameen. We praise Allah, we seek His help and His guidance, and we seek refuge in Allah from the evil within ourselves and the consequences of our deeds. Whomever Allah guides, none can misguide, and whomever He leaves astray, none can guide. I bear witness that there is no god but Allah alone without partner, and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

Allah سبحانه وتعالى says:

“O mankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous among you.”

(Qur'an 49:13)

And Allah says:

“And We have not sent you, [O Muhammad], except as a mercy to all the worlds.”

(Qur'an 21:107)

Dear brothers and sisters,

One of the central teachings of the Qur'an is that human diversity is not a problem to eliminate, but a sign of Allah's wisdom. Allah created humanity into different nations and tribes not so that we would fear one another or dominate one another, but so that we would come to know one another.

To “know one another” means more than simply existing beside one another. It means engaging with people, learning from them, cooperating in goodness, and recognizing the dignity Allah placed within every human being.

Islam is not a tribal or isolated message. It is a universal message rooted in justice, mercy, dignity, and moral responsibility. The Prophet Muhammad ﷺ was sent:

“As a mercy to all the worlds.”

This means Muslims are called to engage society with integrity, compassion, and justice.

Dear brothers and sisters,

The Prophet ﷺ demonstrated this principle throughout his life.

Before Prophethood, Muhammad ﷺ participated in *Hilf al-Fudul* — the Alliance of Virtue in Makkah. The alliance formed after a Yemeni merchant was cheated by a powerful Meccan leader who refused to pay him for his goods. Because the merchant lacked tribal protection, many ignored his cries for justice.

Several tribes then came together and pledged that they would stand against oppression and defend the vulnerable regardless of tribe or status.

The young Muhammad ﷺ participated in this alliance before revelation came to him. Years later, after becoming a Prophet, he said:

“I witnessed in the house of Abdullah ibn Jud'an a pact so excellent that I would not exchange my participation in it for red camels. If I were invited to it in Islam, I would accept.”

SubhanAllah.

The Prophet ﷺ praised cooperation rooted in justice and protection of the oppressed, even among people of different tribes and beliefs. This teaches us that Muslims are called not toward isolation from society, but toward principled engagement within society.

Allah says:

“And [as for] the believers, both men and women — they are close unto one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong.”
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Dear brothers and sisters,

The Qur’an also teaches us through the story of Prophet Yusuf عليه السلام that believers should contribute positively to society and public life.

Yusuf endured betrayal from his own brothers, slavery, false accusation, and imprisonment. Yet despite hardship and injustice, he did not become bitter or withdraw from society. Instead, Allah elevated him through patience, integrity, and wisdom.

When Egypt faced economic crisis and famine, Yusuf offered his service to society, saying:

“Appoint me over the storehouses of the land. Indeed, I am a knowledgeable guardian.”
(Qur’an 12:55)

Yusuf عليه السلام understood that leadership and public responsibility are trusts. He used his position not for personal gain, but to establish justice, manage resources fairly, and protect people during hardship.

His story teaches us that people of faith should contribute positively to society through honesty, competence, justice, and service to humanity.

Dear brothers and sisters,

For many American Muslims, living in this country carries both blessing and responsibility.

The Declaration of Independence articulated a revolutionary moral principle: that human beings are created equal and possess inherent rights. Although America failed to fully realize these ideals at its founding — denying liberty and equality to Native Americans, African Americans, immigrants, and others — the enduring power of those principles lies in creating a standard through which injustice can continually be challenged.

As Muslims, we understand that dignity does not come from race, tribe, wealth, or status.

Allah says:

“Indeed, We have honored the children of Adam...”
(Qur’an 17:70)

Human dignity is universal because it comes from Allah.

This is why Muslims should not remain passive observers in society. Our responsibility is to contribute positively to the broader community around us by strengthening justice, defending dignity, and helping society move closer to its highest ideals.

Allah commands us:

“O you who have attained to faith! Be ever steadfast in your devotion to God, bearing witness to the truth in all equity; and never let hatred of anyone lead you into the sin of deviating from justice.”
(Qur'an 5:8)

Justice in Islam is not tribal. We do not uphold justice only for those who resemble us, agree with us, or belong to our community. The Qur'an calls us to principled moral engagement even in times of disagreement and tension.

And Allah teaches us another profound principle:

“But [since] good and evil cannot be equal, repel thou [evil] with something that is better — and lo! he between whom and thyself was enmity may then become as though he had always been a close friend.”
(Qur'an 41:34)

SubhanAllah.

The believer responds to hatred with dignity, to division with wisdom, and to hostility with principled character.

Allah says:

“And who could be better in speech than one who calls to Allah, does righteous deeds, and says, ‘Indeed, I am among the Muslims.’”
(Qur'an 41:33)

Calling people to Allah is not only done through words. It is done through service, honesty, public responsibility, and concern for humanity.

Second Khutbah

Alhamdulillah.

Dear brothers and sisters,

We live in a time of polarization, fear, and growing division. Many people retreat into tribes of race, politics, ideology, or religion and begin to see others only through suspicion and hostility.

But Islam calls us toward principled engagement, not withdrawal from society.

The believer is called to strengthen society:

- through justice,
- through mercy,
- through honesty,
- through service,
- and through standing with the vulnerable.

As Muslims in America, we have an opportunity to contribute positively to society while remaining deeply rooted in our faith.

We can help strengthen religious freedom, pluralism, civic responsibility, civil liberties, and equal dignity under the law.

We should be educators, organizers, public servants, journalists, lawyers, neighbors, bridge-builders, and people who embody prophetic character in public life.

The work of justice is never complete. Every generation inherits the responsibility to carry it forward.

Our task is not merely to seek inclusion, but to help society move closer to its highest ideals — where liberty, equality, justice, and dignity are protected for all people regardless of race, faith, or background.

May Allah make us people of wisdom and justice.

May Allah make us among those who serve humanity with sincerity.

May Allah strengthen us to stand firmly for truth and dignity.

May Allah allow us to embody the mercy of the Prophet ﷺ in our communities and public life.

Ameen.

Khutbah #4: Building Alliances for Justice: The Prophetic Example

Khutba Guide

The Prophet Muhammad ﷺ built alliances rooted in justice and shared moral responsibility.

Themes

- Coalition-building
- Interfaith cooperation
- Civil society
- Shared democratic responsibility
- Constitutional partnership

Qur'anic Verses

- Qur'an 5:2
- Qur'an 49:13
- Qur'an 16:90

Hadith

- Hilf al-Fudul narration

Narrative

- Constitution of Medina
- Najashi and Abyssinia

Talking Points

- Muslims can partner across religious and political differences for justice.
- The Prophet ﷺ cooperated with others to defend the vulnerable.

- Coalitions rooted in dignity strengthen society.
- Faith communities have a responsibility to strengthen democracy.

CTA

- interfaith relationships
- coalition work
- local partnerships
- civic trust-building

Sample Script

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- through honesty,
- through justice,
- through mercy,
- and through defending the dignity of all people.

Allah says:

“And [as for] the believers, both men and women — they are close unto one another: they [all] enjoin the doing of what is right and forbid the doing of what is wrong.”
(Qur'an 9:71)

To enjoin good and forbid wrong includes strengthening the moral foundations of society:

- protecting religious freedom,
- defending civil liberties,
- standing against racism and bigotry,
- helping the vulnerable,
- and building bridges across communities.

The Prophet ﷺ also taught us:

“The best of people are those most beneficial to people.”

As Muslims in America, we have an opportunity to embody prophetic values in public life— as educators, organizers, public servants, journalists, lawyers, neighbors, and bridge-builders between communities.

The work of justice is never complete. Every generation inherits the responsibility to carry it forward.

Our task is to help society move closer to its highest ideals — where liberty, equality, justice, and dignity are protected regardless of race, faith, or background.

And this work is not separate from our faith.

It is part of our faith.

May Allah make us people of justice and wisdom.

May Allah help us build partnerships rooted in righteousness and compassion.

May Allah allow us to strengthen our communities and uplift humanity.

May Allah make us among those who embody the mercy of the Prophet ﷺ in public and private life.

Ameen.

Khutbah #5: The Mustard Seed and the Long Work of Justice

Khutba Guide

Small acts of justice, mercy, and courage can transform society over time.

Themes

- Grassroots democracy
- Incremental democratic progress
- perseverance
- Civic responsibility

Qur'anic Verses

- Qur'an 31:16 — mustard seed verse
- Qur'an 7:128 — patience and perseverance

Hadith

- “The most beloved deeds to Allah are those done consistently.”

Narrative

- Musa and perseverance against oppression

Talking Points

- Democratic progress happens gradually.
- Every generation plants seeds whose fruits may come later.
- Small acts of service and justice matter.
- Muslims should not underestimate local civic action.

CTA

- mentoring youth
- community service
- bridge-building
- moral courage

Sample Script

First Khutbah

Alhamdulillah rabbi-l-‘alameen. We praise Allah, we seek His help and His guidance, and we seek refuge in Allah from the evil within ourselves and the consequences of our deeds. Whomever Allah guides, none can misguide, and whomever He leaves astray, none can guide. I bear witness that there is no god but Allah alone without partner, and I bear witness that Muhammad صلى الله عليه وسلم is His servant and messenger.

Allah سبحانه وتعالى says:

“O mankind! Indeed, We created you from a male and a female and made you into nations and tribes so that you may know one another. Indeed, the most noble among you in the sight of Allah is the most righteous among you.”

(Qur'an 49:13)

And Allah says:

“And We have honored the children of Adam...”

(Qur'an 17:70)

Dear brothers and sisters,

Among the most powerful symbols in our religious tradition is the image of the mustard seed — something small, almost unnoticed, yet capable of growing into something far greater than itself.

The Prophet Muhammad ﷺ taught:

“Whoever has in his heart even the weight of a mustard seed of arrogance shall not enter Paradise.”

And in another narration, he taught that even faith the size of a mustard seed carries immense value in the sight of Allah.

The Qur'an also uses the image of the mustard seed to teach moral accountability. Luqman tells his son:

“O my son! If there be but the weight of a mustard seed, and though it be hidden in a rock, or in the heavens, or in the earth, Allah will bring it forth.”

(Qur'an 31:16)

SubhanAllah.

The mustard seed reminds us that small acts matter. Small acts of justice matter. Small acts of dignity matter. Small acts of courage, mercy, honesty, and compassion can grow into transformations far greater than we imagine.

Dear brothers and sisters,

Societies are not transformed only by governments or powerful people. They are transformed by ordinary people who carry even a mustard seed of moral courage within their hearts.

For many American Muslims, living in this country carries both blessing and responsibility.

The Declaration of Independence articulated a powerful principle — that all human beings are created equal and possess inherent rights. This was one of humanity's great moral breakthroughs: the recognition that freedom belongs to people not because rulers grant it, but because dignity is inherent within the human being.

Yet America also struggled — and continues to struggle — to fully live up to those ideals. Native Americans were displaced. African Americans endured slavery and segregation. Immigrants helped build the nation while often being denied full dignity and belonging.

But it is precisely because of this tension that the American promise remains alive. Every generation inherits the responsibility to move society closer to justice.

Like a mustard seed planted in difficult soil, democracy grows slowly through sacrifice, struggle, and moral responsibility.

Dear brothers and sisters,

The Qur'an teaches us that diversity itself is part of Allah's design.

Allah says:

“So that you may know one another.”

Pluralism does not mean erasing differences. It means learning to live together with justice, dignity, and mutual respect despite our differences.

The Prophet ﷺ demonstrated this through the Constitution of Medina — the *Sahifah* — which established cooperation and mutual protection among Muslims, Jews, and tribes with different beliefs and identities.

The Prophet ﷺ did not build society through domination. He built society through covenant, consultation, justice, and partnership.

And before Prophethood, Muhammad ﷺ participated in *Hilf al-Fudul* — the Alliance of Virtue — a pact formed to protect the vulnerable and defend the oppressed regardless of tribe or status.

Years later, the Prophet ﷺ praised this alliance and said:

“If I were invited to it in Islam, I would accept.”

SubhanAllah.

This teaches us that Muslims are called not toward isolation from society, but toward principled engagement with society.

Allah commands us:

“O you who have attained to faith! Be steadfast in justice, bearing witness to the truth for the sake of Allah, and never let hatred of anyone lead you away from justice.”
(Qur'an 5:8)

Justice in Islam is not tribal.

Human dignity is not selective.

Mercy is not reserved only for those who resemble us.

Dear brothers and sisters,

Sometimes we look at the problems of the world and feel powerless. Polarization, racism, hatred, war, inequality, and injustice can feel overwhelming.

But the lesson of the mustard seed is that Allah does not ask us to transform the world alone. He asks us to plant seeds:

- seeds of justice,
- seeds of compassion,
- seeds of honesty,
- seeds of courage,
- and seeds of mercy.

And Allah causes those seeds to grow.

Second Khutbah

Alhamdulillah.

Dear brothers and sisters,

The Prophet ﷺ taught us that the believer is a source of benefit to humanity.

He said:

“The best of people are those most beneficial to people.”

As Muslims in America, we should strive to embody prophetic character in public life:

- through service,
- through civic participation,
- through honesty,
- through defending the vulnerable,
- and through building bridges across communities.

We should be educators, organizers, public servants, journalists, lawyers, neighbors, and people who strengthen society through integrity and compassion.

The work of justice is never complete. Every generation inherits the responsibility to carry it forward.

The promise of liberty, equality, and dignity will survive only if people continue nurturing it — like a mustard seed that must be planted, protected, and allowed to grow.

Never underestimate the weight of small righteous deeds.

A word of truth. An act of mercy. Defending someone’s dignity. Building understanding across communities. Standing beside the vulnerable. None of these are small in the sight of Allah.

May Allah make us people who plant seeds of goodness that benefit generations to come.

Ameen.
