

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khutbah 1/9/17 – ‘Īd al-Adha

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا،

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدُهُ، وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

أشهد أن لا إله إلا الله وأشهد أن محمداً رسول الله صلى الله عليه وسلم وعلى آله وأصحابه ومن تبعهم بإحسانٍ إلى يوم الدين. أما بعد:

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يا معشر المسلمين ألبشروا!

ألبشروا بفضل الله عليكم أن هداكم إلى هذا الدين الحنيف وهذه الملة السمحة، هذا الدين الذي قال ﷺ عنه «لَا إِكْرَاهَ فِي الدِّينِ» فقال المفسر ابن جزري: المعنى أن دين الإسلام في غاية الوضوح، وظهور البراهين على صحته، بحيث لا يحتاج أن يُكره أحدٌ على الدخول فيه، بل يدخل فيه كلُّ ذي عقلٍ سليمٍ من تلقاء نفسه دون إكراه، ويدل على ذلك قوله «قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ» أي قد تبين أن الإسلام رُشدٌ وأن الكفر غيٌّ، فلا يفتقر بعد بيانه إلى إكراه.

Muslims rejoice. Rejoice that Allah has guided you to this natural *dīn*, to this religion in which there is no constriction, this *dīn* about which Allah ﷺ said, “*There is no coercion into the dīn*” and about which the Qur’ānic commentator Ibn Juzayy said, “It means that the *dīn* of Islam is at the furthest limit of clarity with the most obvious proofs of its authenticity, such that there is no need to coerce anyone to enter into it. On the contrary, every person possessing sound intellect will enter into it voluntarily without compulsion. This is shown by His saying, ‘*Right guidance has become clearly distinct from error*,’ i.e. it has become clear that Islam is right guidance and unbelief is error, so that after this clarity there is no need for coercion.”

In the Sūrah that many recite on the day of Jumū’ah, Sūrat al-Kahf, there is an explanation of what the Qur’ān is for:

قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا مَّا كُنْتُمْ فِيهِ أَبَدًا

“It is straight, to warn of violent force direct from Him, and to give the good news to the believers, those who do right actions, that for them there is an excellent reward, a place in which they will remain for ever” (Sūrat al-Kahf 18:2-3)

There is a general warning, but then for the believers, those who have *īmān* and do right actions, it is to give them good news. This is what the Qur’ān is for.

وقال بِقَوْلِهِمْ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَوْنَ أَنفُسَكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ نُزُلًا مِّنْ غُفُورٍ
رَّحِيمٍ

The angels descend on those who say, 'Our Lord is Allah,' and then go straight: 'Do not fear and do not grieve, but rejoice in the Garden you have been promised. We are your protectors in the life of this world and the Next World. You will have there all that your selves could wish for. You will have there everything you demand. Hospitality from One who is Ever-Forgiving, Most Merciful.' (Sūrah Fuṣṣilat 41:30-32)

قال ابن زيد ومجاهد: عند الموت. وقال مقاتل وقتادة: إذا قاموا من قبورهم للبعث. وقال ابن عباس: هي بشرى تكون لهم من الملائكة في الآخرة. وقال وكيع وابن زيد: البشرى في ثلاثة مواطن عند الموت وفي القبر وعند البعث

Al-Qurṭubī cites the great and knowledgeable men of our umma saying that this descent of the angels is at death, or upon rising from the graves to the Great Awakening, or it is good news to them from the angels in the *ākhirah*.

He also says that it is the angels who say to them *We are your protectors in the life of this world and the Next World* but that some have said that it is Allah Who says that to them, since He is their Walī.

It is a part of your *īmān* to rejoice in the good news that you are brought just as much as it is a part of it to fear the terrible warnings.

الله أكبر، الله أكبر، الله أكبر، الله أكبر، والله الحمد

روى الحكم بن حزن الكوفي عن زيارته لني ﷺ في المدينة وقال فلبثنا بها أياما شهدنا بها الجمعة مع النبي صلى الله عليه وسلم، فقام متوكئا على قوس أو عصا، فحمد الله، وأثنى عليه كلمات خفيفات طيبات مباركات، ثم قال: أيها الناس إنكم لن تطيقوا، ولن تفعلوا، كل ما أمرتم ولكن سدوا وأبشروا.¹

Al-Ḥakam ibn Ḥazn al-Kalfī related about his visiting the Prophet ﷺ in Madīnah that, "... we spent some days there and attended the Jumu'ah along with the Prophet ﷺ. He stood leaning on a bow or a staff, then praised Allah and eulogised Him with some blessed wholesome light words and then he said, 'People, you will never be able or you will never do everything you have been ordered to do, but hit the mark and rejoice.'"

Here you must understand that we are ordered to do many things only some of which are obligatory and some of which are optional, and that fiqh-understanding differentiates between them. As for what is obligatory, do not give it up or treat it lightly. As for what is optional, never make it a burden on yourself and do of it what you are able. Avoid the major wrong actions remembering what Allah promises if you do.

Allah says:

إِنْ جَحْتَبُوا كِبَارِ مَا تُهَوَّنَ عَنْهُ نَكْفَرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنَدْخِلْكُمْ مَدْخَلًا كَرِيمًا

¹ وأبو نعيم (ع كر)

If you avoid the serious wrong actions you have been forbidden, We will erase your bad actions from you and admit you by a Gate of Honour. (Sūrat an-Nisā' 4:31)

So rejoice. But in what? Allah says:

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

They rejoice in blessings and favour from Allah and that Allah does not let the wage of the believers go to waste. (Sūrah Al 'Imrān 3:17)

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say: 'It is the favour of Allah and His mercy that should be the cause of their rejoicing That is better than anything they accumulate.' (Sūrah Yūnus 10:58)

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وَأَبشِرُوا كَذَلِكَ فِي أَخْوَاتِكُمْ فَقَالَ اللَّهُ تَعَالَى:

وَأذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

Remember Allah's blessing to you when you were enemies and He joined your hearts together so that you became brothers by His blessing You were on the very brink of a pit of the Fire and He rescued you from it. In this way Allah makes His Signs clear to you, so that hopefully you will be guided. (Sūrah Al 'Imrān 3:103)

This brotherhood and sisterhood is an immense gift that exists almost nowhere else outside of Islam.

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أَقُولُ قَوْلِي هَذَا وَاسْتَغْفِرُ اللَّهَ لِي وَلِكُمْ وَلِسَائِرِ الْمُسْلِمِينَ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

We live in serious times indeed. Storm clouds gather in the East and the West. Times look ominous for the Muslims. And this also is a cause for rejoicing. Continuing on from the *āyat* we cited before from Sūrah Al 'Imrān, Allah says:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

Those to whom people said, 'The people have gathered against you, so fear them.' But that merely increased their faith and they said, 'Allah is enough for us and the Best of Guardians.' So they returned with blessings and bounty from Allah and no evil touched them. They pursued the pleasure of Allah. Allah's favour is indeed immense. (Sūrah Al 'Imrān 3:173-4)

For such people even adversity leads to increase and bounty. It is understood from this that for those who say 'حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ' – Allah is enough for us and the Best of Guardians.' and use it as a dhikr the promise is as stated in the *āyat*: they return with blessings and bounty,

untouched by evil. They followed the good pleasure of Allah and Allah's favour is indeed immense. The mu'min finds blessing in both ease and adversity.

He said ﷺ:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ وَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ .

The affair of the mu'min is amazing. All of his affair is good for him, and that is not the case for anyone other than the mu'min. If some good fortune comes to him, he is grateful and it is good for him. Even if some misfortune afflicts him, he is patient and so it is good for him.

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ثم أبشروا فقد مدحكم الله في القرآن إذ قال «كنتم خير أمة أخرجت للناس» قارناً المدح بثلاث أمور «تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله».

Finally rejoice because Allah has praised you in the Qur'an when He said, "You are the best umma to be brought out to mankind" which he coupled with three matters: "you command what is right, forbid what is wrong and you believe in Allah".

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إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ تَسْلِيمًا
وَارْضُ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَسَائِرِ الصَّحَابَةِ أَجْمَعِينَ، خُصُوصًا الْأَنْصَارَ مِنْهُمْ
وَالْمُهَاجِرِينَ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ إِلَى يَوْمِ الدِّينِ وَاجْعَلْنَا مِنْهُمْ.
اللَّهُمَّ اهْدِ وِلَاةَ أُمُورِ الْمُسْلِمِينَ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا إِلَى مَا يُرْضِيكَ وَإِلَى اتِّبَاعِ سُنَّةِ مُحَمَّدٍ ﷺ

اللَّهُمَّ اعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَاخْذِلِ الْكُفْرَ وَالْكَافِرِينَ، وَاَنْصُرِ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، وَاجْعَلْ كَلِمَتَكَ هِيَ الْعُلْمَا، وَكَلِمَةَ الْكُفْرِ هِيَ السُّفْلَى

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ
رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

² (حم م) عن صهيب