

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إِنَّ الْحَمْدَ 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.

Praise be to **اللَّهِ**.

We praise him and ask him for help and forgiveness. We ask him for protection from the evilness in ourselves and from our bad deeds. Whomever God guides to the truth no one will lead astray, and whomever He leads astray, no one will ever guide.

I testify that there is no God but **اللَّهِ** to whom there is no partner  
and I testify that Muhammad **ﷺ** is his servant and messenger

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Brothers and sisters: ASA and Eid Mubarak.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ  
اللَّهُ أَكْبَرُ كَثِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا  
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ وَعْدُهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ  
مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَعَلَى أَصْحَابِ مُحَمَّدٍ وَعَلَى أَزْوَاجِ مُحَمَّدٍ  
وَعَلَى ذُرِّيَةِ مُحَمَّدٍ وَسَلِّمْ اللَّهُمَّ تَسْلِيمًا كَثِيرًا

God is the greatest. God is the greatest. God is the greatest. There is no god worthy of worship except Allah. God is the greatest. God is the greatest. To Allah belongs all praise.

God is the greatest. All the greatness belongs to Allah. All the praise belongs to Allah. All the glory belongs to Allah.

There is no god except Allah the One. He has been truthful to His promise. He has made his messenger victorious.

To Allah we will be truthful in religion despite the discontent of those who disbelieve.

To Allah we should be truthful in religion despite the discontent of those who disbelieve. For this is what Allah revealed to the Prophet<sup>(SAAWS)</sup> in these blessed days:

الْيَوْمَ يَيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ  
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا

**"This day, those who disbelieve are in despair of your religion; so do not fear them, but fear Me! This day I have perfected your religion for you and completed My favour unto you, and have chosen for you Islam as the religion" (S5, A3)**

Allah<sup>(SWT)</sup> reassures us that we have nothing to fear except Allah. Allah<sup>(SWT)</sup> reassures us that Islam has been perfected for people and has been decreed until the day of judgement. Who can argue with this statement?

We praise Allah for the blessing of Islam. We praise Allah for the blessing of Iman. We praise Allah for the blessing of the Quran.

Brothers and sisters, this is the day of Eid. This is the tenth day of Zil-Hijja. We are still in those ten blessed days that Brother Saad talked to us about last Friday. It is a day of celebration. We share with our brothers and sisters in Makkah this day of rejoice. In this day, we have been permitted to sacrifice and give to the needy. In this day, we have been permitted to rejoice and to enjoy. In Islam we have two days of Eid established to commemorate two of the strenuous pillars of Islam, fasting and Hajj. Brothers and sisters, before we even start celebrating today, please brothers and sisters, let us remember what we are celebrating.

Do not celebrate the obedience to Allah by being disobedient. Do not be tempted to transgress today or for the next few days. We still have the three days of “Tashreeq”. In these days we are reminded to keep a strong remembrance of Allah:

فَإِذَا قَضَيْتُمْ مَنَسِكَكُمْ  
فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

**“And when you have completed your holy rites, remember Allah as you would remember your fathers or even with a stronger remembrance” (S2, A200)**

For yesterday, today, and the three days of “Tashreeq”, we need to do “takbeer” after each prayer, finishing on Saturday Asser prayers, saying:

الله أكبر الله أكبر لا إله إلا الله الله أكبر الله أكبر ولله الحمد

God is the greatest. God is the greatest. God is the greatest. There is no god worthy of worship except Allah. God is the greatest. God is the greatest. And to Allah belongs all praise.

Brothers and sisters, I do not need to remind you that the term Eid-ul-Adha means the Eid of sacrifice and many of us have offered a “Qurbani”. But let us remember that even though the “Qurbani” is in the name of Allah, it is not the meat or the blood that is critical, but it is our conduct, our Iman and our taqua that is most important:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ  
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانَكُمْ وَبَشِّرِ الْمُحْسِنِينَ

**“It is not their meat nor their blood, that reaches Allah: But it is your “Taqua” that reaches Him: It is thus that He has made them subservient to you, that you may glorify Allah for His Guidance to you, and give good tidings for those who do good” (S22, A37)**

Allah tells us, even as we sacrifice to Him, Allah is not in need of our offerings. Allah has already created all that we have and made it subservient to us. Our sacrifice, just like everything else, should be a testimony to our “Taqua”. If there is no “Taqua” in what we do, Allah reminds us and warns us; nothing of what we do will reach Him.

Let us remember this vital rule. Whatever we give in the name of Allah, whatever we sacrifice in the name of Allah, it is Allah that has given it to us in the first place.

وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ

**“And spend of which that He has made you trustees” (S57, A7)**

When Allah asks us for the sacrifice, it is to test our “Taqua”. Let us not celebrate the obedience of Allah by being disobedient.

As we start to celebrate, Muslims know that what we celebrate today takes us back to the unifying concept of **all** the “Heavenly Religions”. It takes us back to the life of Ibraheem<sup>(AS)</sup>. The khutbah on a day like this must reinforce the concept of “Tawheed”, the concept of the oneness of Allah and the concept of the oneness of “Deen”.

The following ayah sets it very clearly. There is no argument and there is no negotiation, for this is the statement of Islam:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

**“Allah bears witness that there is no god but He, and (so do) the angels and those who have knowledge; maintaining His creation justly; there is no god but He, the Mighty, the Wise. The “Deen” before Allah is Islam (submission to His Will)” (S3, A18-9)**

Allah bears witness that there is no god but He, so who can testify otherwise. When it is Allah that bears witness, do we start to waver when evolution is put on the table, or when the big bang theory is blown in our face? When Allah bears witness, do we start to waver when creation is no longer deemed acceptable by the education minister, or when we are asked to accept that the rules and doctrines of Allah are no longer acceptable? When Allah bears witness, who can testify otherwise? This is ayah 18 in Surat Al-Imran. I remind myself first, and everyone else to read it, to learn it and to teach it. It is not us who are saying “there is no god but Allah”. It is Allah the greatest that is testifying “there is no god but Allah”.

Allah also tells us that the angels testify to His Oneness as they have been ordained to do so. However, among people, among those who have been given free will, who else testifies to

the Oneness of Allah? It is those who have acquired knowledge. Some of us believe in Allah with our hearts, but without proof or knowledge. Our Iman stems from our hearts. But Allah tells us that those who think, those who seek knowledge and those who seek the truth cannot but come to the conclusion that there must be a creator, and that there can only be one creator. In this, brothers and sisters, have no doubt, for it is Allah that testifies to that.

Now for the second critical point, if there is one creator, then there can only be one “Deen”. Immediately after Allah bears witness to His Oneness, Allah tells us:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

***“The “Deen” before Allah is Islam (submission to His Will)” (S3, A19)***

Isn't that amazing? The more we learn about Islam, the more we get amazed by the straight forwardness of this message. I think most of us have come across this ayah before in discussions about Islam, but I never realised the sequence of ayahs. In ayah 18, Allah bears witness to His Oneness, and in the following ayah, Allah tells us that there is only one “Deen”, and this “Deen” is the total submission to His Will, for that is what Islam means. One God, one “Deen”.

That is the essence of today's khutbah. It is the understanding of the concept of “total submission” to the will of Allah. It is absolutely critical for us to understand this, for the concept in its entirety is only available in Islam. When you think about it, this understanding can only be available in Islam because of the sequential history of the heavenly religions. We need to understand this concept clearly so that we can ultimately share our understanding.

There are a number of critical statements in Islam. Among them is what we have just heard:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

***“This day I have perfected your religion for you” (S5, A3)***

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ

***“Allah bears witness that there is no god but He” (S3, A18)***

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

***“The Religion before Allah is Islam (submission to His Will)” (S3, A19)***

These are very strong, non-negotiable statements and one may get the impression that Islam is the religion of compulsion. As a young Muslims, we were probably led to this understanding. None Muslims definitely want to promote this misunderstanding. But when we read the following ayah from the Holy Quran, we literally get blown away by the mature approach of Islam to religion:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

***“Let there be no compulsion in religion: Truth stands out clear from Error” (S2, A256)***

Isn't that amazing? It is a statement that literally blows you away. It took me, and probably many of us a long time to grasp the **true** concept that there is actually no compulsion in religion. I felt so amazingly good when I finally realised that this is what Islam actually stands for. Islam stands to the concept that truth will always stand clear from error. This is a very mature stance. Our duty as Muslims is that we have to demonstrate this maturity to others. Muslims must demonstrate to others the beauty of this religion, and we must pray for others that Allah guides them to see the truth as such and the error as such.

The statement of:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

***“Let there be no compulsion in religion: Truth stands out clear from Error” (S2, A256)***

was a turning point in my understanding of Islam, so imagine how it felt when we read the next two ayahs:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً  
وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَأَسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ  
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

***“To each We have appointed a divine law and a doctrine. Should Allah had so willed, He would have made you a single nation, But that He may try you by that which He has given you. Therefore strive hastily with one another to do virtuous deeds. To Allah you will all return and He will let you know that in which you were disputing” (S5, A48)***

Allah is telling us that it is Allah who has appointed the various laws and doctrines for all people including Muslims. It was not Allah's will for all people to all be one nation. This amazing ayah tells us that we were destined to have different religions and that we will all be trialled by what we have been appointed. However, with these various religions, the doctrine from Allah is the same; **we are all asked to strive to do virtuous deeds**. That is the unifying script among the various scriptures, laws and doctrines. They are unified by the fact that the origin of the divine religions is from Allah. They are unified by the fact that they all drive us to strive to do good deeds. They are unified by the fact that we will all return back to Allah. Then we will realise our disputes, but by then, it is all over.

This is again an amazing and mature statement. However, if this ayah was not amazing enough, listen to this next ayah:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ  
بَهِيمَةٍ الْأَنْعَامِ ۖ فَالْهُكْمُ لِلَّهِ وَالْحُكْمُ لِلَّهِ ۚ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

***“And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the animals (fit for food). And your god is One God, therefore to Him should you submit, and give glad tidings to those who are humble” (S22, A34)***

We are again reminded that Allah has appointed acts of devotion to various nations; Jews, Christians, Muslims and others that we probably know little about. For these nations, there is a singular unifying command, that they remember Allah for the blessings bestowed on them. Then we have the glorious statement in the Quran addressing **all** these nations:

فَالْهُكْمُ لِلَّهِ وَالْحُكْمُ لِلَّهِ ۚ وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

***“And your god is One God, therefore to Him should you submit” (S22, A34)***

This is the statement to all, Muslims, Jews, Christians, Hindus, Buddhists, Sikhs and anyone and everyone that has a belief in a creator. This is the statement of belief that has been clearly defined to Muslims. This is the statement of belief that we celebrate today. And this is the statement of belief that has probably been lost by other religions.

To most nations and religions, the message to strive to do good deeds, the message of good will to all men, has remained, but the message that your god is One God has vanished. In Islam, this remains the crucial message. What the Muslims celebrate to today is:

**“There is no god but Allah”**

أقول قولي هذا وأستغفرُ الله لي ولكم

2<sup>nd</sup> Khutbah:

الْحَمْدُ لِلَّهِ ثُمَّ الْحَمْدُ لِلَّهِ . الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا . أَمَا بَعْدُ :

“Labaika-Llahuma-Labaik. Labaika-Laa-Sharika-Laka-Labaik. Inna-Llhamda-Wanni’ mata-Laka-Walmulk. Laa-Sharika-Lak”.

“Labaika-Llahuma-Labaik”. Oh Allah, here I am as you have commanded me.

“Labaika-Laa-Sharika-Laka-Labaik”. I am here testifying that there is only One God, The Almighty God, a God without partners or associates.

Inna-Llhamda-Wanni’ mata-Laka-Walmulk. Laa-Sharika-Lak”. All praise, all blessings and all ownership belong to You, and there is no partner with you in any of this.

**This is the message of Islam.**

فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ تَسْلِمُوا

**“And your god is One God, therefore to Him should you submit” (S22, A34)**

It is the statement of Ibraheem<sup>(AS)</sup>, of Ya’koub<sup>(AS)</sup>, of Ismaeel<sup>(AS)</sup>, of Isshaaq<sup>(AS)</sup>, of Youssoff<sup>(AS)</sup>, of Moussa and Haroun<sup>(AS)</sup>, of Dawoud and Sulaiman<sup>(AS)</sup>, of Issa and Yahya<sup>(AS)</sup>, and of our Prophet<sup>(SAAWS)</sup>.

This is what we are testifying to on this day when we say “Inna-Llhamda-Wanni’ mata-Laka-Walmulk. Laa-Sharika-Lak”.

Why is this so important? Why do we go on and on about this statement of belief?

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ  
وَإِنْ أَصَابَتْهُ فِتْنَةٌ أُنْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ  
هُوَ الْخُسْرَانُ الْمُبِينُ

**“And among people are those who worship Allah conditionally. If good befalls**

***them they are satisfied therewith. But if a trial afflicts them, they turn back on their faces (away from Allah). Thus they lose both, this world and the hereafter. That is indeed the loss” (S22, A11)***

Now for the difficult part of this khutbah. This is a reminder for me before anyone else. We need to ask ourselves on this day; are we the sort of Muslim that worships Allah conditionally or have I totally submitted to Allah?

Now for the last ayah which is from Surat-Al-Hadeed:

﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ﴾

***“Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah” (S57, A16)***

This is the final reminder for us.

We claim that we are the believers in the oneness of Allah. We claim that we have submitted to the will and to the commands of Allah. We claim that we are Muslims, but our actions do not justify our claims. They are far from that. So brace yourselves brothers and sisters:

How can we claim we have submitted if we do not stick to our salat on time? How can we claim we have submitted if we still worry about the opinion of others whether we should wear the hijab or not? How can we claim we have submitted if we do not care about the environment, we do not recycle and we still drive cars with less than 20 miles for the gallon? How can we claim we have submitted when we do not care about our neighbours? How can we claim we have submitted when many of our Muslim homes and Muslim friendships are not built on the love of Allah? How can we claim we have submitted when we make up our own rules about what is “halal” and what is “haram”? How can we claim we have submitted when we decide who is going to heaven and who is going to hell? How can we claim we have submitted when we do not care whether our children know and believe in Allah and when our children do not revere and respect their parents? And the list is endless.

The statement of: “Labaika-Llahuma-Labaik. Labaika-Laa-Sharika-Laka-Labaik. Inna-Llhamda-Wanni’mata-Laka-Walmulk. Laa-Sharika-Lak”, this statement carries with it tremendous obligations. On this day of Hajj, let us ask ourselves;

### **Are we ready to do what we say?**

Eid Mubarak brothers and sisters.

And many returns of these blessed days with the blessings and the will of Allah.