

Betterment of Mutual Relationship – An Eid Khutbah
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الله اكبر الله اكبر لا إله إلا الله والله اكبر الله اكبر والله الحمد
الله اكبر كبيراً الحمد لله حمداً كثيراً وسبحان الله بكرة و اصيلاً
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Dear brothers and sisters in Islam, Assalamo Alaikum WRWB

Alhamd-o-lillah, today we have assembled here to express our joy and happiness on the full reward which Allah has bestowed on us last night, on account of our successful completion of the duties and training which were enjoined upon us through out the holy month of Ramadan. So, it is a day of expressing our sincere gratitude to Allah. And we do thank Him with giving some alms to needy and offering two rak'at of salat. But, please, let us just pause, a bit. Is it an end in itself? Is this reward the final objective or achievement of our lives? Let me explain my point with a couple of examples: A student of medicine or engineering or law devotes his time, energy, and money, through out the period of his study, in order to achieve the requisite knowledge and understanding. He takes proper exams and passes. On the day of commencement, during its proceedings, the student is awarded degree or diploma. He rightfully feels happy and celebrates his degree or award; but it is not the end objective of the student. Does not he have to go out in the world and practice what he has learnt? Yes, of course; because he has a higher objective to achieve; he has to explore new horizon in his life. If he does not do that, his degree is just a piece of paper and has no value at all. Take another example; a working engineer or a doctor is sent for completing a refresher course for a certain period of time. At the end of the course, he is awarded a certificate of its successful completion. He has, no doubt, improved his knowledge and working. He also has a right to celebrate his knowledge improvement, but was this course the end objective? You will surely agree with me that the person who has refreshed and updated his knowledge must utilize this

improvement in the pursuit of his main objective. If he does not do that, he then has wasted his money, energy, and time.

Let us then briefly recall the duties for which we were put to training or a refresher course through out the month of Ramadan.

We had offered extra worship in different forms, such as salat, recitation of the Qur'an, prayers, and remembrance, etc, to strengthen our relationship with our Lord. We were given a training to fight hunger and thirst. We were trained to suppress some other legitimate physical desires, too. We were trained to speak the truth and nothing, but the truth. We were trained to sacrifice and share our wealth and energy with others. We were trained to respond to the call of needy and down-trodden. Now, was this rigorous training itself an end objective? In fact, this refresher training was to update our knowledge, to prepare us to be able to strive for a higher objective in life, and that is to revive our zeal not only to serve our Lord, but also to invite others, too, to serve Him. In short, we have been trained to fulfill the teachings and mission of Islam and to live as model Muslims for others. Therefore, with the help of this training, we are supposed to strive for the rights of our Creator and the rights of all His creation, including our own souls, as taught to us by the Qur'an and the Sunnah. If we do not do that, then the hardship which we had undertaken, during the month of Ramadan, will not bring any appreciable change in our lives.

Dear brothers and sisters! Have we undergone this rigorous training, just for the sake of training itself? Shall we be content now and go and sleep peacefully over all our lives? I am sure you will agree with me that the answer is no. What then should be our next step to become good model Muslims for others? Allah tells us this step, when He says:

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Is there any reward for good other than good? (Ar-Rahman 55: 60)

Dear brothers and sisters! How do we pay back to Allah for His favors on us? The answer is simple: by fulfilling His and His

creation's rights on us. Please allow me to explain this point, a bit in detail:

As to fulfill the rights of our Creator, let us resolve that we shall, Insha Allah, always continue firmly believing in and acting upon the commands of One, and only One God; we shall never compromise on the status and authority of our Creator, Lord, and Master (i.e. Allah), what may come!

As to fulfill the rights of His creations, we have to fully perform our duties to our parents, spouses, children, relatives, orphans, poor, neighbors, guests, and servants, etc. as propounded in the Qur'an and the Sunnah. In other words, we have to fulfill the rights of our society and community in which we live.

Islam not only teaches peaceful co-existence with others, freedom of belief, and freedom of practice, but it teaches its followers to fully participate in the welfare of the society, too. Here, I would like to quote a couple of teachings of the Messenger of Allah (S) to illustrate my point: 1. Once the Messenger of Allah (S) said, "Shall I not tell you what is higher in degree than the fasting, the salat, and the charity?" They said, "Yes, please do tell us!" He said, "It is the betterment of mutual relationship!" (*Abu Darda R, Abu Dawood*). It is, therefore, very clear that we should strive to improve and better our strained relationship, if any, with our brothers, sisters, friends, and all community members, at large. Have we not learnt to curb our legitimate desires and urges during the month of Ramadan? So now, it is the time to apply it in our real lives. We should suppress our vanity, forget our complaints, and sooth our pains to smooth our strained relationship out, if there is one. 2. In a second teaching, the Prophet of Allah (S) has said, "Allah will ask His servant, 'O son of Adam! I was sick and you did not visit Me.' The servant will reply, 'O Allah! Thou art the One Who cures. How could I have visited Thee?'" Allah would then tell him that one of His servants was sick, and the man did not visit him to console. Had he visited the sick, he would have found Him there. Similarly, Allah will tell a man, 'O son of Adam! I was hungry and you did not feed Me.' The man will reply, 'O Allah! Thou art the Provider. How could I have fed Thee?' Allah would,

then, tell him that one of His servants was hungry, and the man did not feed him. Had he fed the hungry, he would have found Him there. Similarly, Allah will tell a man, ‘O son of Adam! I was thirsty, and you did not quench my thirst.’ The man will reply, ‘O Allah! Thou art the Quencher. How could I have quenched Thy thirst?’ Allah would, then, tell him that one of His servants was thirsty, and he did not quench his thirst. Had he quenched his thirst, he would have found Him there.” (*Abu Hurairah R, Muslim*) A simple application of these teachings is in our relationship with our relatives, friends, and neighbors. It is our duty to fulfill these rights. Here, because of brevity and lack of time, I shall only deal with the rights of our non-Muslim neighbors. Do we know the names of our neighbors? Have we ever met them, greeted them, and had a friendly chat with them? Have we ever tried to tell them that we are their friends in deed and in need both? Have we ever shared our food and festivities with them? Both longtime and short time or near and far neighbors have rights on us. Allah, in fact, decrees to be kind to

وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ

((Do good) to neighbors who are near, neighbors who are strangers, and the companions by your side) (An-Nisa 4: 36)

It is, therefore, our duty to present ourselves as good dynamic models of Islam to our neighbors, friends, and strangers, whether Muslim or non-Muslim. If we fail to do this, then allow me to warn you that all our worship and training will be of no avail, and I am afraid that we will face Allah’s punishment; because, when the Messenger of Allah (S) was informed of a woman who regularly used to offer extra salats, and pay extra charity, but she was harsh with her neighbor, he said that she would be in the Hell.

Lastly, we should also fulfill the rights of our own souls. Ramadan has given us the training of saving our souls by seeking Allah’s forgiveness and by forgiving His creations. So, the first, and the foremost right of our souls is to seek the forgiveness of Allah, as well as of His servants. We know how to seek Allah’s forgiveness; but how should we seek our fellow human’s

forgiveness? Let see how our beloved Messenger of Allah (S) has guided us, in this regard. He said:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

(The one who does not show mercy to others is not shown mercy)

In other words, we have to forgive those who injure our bodies, our souls, our near and dear, etc. This show of patience in forgiving others' offences and showing them kindness, in fact, wins over even the worst offender, and consequently, he becomes a fast friend. That is what Allah points out, when He says:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ○ وَمَا يُلْقَاهَا إِلَّا
الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ○

(Repel evil with what is better: Then will he between whom and you was hatred become as he was your friend and intimate! And no one will be granted such goodness, except those who exercise patience and self-restraint- none but persons of the greatest good fortune). (Fussilat 41: 34-35)

May Allah help us in practicing in our lives what we have learnt during the holy month of Ramadan, Amen!

اقول قولى هذا واستغفر الله لى ولكم ولسائر المسلمين والمسلمات الاحياء منهم
والاموات

Second Khutbah

اللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ لَا إِلَهَ إِلَّا اللّٰهُ واللّٰهُ اَكْبَرُ اللّٰهُ اَكْبَرُ واللّٰهُ الْحَمْد

الحمد لله . نحمده و نستعينه ---

نشهد ان لا إله

إن خير الحديث

يا ايها الناس اتقوا ربكم الذى خلقكم --

إن الله و ملائكته

اللهم صل على محمد

اللهم صل على اصحاب النبى و على خلفاء راشدين والمهدين بالتخصيص ابى بكر -

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اللهم تقبل صيامنا

اللهم تقبل قيامنا

اللهم تقبل انفاقنا

ربنا آتنا فى الدنيا حسنة وفى الآخرة حسنة و قنا عذاب النار

ربنا افرغ علينا صبراً و ثبت اقدامنا وانصرنا على القوم الكافرين

ربنا لا تؤاخذنا إن نسينا او اخطانا ربنا ولا تحمل علينا إصراً كما حملته على الذين من

قبلنا ربنا ولا تحملنا ما لا طاقة لنا به واعف عنا واغفر لنا وارحمنا انت مولانا فانصرنا

على القوم الكافرين

ربنا لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك انت الوهاب

ربنا إنما سمعنا منادياً ينادى للإيمان أن آمنوا بربكم فآمنّا ربنا فغفر لنا ذنوبنا و كفر

عنا سيئاتنا و توفنا مع الابرار

ربنا ظلمنا انفسنا و إن لم تغفر لنا وترحمنا لنكونن من الخاسرين

رب ارحمهما كما ربياني صغيراً

ربنا هب لنا من ازواجنا و ذرياتنا قرة اعين واجعلنا للمتقين إماماً

اللهم اشف امراض المسلمين والمسلمات فى كل مكان

اللهم نسئلك علماً نافعاً و رزقاً واسعاً و شفاءً من كل داءٍ و سقماً برحمتك يا ارحم

الراحمين

اللهم اييد المسلمين والمسلمات فى كل مكان

اللهم انصر المسلمين والمسلمات فى كل مكان

اللهم اخذ العدو لنا و عدو الاسلام فى كل مكان

ربنا اغفر لنا خطايانا وارحمنا وامطر علينا رضوانك يا ارحم الراحمين

يا ايها الناس إن الله يامر بالعدل والإحسان و إيتى ذى القربى و ينهى عن الفحشاء و
المنكر والبغى يعظكم لعلكم تذكرون
واذكروا الله يذكركم وادعوه يستجب لكم
و لذكر الله تعالى و اعلى و اولى و اجل و اعظم و اكبر
عيد مبارك