



Oakpark Muslim Community x Muhsen

The document has not been edited to improve accuracy in any way, it was cropped to remove parts before and after the Eid Al-Adha 2025 khutbah

وجوه يومئذ ناعمة لسمعها راضية في جنة عالية لا تسمع فيها لغية فيها عين مجارية فيها سر مرفوعة وأكواب موضوعة ونمارئ مصفوفة وزرابي مبثوثة أفلا ينظرون إلى الإبل كيف خلقت وإلى السماء كيف رفعت وإلى الجبال كيف نصبت وإلى الأرض كيف سطحت إنما أنتم ذكر لست عليهم بمسيطر إلا من تولى وكفر فيعذبه الله العذاب الأكبر إن إلينا إيابهم ثم إم علينا حسابهم

Allah. There is no God except Allah. Allahu Akbar, Allahu Akbar. God is greater, God is greater. And no other, only Allah is worthy of that praise. On a typical day, us Muslims, counting just the five daily prayers, we recite the phrase 'Allahu Akbar' about 105 times. Now, if we include the call to prayer, the Adhan, and the voluntary prayers. And the dhikr that we do, the remembrance, the supplications that we do after the prayers. That number easily jumps 200 to 300 times in a day. Reciting the phrase Allahu Akbar. Now in this time of Eid, we are called to recite the same takbirat that we recited at the beginning from yesterday onwards for the next few days after each prayer. And then on the way here, many of us recited the same Takbirat the entire way here. And many of us while we were sitting here today, we recited the same takbir continuously for 15-20 minutes And that's probably hundreds and hundreds of times we've recited Allahu Akbar today. Now, it's clear that the phrase Allahu Akbar has an importance in our faith. And we all know that it means God is the greatest or God is greater. Now what does it mean in application? Now in this time of Eid, it is important to remember and reflect upon the life of Ibrahim A. Sinan. So let's talk about a story where Ibrahim A. Sinan practices and applies. Allahu Akbar. So as many of you know, Ibrahim alayhis salaam or Abraham, peace be upon him, he was a prophet amongst all of the different communities. He was a prophet for all of the Abrahamic faiths. He is the father of the Abrahamic faiths. And from a young age Ibrahim alayhis salaam, he suffered through many different trials, many different hardships. From a young age Ibrahim alayhi salam suffered through emotional and physical abuse from his own father. His father cast him into a fire, catapulting him from a distance away into a burning hot fire and Allah subhanahu wa ta'ala protects them. From a young age, he was separated from his community. While he was separated, it was his duty to give da'awaf of Allah, to call upon people to the message of Allah. In those travels, he faced oppressive kings and tyrants where he had to find a resolution between them all from a young age and throughout all of these years, Ibrahim alayhis salaam, he made dua day in and day out for a child, to have a child. And only after 80 plus years of dua, 80 plus years of hardship, 80 plus years of trials, 80 plus years of dua after dua, prayer after prayer, Allah subhanahu wa ta'ala finally granted him a son. At the age of 86, years old. Now, many of us might have suffered a similar hardship. Many of us might have suffered the difficulty of trying to have a child. And I haven't suffered that but by Allah subhanahu wa ta'ala those of us that are suffering through that get patience to you all to grant contentment to you all and conviction to you all the same way Ibrahim have patience and conviction. May he grant you beautiful children but the people, those of us that have suffered, like, pushed through and had children, the love you have for that child is immense. The love you have for anything that you've done, that you've worked towards, that you've struggled for,

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that you've strived for, you love the outcome of that even more than something that was handed to you. So Ibrahim really, really, really loved his child, Ismail. After 86 years he was granted that. Now if we fast forward many many years, Ibrahim alayhi salam, he had a dream one night. And many of us know the story. That he sees himself in the dream, slaughtering his own son. And I, for a second, I want you all to think like, not Ibrahim alayhi salam as a prophet, but Ibrahim alayhi salam as a person. Because I think what happens is we hear these prophetic stories and we disconnect ourselves from them. Like, oh, he was a prophet? Like, that was his job. Like, he can handle that. Allah gave him like a special strength. But the only way we can connect to these stories of all of our prophets, if we truly put ourselves in their shoes. Now imagine we're in the shoes of Ibrahim alayhis salam. Ibrahim alayhis salam knows that this dream is a command from Allah subhanahu wa ta'ala. Now, if we were given that command, what would we do? You know, we, like I said, many of us might have struggled to have children, and after many years of dua and struggling and constant back and forth that Allah subhanahu wa ta'ala bless us. Imagine like what we do in response to that, to that dream. You know, we, we, we, after many years, maybe we've been praying for children for 10 plus years. After praying for that, Allah may be granted you children. And now your child you take care of day in and day out. You raise that child, you make dua for that child when that child cries you take care of that child and that child grows up to be an adult. Like none of us would dare to harm our child. None of us would dare to cause any difficulty upon our child. We want to give our child the best life that they can possibly have. Now the same feeling that we're feeling is the same feeling Ibrahim A.S. felt. The exact same feeling. We have to understand that the prophets all felt the same things that we felt. They felt sadness. They felt that they cried. They felt heart like they felt confused. And all these things, the same feelings that we feel, we would feel Ibrahim A.S. felt felt as well. And in that moment Ibrahim goes to his own son for guidance. He says, 'Ismail, like, what should I do?' And Ismail is also a prophet, Prophet Ismail, a.s. And he has the full conviction in Allah, subhanahu wa ta'ala. And he says, O my father, do as you are told to do. Do as you are commanded to do. And Ibrahim alayhis salaam and Ismail alayhis salaam go to the mountain of Arafah. Now, to go back to the emotional side of it, Ibrahim alayhi salam couldn't couldn't go couldn't do it seeing how Ismail was going to respond. So he blindfolded himself. So that he doesn't see the pain that he's causing upon his own son to still go through with that act. And he blindfolds himself. He grabs the knife. He puts it to the neck of Ismail. He even begins the sliding motion across the neck. And only after that point does Allah subhanahu wa ta'ala swap him, replace Ismail alayhi islam with a sheep. That's the story. The conviction that Ibrahim alayhis salaam had and the conviction that Ismail alayhis salaam had, that is the meaning of Allahu Akbar. We recite Allahu Akbar 105 times a day at minimum. When we recite this, this is an affirmation to ourself, that of our submission to Allah subhanahu wa ta'ala, that no matter how much we love our children, no matter how much we love our parents, our friends, our phones, our cars, our houses, our wealth, our jobs, our supervisors, our CEOs, no matter how much we love them, Allah comes first. And this is what the story tells us. When we raise our hands in prayer, we say, 'Allahu akbar.' What is that? It's an affirmation that we are leaving everything behind. Everything that we were attending to beforehand. Through our day, our food, our meetings, our jobs, our interests, our our sports, our families. We're leaving all of that behind, and we are submitting ourselves to the command of Allah subhanahu wa ta'ala. That is what we're reciting when we recite Allahu Akbar. Now to be a little bit real with you, I think it's sometimes a little bit difficult to practice upon this. You know, sometimes we, all of

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us probably have jobs and we have afternoon meetings back to back to back to back or clients back to back or customers back to back to back to back and it's important for us to realize that even though that there's no time, we have to make time for Allah subhanahu wa ta'ala. We have to make time because time isn't gonna just come out of nowhere. We have to make time. If a meeting is back-to-back, end a meeting five minutes early, start the next meeting five minutes late, make the time to go pray the same way Allah subhanahu wa ta'ala facilitated the sheep to be replaced with Ismail, alayhis salaam, Allah subhanahu wa ta'ala will find an opening for you, facilitate an opening for you in your day to allow you to have your comfortable time to pray, inshallah. Now another thing I would like to identify is the response of Ismail a.s. Ismail a.s. is the prophet of Allah as well. But he didn't have some... some like out of body like the guidance that we don't have. Ismail alayhi salam had the same conviction of Ibrahim alayhi salam because he saw that in his parents. He saw that I see my father day in and day out having submission in Allah. I see my mother having conviction in Allah. From a young age, Ibrahim alayhi s-salaam had that conviction from a young age. He practiced it, he implemented it. When he had a child, he showed his child how to have conviction of Allah and submission to Allah, only then was Ismail alayhis salam trained in order to think in the same ones. Think in the same method. And we should apply that into our own lives. We as people need to have submission in Allah subhanahu wa ta'ala in order for that to translate to our own children. That's the only way we can really, really raise our children in the world that we're living in today. The other few things I wanted to mention in the last final comments I'd like to make is that submitting isn't only in the form of the prayer. Submission is done in many different ways. And we can really practice putting Allah subhanahu wa ta'ala first in many different ways. Now, we can practice our submission by spending time with our families. Many of the times we prioritize, 'Oh, I'm providing for my family, I'm providing for my children, I can work, take an extra shift at work.' But nothing is more important than the time that we spend with our children. So a way we can practice submission is cancelling an extra meeting, cancelling an extra shift, coming home from work early and spending time with children. Another method of submission that we can practice is being kind to one another, being gentle to one another, to sing salam to one another. It's very easy for us to just, oh, like, not really mind the relationships, focusing on yourself, focusing on your own family, focusing on your work, but it's important to spend time and being mindful about being kind to another, being kind as a community. And the final thing I would like to mention is the other form of submission is giving back to the community as well. Alhamdulillah, we're here, it's gathered probably 100, 150 people. There's a lot of people, there's a few people who volunteer to make this happen today. One way we can show our submission is to give back to the community. Sacrifice some of our own time that maybe we're spending with our hobbies or spending at the gym or spending, hanging out with friends, sacrificing some of that in order to give back to the community that we live within, that many of us have expertise, specialties that we can use to benefit the community, it's important for us to take the initiative and take it upon ourselves to give back to the community as well. May Allah subhanahu wa ta'ala allow us to be guided. May Allah subhanahu wa ta'ala allow us to be firm on our faith and firm on our belief. May Allah subhanahu wa ta'ala allow us to be kind to one another. May Allah subhanahu wa ta'ala allow our community to flourish. May Allah subhanahu wa ta'ala allow youth to come from our community that are leaders, that are knowledgeable, that are well-mannered. May Allah subhanahu wa ta'ala allow all of us to flourish and may Allah subhanahu wa ta'ala accept all of our efforts and sacrifices. and sacrifices. La ilaha illallah, wallahu akbar,

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wallahu akbar, wallilahi al-hamdulillah. In the first khutbah we talked about submitting to Allah subhanahu wa ta'ala and prioritizing the command of Allah subhanahu wa ta'ala. And on this Eid, the command that we have from Allah subhanahu wa ta'ala is to celebrate. So to follow command and to put Allah first on this day, the best thing for us to do is to make this day memorable. Eid is a memorable day. Do what you need to do, whatever it is, to make this day memorable. Whether that's spending time with family, going to grab coffee, going to grab ice cream, those of us that are dieting, make today your cheat day. Make this day special by any means that we can for our children, for ourselves, so that we can really look forward to the Eids that we come around. I think what happens is we're so focused on, like, our days that when Eid comes, we kind of, like, honestly, I forgot to take this day off. Only a few days ago did I take the day off. But it's because like we take days, months in advance off for certain things that are special. We should make Eid our special day. We should make this day memorable. We should do whatever it takes, spending time with family, some stuff we would not do on a normal day. Make this day special for the sake of Allah subhanahu wa'ala. May Allah put barakah on our needs. May Allah put barakah on our relationships and our families. May Allah put barakah on our wealth, our health. May Allah grant liberation and freedom to people overseas