



Translation of the Khutba on the occasion of Eid al Fitr

1. Shawaal 1445 / April 10, 2024

By Mawlana Imam Sheikh Mohammed Sheikh Ibrahim

Sheikh Mohammed Osman Abdu al Burhani

Part 1

Bismi Llahi rahmani rahim

Allahumma salli ala Sayyidina Muhammadin wa alihi wa sallim

*Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar,
Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar*

La ilaha illa Llah, wa Llahu akbar, Allahu akbar, wa li Llahi al hamd

Praised be Allah, the Protector of the faithful and the Companion of the righteous, the Consoler of the broken, the Helper of the sorrowful, and the Hearer of those who call upon Him. We praise Him in prosperity and trial, we thank Him in good times and bad, and we glorify Him for all good things. For sometimes prosperity leads to arrogance, ingratitude, and separation, and sometimes adversity brings about remorse, supplication, and connection. And I testify that there is no deity except Allah, He is One and has no partner. To Him belongs outstanding wisdom in His actions, and His argument against His servants is perfect. He makes no decree upon a believer that is not for his good. Those blessed with contentment enjoy their satisfaction, while those who are irritable and rebellious face regret and remorse for their anger and opposition. And I testify that our lord Muhammad is His servant and

His messenger, bringing glad tidings and warning. So give glad tidings to the one who perseveres and adorns themselves with respect and honor, and who will be rewarded in the hereafter with the success of the generous Lord's pleasure. And warn those who exceed bounds, who are negligent and give up, of failure, humiliation, and dishonor in this life, and of torment and manifest loss in the hereafter.

O servants of God, just a few hours ago, we left the holy month of Ramadan, of which the Exalted says: "The month of Ramadan [is that] in which was revealed the Quran, a guidance for the people and clear proofs of guidance and criterion." (Al-Baqarah, 2:185). Before the time gap between us and this blessed month widens further, we must pause and reflect on ourselves. For the ego is a constant, adversarial companion to humans, day and night, at home and on journeys; in all its states, it tempts the person with falsehood and leads him to follow his desires, leading to error. Therefore, it is necessary for those of intellect and those who heed admonition to hold it accountable and prevent it from deviating. They follow the noble divine commandment and the sublime divine call: "O you who have believed, fear Allah and let every soul look to what it has prepared for tomorrow. And fear Allah. Indeed, Allah is Acquainted with what you do." (Al-Hashr, 59:18) Our Prophet, may God bless him and grant him peace, encourages us to self-reflection and says: "The wise is he who rebukes his ego and works for what is after death, and the weak is he who follows his ego and places his hopes in Allah." (Musnad Ahmad) It is therefore the duty of a wise person never to neglect four times: a time in which he calls upon his Lord in prayer, a time in which he holds his ego to account, a time in which he is alone with his brothers who advise him for the good, and a time in which he is alone with his ego and his desires. In this time lies the aid for the other times:

A young person longs to be older, and an elderly person yearns for youth.

An unemployed person longs for a job, while someone employed complains.

Having a lot of money means a lot of trouble, and trouble comes to those who are poor.

The one with children is constantly worried, and the heart of the one wishing for them suffers.

Whoever lost beauty laments, and so does the one who dazzles others.

Someone eagerly strives for fame, and the one who achieves it feels weary.

A complaint that has no judge, except the two opponents, should they arrive.

My dear ones in Allah... Such is the life of a person, ever-changing, with no fixed state. Each time a person strives for something, he desires something else. Each time he is in one state, his ego longs for another. Every time he desires something and attains it, he aspires for something else. Every time he reaches a position or status, he covets

another. As Sd. Abdullah ibn Abbas, may Allah be pleased with them both, said: "I heard the Messenger of Allah, God bless him and grant him peace, say: 'If the son of Adam had two valleys of gold, he would long for a third, and nothing but the soil of the earth will fill the eyes of the son of Adam.'" (Musnad Ahmad)

Dissatisfaction leads man to the most dangerous psychological diseases like worries, sorrow, fear, anxiety, instability, and troubles, as well as conflicts between countries and wars among them. A man oppresses his fellow man by doing injustice to his person, his property, and his dignity. Islam came to cure all this, through belief in the Oneness of God, His names and attributes, and the realization of servitude in contentment with what God has given the servants in terms of provision, destiny, circumstances, and trials.

Contentment is the bulwark that protects the Muslim from the fluctuations of time. It is the lush garden with shade to which the believer escapes from the heat of the world. Without contentment, a person is a victim of despair, as worries and clouds besiege him from all sides. And know, one of the most generous things that God has bestowed upon His servants, and one of the most dangerous things (one can have), is sufficiency. There is nothing that soothes the body more than contentment and trust in fate and destiny. And if in sufficiency there were no other commendable trait than tranquility, then it would be the duty of the sensible to never abandon sufficiency under any circumstances.

"Indeed, the contentment of people is an unattainable goal." We have often heard this wisdom and repeated it ourselves. The longer a person lives and interacts with other people, the more he realizes the truth of this wisdom. For people have different paths, ideas, tastes, inclinations, and opinions. Who, then, can satisfy everyone?

Know that if you speak the truth, you are considered rude and impudent, and if you remain silent, as arrogant and conceited. If you visit them daily, you are reproachable and insignificant, and if you cease your visits, you will be criticized. If you show them your gifts, they will envy you, and if you hide them, they will reproach you. If you speak, they twist your words, and if you act, they misunderstand your intentions. If you smile, they say you are weak, if you are serious, they say you are aggressive, if you are tough, they say you are tyrannical.

Imam Ash-Shafii, may Allah be pleased with him, said:

I laughed, and they said: Behave yourself! I cried, and they said: Laugh!

I smiled, and they said: He shows arrogance. I became stern, and they said: He showed his true face.

I remained silent, and they said: He has a lazy tongue. I spoke, and they said: He talks too much.

I showed gentleness, and they said: A sign of cowardice, and if he were able, he would strike back.

I showed combativeness, then they said: A sign of recklessness. And were he wise, he would not be so imprudent.

They say I deviate if I say “No”, and if I agree, I am labeled a copycat.

Thus, I realized that as much as I sought the satisfaction of people, I would always be blamed.

To escape this dilemma, heed the rest of the wisdom: “The satisfaction of people is a goal that cannot be achieved, and the satisfaction of God is a goal that must not be neglected. So, do not strive for what is unattainable, but pursue what must not be neglected.”

Thus, you will not be able to satisfy all people unless you follow this magnificent guidance given by the best of all humans (peace and blessings be upon him): “Whoever seeks the pleasure of Allah, even if it displeases the people, Allah will be pleased with him, and He will make the people pleased with him. And whoever seeks the pleasure of the people, even if it earns the displeasure of Allah, Allah will be displeased with him, and He will make the people displeased with him.” (Musnad Ash-Shihab) And Allah, the Exalted, speaks the truth when He says: “But they should rather please Allah and His Messenger, if they are believers.” (Surah At-Tawbah, 9:62) Therefore, seek, O servant, the pleasure of Allah in everything you do and say, then He will assure you of contentment and the acceptance of the people.

And know, my dear, that contentment means accepting the will of the Lord, and it is the acceptance of Allah's decision in good times and bad. Therefore, know that whatever God has decreed for you contains all that is good for you. Whoever trusts in Allah's good choice will desire nothing other than what Allah has decreed for him.

However, contentment does not mean surrendering to a situation that can be changed through effort and taking action, such as being cured of a disease, seeking livelihood, or averting harm. For giving up means defeat and a lack of willingness to strive to achieve the goal.

Contentment, rather, means first doing everything possible to achieve the goal, and if you then should not be successful, to be content with what God has decreed for you, without despair or frustration, like married couples who could not have children despite medical help, or someone who did not find a cure despite taking medicine, or someone whom Allah has tested with poverty and financial hardship, who strove to gain wealth, but whose efforts were in vain.

This reveals who has internalized the trait of contentment with what God has decreed for him, such that the heart is placed in a state of eternal bliss, and the soul feels a continual goodness. Imam Ali (may Allah honor his face) consoled a man

whose son had died by saying to him: “If you are patient, your destiny will come to pass and you are worthy of reward, and if you despair, your destiny will come to pass and you are worthy of punishment.” (Jam' al-Jawami' by Al-Hafiz As-Suyuti). Dissatisfaction, despair, and the aversion against Allah's decree and His determination, as well as what He has allotted to His servants, only lead to more misfortune and misery for the person. He, peace and blessings be upon him, said: “Successful is the one who surrenders, is provided with the essentials, and whom Allah satisfies with what has been given to him.” (Al-Hakim in Al-Mustadrak). Concluding this part, it is said: “Whoever repents of a sin is like someone who has not committed a sin.” Ask Allah and be certain of the answer.

* _ * _ * _ * _ * _ * _ * _ * _ * _ *

Part 2

Allahu akbar, Allahu akbar

La ilaha illa Llah, wa Llahu akbar, Allahu akbar, wa li Llahi al hamd

Praise belongs to Allah alone, and peace and blessings be upon the one after whom there is no prophet, as well as on his entire family, all his companions, his pure descendants, and those who follow them in goodness until the Day of Judgment.

O you who love the beloved beloved, may the most excellent blessing and the most complete peace be upon him,

The Exalted says at the beginning of Surah An-Nisa: “O mankind, fear your Lord, who created you from a single soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.” (4:1) Thus, when a person surrenders and is content with Allah's decree, his soul is calmed, and this is proof of his love for Allah, the Praised. Conversely, if he shows dissatisfaction, complains, and reveals his suffering, this is proof that his love is not sincere, and his state contradicts what he claims. The lack of contentment with Allah's decree and insufficient patience regarding His judgment are impulses that occur among all creatures and emerge when a person's faith is deficient.

And know that the Sunnah left to us by the Chosen One, peace and blessings be upon him, primarily includes contentment with Allah's decree, submission to His command, and patience in bearing the burden of His judgment. In this context, the Exalted says: “No disaster strikes upon the earth or among yourselves except that it

is in a register before We bring it into being. Indeed, that is easy for Allah” (Surah Al-Hadid, 57:22). The disasters on earth include, for example, drought, lack of rain, and earthquakes. As for the self, these include, for example, illness, loss of wealth, or the death of a loved one. The book in which all this is recorded is the “Preserved Tablet” (Al-Lauh al-Mahfuz). In this sense, it was said: “The first thing that Allah created was the pen. Then He ordered it: 'Write!' The pen asked: 'What shall I write?' He replied: 'The decree of destiny.' So the pen wrote everything that would happen and what will be until the hour of the Day of Judgment.” (Musnad Ahmad)

So, if you ask when bliss settles in the heart, know that it occurs when three things are present: No sorrow over the past, no worries about the future, and contentment with what the Lord of the Heavens has allotted. And know that patience is measured in hardship, intelligence in discourse, and a person in dealing with situations. Blessed is the servant who is careful not to wrong anyone, to slander or expose anyone. Rather, he does not see himself as superior to anyone else, for we will all depart one day.

Learn from today and take experience from yesterday, for life is like a mathematical equation: Subtract from it hardship and sorrow, add to it love and loyalty, and leave the rest to the Lord of the heavens. When you prostrate, share your secrets with Him, without those beside you hearing. Speak to Him with tears in your eyes, for He is the ruler over hearts. Do not ask, “Where should I begin?” For obedience to Allah is the beginning. And do not ask, “Where is my way?” For the commandments of God are the guidance. And do not say, “Where is my reward?” For the paradise of God is sufficient. And do not say, “Tomorrow I will begin.” For perhaps the end will overtake you.

O my dear, treat God's creation according to your noble essence and not as they treat you, for they are made of different substances:

The selection of people is like the selection of minerals, among them are precious and ordinary stones.

And some people are like some trees, beautiful in growth but sparse in fruit.

Some promises are like some clouds, loud in thunder but sparse in rain.

How many blind people are there who see with their heart, and how many hearts are there that lack sight.

And the best speech consists of few words, rich in content and impressive in its effect.

And He, peace and blessings be upon him, said: “Whoever among you wakes up healthy in his body, safe in his abode, and has enough provision for his day, it is as if he has gained the whole world.” (Ibn Hibban) And be not one of those whom the Praised Lord says about: “Cursed is man; how ungrateful is he.” (Surah Al-Abasa,

80:17) Or God's word: "Indeed, man is to his Lord ungrateful." (Surah Al-Adiyat, 100:6)

God, in His generosity, commands His servants to ask Him. Supplication means asking God for His boundless grace. It is known that the generous one is he who gives when he is asked. However, as for divine generosity, Allah does not wait for the asker but instructs him to ask. It is inconceivable that God commands His servants to ask and then does not grant their request! For He is the Most Generous of the generous. This means that God inevitably gives His servants what they ask for. However, when the servants ask Allah for something, they do not distinguish between what suffices them, what enriches them, and what makes them arrogant. Our Lord is wise and knows what benefits His servants and harms them, what distances them from Him and what brings them closer to Him. So, when they ask Him for something, He will either grant it or answer their call. If He gives them what they have asked for, He has answered them because what was requested is in the interest of the asker. However, if what was requested is not in the asker's interest, He exchanges it, modifies it, postpones it, adds to it, or subtracts from it so that it is beneficial and not harmful. In this case, too, He has answered the request, and this is the meaning of the words of God, the Exalted: "I respond to the invocation of the supplicant when he calls upon Me." (Surah Al-Baqara, 2:186) and His words: "Call upon Me; I will respond to you." (Surah Ghafir, 40:60) Therefore, we should be certain of the answer when we ask Him, for the Praised is He who has commanded us to do so. This does not mean that we are entitled to it, but rather that we are bathing in the sea of divine generosity. If He wills, He answers, and if He wills, He responds. In both cases, the supplication does not go lost with the Generous. And all the more with the Most Generous, for the generous is he who gives what suffices, while the Most Generous is He who gives abundantly.

Alleviate people's suffering, and if you can't, then speak a comforting word.

Weave garments from hope to delight them, and be like a light in the darkest darkness.

Words or deeds do not make people happy unless they come from someone who displays good character traits and decency.

O Allah, we ask You for all the good that Your beloved Sayyiduna Muhammad, peace and blessings be upon him, asked of You. And we seek refuge with You from all the evil from which Your beloved Sayyiduna Muhammad, peace and blessings be upon him, sought refuge with You. O Allah, incline our hearts to Your love. O Allah, heal our sick and have mercy on our brothers who have preceded us in faith. O Allah, bless our offspring. You are the All-Hearing, the All-Knowing, and Your response is sought after. You are the kindest Lord and the most gracious Helper. *Allahumma Amin.*

And bless, O Allah, Sayyiduna Muhammad and grant him peace, as well as his family.
Happy Eid!

Wa s-salamu alaikum wa rahmatu Llahi wa barakatuhu

– *Contact for the translation team: Hasan Ralf*