

The Trails of Ibrahim (صلى الله عليه وسلم)

First Khutbah

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 وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Verily, all praise is for Allah. We praise Him, we seek His assistance and we ask for His forgiveness. And we seek refuge in Him from the evils of our selves. Whoever Allah guides, none can misguide. Whoever He misguides, none can guide. And I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ) [آل

عمران:102]

Al Imran 102 : O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.

Oh People:

The Prophet Ibrahim (صلى الله عليه وسلم) has a great place and many virtues and merits as described in the Noble Quran and the Prophetic Sunnah. We will consider some Quranic stories that clarify how Ibrahim (صلى الله عليه وسلم) attained this high station with his Lord. This was certainly due to his patience, sincerity and his dedication to calling others to Allah with

the complete submission and full compliance with the commands of Allah the exalted no matter what and under every circumstance. One of the most difficult situations faced by Ibrahim (صلى الله عليه وسلم) in the beginning of his mission was when he invited his father Aazar to Islam. The Noble Quran narrated their dialogue in the most eloquent and clear fashion:

Maryam 41-45: And mention in the Book (the Quran) Ibrahim. Verily! He was a man of truth, a Prophet. (41) When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything? (42) "O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. (43) O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. (44) "O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaitan. (45)

Our focus is not to highlight Ibrahim's (صلى الله عليه وسلم) excellent methodology in calling to Allah the Exalted starting with selecting the most appropriate phrases such as repeatedly using the phrase "yaa abatee" which is more expressive than the phrase "yaa abee".

Also, the manner of presenting the case convincingly in a logical and rational manner without belittling or demeaning the person being addressed. Additionally, being careful to establish an atmosphere of friendliness, love and kindness towards the addressee especially that in this case he was his father who had due rights, respect and reverence. It is well known that Ibrahim (صلى الله عليه وسلم) is

the master of constructive and logical dialogue supported by strong and compelling arguments.

Rather, we are highlighting the extent of Abraham's patience to bear psychological and moral abuse, before the physical and material harm, from his father's unexpected response. His father, the closest of people to him, would normally be the most helpful and supportive:

Maryam 46: He (the father) said: "Do you reject my gods, O Ibrahim? If you stop not (this), I will indeed stone you. So get away from me safely before I punish you."

Next, look at the amazing response that indicates the utmost wisdom and rationality coupled with turning to Allah in these contentious moments:

Maryam 47-48: Ibrahim said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily! He is unto me, Ever Most Gracious. (47) And I will leave you and those you invoke other than Allah and will invoke my Lord. I expect that I will not be in invocation to my Lord unhappy." (48)

How similar it is to the heart wrenching and difficult situation faced by our Prophet (ﷺ) as narrated in the hadith:

When Abu Talib's death approached, the Prophet (ﷺ) went to him while Abu Jahl and `Abdullah bin Abi Umaiya were present with him. The Prophet (ﷺ) said, "O uncle, say: None has the right to be worshipped except Allah, so that I may argue for your case before Allah." On that, Abu Jahl and `Abdullah bin Abu Umaiya said, "O Abu Talib! Do you want to renounce `Abdul Muttalib's religion?" Then the Prophet said, "I will keep asking

Allah forgiveness for you unless I am forbidden to do so." Then the verses were revealed:

Al Tawbah 113-114: It is not for the Prophet and those who have believed to ask forgiveness for the polytheists, even if they were relatives, after it has become clear to them that they are companions of Hellfire. And the request of forgiveness of Abraham for his father was only because of a promise he had made to him. But when it became apparent to Abraham that his father was an enemy to Allah, he disassociated himself from him. Indeed was Abraham compassionate and patient.

And Allah says:

Al Qassas 56: Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. And He knows best those who are the guided.

Perhaps you can sense the extent of pain, shock, heartbreak and bitterness that the messengers and Prophets encounter when calling to Allah.

Due to the stubbornness of the people especially the closest of people to them. They did not accept their invitation, rather in some cases they fought against them and blocked people.

Next, let us live with another story narrated by the Quran:

Ibrahim 37: Our Lord, I have settled some of my offspring in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

And the complete story was mentioned in a long hadith related by Ibn Abbas from the Prophet (ﷺ):

Ibrahim (ﷺ) brought his wife and her son Isma'il (ﷺ), while she was nursing him, to a place near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'il's mother followed him saying: "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrahim proceeded onwards. Having reached the Thaniyya, where they could not see him, he faced Ka'bah, raised his both hands and supplicated:

Ibrahim 37: Our Lord, I have settled some of my offspring in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they might be grateful.

Picture this situation, which most if not all of us have passed through. Imagine that you have a son or daughter who has been accepted to study in a school or university in another country and you are now preparing them to travel there. What would you do?

You would strive your utmost to avail factors ensuring his comfort, reassurance and safety. Perhaps you may even take a trip beforehand to gauge the general situation of that place and choose the best neighborhoods in terms of living conditions, services, security, safety, transportation and health care. Next, imagine the moment when you would say goodbye to him, return to your job, and leave him there to make his way and build his future. Compare your feelings and emotions at the moment of separation with the of the feelings of Ibrahim (ﷺ) during the same moment in spite of the great differences in the two situations. One situations is marked by convenience, comfort and abundance while the other by hardship, scarcity and drought. In one situation there is safety and security while the other is marked by fear and apprehension. In one situation there is a future and life and in the other is loss and uncertainty. So that you can feel the degree of the heartbreaking pain that Ibrahim (ﷺ) felt when he left his wife and infant son in this place only seeking the pleasure of Allah and in complete submission to His command.

Let us live with another situation that I firmly believe is the most difficult situation, serious affliction, and severe trial that Prophet Ibrahim (ﷺ) was subjected to during his mission to call to Allah.

Allah described it as:

As-Saafaat 106: Indeed, this was the clear trial.

It was more difficult than facing king Nimrood who was an unjust and oppressive tyrant. Ibrahim (ﷺ) challenged him with the power truth and logic and was indifferent to any torment that he may suffer as a result of this challenge. And it is was easier for him than the day

that he was thrown into the fire because he broke the idols that his people worshipped. This situation was the most difficult faced by Ibrahim and if the Quran did not narrate this story one would say that it is fiction:

As-Saaffaat 101-106: So We gave him good tidings of a forbearing boy. (101) And when he was old enough to work with him, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." (102) And when they had both submitted and he put him down upon his forehead, (103) And We called out to him: "O Abraham! (104) You have fulfilled the vision." Indeed, We thus reward the doers of good. (105) Indeed, this was the clear trial. (106)

Unleash your imagination and think about this situation. A man who reached an advanced age was blessed with a son who then worked with him and assisted him with the hardships of life. Ibrahim's (ﷺ) heart became attached to him then he saw in a dream that he slaughtered him?! Simply a dream. Gabriel did not descend commanding him with this grave matter. But in the hadith narrated by Ibn Abbas:

“the dreams of Prophets are Divine Inspiration”

He was ordered to slaughter. If it was killing by drowning in the sea, or throwing off a cliff it would have been easier than slaughtering. However, we are talking about Ibrahim. Yes, it was an indication, just an indication, not a direct revelation or a direct command, but merely a vision from his Lord. This was enough for Ibrahim to

respond and comply without complaining and asking his Lord why should he sacrifice his only son. And at the same time, he was not annoyed, disturbed or in turmoil when he responded. He responded with acceptance, contentment, reassurance and calm.

Ibrahim (ﷺ) is a wonderful and unique model of fully complying with Allah's command and absolute submission to His decree as indicated in the Quran:

Al Baqarah 131- When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

أَقُولُ مَا تَسْمَعُونَ وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ مِنْ كُلِّ ذَنْبٍ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

I say what you have heard and I seek forgiveness from Allah for me and you from every sin. So seek forgives from Him, Verily He is Oft-Forgiving, the Most Merciful.

Second Khutbah

الْحَمْدُ لِلَّهِ , وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ , وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ
لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

All praise is to Allah, and peace and blessings upon the Messenger of Allah, and I bear witness that there is no deity other than Allah and I bear witness that Mohammad is His slave and messenger.

Oh Muslims:

What we must learn from this noble story is that Iman (faith) is not simply a word that is uttered. It is a reality that comes with obligations. A trust that comes with a burden. A struggle that requires patience. And an effort that requires enduring. It is not enough for the people to say we believe without being subjected to trials. By being steadfast through it they come out of it pure like the fire purifies the gold from the contaminants in the ore. And the messengers of Allah Almighty reached their high status only after trials and purification.

That's why Allah tests us with afflictions - We are the followers of these messengers. Allah commanded us to sacrifice for His sake and not place anything from this worldly life above Him.

Allah only wants Islam and submission so that nothing occupies people away from Allah or turns them away from His commands. Or that nothing is valued more than Him whether it is their children, families, relatives, wealth, dwellings, businesses or self and life.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ، يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ
أذْكُرُوا اللَّهَ الْعَظِيمَ يَذُكُرْكُمْ وَأَشْكُرُوهُ يَزِدْكُمْ وَاسْتَغْفِرُوهُ يَغْفِرَ لَكُمْ وَاتَّقُوهُ يَجْعَلَ
لَكُمْ مِنْ أَمْرِكُمْ مَخْرَجًا ، وَأَقِمِ الصَّلَاةَ

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Servants of Allah. Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded. Remember Allah, the Great - He will remember you. Thank Him for His favors - He will increase you therein. And seek forgiveness from Him - He will forgive you. And be conscious of Him - He will provide you a way out of difficult matters. And, establish the prayer.