

Eid al-Adha Khutbah Talking Points

Jun 3, 2025

Theme: Sacrifice, Justice, and the Ummah

Purpose: Equip Imams and Masajid with flexible content and resources to deliver powerful Eid al-Adha sermons addressing the state of the Ummah, sacrifice, and standing against injustice.

[Sample Khutbah below:](#)

Key Themes & Objectives:

1. **Sacrifice (تضحية):** Relate the sacrifice of Ibrahim (AS) and his profound willingness to obey Allah's command to contemporary sacrifices needed from the Ummah today.
2. **Correcting Standards (تصحيح المعايير):** Challenge materialistic definitions of success that are limited to status and livelihood; redirect them to Islamic values and ideals centered on Allah's approval and success in the Afterlife.
3. **Standing Against Injustice (الوقوف ضد الظلم):** Urge the community to recognize and fulfill their responsibility toward oppressed Muslims globally, highlighting cases such as Gaza, Kashmir, and Sudan and encouraging the avoidance of companies and politicians that are invested in the genocide.
4. **Rejecting Humiliating Gestures:** Encourage a stance against superficial support from public figures who fail to condemn the oppression against Muslims generally and the genocide in Gaza specifically.
5. **Embracing Challenges as Opportunities:** Urge the community to take courage from the example of our brothers and sisters under occupation, reminding them that our suffering here is less than theirs.

Quranic References:

• Standing for Justice:

- (2:143) And thus have We willed you to be a community of the middle way, so that [with your lives] you might bear witness to the truth before all mankind, and that the Apostle might bear witness to it before you.
1. وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا
- (3:110) YOU ARE indeed the best community that has ever been brought forth for [the good of] mankind: you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in Allah.
1. كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ
- (4:135) O YOU who have attained to faith! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of Allah, even though it be against your own selves or your parents and kinsfolk.
1. يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ
- (5:8) O YOU who have attained to faith! Be ever steadfast in your devotion to Allah, bearing witness to the truth in all equity;
1. يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

• Moral Clarity:

- (60:1) O YOU who have attained to faith! Do not take My enemies - who are your enemies as well - for your friends, showing them affection
1. يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
- (60:9) Allah only forbids you to turn in friendship towards those who fight against you because of [your] faith, and drive you forth from your homelands, or aid [others] in expelling you: and as for those [from among you] who turn towards them in friendship; it is they, they who are truly wrongdoers!
1. إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَاُولَٰئِكَ هُمُ الظَّالِمُونَ (٩)

• Sacrifice and Patience:

- (2:153-157) We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good news to those who patiently endure
1. وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَفْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ... 1.
- (3:186) You shall most certainly be tried in your possessions and in your persons; and indeed you shall hear many hurtful things from those to whom revelation was granted before your time, as well as from those who have come to ascribe divinity to other beings beside Allah. But if you remain patient in adversity and conscious of Him - this, behold, is something to set one's heart upon.
1. لَنَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (١٨٦)
- (9:111) BEHOLD, Allah has bought of the believers their lives and their possessions, promising them paradise in return,

1. إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَلَّ لَهُمُ الْجَنَّةَ ۖ

- (29:2-3) DO PEOPLE THINK that on their [mere] saying, “We have attained to faith”, they will be left to themselves, and will not be put to a test? Yea, indeed, We did test those who lived before them; and so, [too, shall be tested the people now living: and] most certainly will Allah mark out those who prove themselves true, and most certainly will He mark out those who are lying.

1. أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٣)

- (65:3) Whoever relies upon Allah, He is sufficient for them.
1. وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

Hadith:

• Future of the Ummah:

- “The Prophet (ﷺ) said: The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your hearts. Someone asked: What is wahn (enervation). Messenger of Allah (ﷺ): He replied: Love of the world and dislike of death.”
[Sunan Abi Dawud]

1. عَنْ تَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكَلَةُ إِلَى قَصْعَتِهَا". فَقَالَ قَائِلٌ وَمِنْ قِلَّةٍ نَحْنُ يَوْمَئِذٍ قَالَ "بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غِنَاءٌ كُغْنَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُُدُورِ عَدُوِّكُمْ الْمَهَابَةَ مِنْكُمْ وَلَيَقْذِفَنَّ اللَّهُ فِي قُلُوبِكُمُ الْوَهْنَ". فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ قَالَ "حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ"

• Sacrifice and Reward:

- Allah's Messenger (ﷺ) said: There is no trouble that comes to a believer except that it obliterates from his sins, even if it is the pricking of a thorn. (Sahih Muslim)

1. عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلَّا كُفِّرَ بِهَا عَنْهُ حَتَّى الشُّوْكَةِ يُشَاكُهَا"

Practical Examples:

- **Historical Example:** Sahabi who declared, “إفرتُ ورب الكعبة” (“I have succeeded, by the Lord of the Ka’bah!”) upon martyrdom.
- **Ibtihal Aboussad’s Story:** Microsoft engineer who courageously spoke against her company’s complicity in oppression, facing professional consequences yet gaining immense reward and community support.

Self-Reflection Questions for Congregation:

- Are we measuring our success by worldly or Islamic standards?
- How are we practically supporting our oppressed brothers and sisters beyond du’a?
- What personal sacrifices are we willing to make for the greater good of our Ummah?
- Are we actively seeking opportunities to earn Allah’s pleasure no matter how challenging it is, or are we simply avoiding hardship?
- How does recognizing challenges as opportunities change our view of those who are already on the frontlines?

Recommended Dua (with translations):

- اللهم أرنا الحق حقًا وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه (O Allah, show us truth clearly and grant us the strength to follow it. Show us falsehood clearly and grant us the strength to avoid it.)
- اللهم استخدمنا ولا تستبدلنا، وثبتنا على دينك ووقفنا لنصرة المظلومين (O Allah, use us and do not replace us. Keep us steadfast on Your Deen, and allow us to support the oppressed.)
- اللهم كن مع إخواننا في فلسطين، وانصر عبادك المرابطين، وتقبل شهداءهم واشف جرحاهم، وأعنا على القيام بحقوقهم علينا يا رب العالمين (O Allah, be with our brothers and sisters in Palestine. Support Your brave servants, accept their martyrs, heal their wounded, and help us fulfill their rights.)
- اللهم اغفر لنا تقصيرنا في حقك وحق أمتنا، ولا تؤاخذنا بضعفنا يا أرحم الراحمين (O Allah, forgive us for our shortcomings towards You and towards our Ummah. Do not hold us accountable for our weaknesses, O Most Merciful.)

Messaging Guidelines:

- Be clear, compassionate, and assertive.
- Tie local actions (e.g., political engagement, building something for the cause, using your skills to benefit the Ummah) to global concerns.
- Emphasize collective responsibility, spiritual motivation, and proactive engagement with challenges.

Sample Khutbah

After Khutbat-ul-Haajah and Eid Takbeerat:

First Khutbah

Alḥamdulillāh, we praise Allah on this blessed day of Eid, the Day of Sacrifice. We glorify Him, we thank Him, and we bear witness that there is no god but Allah and that Muhammad ﷺ is His final Messenger.

Dear brothers and sisters,

Today we commemorate the legacy of one of the greatest prophets and role models: Ibrahim (‘alayhi as-salām). A man whom Allah described as an *ummah* in himself—*“Indeed, Ibrahim was a nation, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah”* (Sūrat al-Naḥl 16:120).

Ibrahim’s entire life was a life of sacrifice—leaving his people, being cast into fire, migrating to a barren land, and ultimately being tested in the most difficult way imaginable: the command to sacrifice his beloved son Ismā‘īl (‘alayhi as-salām). When his son, old enough to walk and reason with him, was shown to him in a vision to be offered in sacrifice, he responded with

trust: *“O my son, indeed I have seen in a dream that I must sacrifice you, so see what you think.”* And Ismā‘īl replied, *“O my father, do as you are commanded. You will find me, if Allah wills, from the patient”* (Sūrat al-Şāffāt 37:102).

What makes this act so profound is not just the obedience—but what was being given up. Ibrahim’s test was not to give up something he didn’t care for—it was to give up what he loved most. And yet, he did not hesitate. Why? Because his love for Allah was greater than his love for this world. This is the spirit of *tawhīd*—to submit, even when it’s hard. To obey, even when the cost is great.

We live in a world where the definition of success has become narrow and material: more money, more status, more recognition, more comfort. But Allah teaches us that real success is *His approval*. *“Whoever is removed from the Fire and admitted to Paradise—he has truly succeeded. And what is the life of this world except a deceptive enjoyment?”* (Sūrat Āl ‘Imrān 3:185).

Many of us know what Allah expects of us—whether it’s praying consistently, giving charity even when finances are tight, standing up for justice even when it’s unpopular, or making hard choices for our family’s spiritual well-being. But we hesitate. Why? Because the world pulls on us. Because our hearts are attached to things we’re afraid to lose.

The Prophet ﷺ said, *“The world is sweet and green, and Allah will make you successors in it, to see how you act.”* (Ṣaḥīḥ Muslim)

This dunya was never meant to be the goal—it was meant to be the test. The sacrifice of Ibrahim is a timeless reminder that what we are willing to give up for Allah reveals who we really are. If we only obey Allah when it’s easy, convenient, or popular, then our submission is conditional. But *Allah is most deserving of our loyalty, our love, and our trust*.

As we celebrate Eid today—feasting, visiting family, giving in charity—let us not forget what this Eid is rooted in. It is not about consumption; it is about conviction. Let us ask ourselves honestly: *What am I holding onto that is keeping me from becoming who Allah wants me to be?* What comfort, what fear, what attachment?

Make a sincere intention this Eid: to sacrifice something for the sake of Allah. Maybe it's a sin you need to abandon. Maybe it's an obligation you need to finally fulfill. Maybe it's a comfort you need to step away from to pursue something greater.

Allah tells us, “*Never will you attain righteousness until you give of that which you love. And whatever you give, indeed Allah knows of it.*” (Sūrat Āl ‘Imrān 3:92)

May Allah accept from us our sacrifices, increase us in sincerity, and allow us to walk in the footsteps of Ibrahim with hearts full of faith and limbs eager to obey.

Second Khutbah

Dear believers, it is no secret that we live in difficult times. Our brothers and sisters are being slaughtered in Gaza, in Sudan, in Kashmir, and other places. We must recognize and fulfill our responsibility toward them, even as we face intimidation and suppression here.

And at the very least, we should reject the humiliating and hollow gestures from public figures who refuse to condemn, or even actively support, oppression against Muslims.

Allah tells us, “*As for those who take the deniers of the truth for their allies in preference to the believers - do they hope to be honoured by them when, behold, all honour belongs to God [alone]?*” (Sūrat Al-Nisā’ 4:139)



We must not be afraid of the costs of standing for justice and truth. In fact, these opportunities are blessings from Allah.

We must not only admire, but rise to match the courage of our brothers and sisters facing extermination and displacement.

May Allah accept our sacrifices, grant us clarity and courage, and unite our Ummah upon truth and justice. Ameen.