

## Sermon of Eid Al-fitr AI 1427 AH

Allah is the greatest ...Allah is the greatest ...Allah is the greatest  
Allah is the greatest as much as the star of Ramadan rises and shines.  
Allah is the greatest as much as the Muslim fasts and breaks his fasting  
Allah is the greatest as much as the Muslim is pleased with the feast and prospects  
Allah is the greatest ...Allah is the greatest ...Allah is the greatest  
There is no God but Allah, and Allah is the Greatest

Thanks to Allah for his grace, and praising be to Him for His religion and His purest Prophet, and I believe that there is no God but Allah, alone with no partner, who said, {**And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?**} [1], and believe that Mohamed is His Servant and his Messenger with the bright face, May Allah's peace and blessings be upon him and his companions and fellows in benevolence to the Judgment and Last Day.

To begin,  
O Muslims,

The events of nations are kept and maintained by history, and the events of the days are folded by time. People in this life are of two kinds: one that met success and another that didn't of work and reform, and between them is the divine wisdom that is not increased by succession of fighters other than in renewal. The human kind is taken between the materiality of the world and spirituality of religion. {**Thus, have We made of you an Ummat justly balanced**} [2] and the scope of obedience is the everlasting, even if few.

Ramadan came with its magnificence and passed, like nations and civilizations, and was followed by the happy Eid, like people and events are born. {**Mature wisdom;- but (the preaching of) Warners profits them not.**} [3], and blessing and grace of Allah. Continuation of the same condition is impossible. {**think it not to be an evil to you; On the contrary it is good for you.**} [4] Grants are generated out of pains and calamities.

Ways for virtue are open and means to Allah are legitimate and granted, not affected by the flux of time, and not changed by the change of events. Roots of charity remain flourishing in self, and declaration of charity among people becomes overruling: {Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds: No partner hath He: this am I commanded, and I am the first of those who bow to His will.} [5]

O Muslims, Eid is a sacred service, paradise of safety and security that deepens in mind the humanitarian relation and spreads in heart intimacy and love, and turns the human society, with the high sky not the low earth. Purity of hearts lies in clarity of spirits. To them is the safety of Allah after taking the right path. {Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.}[6] and they will have from Allah safety after justice: {It is those who believe and confuse not their beliefs with wrong – that are (truly) in security, for they are on (right) guidance.} [7], and they will enjoy security after piety: {As to the Righteous (they will be) in a position of Security,} [8]

It was strange that a person spreads fear in the time of safety {Is it that there is a disease in their hearts? or do they doubt} [9], and whoever induces war in the time of peace: {Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.} [10]

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There is no God but Allah, and ٱ Allah is the Greatest

O Muslims,

In the happiness with Eid, love is manifested between human and human, not between human and earth: {It is He Who has made the earth manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes} [11], so there is a tight relation between them. Their souls were hanged between earth paradises, and earth has become for them a **home nation**. Its people are their brothers, fellows and clan in extending breeding and long time. There is no difference in this respect between human and human [12], love of **nation** in the core of the same authentic feeling. The Prophet (Peace Be Upon Him) said when he left Makkah by force, which is his (**homeland**) that is dear to his heart, he looked at it and said while the tears of sorrow flow on his lips: "How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you." [13]. When he immigrated to Madinah, He prayed Allah; He said: "O Allah! Make us love Medina as You made us love Mecca, or more" [14]

**Homeland** is not a place dimension or geographic land between plain, mountain and sea; it is- overall- memory, history and emotional feeling in heart. When revelation was sent, it promoted and blessed these concepts, and highlighted and cherished them. People met on the love and defense of nations, and this has become sacred matter in the Sharia of Allah, and inevitable need to be considered in its provisions.

O Muslims:

There are people who say that there is no place for **homeland** under the cover of Islam as it homeland is replaced by nation. The concept of this is attributed- in fact- to the text and history, significance of mind and sense, human relation to the land on which he was brought.

The contradiction between the concepts of (**nation**) and (**homeland**) is a product of fanatic nationalisms, not the texts or heritage of Islam; the nation, over Islamic history, is merely countries and homelands. Muslims cooperated and synergized, and no one of them considered the cancellation of rights of individuals or peoples on the

pretext of **home** belongingness to get out of the meaning of nation: **{Do no mischief on the earth, after it hath been set in order}** [15].

The homeland admits all without exception, and overall, without discrimination, like sun when its light shines **{Light upon Light! Allah doth guide whom He will to His Light}** [16].

Man usually doesn't leave a country where he was born, or deny a land where he lived, because this would be punished by torture and penalty. Allah, the Almighty, says on the people of Israel: **{if we had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it.}**[17]

Defending the attack, when launched, against the homeland is a sacred duty. In the Holy Koran: **{To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is most powerful for their aid(They are those who have been expelled from their homes in defiance of right,- (for no cause))}**[18]. In another verse: **{they said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?}**[19].

Bad relation among the humans is attributed to two main factors: either by offense of religion or offense of nation. Allah, the Almighty, says: **{Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just.}**[20].

Shortening prayers by whoever goes out for the sake of his nation is a duty: **{when ye travel through the earth, there is no blame on you if ye shorten your prayers.}** [21], and authorized to the traveler to break his fasting: **{but if anyone is ill, or on a journey, the prescribed period (Should be made up) by days later.}**[22]. In distribution of the money of Zakat, man begins with his **homeland** where he lives, then he moves to the far people around him who are in need, based on the judicial rule: **{charity begins at home}**.

There are two penalties of imprisonment and expatriation. Two moral penalties so that man can feel the value of the **homeland** in which right he was in default, and so that he feels pain for leaving his family and land till he restores his mind and repents.

**Allah is the Greatest ...Allah is the Greatest ...Allah is the Greatest  
There is no god by Allah, and Allah is the Greatest**

### **O Muslim Nation:**

The question of (Homeland) was related in our time to the concept of the (state) and the concept of (citizen) appeared. The citizen has rights and duties. As long as there is a right correlation between rights and duties, in spite of the development of life, justice, dignity and freedom will be ensured.

There is coherence between rights and duties; they require participation in nation building and fostering of its progress, achievement of the society hopes and prospects. This is the social dimension in the concept of citizenship. This concept is achieved by man in his day to day dealing with love and dignity, through the rule of *{enjoin what is just, and forbid what is wrong}*, one of these key social rules in Islam,

And performing this social duty is a part of divine grace. The Koran mentions Muslim by saying: ***{Is there any Reward for Good – other than Good?}***[23]

### **O Muslim Nation:**

Loss of homeland constitutes deficit of the life system and threatens the human existence in it. It would lead to danger, chaos, destruction and extinction. There are lessons in history, in the sacrifices of people for the sake of their homeland. For the sake of

land, souls were priceless, and were given a sacrifice in the shrine and for freedom of homeland. Their homeland was in their eyes the paradise of land, and in their hearts the paradise of life: ***{Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least :}***[24].

**Homeland** is a trust, so we shall be vigilant and keep it; it is also charter and undertaking, so we shall be loyal, and shall bring it to the image that honors us and honors our nation, and that makes our pride by pride of the nation, in the deeds and actions, people and things, relations and ties, as much as the work is the giving, ***{And to all are (assigned) degrees according to the deeds which they (have done), and in order that (Allah) may recompense their deeds, and no injustice be done to them.}***[25]

**O believers:**

***{Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.}***[26]. Allah commanded us to be engaged in prayers and praise, and conditioned success on continuity and frequency of them, ***{O ye who believe! Celebrate the praises of Allah, and do this often; and glorify Him morning and evening.}***[27].

Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

Our Lord! We pray you for guidance, fear, richness and chastity.

Our Lord! We pray you for all virtue, and seek your help against all evils. We pray you to protect us against the evils of both known and hidden sedition.

Our lord! Guard His Majesty, the Sultan, with the eye of your care, and make him success with your guidance and instruction. And appoint for us from yourself a protector and appoint for us from yourself a helper".

Our Lord! Guard our country, Oman, and make it the best of nations, the country of safety and security, charity and peace, virtue, benevolence and well - being.

Our lord! Guard the countries of Muslims, unify their word and bless their living, make their houses safe and securely.

***{Our Lord: Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire}[28].***

O Allah, bless Muhammad and his (Muhammad's) family and all his companions. Praise be to Allah, the Cherisher and Sustainer of the worlds.

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[1] Al Qamar : 17, 22, 32, 40

[2]

[3] Al Qamar :5

[4]

[5] Al Anaam : 162

[6] Al Ahqaf : 13

[7] Al Anaam : 82

[8] Al Dukhan : 51

[9] Al Nour : 50

[10] Al Nisaa : 63

[11] Al Mulk : 11

[12] Saying of Mukkaram Obaid : «I am Muslim in nation, Christian in religion».

[13] At- Tirmidhi

[14] Bukhari

[15] Al Aaraf : 56

[16]

[17] Al Nisaa: 66

[18] Al Hajj: 39

[19] Al-Baqarah: 246

[20] Al-Mumtahana: 8

[21] An-Nisaa: 101

[22] Al-Baqarah: 184

[23] Ar-Rahman: 60

[24]

[25] Al Ahqaf: 19

[26] Al Mumtahana: 6

[27] Al-'Aĥzāb: 49

[28] Al Baqarah: 201