



# Eid-ul-Adha Sermon

HAZRAT MUHYI-UD-DIN KHALIFATULLAH

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(Summary of Sermon)

**After greeting all his disciples (and all Muslim brothers, sisters and children) with the complete form of peace greeting in Islam and wishing them an « Eid Mubarak » the Khalifatullah began his sermon by reciting the Tashahhud, Ta'uz and the Surah Al-Fatiha and then he said:**

○ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ  
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ  
○ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

'Inna 'Awwala Bay-tin wudi-'a linnaasi lallazii bi-Bak-kata mubaarakan-wa hudal-lil-'aalamiin; Fiihi 'Aayaatum-Bayyinaatum-Maqaamu 'Ibrahiim; wa man-dakha-lahuu kaana 'aamina. Wa lillaahi 'alan-naasi Hijul-Bayti manista-taa 'a 'ilayhi sabiilaa. Wa man-kafara fa-'innallaaha Ghaniy-yun 'anil-'aalamiin.

Surely, the first House ever to be built for mankind is that at *Bakkah* (Mecca), blessed and a guidance for all nations. In it, there are clear signs; it is the place where Ibrahim stood; and whoever enters it shall be safe. And pilgrimage to the House is a duty which mankind owe to Allah, (especially) those who are able to accomplish it; and whoever disbelieves, then surely, Allah is Self-Sufficient, relying not on temporalities. (Al-Imran 3: 97-98).



In these two verses, Allah speaks of the First House which was founded for mankind, that is to say, that of Mecca ***“Bakkah”*** which is abundant in blessings ***“Mubaarakan”*** and a guide to all peoples ***“wa hudal-lil-’aalamiin”***.

Allah also says: ***“Fiihi ‘Aayaatum-Bayyinaatum”*** – Therein are Manifest Signs. By ***“Aayaat”***, Allah refers to those signs that lead to Allah and which come from Allah. These signs can be found in the ***“Maqaamu ‘Ibrahiim”*** (the rank of Abraham).

***“man-dakha-lahuu kaana ‘aamina”*** - All who enter it will find peace.

***“Wa lillaahi ‘alan-naasi Hijul-Bayti”*** - the pilgrimage to the House is a duty to Allah, incumbent on all people, at least those who can find the means to get there (to accomplish it).

***“Wa man-kafara”*** - Anyone who denies this duty and is ungrateful,

***“fa-’innallaaha Ghaniy-yun ‘anil-’aalamiin”*** - should remember that Allah is Independent of all creatures, Allah is Self-Sufficient.

Here the word ***“aalamiin”*** that has been taken is related to the ***“aalamiin”*** from the ***“mubaarakan-wa hudal-lil-’aalamiin”***. “Allah has built this House in order to make humanity benefit from the divine grace.

If we take the word ***“aalamiin”*** which says that Allah is independent of all creatures, we can then ask the question as to what is the importance of this House. This means that He cares about humanity and wants them to receive His blessing. But those who refuse His support are the only ones to be blamed.

About the word ***“Maqaam”*** with the apostrophe ***“Zabar”*** and the word ***“Muqaam”*** with the ***“peische,”*** it seems that the second word means a temporary dwelling, for example, just like a traveller on a brief journey, or to be more specific, just like a nomad who does not have a fixed dwelling place. Whereas the word ***“Maqaam”*** alludes to the spiritual rank, but it can sometimes take a physical sense. When we analyze these two verses from the Holy Quran, we realize that the word ***“Muqaam”*** has been used in four verses and always in a physical sense whereas the word ***“Maqaam”*** has been used fourteen times, and always with a spiritual connotation, except in a verse where it means a temporary dwelling.

Here the word ***“Muqaam-ul-Ibrahim”*** refers to the area located around the Ka’aba. There is found a stone on which Hazrat Ibrahim (as) stood when he raised the walls of the Ka’aba. At that time, there was no scaffolding like we know today, but Hazrat Ibrahim (as) rebuilt the Sacred House with the help of his eldest son, Hazrat Ismail (as). When the walls were elevated to a certain height, Hazrat Ibrahim (as) chose a rock on which he stood to raise the walls even higher. Therefore, it is included in the duties of Hajj that the pilgrim makes two *Rakat* (cycles) of *Nawafil* (additional) prayer near or on the stone. When you choose your place of worship in the ***“Maqaam-i-Ibrahim,”*** it will have a double meaning.

Firstly, it will bring you to the physical place of Ibrahim where he was praying. Secondly, you also participate in the spiritual dimension (of this blessed act) because you pray to Allah just as he had done before.

The ***“Maqaam-i-Ibrahim”*** mainly refers to the spiritual dimension. While we cannot match the level reached by Hazrat Ibrahim (as), we must still try to get there.

A way to fulfil the symbolism of this verse would be to offer two *Rakat* of additional prayers during Hajj. With emphasis on the meaning of **“Aayaatum-Bayyinaatum”** we get to capture the essence of worship and rank/ status of Ibrahim (as). Through the perseverance of Hazrat Ibrahim (as) to rebuild a House (the House of Allah) on the ruins - a House that exists since the dawn of time despite some changes and additions occurred over centuries - a House exclusively dedicated to the worship of Allah. Here we encounter the intense love that Ibrahim (as) had for Allah. And this way of praying, the dimension of his worship are miraculous signs that lead to God, for no one before him had shown a love so sublime. And the means to carry out that incomparable worship to term are included in the meaning of **“Aayaatum-Bayyinaatum”** along with prayer.

Speaking of worship, we must assimilate it in a very broad sense: it is associated with all the sacrifices. We ponder over the sacrifice of Ibrahim (as) who exiled on divine order his wife Hajra (ra) and their son Ismail (as) in the desert. We also reflect upon the dream he had and wherein he was commanded to sacrifice his beloved son. All this has become the first tradition of the Hajj. We also remember the anguish of Hazrat Hajra (ra) who ran between the mountains of Safa and Marwa so as to locate a caravan that could offer her some water for her son. This act also has become an integral part of the Hajj, thanks to the intense love that Hazrat Ibrahim (as) and his son Hazrat Ismail (as) had for Allah. Naturally, we cannot repeat those very same acts, but it is possible for us to feel (to sense) that again (that is to say, the impatience of the thirsty child). Indeed, while his mother ran from one mountain to another, Ismail (as) desperately rubbed his heels on the sand, a sign that he was very thirsty. It thus happened that a source sprung from under his feet. This spring is now known as the spring/ well of *“Zam Zam”*. And pilgrims, although they do not rub their feet on the sand (like that of Ismail), but they can still drink the *“Zam Zam”* water and turn towards the Ka’aba to recite the *Takbir* and reflect on the agitation of Ismail (as) (at that time).

Regarding the term/ word **“Aayaat”** there are manifestations of divine love that transcends human understanding – that is what is encompassed by the words **“Maqaam-i-Ibrahim.”** Not only was Ibrahim (as) totally devoted to the worship of God but Allah Himself has distinguished his worship to serve as example (for others to follow). His wife, Hazrat Hajra (ra) also enjoys a high spiritual rank till the Day of Judgment and Allah has considered her actions as a sign of deep love for her. On the other hand, despite the fact that the act of Ismail (as) was an innocent one and it was not his conscious, intentional sacrifice at the time, but the consumption of the *“Zam Zam”* water is included in the duties of Hajj. Allah had already chosen him as prophet and afterwards chose him to send the greatest of the prophets, Hazrat Muhammad (pbuh) through his progeny, both biological and spiritual. His conscious sacrifice arose when his father told

him he had seen in a dream that he had to sacrifice him, his beloved son. And that is where two signs were manifested: Hazrat Ibrahim (as) became ready to sacrifice his son and his son also submitted to this command without raising any protest – a miraculous sign that has not been designated and disclosed (in the true sense) in any other religion in the world (besides Islam). Hazrat Ibrahim (as) exclaimed: ***“Ya Bunayya”*** - O my beloved son. The word ***“Bunayya”*** is charged with feelings of deep love. So he said to his son: *“O my beloved son - you know how much I love you, but I saw in a dream that I am to kill you (offer you in sacrifice) in obedience to Allah. What do you think? What should we do?”* Without any hesitation, Ismail (as) replied: *“O my father, how can we distant ourselves from this (divine command)? You must do exactly what you have been commanded to do.”*

It is at this level that the signs reach their peak. These ***“Aayaat”*** that were used as ***“Bayyinaat”*** or Manifest/ Clear Signs – reach the ***“Mihraj”*** Peak – when the qualities of Ibrahim (as) and that of Ismail (as) reached their pinnacle. They submitted themselves completely to the will of Allah, to the law/ command of Allah, and that is what is called Islam. All you see in the Ka’aba are repeated images of Islam. That is to say, if you want to see these images of Islam, the duties of Hajj performed by the pilgrims and the worship of Ibrahim (as), and that of Hajra (ra) and Ismail (as) are signs that are taken each year and these images are presented to you, like a rebroadcasted movie/ film. It’s as if God (Allah) was offering us a spiritual cinema through Ibrahim (as). When the pilgrims circumambulate the Ka’aba and resume the worship of Ibrahim (as), Ismail (as) and Hajra (ra), it is as if millions of Ibrahim (as), Ismail (as) and Hajra (ra) are now submitting themselves to the laws of God - that is what Islam is. All the methods and ways of worship of Ibrahim (as) are disclosed in the word ***“ISLAM”***.

I quote a few verses to show that the rank and style of worship of Ibrahim (as) are the essence itself of Islam.

***“Iz qaala lahu Rabbuhu aslim qaala aslamtu li-Rabbil-‘Aalamiin.”***

***When his Lord said to him, ‘Submit,’ he said, ‘I submit to the Lord of the Universe’.*** (Al-Baqara 2: 132).

God told Abraham (as) that he should believe in Islam, that is to say, to submit himself exclusively to Him. Then Hazrat Ibrahim (as) replied: *“I believe and therefore I submit.”* And when Allah ordered him to submit, then Ibrahim (as) was prepared on the spot and declared that there was no dissension between the command/ order of Allah and his own submission. He proclaimed: *“Yes, I submit myself to the Creator, the Lord of the*

Universe.” This was the first example of Islam mentioned in the Holy Quran and no other book mentions such acceptance of Islam.

In another verse of the Holy Quran, Allah says: ***“Abraham was neither a Jew nor a Christian but he was continually submissive to Allah and was a Muslim. And he was not among the polytheists.”*** (Al-Imran 3: 68).

***“Wa maa kaana minal mushrikiin”***

***And he was not among the polytheists (he did not set up equals to Allah).*** (Al-Baqara 2: 136 & Al-Imran 3: 68, 96)

This definition of Islam refers to the aspect of idolatry, meaning that man should submit only to Allah and to none other than Him. Man (humankind) must remain *“Hanif”*, that is to say, exclusively turned to Allah without conferring the same importance or the same worship to other (false divinities) except to Him (the true and unique God). Hazrat Ibrahim (as) personified this exclusive worship to Allah.

***“Millata-abikum-Ibrahiim”***

***Religion (or Faith/ Community) of your father Abraham.*** (Al-Hajj 22: 79)

This is a body of disciples who form the *“Ummah”* (Community) of your father, Ibrahim (as).

***“Huwa sammakumul-muslimiin...”***

***It is He (Allah) who has named you ‘Muslims’ ...*** (Al-Hajj 22: 79)

***“... min qablu wa fii haaza ”***

***... Before (this book) and in this (Book, i.e., the Holy Quran).*** (Al-Hajj 22: 79)

Here, ***“huwa”*** refers to Allah who has named you Muslims, ***“min qablu”*** at the time of Abraham (as), ***“wa fii haaza”*** and in the Holy Quran. This message is a testimony ***“alan naasii”***, i.e., not just for you but for all humanity.

Thus, the bond of ***“aalamiin”*** with the House of Allah, the Ka’aba, has been consistently claimed in the Quran, bond which was veiled at the beginning of its creation. Hazrat Ibrahim (as) had obviously built this House to unite Islam to humanity. He was the first to be called Muslim, as if Islam began with him, because of this House built (more precisely, rebuilt) by him to become the place of reunification of all souls who are submissive to Allah, and also to enable Islam to become an international religion/ faith. But the subject



is not exhausted even then. Although it is Abraham (as) who was considered the first Muslim in the period that saw the birth of Islam, and although he was the first prophet to be mentioned in the sacred books, the title **“‘Awwa-lul-Muslimiin”** the first to submit cannot be entrusted to him, because this title is dedicated exclusively to the Holy Prophet Muhammad (pbuh).

Thus in the Holy Qur’an, Allah has commanded the Holy Prophet Muhammad (pbuh) to say:

**“I have been commanded to pray Allah exclusively and dedicate to Him my religion/ my worship. And I have received the command to become the first Muslim.”**

There is certainly the indisputable statement that Ibrahim (as) was a Muslim and his foremost quality was that he accepted Islam when Allah commanded him to do so. As for the mention of *Ummah*, it is also certain that the Muslim community was distinguished by Abraham (as) as if he had himself established the foundation of Islam. But apart from the Holy Prophet Muhammad (pbuh), no one, including Abraham (as) can be called **“‘Awwa-lul-Muslimiin”** - the first Muslim Further, we read in the Holy Quran:

**“Qul ‘innanii hadaanii Rabbii ‘ilaa Siraatim-Mustaqiim, Diinan Qiyamam-Millata ‘Ibraahiima haniifaa, wa maa kaana minal-mushrikiin. Qul ‘inna Salaatii wa nusukii wa mah-yaaya wa mamaatii lil-laahi Rabbil-‘alamiin. Laa shariika lah: wa bizaal-likaa ‘umirtu wa ‘ana ‘awwa-lul-Muslimiin.”**

***Surely my Lord has guided me to a Straight path, an upright way of life, the original religion of Ibrahim, the true scrupulous believer. And he was not among those who set up partners to Allah. Say, truly, my worship and my sacrifice and my living and my dying are for Allah, Lord of All the Worlds, in Whose Divinity none has a share. This I am commanded and I am the first to surrender (to Him – Allah).*** (Al-Anam 6: 162-164)

**“Qul ‘innanii hadaanii Rabbii ‘ilaa Siraatim-Mustaqiim”** - The Holy Prophet (pbuh) said: My Lord (Almighty God) guided me in the right path. It is a faith that has developed by itself (being the natural way of life of man) and offers no obstacle - a perfect religion.

**“Millata ‘Ibraahiima haniifaa”** - This is a community that has followed Abraham (as) and its foremost quality is that it was not idolatrous and offered no association with Allah. The Holy Prophet (pbuh) then said he was free of all types of idolatry, of associations with Allah, and that his worship/ cult, prayer, sacrifice, life and death are dedicated to Allah only.

***“lil-laahi Rabbil-’aalamiin”*** - dedicated to Allah Who is the Creator and Sustainer of the world. ***“Laa shariika lah”*** - no one is equal to Him. And the Holy Prophet (pbuh) was ordered to state that he had actually received the divine order to be the first one to submit, to become Muslim. And thus, among the blessed progeny of Ibrahim (as) and Ismail (as) the Holy Prophet Muhammad (pbuh) came as the Bearer/Holder of the seal of prophethood.

The prayer of both these Muslim and obedient prophets produced an extraordinary echo in the presence of Allah. Allah said: **“And when Abraham and Ismail raised the foundations of the House (they made these prayers): ‘Our Lord! Accept (this) from us; surely You are the All-Hearing, the All-Knowing: ‘Our Lord! And make us both submissive to You and (raise) from our offspring a nation submitting to You, and show us our ways of devotion and turn to us (mercifully), surely You are the Oft-returning (to mercy), the Merciful. Our Lord! And send amongst them a Messenger of their own, who shall rehearse Your revelations (verses/ signs) to them and instruct them the Scripture and Wisdom, and sanctify them: For You are the Exalted in Might, the Wise.”** (Al-Baqarah 2: 128-130).

Allah heard this prayer and fulfilled it. He sent the best of Muslims and prophets of Allah from the progeny of these two great servants of Allah, Abraham (as) and Ismail (as); such a prophet who would become the symbol of Islam, i.e., submission to Allah, such a prophet who show Islam through his own actions and his own word. He would speak Islam and live purely the Islamic way. He would sacrifice everything so that the worship of the One God (Allah) is restored in the hearts and practices of mankind.

Verily, the entrance to Mecca (*Makkah*), formerly called ***“Bakkah”*** and access to the Ka’aba for the rites of Hajj are to remain open, accessible to all mankind. While security is required to protect the most sacred place in the world, yet, as this House is a universal House for all mankind, it is a sin on the Saudi government to prevent those who want to make the pilgrimage with love and in respect to Islamic requirements. The Ka’aba is not their property. They are only the custodians. If Ahmadi Muslims or Iranians (most of them being Shiite Muslims) want to perform Hajj in peace, without any provocation or restriction from anybody, then they have the right to perform the fifth pillar of their faith, that is to say, the Hajj. If there is something fishy, if plans are made to prevent the pilgrims to participate in this blessed ritual, then the philosophy of Hajj itself is violated. This House belongs to Allah and He has invited everyone to come for the pilgrimage and to taste the bliss of faith by remembering the pure worship of Abraham and his sacrifices and those of his second wife and first son.



So *Eid-ul-Adha*, the Eid of Sacrifice is an exclusive moment of union as souls come together (as one) to recite in one voice their devotion to Allah, proclaiming His unity and sacrificing animals allowed for sacrifice so that the sacrifice of Abraham, Ismail and Hajra remains forever the symbol of obedience and submission to Allah for all mankind until the end of time.

Thus, I wish you all an “**Eid-ul-Adha Mubarak.**” Devote your whole life exclusively to Allah, as had done Hazrat Ibrahim (as), Hazrat Ismail (as), Hazrat Hajra (ra) and the greatest of the prophets, the biological and spiritual progeny of Hazrat Ibrahim and Hazrat Ismail (as), that is to say, Hazrat Muhammad (pbuh). May Allah accept our sacrifices and always count us among His favourites, His beloved ones. *Ameen*. And let us remember that to become true beloved people of Allah, we have to go through many trials to enable the progress of our spiritual status in the eyes of Allah, to arrive in the true sense, at the “***Maqaam- i-Ibrahim***”. *Insha-Allah, Ameen*.