

EID UL ADHA SERMON

10th July 2022

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By Allah's Grace, we are meeting once again here on the occasion of *Eidul Adha*. I wish you all Eid Mubarak. This is the 15th *Eidul adha* that we are celebrating here in *Baitul Rahma* mosque and may Allah grant us opportunities to celebrate even more in the future. Ameen.

On such occasions, our hearts are full of joy because this is a day of rejoicing. However, our way of rejoicing is distinct from that of others. As you might have heard in my Friday sermon of the previous day, our Eid is not about just eating and putting on beautiful clothes and in merry making, even though all these things are quite legitimate and there is no harm in engaging ourselves in them to some limit.

Above everything, it is a day when we remember the sacrifices of a noble family, who lived about 4000 years ago, namely Hazrat Ibrahim (as), Hazrat Hajra (as) and Hazrat Ismail (as). Many a time, we have recounted the details of their lives from what we know from the Holy Quran and from the books of hadiths. We will not speak about the details of their lives again today. But we can only say that they were a people devoted to Allah and they did not hesitate in carrying out His commands however difficult these commands were.

When Hazrat Ibrahim (as) was tested by Allah about his toddler Hazrat Ismail, he did not hesitate to leave him and his mother Hazrat Hajra (ra) in the desert of Mecca. When His bond woman Hajra asked why they were being left in a deserted place, he could not reply in words because of his emotions and he just made her understand by signs that it was God's will. She said that if it was God's will, they would not be lost. Thus it was.

Trials did not end there. Hazrat Ibrahim (as) saw in a dream that he was slaughtering Hazrat Ismail (as). He understood that he had to fulfill that dream in actual fact. When he asked Hazrat Ismail about his opinion on that matter, the boy replied "*If'al maa tou'mar satajadouni incha Allaho minas swabereen*" meaning "Do what you have been commanded to do; you will find me among the patient ones". The father was resigned to the will of Allah and so was the son. They were both ready for carrying out what Hazrat Ibrahim thought was an instruction of Allah. But when he was about to slaughter his son, Allah made him understand that he had already fulfilled the dream. How the dream was fulfilled is not clearly explained in the Holy Quran.

Allah prevented him from slaughtering his son and ransomed Hazrat Ibrahim with a “great sacrifice” (*zibhin azim*). Since then, Hazrat Ibrahim (as) established the sunnah of sacrificing an animal on the occasion of Hajj. But this practice was corrupted through time and with the arrival of the Holy Prophet Muhammad (saw), the practice was reestablished devoid of all corruption and this is how it has reached us. And it is an established sunnah for Muslims to sacrifice animals in hajj and in their respective countries around the world.

From the gist of the *Khutbah Ihamiah*, which I presented last Friday, we understand that Hazrat Masih Maood (as) tells us that our Eid is in realizing the ill effects of the manifestations of our personal *nafse ammara* (a soul prone to sins) and in combating them. Every year, we celebrate Eid on two particular days (Eidul Fitr and Eidul Adha) but our struggle with our *nafse ammara* goes on throughout the year. In fact, throughout our whole life.

Our happiness lies in understanding that we should replace all our bad habits with good moral qualities and in developing a philosophy of life that is quite different from that of non-Muslims which is in vogue around the world. Ours should be an understanding that the overarching mission of our life has been set by our Creator Allah, and that our happiness lies in following what He says rather than what our baser self says. This does not mean that we should completely abandon the world. It just means that we should take everything good of this world that Allah has provided for us without forgetting the main purpose of our life, which is to live for Allah and for the next world. In addition, we should realize that this world is the place where we cultivate but the harvest will be in the hereafter. The Holy Prophet Muhammad has said it beautifully when he said in a hadith “*Ad dunya mazra atul aakhera*” meaning “this world is the sowing ground for the next”. Eid comes round every year so that we do our best to remember this important instruction.

Hazrat Masih Maood (as) tells us in the Revealed Sermon (*Khutbah Ilhamiah*) that Allah has remembered us and has sent a guide for us in his person in these times of great evil. So, we should be grateful that guidance has come to us. Throughout his life he has been trying to help people to understand Islam in its pristine purity. We should all always value the guidance that Hazrat Masih Maood (as) came with.

Many Ahmadis around the world are indifferent to the teachings of Hazrat Masih Maood (as). But we cannot be like that. We should devote time to study what he came to say and we should never abandon these teachings. These are the true teachings of Islam. Others may find fault with us Ahmadis but among them there have been many who have studied and been impressed with Hazrat Masih Maood (as) and they have even shamelessly copied his words and presented them as their own. This gives us an idea of

how precious his writings are. Anyone who makes the necessary efforts to know his teachings will be helped by Allah to understand in the best possible way.

So, taking this Khutbah *Ilhamiah* as a background, I will share some extracts from his writings to motivate us to choose the *sirata mustaqeem* as our path in life. These are no newly found extracts that I am bringing forward. I am just repeating what we have been saying so that we may all remind ourselves and never forget what our basic teachings are.

We should always remember that Hazrat Masih Maood (as) is the greatest proponent of the teachings of the Holy Prophet Muhammad (saw). It is totally false to say that we hold him to be greater than the Holy Prophet Muhammad (saw). He is just an honorable servant of his master Muhammad (saw). The way he has spoken or written just inspires us to become a better person by abandoning our baser self and striving to inculcate the best moral qualities. So, he tells us in his booklet *Kashti Nuh*, which he advised us to read often:

“To follow me, it is necessary for them to believe that they have an Omnipotent, Self-Sustaining God, who is the Creator of all things, and whose attributes are eternal, everlasting and unchangeable. He has no father and no son. He is above suffering, being crucified and killed. He is such that despite being far, He is near; and despite being near, He is far. Despite being One, His manifestations are diverse.

For a person who brings about a change in himself, He becomes a new God for him and deals with him by means of a new manifestation. Thus, such a person experiences a change in God according to the change in himself. Yet no change takes place in God, for He is eternally unchangeable and possesses complete perfection, but when a person undergoes a transformation and begins to move towards virtue, God manifests Himself to such a person in a new way. At the time of every improved condition that manifests itself in a person, the manifestation of God Almighty’s power also reveals itself to a greater extent. He manifests His might in an extraordinary way only when an extraordinary change takes place in a person. This is the root of all extraordinary happenings and miracles. The God so described is the fundamental bedrock of my community. Believe in Him and give precedence to Him over your own souls and comforts and over all your relationships; show sincerity and loyalty in His cause by exhibiting courage in your practice. Worldly people do not prefer Him over their means, and their kith and kin, but you ought to, so that you may be counted in heaven as belonging to His community.

It has been the practice of God since the remotest ages to manifest signs of His mercy, but you can partake of it only when nothing separates you from Him, His will becomes your will, His desire becomes your desire, and you remain prostrate at His threshold at

all times and in all conditions—whether of success or failure—so that He may do whatever He wills. If you do so, then God, who has for so long kept His countenance hidden, will manifest Himself in you. Is there anyone from among you who will implement this and seek His pleasure, without being dissatisfied by His will and decree?

So, when you encounter misfortune, you should step forth even more eagerly, for this is the means of your success. Exert all your power to spread the Oneness of God on earth. Show mercy to His servants and do not wrong them by your tongue or your hand or by any other means, and strive for the welfare of God's creation. Behave not arrogantly towards anyone even if he is your subordinate, and revile not anyone even if he should revile you. Become humble, tolerant, well-intentioned and compassionate towards God's creation so that you may be accepted by God....”

“Be not afraid of the curses of the world, for they shall vanish before your eyes like smoke and cannot turn day into night. Fear instead the curse of God which descends from heaven and uproots its victims in both worlds. You cannot save yourselves with hypocrisy, for your God is He who sees the innermost depth of man. Can you then deceive Him? So become straightforward, clean, pure and truthful. If even a particle of darkness is left within you, it will dispel all your light. And if you possess even the slightest arrogance, hypocrisy, self-conceit or sloth, you are not worthy of being accepted. Be careful lest a few accomplishments delude you to think that you have sufficiently fulfilled your purpose. For God desires a complete transformation in your being and He demands from you a death whereafter He should revive you. Hasten to make peace with one another and forgive your brethren their sins. For he who is not inclined to make peace with his brother is wicked and will be cut off, because he is the cause of dissension. Part with your ego in every way and do away with mutual grievances.

Be humble like the guilty, though truth be on your side, so that you may be forgiven. Do not feed your vanity, for those who are bloated cannot enter the gate to which you have been called. How unfortunate is the one who does not believe in that which has come from the mouth of God and which I have set forth. If you desire that God should be pleased with you in heaven, unite with one another as though you were brothers from the same womb. The one who most forgives the transgressions of his brother is the more honourable among you. Unfortunate is the one who is obstinate and does not forgive. Such a person has no part in me. Be very fearful of God's curse, for He is Holy and Jealous. An evildoer cannot attain nearness to God. One who is arrogant cannot attain nearness to God. A wrongdoer cannot attain nearness to God. He who is unfaithful cannot attain nearness to God. Every such person who is not jealously protective for the sake of God's name cannot attain His nearness. Those who fall upon the world like dogs, ants and vultures, and find their comfort in the world, cannot attain nearness to God.

Every impure eye is far from Him; every impure heart is unaware of Him. He who burns for His sake will be delivered from the fire; he who weeps for His sake will laugh; and he who cuts asunder from the world for His sake will find Him. Befriend God with a true heart, full sincerity and complete eagerness, so that He too may befriend you. Have mercy on your subordinates and your wives and your less fortunate brethren so that you too may be shown mercy in heaven. Become truly His, so that He too may become yours. The world is home to a thousand evils, one of which is also the plague. So, hold fast to God with sincerity so that He should safeguard you against all calamities. No calamity visits the earth until there is a command from heaven, and no affliction is alleviated until mercy descends from heaven. So, you would be wise to take hold of the root rather than the branch. You are not prohibited from having recourse to the necessary means and appropriate remedies, but you are forbidden to rely upon them. Ultimately, the will of God will prevail. Complete trust in God, if one has the strength for it, is greater than all else....”

These words speak for themselves. I believe that it is such teachings that will help us to say, just like Hazrat Ibrahim (as) did,

aslamtu le rabbil aalameen

“I have submitted myself to the Lord of the worlds”

and say like the prophet Muhammad (saw) :

inna swalaatii wa nusukii wa mahyaaya wa mamaatii lillahe rabbil aalameen

“My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds.”

May Allah help each one among us to understand the aim of our existence and do our best to fulfill it once we have understood it. Ameen. Once again Eid Mubarak to you all.