

EIDUL ADHA SERMON

17th JUNE 2024

by Imam Zafrullah Domun

Once again in our life, Allah has blessed us to see this day of Eidul Adha during the blessed days of the sacred month of ZilHajj. I wish you all Eid Mubarak. May Allah grant us the necessary understanding to know the significance of this Eid in our life and may we all get such understanding that we can easily say like the Holy prophet Mohammad(saw)

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

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

There are two main aspects of this festival which is one of only two which Muslims celebrate. The other being, of course, Eidul Fitr which we celebrated seventy days ago. The first aspect of this festival is that some Muslims journey to the Holy Land of Mecca to perform the rites of Hajj which is one of the pillars of Islam. These days there are about 1.8 billion Muslims throughout the world. Only one thousandth of this figure are able to perform the Hajj every year in modern times. The bulk of Muslims celebrate Eid in their own localities in their own countries. That is, they go to the mosque or to the *Eid gah* to read two *wajib rakaats* in congregation and then after that they perform the qurbani by slaughtering animals like goats or sheep or cattle or even camels.

Since we in Mauritius we do not easily get the opportunity to go for Hajj although it seems that things will become easier in the coming days or years hence the rites of Hajj like the tawaf, the running between Safa and Marwa the halt at Arafat are not of great concern for us who stay away and cannot be physically present in Mecca. What can be of most concern for us is the performance of as many good deeds as we can during the first ten days of Zulhijjah and if we can we fast on the day of Arafat and the offering of supplications as best as we can on that particular day. If we have done our best to do good deeds definitely Allah will reward us, our efforts would not have been in vain. In addition, all those who have means are expected to participate in making Qurbani. However, it is not the animals or the preparation for their slaughter that is important. What is important is the spirit of *taqwa* with which we offer these sacrifices that are important. Allah says in the Holy Quran:

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

(كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٨﴾)

Their flesh reaches not Allah, nor does their blood, but it is your righteousness that reaches Him. Thus, has He subjected them to you, that you may glorify Allah for His guiding you. And give glad tidings to those who do good. (22:37)

I have come across some extracts of Hazrat Masih Maood(as) explaining the philosophy and reason behind the institution of Hajj & also about the spirit of sacrifice which I would like to share with our brothers and sisters on this auspicious occasion of Eidul Adha this year. The Promised Messiah^{as} states:

“In the world of love, the human spirit always circles around its lover and gives a kiss towards its threshold. Likewise, the Holy Kaaba is a physical manifestation for all the fervent lovers [of God]. Allah states that this is His house and the Black Stone [Hajr-e-Aswad] is the stone of His threshold. He gave this order so that a person could practically express their ardent love. Hence, pilgrims physically walk around it [the Ka‘bah] at the occasion of Hajj, in a way that they are intensely in love with Allah. They put aside their beauty, shave their head, and walk around the Ka‘bah. They kiss the Black Stone with the thought that it is the stone of the threshold of Allah.

“This physical passion creates spiritual warmth and love, and the body circles His house and kisses the threshold’s stone, and with this, the spirit circles its true lover and kisses its spiritual threshold. Similarly, the soul circulates the true Beloved and kisses His spiritual threshold.

“There is no Shirk [associating partners with Allah] involved in this practice. When a friend receives a letter from a beloved friend, they kiss it as well. No Muslim worships the Holy Ka‘bah, nor do they ask anything from the Black Stone, but only considers it a model of God’s manifestation which has been established by Allah. Just as we lay prostrate on the ground and this prostration is not for the material earth, in exactly the same manner do we kiss the Black Stone, but that kiss is not for the Black Stone. A stone is merely a stone and can neither benefit anyone, nor cause any harm, but it has been bestowed from the hands of the Beloved, Who has declared it to be a manifestation of His threshold.” (Chashma-e-Ma’rifat, Ruhani Khazain, Vol. 23, pp. 101-102)

“Another form of worship is *Hajj*—the Pilgrimage; which does not mean that a person should carry out the formality of the Pilgrimage by providing for his journey across the ocean with money lawfully or unlawfully acquired, and having repeated the prayers and formulas according to the directions of the servitors of the *Ka‘bah*, should come back and boast that he has performed the Pilgrimage.

The purpose that God Almighty has appointed for the Pilgrimage is not achieved in this manner. The truth is that the last stage of the seeker’s journey is that withdrawing himself altogether from the demands and desires of self he should be completely engulfed by the love of God and complete devotion to Him. A true lover sacrifices his soul and heart; and the circuit of the House of Allah is a visible sign of such a sacrifice. As there is a House of Allah here below on the earth, so there is one in heaven. Until a person performs the circuit of the House above, his circuit of the House below is not truly performed.

One who performs the circuit of the House below puts aside all garments, retaining only one of them to cover his body, but he who performs the circuit of the House above discards all garments

altogether and becomes naked for the sake of God. The circuit is a sign of the lovers of God. They go round the *Ka'ba* as if they have no will of their own left and they are devoted wholly to Him.”
(**Essence of Islam Volume 2 p 317**)

This is the symbol for those who go for hajj and if they accomplish it as is expected of them Allah will reward them by forgiving all their sins. The Holy Prophet Mohammad (saw) is reported to have said:

“Whoever performs Hajj for the sake of Allah’s delight and does not carry out foul talk, nor commits any evil or sin, they will return [after Hajj free from sins] as the day in which his mother gave birth to him.” (Sahih al-Bukhari, Kitab al-Hajj).

Those who are unable to go for hajj try their best in offering sacrifice on the occasion of Eidul Adha. These are the people who have an idea of what Allah expects from them and they do their best to come up to the standard required. If we read the Holy Quran we can easily understand that Allah wants Muslims to also adopt the sunnah of Hazrat Ibrahim (as) as well. Nothing gives us a better idea of Hazrat Ibrahim and his family members better than the spirit of sacrifice and the practice of sacrificing animals which was first instituted through Hazrat Ibrahim(as). People who give priority to Allah are described thus by Hazrat Masih Maood(as) :

“There is a station of personal love and only the true followers of the Holy Quran are invested with it. The love of God affects so much the whole of their body and soul that it becomes the reality of their selves, rather it becomes the life of their soul; and an unfamiliar type of love surges in their hearts for their true Beloved; and their pure hearts are possessed of a miraculous affection and longing which cuts asunder and breaks absolutely from any other else; and the fire of love of God rages so much that it is experienced and felt axiomatically by bedfellows in particular times [of copulating]....The noblest sign of their sincerity and earnestness is that they give preference to their true Beloved over everything else. If they are stricken with grief from him, they take it as a reward out of love [for Him], and as for affliction, they regard it as a sweet drink. No sharp edge of any sword can separate them from their Beloved, and no misfortune of great magnitude can prevent them from remembering Him. They consider Him to be their life; and find all pleasures in His love; and deem only His Person as existing; and consider His remembrance as the very aim of their life. If they love anyone, it is Him, and if they get comfort from anyone, it is Him. Their beloved, out of the whole world, is only He and they become solely His. They live for His sake and die for His sake. They live in the world, yet do not belong to it; they live with their selves, yet they are selfless. Neither have they any concern for their honour, nor for name, nor for self and nor for their comfort; rather, they forsake everything for the sake of One, and lose everything else to achieve that One. They burn with the love of Allah and cannot express as to why they burn. At getting to know and understanding they find themselves deaf and dumb. They are ever ready to undergo any ordeal and defamation, and take delight in it.”

“God possesses infinite wonderful powers... But these wonderful powers of His are manifested only to those who become solely His. Only those who create a pure change in themselves for His sake witness these marvels, and prostrate at His threshold, and become crystal clear like the drop that makes pearl. Having melted with warmth of love, sincerity and purity they begin to flow

towards Him. Then He looks after them in misfortunes, and in a wonderful way He wards them off the machinations and contrivances of their enemies, and saves them from ignominy. He becomes their guardian and undertakes their responsibility. He comes to their help in such adverse times when no man can extend help, and His armies come to their support. How obliged should we be that our God is a Benevolent and Omnipotent God. So, will you then turn away from such a Mighty Friend? Will you then transgress His limits for your wicked soul? To die seeking His pleasure is better for us than living a wicked life.”(*Ayyamus-Sulah, Ruhani Khaza'in*, Vol. 14, pp. 341, 342).

“Always remain in lowliness, nothingness and humility in the presence of the greatness of the Almighty Creator. They deem their reality as nothing but humility, poverty, penury, full of sin and error; and regard the competence and excellence they have been gifted with like a temporary light, which falls on a wall from the sun, which in reality has nothing to do with the wall, and is subject to decline like a borrowed garment.

Thus, they consider every excellence and beauty to be confined to God only, and regard that Perfect Being as the fountainhead of all virtues. And with a full observation of the attributes of God, their hearts are filled with the certainty that they are nothing, so much so, that they are totally lost to their own existence, will and desire. And the surging ocean of God’s grandeur so encompasses their hearts, that, thousands of considerations of their own nothingness take hold of them, and they become totally cleansed and purified of all the hidden traits of associating anything with God.” *Barahin-e-Ahmadiyya, Ruhani Khaza'in*, Vol. I, pp. 542-543,

“Now, to some extent, I would like to enlarge upon as to what the fruits of Islam are. Be it known that when a true seeker of his Lord establishes himself fully on Islam, and all his faculties, not artificiality or with affectation but in a natural way, begin to tread upon the paths of God Almighty, then the ultimate result of this state of his is that the higher manifestations of Divine guidance, freed from all obstructions, are directed towards him. And diverse types of blessings descend upon him; and the commandments and doctrines, which were accepted as mere faith and hearsay, are now clearly manifested to him through true dreams and visions, and definite and certain revelations. The difficult points and obscurities of the shariah and faith and hidden secrets of the Ibrahimic *millat* (people) are revealed to him, and he is afforded a visit of the Divine kingdom so that he should attain the perfect station of certainty and realization. His tongue, his words, all his actions and his movements are blessed. He is invested with extraordinary valour, steadfastness and courage. And he is afforded a high level of conviction. The narrow-mindedness of human obstructions, meanness, miserliness, frequent stumbling, short-sightedness, servility to lasciviousness and lowliness of morals and every kind of egoistic darkness are totally removed from him and instead he is filled with the light of godly morals. Thereupon, undergoing an entire transformation he adopts the behaviour of a new birth and he hears through God Almighty, sees through God Almighty, moves with God Almighty and stops with God Almighty. His wrath becomes the wrath of God Almighty and his compassion becomes the compassion of God Almighty. At that station his prayers are heard as a token of his having been chosen and not as a trial; and he becomes *Hujjatullah* and *Amanullah* on the earth. Jubilation is celebrated in the heavens because of him; and the highest gift that is bestowed upon him is the Words and

Discourses of God, which, free from any doubt, misgiving and dust, like the light of the moon, continue descending upon his heart; and carry an intensely effective sense of rapture with them and afford tranquility, serenity and satisfaction.” (A *'inah'-e-Kamalat-e-Islam, Ruhani Khaza'in*, Vol. 5, pp. 226-231.)

Incha Allah I will try to speak more about the subject understanding the purpose of our life in my Friday sermons after I finish reading the Malfuzaat Volume 10.

May He grant us the understanding that we can easily say as I said it in the beginning

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

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

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

He has no partner. And so am I commanded, and I am the first of those who submit. (6:163-4)

May Allah lift us all to such a stage of submission by His Grace. Incha Allah. Ameen