

for his wife Sarah and his nephew Lut, he was alone. He didn't even know whether he would have children or not. Imagine being on this earth for ninety years, calling people since a young age to the truth and then being beaten, persecuted, exiled, ridiculed, and literally flung into the biggest bonfire imaginable. And more, despite all of this, he then says:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

“Without doubt, I will **travel** to my Master, He will surely guide me”. Nabi Ibrahim was so steadfast in his convictions that he undertook a **dangerously** long journey to sham. To avoid the harsh dessert conditions, he had to travel along the Euphrates River and finally he arrived in the land of Canaan. Then he makes the famous dua:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ

"My Lord, grant me [a child] from among the righteous" - to assist me in calling others and obedience, and to keep me company in exile. He meant a child because the term 'hab'/'grant' is commonly used for a child.

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ

So We gave him good tidings of a forbearing boy. The tidings implied three things: that the child would be male, that he would reach the age of discretion (for a boy is not described as forbearing), and that he would be forbearing. 'Forbearing' here is greater than mere patience, it is said that Allah only described two prophets as forbearing: Ibrahim and his son, due to the rarity of this quality. Commanded to leave baby Ismaeel and Hajar in Makkah.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ

He only returns when he reached with him the age of exertion, meaning when he reached the age where he could help his father with his tasks and needs. Nabi Ibrahim then has a dream on the night of Tarwiyah (the 8th of Dhul-Hijjah) as if a voice told him: Allah commands you to sacrifice your son. In the morning, he contemplated this from morning to evening to ascertain whether this dream was from Allah or not, hence the day was named Tarwiyah (contemplation). In the evening, he saw the same thing and realized it was from Allah, hence the day was named Arafah (recognition). Then he saw the same thing on the third night and intended to sacrifice him, hence the day was named the Day of Sacrifice (Eid al-Adha). It is narrated that Ibrahim said to his son: "Come with me so we may offer a sacrifice to Allah." He took a knife and a rope and went with him. When they reached between the mountains, Ismaeel said to him: "O my father, where is your sacrifice?" Then he replied: **قَالَ يُبْنِيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ** "O my son, I have seen in a dream that I must sacrifice you. What do you think?"

قَالَ يَا أَبَتِ أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

He said: "O my father, do as you are commanded. You will find me, if Allah wills, of the patient ones regarding the sacrifice." He was *sadiqul wa'd* in every respect because It is narrated that he said: "O my father, take hold of my head and place me on my shoulders so that I do not hurt you when the knife cuts me, and do not look at my face in case you feel pity for me. Place my face towards the ground." In another narration, he said: "Slaughter me while I am prostrating and convey my greetings to my mother. And If you see fit, take my shirt to my mother to console her with it." Ibrahim said: "You are indeed a great helper in carrying out Allah's command." Then Ibrahim tied him up and kissed him while weeping, and the son wept until their tears flowed beneath their cheeks. It is said in the story that he asked his father to tie his hands and feet so that he would not struggle when the pain of the sacrifice touched him, lest he be blamed. Then when he was about to sacrifice him, Ismaeel said: "Untie me, for I will not move, as I fear being blamed and told: 'Did you come to me with bound hands? This moment is captured beautifully by the poet:

ولو بيد الحبيب سقيتُ سُما
لكان السم من يده يطيب

“And if by the hand of the beloved, I drank the poison.

Then the poison from his hand would be sweet and good.”

فَلَمَّا اسْتَلَمَا وَتَلَّهُ لِلْجَبِينِ

"When they had both submitted" - that is, when they both complied with Allah's command and humbled themselves. He laid him on his forehead, and placed the knife on his throat, but it did not cut. Then he placed the knife on the back of his neck, and the knife flipped. Razi comments that: "When they had both submitted, they experienced Allah's indescribable kindness."

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمَ * قَدْ صَدَّقْتَ الرُّؤْيَا

Then he was called out: "O Ibrahim, you have fulfilled the vision." It is narrated that this place is near the rock in Mina.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

"Indeed, Like this do we reward the doers of good" - a justification for their relief after hardship. The reward was the prevention of the actual sacrifice, despite the knife passing over the throat, which did not cut as a reward for their goodness. The wisdom in their sincerity became apparent, for the objective was to empty the heart from other than Him, not to achieve the act of sacrifice itself. It is narrated that when the knife was commanded not to cut, Ibrahim was astonished and was told: "O Ibrahim, the purpose was your submission, not the actual sacrifice of your son." A true servant of Allah knows no limits in his servitude.

إن هذا لهو البلاء المبين

"Indeed, this was the clear trial" - the manifest test to distinguish the sincere from others.

وفديناه بذبح عظيم

"And We ransomed him with a great sacrifice" - a large, fat ram. Ibn Abbas said: "It was the ram that Habil (Abel) offered and was accepted, grazing in Jannah until it was ransomed for Ibrahim's son." He also said: "Had the sacrifice been completed, it would have become a tradition, and people would have sacrificed their children." But Allah in His infinite Wisdom has allowed camels, cattle, goats and sheep to be ransomed in our stead. It is well known that before a drop of blood of the sacrificed animal reaches the ground our taqwa has already reached Allah.

Every single aspect of this moment has been captured and honoured down to the takbeer. It is narrated that at the moment of sacrifice

قال جبريل: الله أكبر فقال الذبيح: لا إله إلا الله والله أكبر، فقال إبراهيم: الله أكبر والله الحمد، فبقيت سنة صبيحة العيد

Jibreel said: "Allah is the Greatest." The sacrifice replied: "There is no god but Allah and Allah is the Greatest." Ibrahim said: "Allah is the Greatest, and all praise is due to Allah." Thus, this tradition remained on the morning of Eid.

أقول قولي هذا وأستغفر الله لي ولكم ولسائر المسلمين والمسلمات فاستغفروه إنه هو الغفور
الرحيم

people of this land and all other lands see the reality. The growing discontent and anger are signs of change.

Put your trust in Allah, just as the people of Gaza have and realize that the final result will always be given to those who have taqwa. Raise the bar in your own life, have taqwa, trust in Allah, and follow the example of Ibrahim (AS). The legacy will always be for the righteous, even if we don't live to see it. Ibrahim (AS) did not live to see all of his descendants and the respect and fame he would be given. But Allah still gave it to him and blessed him like no other prophet. All the prophets after Ibrahim (AS) were from his progeny. For 90 years, he didn't even know he would have children. So, put your trust in Allah, persevere, show patience, show Iman, show taqwa, and when you sacrifice today, sacrifice all that you love in this world for the sake of Allah alone. The legacy will be ours, as it was for the Prophet Ibrahim (AS).

May Allah bless us with the legacy of Ibrahim (AS) and grant us success in this world and the Hereafter. May Allah shower His mercy, victory, pardon, and protection upon our family in Gaza. May Allah bless our Hujjaj and grant that their Hajj be accepted, their efforts rewarded, and their sins forgiven. May Allah, accept our sacrifices and make them purely for His sake.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ، يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا .
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ . وَارْضَ اللَّهُمَّ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ، وَعَنْ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ الَّتِي أَمَرْنَا اللَّهُ فِي سُورَةِ النُّورِ أَنْ نُدَافِعَ عَنْهَا، وَعَنْ سَائِرِ الصَّحَابَةِ أَجْمَعِينَ، خُصُوصًا الْأَنْصَارَ مِنْهُمْ وَالْمُهَاجِرِينَ، وَعَنْ التَّابِعِينَ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .
اللَّهُمَّ اهْدِ وِلَاةَ أُمُورِ الْمُسْلِمِينَ لِمَا يُرْضِيكَ وَلَا تَتَّبِعِ سُنَّةَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَتَبَيَّنْ أَقْدَامَهُمْ عَلَى الصِّرَاطِ الْمُسْتَقِيمِ، وَأَصْلِحْهُمْ يَا رَبَّ الْعَالَمِينَ .
اللَّهُمَّ بَارِكْ عَلَى شُبُوخَنَا، وَعَلَى رَئِيسِنَا، وَعَلَى أَمِيرِنَا، وَعَلَى جَمِيعِ أَمْرَاءِ وَرُؤَسَاءِ الْمُسْلِمِينَ .
اللَّهُمَّ بَارِكْ عَلَى الْمُسْلِمِينَ فِي هَذِهِ الْمَدِينَةِ، وَوَفِّقْهُمْ لِمَا تُحِبُّهُ وَتَرْضَاهُ يَا أَكْرَمَ الْأَكْرَمِينَ .
اللَّهُمَّ اجْعَلْ حَجَّهُمْ مَبْرُورًا وَسَعْيَهُمْ مَشْكُورًا وَذَنْبَهُمْ مَغْفُورًا . اللَّهُمَّ يَسِّرْ لَهُمْ أَمْرَهُمْ وَتَقَبَّلْ مِنْهُمْ طَاعَاتِهِمْ وَأَعِزَّهُمْ إِلَى أَهْلِهِمْ سَالِمِينَ غَانِمِينَ . اللَّهُمَّ اجْعَلْ هَذَا الْحَجَّ حَجًّا مَقْبُولًا وَذَنْبًا مَغْفُورًا وَعَمَلًا مَشْكُورًا .
اللَّهُمَّ إِنَّا نَسْأَلُكَ لِأَهْلِنَا فِي غَزَاةِ رَحْمَتِكَ وَنَصْرِكَ وَعَفْوِكَ وَأَمَانِكَ . اللَّهُمَّ اكشِفْ عَنْهُمْ الضَّرَّ وَالْبَلَاءَ وَاحْفَظْهُمْ بِحِفْظِكَ وَكُنْ مَعَهُمْ بِكَرَمِكَ وَعَطْفِكَ . اللَّهُمَّ اجْعَلْ لَهُمْ مِنْ كُلِّ هِمٍّ فَرَجًا وَمِنْ كُلِّ ضَيْقٍ مَخْرَجًا . اللَّهُمَّ أَرْبِطْ عَلَى قُلُوبِهِمْ وَتَبَيَّنْ أَقْدَامَهُمْ وَأَنْصُرْهُمْ عَلَى مَنْ ظَلَمَهُمْ .
اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ .
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ