الله أكبر، الله أكبر ولله الحمد.

الحمد لله، الحمد لله الذي رزقنا عيد الأضحى، يوم الفرح والسرور، يوم التضحية والتكافل، يوم اجتماع المسلمين على طاعة الله ، نحمده ونستعينه، ونستغفره ونشكره وَنُؤْمِنُ بِهِ ونَتَوَكَّلُ عَلَيْهِ ،و نعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له ونشهد أن لا إله إلا الله وحده لا شريك له، له الملك و له الحمد، يحيي ويميت، بيده الخير، وهو على كل شيء قدير، ونشهد أن سيدنا و مولانا محمداً عبده ورسوله، بلغ الرسالة وأدى الأمانة ونصح الأمة، وكشف الغمة، وجاهد في الله حق جهاده حتى أتاه اليقين ، اللهم صلّ وسلم وبارك عليه وعلى آله وأصحابه أجمعين، ومن تبعهم بإحسان إلى يوم الدين. أما بعد إفيا عباد الله اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون .يأيها الذين ءامنوا اتقوا الله وقولوا قولا سديدا يصلح لكم أعمالكم ويغفر لكم ذنوبكم .ومن يطع الله ورسوله فقد فاز فوزا عظيما

"Follow the ummah of Ibrahim uprightly, Allah took Ibrahim as a special friend"

Prophets have unique distinctions that are highlighted in the Qur'an. Some prophets have nicknames that refer to significant incidents in their lives. For example, Musa (AS), is known as Kalimullah, because he was the one to whom Allah spoke. Similarly, Ibrahim (AS), is known as Khalilullah, the friend of Allah. Khalil is an extremely exclusive title, one that has only been given to two people in recorded history, namely, Ibrahim (AS) and the Prophet Muhammad **^{##}**. In both the Qur'an and Hadith, it is clear that Allah chose His Khalil. Why do I say this? Because the Prophet Muhammad ^{##} stated,

لو كُنْتُ متَّخِذًا خليلًا لاتَّخَذْتُ أبا بكرٍ خليلًا ولكنَّه أخى وصاحبي وقد اتَّخَذ اللهُ صاحبَكم خليلًا

"If I were to take a Khalil, it would have been Abu Bakr as-Siddiq, had it not been that Allah has already taken me as a Khalil." (Muslim) This highlights the exclusivity of the title Khalil, meaning a special friend. Scholars have explained that a Khalil is a unique and exclusive friend, and when it comes to human beings, one can only have one Khalil. However, Allah can have multiple Khalils. Ibrahim (AS) is greatly distinguished in the Qur'an, being mentioned over 70 times and praised in special ways. Once, our beloved Prophet Muhammad swas with his companions, and a man addressed him as "the best of mankind." The Prophet replied, "That is Ibrahim," showing humility despite his own high status. Ibrahim's significance is immense.

For 90 years, he was without children, without followers from among his own people except

بسم الله الرحمن الرحيم

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 ٱلصَّلِحِينَ

"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.

فَبَشَرَتْهُ بِغُلْمٍ 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 ٱلسَّعْيَ

قَالَ يَنَأَبَتِ ٱفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِيَ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّلِرِينَ

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 بيدِ الحبيبِ سُقيتُ 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."

فَلَمَّآ أَسْلَمَا 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 إِبْرَاهِيمُ * 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.

إنا كذلك نجزي المحسنين

"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 إبر اهيم: 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 الرَّحيم لله أكبر، الله أكبر، الله أكبر، الله أكبر، الله أكبر، الله أكبر، الله أكبر ولله الحمد. الحمد لله الحمد لله رب العالمين، وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمداً عبده ورسوله، أرسله بشيرا ونذيرا بين يدي الساعة أما بعد إفيأيها الذين ءامنوا اتقوا الله ما استطعتم واسمعوا وأطيعوا وأنفقوا خيرا لأنفسكم يا عباد الله أوصيكم وإياي بتقوى الله وطاعته

The khalil of Allah was tested with four major trials: surrendering his body to the fire, his son for the sacrifice, his wife and new-born to the barren land of Macca and sending his wife to the tyrant. He succeeded in all and was chosen as the Friend of the Compassionate. Allah blessed him for his sacrifice, making him the most venerated human in history. Ibrahim (AS) is respected by the Jewish, Christian, and Muslim people, representing 70% of the world's population.

We learn from the story of Ibrahim (AS) the importance of patience, sacrifice, and unwavering trust in Allah. His love and dedication were so profound that Allah commanded our Prophet Muhammad ²⁸ to pray at the same spot where he prayed, known as Maqam Ibrahim. This legacy of piety remains, and we are reminded that our deeds will not go in vain. We may not live to see the fruits of our labour, but Allah will bless our efforts and make us role models for future generations.

We watch in sadness and grief at what is happening over and over again in the land of the Prophet Ibrahim (AS). Allah (SWT) chose that land for Ibrahim and for the righteous followers of his descendants after him. We believe that for a period of time, those people were the descendants of Ishaq, and Allah gave it to them for that period. But we also believe that when they **rejected the legacy of Ibrahim and turned away from his commandments**, Allah lifted that privilege from them and gave it to the true followers and descendants of Ibrahim—our Prophet Muhammad and those who follow him. We are the real followers of the Prophet Ibrahim (AS). We are the inheritors of his legacy, including the promise of that land. That land belongs to the righteous followers of Ibrahim (AS), and that is us. It is distressing to see the apartheid regime's barbaric and inhumane actions. But we must remind ourselves not to lose hope. The tide is changing, and the future is bright. Perhaps we hate something, but Allah will place good in it. The sacrifices of those whom Allah has chosen are not in vain. Their courage and sacrifices are changing the world. We must console ourselves and continue to do whatever we can. We may feel powerless, but we cannot lose hope. We must persevere and persist.

One by one, the support for the zionist is waning. It is only a matter of time before the very

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 أَيُهَا الذِينَ آمَنُو أَ صَلُّو أَ عَلَيْهِ وَسَلِّمُو أَ تَسْلِيماً . ٱلْلَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَيْهِ وَعَلَّى آلِهِ وَصَحْبِهِ أَجْمَعِينَ .وَارْضَ اللَّهُمَّ عَن الْخُلْفَاءِ الرَّاشِدِينَ أَبِي بَكْرِ وَعُمَرَ وَعُثْمَانَ وَعَلِيّ، وعن أم المومنين عائشة التي أمرنا الله في سورة النور أن ندافع عنها، وَعَنْ سَائِر الصَّحَابَةِ أَجْمَعِينَ، خُصُوصاً الأَنْصَارَ مِنْهُمْ وَالْمُهَاجِرِينَ، وَعَنِ التَّابِعِينَ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ بإحْسَانِ إلَى يَوْمِ الدِّينِ. اللُّهُمَّ الْهُدِ وُلَاةَ أُمُورِ المُسْلِمِينَ لِمَا يُرْضِيكَ وَلِاتِّبَاعِ سُنَّةِ نَبِيِّكَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَثَبِّتْ أَقْدَامَهُمْ عَلَى الصَّرَ إِطْ الْمُسْتَقِيم، وَ أَصْلِحْهُمْ يَا رَبَّ الْعَالَمِينَ . اللَّهُمَّ بَارِكْ عَلَى شُيُوخِنَا، وَعَلَى رئيسنا، وَعَلَى أَمِيرِنَا، وَعَلَى جَمِيع أُمَّرَاءِ وَزُعَمَاءِ المُسْلِمِينَ اللَّهُمَّ بَارِكْ عَلَى المُسْلِمِينَ فِي هَذِهِ المَدِينَةِ، وَوَفِّقْهُمْ لِمَا تُحِبُّهُ وَتَرْضناهُ يَا أَكْرَمَ الأَكْرَمِينَ . اللَّهُمَّ اجْعَلْ حَجَّهُمْ مَبْرُورًا وَسَعْيَهُمْ مَشْكُورًا وَذَنْبَهُمْ مَغْفُورًا. اللَّهُمَّ يَسِّرْ لَهُمْ أَمْرَهُمْ وَتَقَبَّلْ مِنْهُمْ طَاعَاتِهِمْ وَأَعِدْهُمْ إِلَى أَهْلِهِمْ سَالِمِينَ غَانِمِينَ. اللَّهُمَّ اجْعَلْ هَذَا الْحَجَّ حَجًّا مَقْبُولًا وَذَنْبًا مَغْفُورًا وَعَمَلًا مَشْكُورًا. اللَّهُمَّ إِنَّا نَسْأَلُكَ لِأَهْلِنَا فِي غَزَّةَ رَحْمَتَكَ وَنَصْرَكَ وَعَفْوَكَ وَأَمَانَكَ. اللَّهُمَّ اكْشِف عَنْهُمْ الضُّرَّ وَالْبَلَاءَ وَاحْفَظْهُمْ بِحِفْظِكَ وَكُنْ مَعَهُمْ بِكَرَمِكَ وَعَطْفِكَ. اللَّهُمَّ اجْعَلْ لَهُمْ مِنْ كُلِّ هَمِّ فَرَجًا وَمِنْ كُلِّ ضِيق مَخْرَجًا. اللَّهُمَّ أَرْبِطْ عَلَى قُلُوبِهِمْ وَثَبّتْ أَقْدَامَهُمْ وَانْصُرْهُمْ عَلَى مَنْ ظَلَمَهُمْ. اللَّهُمَّ أَعِزَّ الإسْلامَ وَالمُسِ المِينَ، رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِ]نا عَذَابَ النَّارِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ