

كَانَ أَمْسِ الْيَوْمِ الْمُبَارَكُ لِعَرَفَةَ، وَهُوَ ذِرْوَةُ الْحَجِّ. وَمِنْ وَجْدٍ فِي ذَلِكَ الْيَوْمِ عَلَى سَهْلِ عَرَفَةَ، أَصْبَحَ حَاجًّا، بَعْضُ النَّظَرِ عَنْ نِيَّتِهِ.

يَنْظُرُ اللَّهُ إِلَى عِبَادِهِ وَيُقَدِّسُهُمْ بِنَظَرِهِ. وَهُمْ يَقُولُونَ:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ «لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ.»

Kāna amsi l-yawmu l-mubāraku li-‘Arafata, wa huwa dhirwatu l-ḥajj. Wa man wujida fī dhālika l-yawmi ‘alā sahlī ‘Arafata, aṣbaḥa ḥājjan, bi-ghaḍḍi n-nazari ‘an niyyatih.

Yanzuru Llāhu ilā ‘ibādihi wa yuqaddisuhum binazarīh. Wa hum yaqūlūn: “Labbayka llāhumma labbayk, labbayka lā sharīka laka labbayk, inna l-ḥamda wa n-ni‘mata laka wa l-mulk, lā sharīka lak.”

Yesterday was the blessed Day of ‘Arafah, the pinnacle of the Hajj. Whoever finds himself upon the plain of ‘Arafah on that sacred day becomes a ḥājjī, regardless of whatever his original intention may have been.

Allah gazes upon His servants and sanctifies them through His Divine Gaze. And they call out: “Labbayka Llāhumma labbayk, labbayka lā sharīka laka labbayk, inna l-ḥamda wa n-ni‘mata laka wa l-mulk, lā sharīka lak.” “Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Truly, all praise, all blessings, and all sovereignty belong to You. You have no partner.”

وَالْيَوْمَ نَحْنُ سُعْدَاءُ بِأَنْ بَلَّغْنَا عِيدَ الْأَضْحَىٰ مَرَّةً أُخْرَىٰ، وَمِنْ السَّنَةِ أَنْ يُضْحِيَ الْمُسْلِمُ بَعْدَ الصَّلَاةِ.

أَمَرَ اللَّهُ جَلَّ جَلَالُهُ فَقَالَ:

﴿فَصَلِّ لِرَبِّكَ وَانْحَرْ﴾
سُورَةُ الْكَوْثَرِ ١٠٨:٢

Wa l-yawma naḥnu su‘adā’u bi-an balaghna ‘Īda l-Aḍḥā marratan ukhrā, wa mina s-sunnati an yuḍaḥḥiya l-muslimu ba‘da ṣ-ṣalāh. Amara Llāhu jalla jalāluhu faqāl:

“Fa-ṣalli li-rabbika wanḥar.”
Sūratu l-Kawthar 108:2

Today we are happy and grateful to have reached yet another ‘Īd al-Aḍḥā, and it is from the Sunnah to offer sacrifice after the prayer. Allah, Exalted and Glorious is He, commanded: “So pray unto your Lord and sacrifice.” Sūrat al-Kawthar (108:2)

وَلَيْسَ الْمَقْصُودُ مِنَ الْأَضْحَىٰ أَنْ يَبْلُغَ اللَّهُ لَحْمًا أَوْ دَمًا، بَلْ يَبْلُغَ التَّقْوَىٰ، كَمَا قَالَ سُبْحَانَهُ:

لَنْ يَنَالَ إِلَهًا لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ
سُورَةُ الْحَجِّ ٢٢:٣٧

Wa laysa l-maqṣūdu mina l-uḍḥiyyati an yablughā Llāha laḥmun aw damun, bal yablughuhu t-taqwā, kamā qāla subḥānah: “Lan yanāla Llāha luḥūmuḥā wa lā dimā’uhā wa lākin yanāluhu t-taqwā minkum.” Sūratu l-Ḥajj 22:37

Yet the true meaning of sacrifice is not to offer Allah flesh and blood: “Neither their meat nor their blood reaches Allah; rather, what reaches Him is your God-consciousness (taqwā).” Sūrat al-Ḥajj (22:37)

وَقَدْ أَرْسَلَ اللَّهُ الْعِلْمَ الْقَدِيرَ إِلَىٰ أُسْرَةِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِنْثِلَاءً عَظِيمًا، حِينَ أَمَرَ سَيِّدُنَا إِبْرَاهِيمَ بِذَبْحِ ابْنِهِ، وَلَكِنَّ السِّكِّينَ امْتَنَعَتْ.

وَهَكَذَا يَعْلَمُ اللَّهُ الْمُؤْمِنِينَ حَقِيقَةَ التَّسْلِيمِ وَالْإِخْلَاصِ، كَمَا جَاءَ فِي الْقُرْآنِ الْكَرِيمِ:

فَلَمَّا أَسْلَمًا وَبَلَّ لِلْجَبِينِ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَقَتِ الرُّوْيَا
سُورَةُ الصَّافَّاتِ ٣٧:١٠٣-١٠٥

Wa qad arsala Llāhu l-‘Aliyyu l-Qadīru ilā usrati Ibrāhīma ‘alayhi s-salām ibtilā’an ‘azīman, ḥīna amara Sayyidanā Ibrāhīma bi-dhabḥi bnihi, wa lākinna s-sikkīna mtana‘at.

Wa hākadḥā yu‘allimu Llāhu l-mu‘minīna ḥaqīqata t-taslīmi wa l-ikhlaṣ, kamā jā’a fī l-Qur’āni l-karīm: “Falammā aslamā wa tallahu lil-jabīn. Wa nādaynāhu an yā Ibrāhīm. Qad ṣaddaḡta r-ru’yā.” Sūratu ṣ-Ṣaffāt 37:103–105

Allah Almighty sent a tremendous trial upon the family of Ibrāhīm عليه السلام when He commanded Sayyidunā Ibrāhīm to sacrifice his son. Yet the knife itself refused. Thus does Allah teach the believers true surrender and complete devotion, as it is said in the Holy Qur’an: “When they had both submitted themselves, and he laid him down upon his forehead, We called out to him: ‘O Ibrāhīm! You have already fulfilled the vision.’” Sūrat aṣ-Ṣaffāt (37:103–105)

فَلْيَكُنْ فِي هَذَا الْيَوْمِ سُعْدَاءَ، وَلْيُوَكِّدِ الْأَخُوَّةَ، وَلْيَنْعِزْنَ بِالْأُسْرَةِ، وَلْيَصِلِ أَرْحَامَنَا، وَلْيَقْوِ أُمَّتَنَا.

عِيدُ مُبَارَكٍ!

Falnakun fī hādhā l-yawmi su‘adā’a, wal-nu’akkidi l-ukhuwwah, wal-na’tani bi-l-usrah, wal-naṣil arḥāmanā, wal-nuqawwi ummatanā.

‘Īd mubārak!

So let us be joyful on this blessed day. Let us strengthen brotherhood, devote ourselves to our families, uphold the ties of kinship, and strengthen the Ummah.

‘Īd Mubārak!