MSA of MLK Agenda

November 19, 2012 (3:45 – 4:30), Room 306

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*Bismillah hir-Rahman nir-Rahim*

Eid Al-Adha and The Sacrifice  
  
  
I. Introduction

* Start off with dua: *“Al Hamdu Lillahi Rabbil 'Alameen.* *Wassalatu Wassalamu 'Ala Muhammad wa 'Ala Alihi Wa Sahbihi wa Sallim.”*
* Give salam.
* Briefly explain that there has been lack of meetings.
* Pass around attendance sheet.

II. Eid Al-Adha Intro

A. Ask everyone about their Eid.

            1. What they did, how they celebrated etc.

B. Ask them if they know the meaning.

III. Background Story

A. Prophet Ibrahim

1. Grow up into a polytheist family/culture

i. Polytheist: one who worships more than one god.

2. Did not assimilate.

3. His father, Azar, was a polytheist.

4. Ibrahim had knew that he was not for polytheism, but for monotheism.

5. He smashed their idols and was scolded by the polytheists.

6. The Polytheist wanted to oppress Ibrahim’s followers.

B. Fire of Nimrod

1. Ibrahim wanted to convey the message to the people.

2. The people of Nimrod ordered him to be slayed or burned.

3. He accepted this because he wanted to die for Allah’s message.

i. Martyrdom (explain meaning in depth too)

ii. Example of strong Imaan

4. He chose to step into the fire in order to save others from being burned.

C. Allah’s Mercy

1. The fire did not burn or harm Ibrahim in any way.

2. This still did not stop the polytheist to worship their idols.

IV. Yearning for a Son

A. After the long persecution and brutal abuse towards Ibrahim, he migrated to

Aram and Canaan to get away from it.

B. He desired to have a son as he got older.   
 C. His wife, Hagar, was barren (infertile).   
 D. Ibrahim had called out to Allah and Allah had fulfilled his promise.  
 E. Ibrahim had prized his son so much (Ismail)  
  
V. The Vision  
 A. Three Visions  
 1. Ibahrim was commanded to kill his son in both.  
 B. After the third vision, he thought it was enough.

C. He tried to understand the meaning of this, interpreting it logically and  religiously.

D. He acknowledged that Allah swt demanded this sacrifice.

VI. The Sacrifice

A. Ibrahim had told Ismail about the dream.

i. Love of God or love of self? Prophethood or Fatherhood? Loyalty to God or Loyalty to family? Faith or emotion? Truth or reality? Consciousness or instinct? Responsibility or pleasure? Duty or right? Tawheed or Shirk? Advancing or remaining? To become or to be? God or Ismail?

B. Ismail was in favor of doing it for Allah swt.

1. “O my Son, I see in a vision that I offer you in sacrifice. Now see what is your view?" (37:102)

2. "O my father! Do as you are commanded. You will find me, if Allah so wills, patient and constant." (37:102)

C. Traveling to Mt. Arafat

1. On their way, they passed Mina, where Shaiytan had tried to talk him out of it.

i. \*Hajj Ritual: throw stones at the three statues representing     Shaiytan.

2. Despite the love he had for his son, he disregarded what Shaiytan had whispered.

D. The Knife

1. He took Ismail in one hand and the knife in the other while walking to the mountain.

2. He laid Ismail on the ground, putting his face away from him to give strength to his crushed soul and paralyzed hand.

3. He attempted to slaughter Ismail, but the knife did not cut.

4. By the might of Allah, He had taken out the power of the knife.

5. Ibrahim was then given a sheep.

i. "O Ibrahim! You have confirmed the Vision Thus indeed do We reward those who do right This is indeed the manifest trial!" (37:104-105)

VII. What do we learn?  
 A. Allah did not want Ibrahim to slaughter Ismail.   
 1. He wanted Ibrahim to become the slaughterer of Ismail.   
 2. The sacrifice became useless.

B. Allah’s Mercy

1. Allah brought mercy to the agedness, loneliness, hopelessness and anguish of his trustworthy Messenger. For Ibrahim, Ismail was not just a son for a sonless father, he was the end of a life of waiting, the reward of a century of suffering, the fruit of his life, the hope after despair and the young boy of an old father.

C. Not about punishment and wrath

1. Perfection of humanity

2. The freedom from the prison of instinct and selfishness and about the elevation of spirit.

3. Through Ibrahim, human life, Ismail's, Ibrahim's, everyone's, acquires its meaning and value from God and not from nature.

4. The good things in life, represented by Ismail, derive their value not from the mere fact that they exist and can be valued, enjoyed and delighted in, but from God, The Source of Creation Himself.

5. Ibrahim was, in some sense, giving back Ismail to receive him again on the proper basis.

D. Flip the table

1. Ibrahim therefore instructs that we should owe absolute duty only to God and it is our relationship to God which ought to transcend and determine our relation to family/nation and not vice-versa.

VII. Reflection

A. What stops you?

1. Ismail of Ibrahim was his son. But who is your Ismail?

B. Define Ismail. Prized posession?

2. Your degree? Your reputation? Your position? Your money? Your home? Your car? Your beloved? Your family? Your knowledge? Your title? Your dress? Your fame? Your soul? Your spirituality? Your Beauty? Your strength? Your career?