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The story of Eid Al-Adha

What morals can be learned?

- Start with Quran recitation (Surat As-Saffat)
- Introduce the subject, "We all know about Eid? But can we gain out of it?"
- * These stories of the prophets all teach us great lessons and morals.

1. Quick History of Ibrahim (P) — Father was idol worshiper
— Allah's friend
— put through many tests
— wife and Ismael in desert (Hajar)
— built the Kaaba

2. Ibrahim has Ismael at a very old age (around 80)
— very dear to him maybe

Next, explain, transliteration of the Ayah's from Al-Saffat

- He dreamed that he slaughtered his son
 - not like normal dreams. (did it happen several times?)
- Tells Ismael (P) — recitation —
- DETAILS OF HOW HIS SON WAS (turned around!)
 - imagine how hard (son and very old)
- Ram sent down; Ibrahim passed the test

Morals, and Lessons

The level of obedience of Ibrahim + Ismael (Both)

- show story of how ISLAMIC people follow orders.
Yes sir No sir

What about Allah (SWT)?

- highest level of respect is due, and do something without questioning?

• NO EXCUSES made up

DON'T QUESTION Allah's command.

- people know its
Islam and try
to explain it

- Even if it doesn't seem to make sense? Allah knows best and tests his believers

- Another good example of obedience, when Alcohol was prohibited (briefly)

- shows how strong Imam IS?

Haji during this time of year

- why we slaughter ~~some~~ animals on Eid - Al-Adha?

- * The Jamarat? - the three places where stones are thrown to Ismael, Ibrahim, and Hajar.

- lastly, these are the best 10 days - Ramadan, best to nights

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ
 الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠١﴾ فَلَمَّا بَلَغَ مَعَهُ
 السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ
 مَاذَا تَرَىٰ قَالَ يَتَابَتِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ
 اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ
 وَنَدَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١٠٣﴾ قَدْ صَدَّقْتَ الرُّؤْيَا ﴿١٠٤﴾

99. He said: "I will go to my Lord! He will surely guide me

100. "O my Lord! Grant me a righteous (son)!"

101. So We gave him the good news of a forbearing son.

102. Then, when (the son) reached (the age of) (serious) work with him, he said: "O my son! I have seen in a vision that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! Do as thou art commanded: thou wilt find me, if Allah so wills, one of the steadfast!"

103. So when they had both submitted (to Allah), and he had laid him prostrate on his forehead (for sacrifice),

104. We called out to him "O Abraham! ...

105. "Thou hast already fulfilled the vision!" - thus indeed do We reward those who do right.

As-Saaffat

So We gave him the glad tidings of a forbearing boy. (101) And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allāh), so look what you think!" He said: "O my father! Do that which you are commanded, Inshā' Allāh (if Allāh will), you shall find me of As-Sâbirun (the patient)." (102) Then, when they had both submitted themselves (to the Will of Allāh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); (103) And We called out to him: "O Abraham! (104) You have fulfilled the dream!" Verily! thus do We reward the Muhsinûn (good-doers - see V.2:112). (105) Verily, that indeed was a manifest trial. (106) And We ransomed him with a great sacrifice (i.e. كبش - a ram); (107) And We left for him (a goodly remembrance) among the later generations. (108) Salâmun (peace) be upon Ibrâhim (Abraham)!" (109) Thus indeed do We reward the Muhsinûn (good-doers - see V.2:112). (110) Verily, he was one of Our believing slaves. (111)

سُورَةُ الصَّافَّاتِ

فَبَشِّرْهُ بِبُحَيْرٍ حَلِيمٍ (١٠١) فَلَمَّا بَلَغَ مَعَهُ
السَّعْيَ قَالَ يَبْنَى إِنِّى أَرَى فِى الْإِنَّمَامِ
أَنِّى أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَاطَيْتُ
أَفْعَلْ مَا تُؤْمَرُ سَتَجِدُنِى إِنِ شَاءَ اللَّهُ مِنْ
الصَّابِرِينَ (١٠٢) فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ
(١٠٣) وَنَبَّيْنَاهُ أَنِ يَإِبْرَاهِيمُ (١٠٤) قَدْ
صَدَقْتَ الْإِرْءَاءَ إِنَّا كَذَٰلِكَ نَجْزِ الْمُحْسِنِينَ
(١٠٥) إِن هَٰذَا لَهُوَ أَتْلُوهُ الْمِيمِينَ (١٠٦)
وَقَدِينَهُ بِذَبْحٍ عَظِيمٍ (١٠٧) وَتَرَكْنَا عَلَيْهِ
فِى الْآخِرِينَ (١٠٨) سَلَامٌ عَلَى إِبْرَاهِيمَ
(١٠٩) كَذَٰلِكَ نَجْزِ الْمُحْسِنِينَ (١١٠)
إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ (١١١)

Ibrahim (as) and his adherence to the Shariah

We should take a lesson from the well known story of Ibrahim (as) and his son Ismail (as). We are all reminded of this story as Eid al-Adha represents the culmination of the first ten glorious days of Dhul-Hijjah. Allah (swt) informs us of his story in the Quran:

"My Lord! Grant me (offspring) from the righteous." So We gave him the glad tidings of a forbearing boy. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha'Allah (if Allah wills), you shall find me of As-Sabirun (the patient)." Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering); And We called out to him: "O Ibrahim! You have fulfilled the dream!' Verily! Thus do We reward the Muhsinun."

[TMQ 37:100-105]

If we ponder over the story of Ibrahim (as) carefully we find that Allah (swt) ordered His believing slave to slaughter his beloved son! Both the father and the son fully submitted to the order of Allah (swt) without questioning it. Ibrahim (as) didn't look for a reason for the command that Allah (swt) gave him, nor did Ismail (as) knowing that he was going to be sacrificed. Rather they both willingly accepted the decision of Allah (swt), because they realised that He was the Creator and that their purpose was to worship Him. The lesson we can learn from this is to submit to the orders of Allah (swt) whether Allah (swt) has given us a reason for them or not. So we know that Allah (swt) issued a judgement on the many actions that are before us such as the prohibition of dealing in Riba (usury), pre-marital relations and supporting political parties not based on Islam. We must submit to these rules completely without attempting to justify engaging in them based on our own rationale.

إبراهيم حسب المفهوم الإسلامي

مولده ومختصر سيرته

ورد في القرآن خلافا لما في العهد القديم أن إبراهيم بن آزر (الأنعام: 74) (و قيل في تفسير الآية أنه عمه وليس أباه وناداه أبتاه لأنه هو الذي رباه). ويذكر القرآن قصته مع قومه حيث دعاهم إلى ترك عبادة الأصنام وعبادة الله وحده، فأبوا محتجين بتمسكهم بدين آبائهم، لكن إبراهيم كسر أصنامهم باستثناء أكبر تلك الأصنام أثناء غيابهم. وعندما اكتشفوا ذلك قرروا حرقه في النار إلا أن مشيئة الله - كما في القرآن - جعلت من النار برداً وسلاماً عليه. ثم هاجر إبراهيم إلى فلسطين وسكن قرب قرية أربع (وهي مدينة كنعانية) في المكان الذي نشأت فيه فيما بعد مدينة الخليل، وفيها الحرم الإبراهيمي الذي يعتقد أنه مدفون فيه. عندما ذهب لمصر تزوج هاجر وأنجبت له إسماعيل، أما زوجته الأولى سارة فأنجبت له فيما بعد إسحاق، وكلاهما من الأنبياء.

ويذكر القرآن أن إبراهيم رأى في المنام أنه يذبح ابنه إسماعيل، ولأن رؤيا الأنبياء تعتبر وحياً لم يتردد إبراهيم وابنه في تنفيذ هذا الأمر فما كان من الله إلا أن افتداه بكبش عظيم، ويعتبر المسلمون أن منسك تقديم الأضاحي في عيد الأضحي مستمد من هذه القصة. بالإضافة لذلك فقد أخبر الله إبراهيم أنه سيدمر مدن قوم لوط - لأن أكثر أهلها من الرجال كانوا يشتهون بعضهم البعض على النساء. و ملخص قصة إبراهيم كالتالي : سأل إبراهيم الخليل ربّه أن يهبه ولداً صالحاً، وذلك عندما هاجر من بلاد قومه، فبشّره الله عز وجل بغلام حلیم، وهو إسماعيل، الذي ولد من هاجر، بينما كان إبراهيم الخليل، في السادسة والثمانين من عمره، فهو أي إسماعيل، أول ولد لإبراهيم وهو الولد البكر يقول الله : عز وجل "وقال إني ذاهب إلى ربي سيهدين، ربّ هب لي من الصالحين، فبشّرناه بغلام حلیم"

وعندما كبر إسماعيل، وشبّ، وصار بمقدوره، أن يسعى ويعمل كما يعمل ويسعى أبوه، رأى إبراهيم الخليل، في المنام أن الله يأمره أن يذبح ولده، ومعلوم أن "رؤيا الأنبياء وحى، ورد في القرآن: "فلما بلغ معه السعى قال يابني إني أرى في المنام أني أذبحك فانظر ماذا ترى" إنه لأمر عظيم،

واختبار صعب، للنبي إبراهيم، فإسماعيل هذا الولد العزيز البكر، والذي جاءه على كبر، سوف يفقده بعدما أمره الله عز وجل أن يتركه مع أمه السيدة هاجر، في واد ليس به أنيس، ها هو الآن يأمره مرة أخرى. أن يذبحه ولكن إبراهيم، امتثل لأمر ربه واستجاب لطلبه وسارع إلى طاعته. ثم اتجه إلى ابنه إسماعيل، وعرض الأمر عليه، ولم يرد أن يذبحه قسرا، فماذا كان ردّ الغلام إسماعيل "قال يا أبت افعل ما تؤمر ستجدني إن شاء الله من الصابرين" إنه ردّ يدل على منتهى الطاعة وغايتها للوالد ولرب العباد، لقد أجاب إسماعيل بكلام فيه استسلام لقضاء الله وقدره، وفيه امتثال رائع لأمر الله عز وجل، وأي أمر هذا! إنه ليس بالأمر السهل، وحانت اللحظة الحاسمة بعد أن عزم إبراهيم على ذبح ابنه، انقيادا لأمر الله عز وجل، فأضجعه على الأرض، والتصق جبين إسماعيل بالأرض، وهم إبراهيم أن يذبح ابنه. ذكر القرآن : فَلَمَّا [بَلَغَ مَعَهُ السَّعْيَ] قَالَ يَا بَنِيَّ إِنِّي آرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ {102} فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ {103} وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ {104} قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {105} إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ {106} وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ {107} [سورة الصافات

فلما أسلما وتلّه للجبين ولكنّ السكين لم تقطع، بإرادة الله عز وجل، عندها فداه الله عز وجل، بكبش عظيم. من الجنة، أبيض الصوف ذي قرنين كبيرين، وهكذا أصبحت الأضحية سنة إبراهيم، سنة للمسلمين كافة. يؤدونها أيام الحج إلى البيت العتيق بمكة.

الترجمة

Translation
(semi-accurate as was
translated by Google
Translate)

Ibrahim, according to the Islamic concept
Birth and a brief biography

Mentioned in the Koran, contrary to the Old Testament that Abraham Ben Azar (cattle: 74) (and said in the verse that his uncle and not his father and called him Father because he is the one who raised him). The Quran mentions his story with his people where invited them to leave idolatry and the worship of God alone, they refused their adherence to the religion of their parents arguing, but Abraham breaking idols except the largest these idols during their absence. When they discovered that they decided to burn in the fire but the will

of God - as in the Koran - made from the fire cool and peaceful it. Ibrahim then emigrated to Palestine and lived near the village of four (a Canaanite city) where you grew up with after the city of Hebron, the Tomb of the Patriarchs, believed to be buried there. When he went to Egypt and married Hagar bore him Ishmael, and his first wife Sarah later bore him Isaac, both from the prophets.

The Qur'an that Abraham saw in a dream that he sacrifice his son Ismail, and because the vision of the prophets are considered alive, did not hesitate to Abraham and his son in the implementation of this is what was from God but redeemed by a ram great, and Muslims consider the Minsk make sacrifices in the Eid al-Adha is derived from this story. In addition, he has told Abraham that he would destroy the cities of Lot's people - because most people were of the men they desire each other on women. And summary of the story of Abraham are as follows: he asked Abraham to his Lord to give him a son valid, when migrated from the land of his people, Vbashrh God Bghulam Halim, an Ishmael, born of Hagar, while Abraham, in the sixth and eighty years old, is any Ishmael, Abraham's first born to a virgin boy says God Almighty "and said I was going to Sédan Lord, Lord, grant me righteous, Vbashrnah Bghulam Halim"

When large Ismail, broke, and became able, to seek and work as work and seeks his father, he saw Abraham, in a dream that God ordered him to slaughter his son's well known that the "vision of the prophets revelation, contained in the Qur'an:" When he reached him seek said my boy I see in a dream that I should sacrifice you see what you see "It's great, and the test is difficult, the Prophet Ibrahim, Vasmaeil this boy-Aziz al-Bakr, and that comes to large, you will lose after the command of God Almighty to leave with his mother Hagar, in a valley, not by Anis, here is now ordering him again. to slaughter, but Ibrahim, complied to the order of his Lord responded to his request, and hastened to obey him. and then went to his son Ismail, and the matter was, and did not want to be slaughtered by force, what the response of the boy Ishmael, "said Father, do what you shall find me the God willing, patient, "he replies indicates the ultimate obedience and purpose for the father and the Lord of people, I have answered Ismail words, the surrender to serve God and the ability, in which compliance with a superb command of Allah Almighty, and what is this! It is not easy, and is the moment after the determination of Ibrahim to slaughter his son, Ankieda is God Almighty, Voddjah on the ground: and stuck brow Ismail land, and they are Abraham to slay his son. said the Quran: When the [hit with the pursuit said, my son I see in a dream that I should sacrifice you see what the opinion said, O my father, I do shall find me, God willing, from the patient {102} When they became Muslim, and a hill to the brow of {103} and We called him that O Abraham {104} has ratified the vision Verily thus do We reward the good {105} This is a scourge described {106} and Vdenah great sacrifice {107}] Al Saffat

When they became Muslim, and the brow of the hill, but the knife did not cut off, the will of God Almighty, then Fdah God Almighty, a ram is great. Of paradise, white wool with a large two centuries, and so became the sacrifice of Abraham, years for all Muslims. Days performed the pilgrimage to Makkah, the old house.