

EID-UL-ADHAA MESSAGE

2025-1446

MAKKAH,
SAUDI ARABIA



MAJLISUL
ULAMA
ZIMBABWE

Contents

Eid-ul-Ad'haa message from Majlisul Ulama Zimbabwe	2
Eid-ul-Ad'haa The Festival of Sacrifice .	4
Hajj: A Journey of a Lifetime	9
Concept of Sacrifice in Islam	12
Who is Allah?.....	16
Prophet Abraham The Patriarch of Prophets	19
Jesus, Son of Mary, in the Qur'an	25
The Rise of Godlessness	29

Eid-ul-Ad'haa message from Majlisul Ulama Zimbabwe

Eid-ul-Ad'haa, also known as the Festival of Sacrifice, marks the great devotion, obedience, and sacrifice of Prophet Abraham (peace be upon him), who is honoured as the forefather of all monotheistic faiths. This occasion is observed on the 10th of *Dhul-Hijjah*, the final month of the Islamic calendar, which is also the month of *Hajj*.

On this day, Muslims across the world commemorate Prophet Abraham's (peace be upon him) willingness to sacrifice his son in submission to the command of the Almighty. *Eid-ul-Ad'haa* serves as a powerful reminder of complete obedience and trust in God's will.

Prophet Abraham (peace be upon him) showed unmatched dedication, sincerity, and moral strength. His life stands as a lasting example of truthfulness, courage, and unwavering faith. Islam honours him as a True Muslim; one who fully submits to the will of God. His legacy continues to inspire believers to uphold truth, justice, and sincere devotion without compromise.

As we observe this blessed day, may we reflect on his legacy and renew our own commitment to the values of faith, sacrifice, and righteousness.

On this blessed occasion of *Eid-ul-Ad'haa*, *Majlisul Ulama Zimbabwe* extends heartfelt greetings and best wishes to all Muslims and fellow citizens.

Eid-ul-Ad'haa

The Festival of Sacrifice

The Sacred Month of *Dhul-Hijjah*

The twelfth month of the Islamic calendar is called *Dhul-Hijjah*. It is the month that contains one of the pillars of Islam, Hajj or the major pilgrimage. It also contains one of the two recurring Islamic festivals, *Eid-ul-Ad'haa*.

These two special occasions, *Hajj* and *Eid-ul-Ad'haa*, are closely linked by one special man, Prophet *Ibraheem* (peace be upon him), known in Jewish and Christian traditions as Prophet Abraham.

Following the Legacy of Prophet Abraham

Making the pilgrimage is often referred to as following in the footsteps of Prophet Abraham (peace be upon him), because many of the rites and

practices involved in *Hajj* reflect events from his life.

Eid-ul-Ad'haa commemorates a specific trial in his life. He was commanded by *Allah* to sacrifice his son, Ishmael (peace be upon him), and he responded with immediate obedience and willingness.

The Day of Sacrifice

Eid-ul-Ad'haa takes place on the 10th day of *Dhul-Hijjah*, after most of the *Hajj* rites have been completed. On this day, pilgrims slaughter an animal to commemorate Prophet Abraham's obedience to God Almighty.

According to a divinely inspired dream, Abraham (peace be upon him) saw himself sacrificing Ishmael (peace be upon him). When he informed his son, Ishmael agreed that the command must be fulfilled. They proceeded together to the place of sacrifice and offered Ishmael's life to God. As Abraham prepared to carry out the command, the Shaytaan (Satan)

attempted to distract him, but Abraham resisted and drove him away.

At the final moment, just as Abraham had laid Ishmael down on his forehead, God Almighty stopped him and revealed that his sacrifice had already been accepted.

A Reminder of Submission

“Surely Abraham was an example, obedient to God, by nature upright, and he was not of the polytheists. He was grateful for God’s bounties (upon him). God chose him and guided him unto a right path. We gave him good in this world, and in the next he will most surely be among the righteous.” (The *Qur’an*, 16:120–122)

God Almighty replaced Ishmael with a sheep. This is why Muslims sacrifice an animal during *Eid-ul-Ad’haa*. More than a celebration, it serves as a reminder. It calls us to reflect on our own submission to the will of God Almighty.

The Meaning of Sacrifice

Giving up something great for the sake of God Almighty, such as the life of a child, seems unimaginable. Today, even giving up a small comfort, such as a cup of coffee, to donate the money to charity can feel like a sacrifice. Imagine how Abraham felt as he held the blade over his son's neck. Only at the last moment was he relieved by God Himself.

The Practice for Those Not on Hajj

Muslims who are not on pilgrimage, and who can afford to, sacrifice an animal at home in remembrance of Prophet Abraham (peace be upon him)'s test.

The meat from this sacrifice is shared in portions. Usually, one portion is eaten by the immediate family and relatives, one is given to friends and neighbours, and one is donated to the poor. This act shows a willingness to share blessings, strengthen relationships, and help

those in need. In the sacrifice, we acknowledge that all blessings come from God Almighty.

How Eid is Observed

For those not on pilgrimage, *Eid-ul-Ad'haa* begins with an early morning congregational prayer. It is a time of sacrifice and celebration, a time to visit family and friends and to thank God Almighty for His blessings. It encourages contact with relatives, kindness to neighbours, and compassion for the poor. Above all, it reminds us that God Almighty is the source of all comfort, peace, and blessings, in both good times and trials.

Hajj: A Journey of a Lifetime

The Origins and Significance of Hajj

Hajj, which means “to set out for a place,” refers to the annual pilgrimage that Muslims make to the holy city of Makkah. This sacred journey follows the tradition of Prophet Abraham (peace be upon him) as restored and completed by Prophet Muhammad (peace be upon him). It is one of the five pillars of Islam and is obligatory once in a lifetime for every adult Muslim who is physically and financially able to undertake it.

Muslims trace the origins of Hajj to the time of Prophet Abraham (peace be upon him), who, along with his son Ishmael (peace be upon him), built the *Ka’bah*, the sacred House of God. The rituals of Hajj reflect events from the lives of Abraham, Hagar, and Ishmael. The Holy Qur’aan states: “And proclaim the Pilgrimage among

humankind: They will come to you on foot and on every lean camel, coming forth from every distant ravine.” (The *Qur'an*, 22:27)

The Objectives and Spiritual Impact of Hajj

Hajj serves to affirm pure monotheism. It begins and ends with the declaration of God’s oneness and must be performed with sincerity, free from show or pride. The rites performed over five days, between the 8th and 13th of *Dhul-Hijjah*, are acts of worship that purify the soul and reform character. The Prophet Muhammad (peace be upon him) said: “He who performs Hajj for the sake of Allah” highlighting that it must be done solely for God.

When a pilgrim carries out Hajj correctly, with sincere faith, the reward is immense. The Prophet Muhammad (peace be upon him) taught that a pilgrim who completes the Hajj properly returns as sinless as the day he or she was born. It is a transformative experience, spiritually and

morally, that teaches patience, humility, compassion, and devotion.

The Universal Experience of Hajj

Hajj unites Muslims from all over the world. People of every race, language, and social status come together in devotion to God. The gathering at *Arafat*, where the Prophet Muhammad (peace be upon him) delivered his final sermon, is a moment of deep reflection and prayer. Pilgrims return home with memories of spiritual upliftment and a renewed sense of community and responsibility.

This sacred journey is a unique obligation that touches the heart of every believer. For over 14 centuries, millions have fulfilled this divine command, returning with hope, joy, and a sense of fulfilment, having walked in the footsteps of the Prophets and stood before their Lord in submission and devotion.

Concept of Sacrifice in Islam

There are many misconceptions about the significance and wisdom behind acts of worship in Islam, especially regarding sacrifice.

The sacrifice of an animal is not a pillar of Islam. To understand it properly, we must consider the historical and religious context. This includes the pre-Islamic practice of sacrifice, the *Qur'anic* reforms concerning it, the continuation of sacrifice in the Muslim world, and the context of the *Qur'anic* revelations.

The *Qur'an* shows a clear difference in how sacrifice is viewed and whether *Allah* is appeased by blood. The *Qur'anic* account of the sacrifice of *Ismaeel* by *Ibraheem* (peace be upon them) speaks against the idea of blood atonement. *Allah* says:

“Then when (the son) reached (the age of) work (that is, maturity), he said, ‘O my son, I see in vision that I offer you in sacrifice. Now see what is your view.’ (The son) said, ‘O my father, do as you have been commanded. You will find me, if Allah wills, to be of those who are patient.’ So when they both submitted their wills to *Allah* and he had laid him prostrate on his forehead for sacrifice, We called out to him, ‘O *Ibraheem*, you have already fulfilled the vision. Thus, indeed we reward those who do right. So this was obviously a trial, then we ransomed him with a momentous sacrifice.’” (The *Qur’an*, 37:102-107)

Notice the *Qur’anic* narration differs from other scriptures. It records that *Ibraheem* had a dream in which he saw himself slaughtering his son *Ismaeel*. Believing the dream was from *Allah*, both father and son showed their willingness to make the ultimate sacrifice. This act helped them rise above attachment to the material world and opened them to the mercy and wisdom of *Allah*.

The yearly tradition of sacrificing an animal to commemorate this event must be understood in its historical and social context. The *Qur'anic* verses about animal sacrifice came at a time when people sought to make personal sacrifices by sharing their limited resources with the poor. The sacrifice is not about blood atonement or winning favour through the death of another but about thanking *Allah* for sustenance and sharing one's blessings with others.

The act of slaughtering an animal quickly and humanely is a way to acknowledge that only *Allah* has the right to take life. Humans perform this act humbly, as part of *Allah's* creation, in need of sustenance just like all other creatures.

Allah says: "It is not their meat nor their blood that reaches *Allah*, it is your piety that reaches Him. He has thus made them (animals) subject to you that you may glorify *Allah* for His guidance to you and proclaim the good news to all who do right." (The *Qur'an*, 22:37)

No one should think that meat or blood is acceptable to the One True God. The idea that Allah could be appeased by blood sacrifice is a pagan belief. In truth, *Allah* accepts the offering of our hearts. Because a visible symbol is necessary, the act of sacrifice serves as that symbol.

Allah has given humans power over animals and permitted them to eat meat, but only if they pronounce His name at the moment of taking life. This solemn act reminds us of the sacredness of life and prevents cruelty. The life is taken only for food.

From the *Qur'an*, it is clear that animal sacrifice relates to the role animals play in human life. Humans are commanded to give thanks to *Allah* and praise Him for their sustenance by sacrificing something valuable to show their appreciation.

Who is Allah?

One of the most common misconceptions about Islam is the belief that Muslims worship a different God from Jews and Christians. This is incorrect.

Allah is the proper name for the One True God in Arabic, it is simply the Arabic word for God. Muslims worship the same God worshipped by Noah, Abraham, Moses, David, and Jesus (peace be upon them all). It is also worth noting that the name *Allah* existed before the advent of Islam. It was and is still used by Arabic-speaking Jews and Christian and remains in use in Arabic Bibles today.

The differences between Islam, Christianity, and Judaism lie not in the identity of the One God but in the understanding of His nature. For example, Islam rejects the doctrines of the Trinity and the Incarnation. Islam teaches that God is

One, without partner, child or likeness. These theological differences do not imply belief in different deities. Rather, they reflect different conceptions of the same Supreme Being.

In Arabic, the name *Allah* is unique in several ways. It has no plural form and no gender, aligning with the Islamic belief that God is absolutely One, without human attributes or limitations. Unlike the English word god, which can take plural and gendered forms (such as gods or goddess), and can refer to any deity if written with a lowercase g, the name *Allah* refers solely to the One True God, reinforcing the core concept of monotheism.

Muslims continue to use the word in all languages, as it reflects both the historical continuity and the linguistic precision of the term.

Some ignorant or deliberate distorted narratives have attempted to present *Allah* as a separate or even invented deity, disconnected

from the traditions of Christianity and Judaism. To claim that Muslims worship a different God because they use the word *Allah* is no more reasonable than claiming that Spanish speakers worship a different God because they say *Dios*, or that French speakers do because they say *Dieu*, or that the Hebrews worship a different God because they sometimes call Him *Yahweh*.

Lastly, to insist that only one language holds the correct term for God is to deny the universal nature of divine revelation. God sent messengers to every nation, speaking their native tongues. Islam confirms this universality and maintains that the message of God is for all people, in every language.

Prophet Abraham

The Patriarch of Prophets

Muslims deeply honour and respect Prophet Abraham (peace be upon him), known in Arabic as *Ibraheem*. Allah describes him in the *Qur'an* as “a man of truth, a prophet” (19:41), and he is considered one of the greatest prophets in Islam. His life, faith, and actions have left a lasting impact on Islamic belief and practice, particularly in acts of worship such as prayer and pilgrimage.

Abraham (peace be upon him) is recognised as a central figure in all three major monotheistic religions: Judaism, Christianity, and Islam. He is known as the father of the prophets, being the forefather of Prophets Ishmael, Isaac, and Jacob (peace be upon them all). Muslims also trace the lineage of Prophet Muhammad (peace and blessings be upon him) through his son Ishmael.

Ibraheem (peace be upon him) is presented in the *Qur'an* as a model believer. *Allah* states: “*Ibraheem* was indeed a model, devoutly obedient to *Allah*, true in faith, and he did not associate anything with *Allah*. He was thankful for *Allah's* blessings. *Allah* chose him and guided him to a straight path” (16:120–121). In another verse He says: “Who can be better in religion than one who submits himself to *Allah*, does good, and follows the way of *Ibraheem*, the upright in faith? For *Allah* did take *Ibraheem* as a friend” (4:125). These verses reflect his elevated status and his closeness to *Allah*.

Ibraheem (peace be upon him) is known for rejecting idolatry and establishing the belief in One God. Born in Babylon, he grew up in a society that worshipped idols. His father, *Aazar*, was a sculptor who made statues for worship. Even from a young age, *Ibraheem* questioned the logic of worshipping lifeless objects. As he matured, he reflected on the natural world; the stars, the moon,

and the sun, and came to the conclusion that there could only be one eternal and all-powerful Creator.

When he was chosen by *Allah* as a prophet, he openly challenged the beliefs of his community and called them to worship the One True God, *Allah*. His message, however, was rejected, and he was eventually forced to leave his homeland.

Ibraheem (peace be upon him) and his wife Sarah journeyed through regions such as Syria and Palestine and later travelled to Egypt. Since Sarah was unable to have children, she proposed that Abraham marry her servant Hagar. From this union, *Ismaeel* (Ishmael) was born. Later, Sarah, by the will of *Allah*, also bore a son, *Ishaaq* (Isaac), peace be upon them.

The story of Hagar and Ishmael is closely connected to the Islamic pilgrimage, Hajj. Abraham was instructed by *Allah* to settle Hagar and their infant son in the barren valley of *Makkah*. When their water ran out, Hagar ran

desperately between the hills of *Safa* and *Marwa* in search of water. Her struggle was answered when the spring of *Zamzam* miraculously gushed forth from the ground. To this day, during Hajj, Muslims retrace her steps between the same hills, and the *Zamzam* spring remains an important part of the pilgrimage.

As *Ismaeel* (peace be upon him) grew, he shared his father's strong faith. Allah tested them both with a difficult command: *Ibraheem* (peace be upon him) was instructed in a vision to sacrifice his son. Both father and son were willing to submit to God's command. However, before the act was carried out, Allah revealed that the test had been fulfilled and provided a ram to be sacrificed instead. This event is commemorated by Muslims every year during *Eid-ul-Adha*, which marks the end of the Hajj season.

Muslims believe that *Ibraheem* and *Ismaeel* (peace be upon them) built the *Ka'bah*, the sacred House of Worship in *Makkah*. Allah recounts this

event in the *Qur'an* and mentions the prayer they made during its construction: “Our Lord, accept this from us. Surely, You are the All-Hearing, the All-Knowing” (2:127). A stone near the Ka'bah, known as *Maqaamu Ibraaheem* (Station of Abraham), marks the spot where he stood while building the structure. During Hajj, pilgrims walk around the Ka'bah and pray near this sacred site.

Before ending the five daily prayers prayer, Muslims continue to honour *Ibraheem* (peace be upon him). They recite a supplication asking Allah to bless Prophet *Muhammad* and Prophet *Ibraheem* (peace be upon them both): “O Allah, send blessings upon *Muhammad* and upon the family of *Muhammad*, just as You sent blessings upon *Ibraheem* and upon the family of *Ibraheem*. Verily, You are full of praise and majesty.”

Prophet *Ibraheem* (peace be upon him) is the symbol of unwavering faith, devotion, and submission to the will of Allah. His legacy

continues to guide Muslims in their worship, character, and understanding of monotheism.

Jesus, Son of Mary, in the Qur'an

A Muslim's declaration of belief in the Oneness of God (*Allah*) includes acceptance of all the prophets whom *Allah* sent, and Jesus (*Esa*) is regarded as one of the greatest among them. This is a fundamental part of faith in Islam.

Esa (Jesus), peace be upon him, is known in the *Qur'an* as the Messiah and is described as a noble prophet who was chosen by *Allah* to guide the Children of Israel.

Allah affirms his miraculous birth and the purity of his mother, Mary. One entire chapter of the *Qur'an* is named after her: *Surah Maryam*. She is described as the most virtuous woman in all of creation. The annunciation is described in the *Qur'an* as follows: "And when the angels said, 'O *Maryam*, indeed *Allah* has chosen you and purified you and chosen you above the women of all

peoples. O *Maryam*, be devoutly obedient to your Lord, and prostrate and bow with those who bow in prayer.'" (3:42–43)

Allah then gave her the news of the birth of *Esa* (Jesus): "O *Maryam*, *Allah* gives you glad tidings of a word from Him, whose name will be the Messiah, *Esa* (Jesus), son of *Maryam*, held in honour in this world and in the Hereafter, and among those brought near to *Allah*. He will speak to the people in the cradle and in maturity, and will be of the righteous." (3:45–46)

Maryam asked how this could happen since no man had touched her. The angel replied: "So it is. *Allah* creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is." (3:47)

Allah explains in the *Qur'an* that *Esa* (Jesus) was created by the word (command) of God, just as Adam was: "Indeed, the likeness of *Esa* (Jesus) with *Allah* is as the likeness of Adam. He created him from dust, then said to him, 'Be,' and he was." (3:59)

During his life, *Esa* (Jesus) performed many miracles by the permission of *Allah*. *Allah* mentions that he created a bird from clay, healed the blind and lepers, and brought the dead back to life, all through the will of God: “I have come to you with a sign from your Lord. I create for you out of clay the shape of a bird, then breathe into it and it becomes a bird by *Allah*’s permission. I heal the blind and the leper and I give life to the dead by *Allah*’s permission.” (The *Qur’an*, 3:49)

Jesus came to confirm the divine laws that had been revealed before him and to clarify certain matters. He never claimed divinity. He taught his people to worship God alone and to obey His commandments. He said: “I have come to confirm the Law that was before me and to make lawful for you some of what was forbidden. I have come to you with a sign from your Lord, so fear *Allah* and obey me.” (The *Qur’an*, 3:50)

Muslims also believe that *Esa* (Jesus) was neither crucified nor killed. Rather, God raised

him up, and Muslims await his return as part of the signs of the end times. His second coming is a belief shared by Muslims based on authentic Islamic teachings.

In summary, *Esa* (Jesus), peace be upon him, is deeply respected in Islam. He is a noble prophet, born of a miraculous virgin birth, who preached the message of monotheism and righteousness. Belief in him is not optional for Muslims; it is an essential part of their faith.

The Rise of Godlessness

In today's world, rapid material progress has brought many benefits, but it has also led humanity away from spiritual values. There is a growing trend toward godlessness, as society moves further from the remembrance of God and the principles of faith.

Basic human rights are being violated in the name of protecting those very rights. Actions that harm the dignity and safety of others are being celebrated as liberation. Islam strictly prohibits anything that threatens social harmony, disturbs peace, or endangers public safety. Islamic teachings promote peace, security, and justice for all.

Terrorism, in any form, disrupts social peace and is categorically forbidden in Islam. Islam does not permit the harming or frightening of innocent people. Religious principles call for peace,

tranquillity, and the well-being of society. Acts of terror undermine these values and have no place in the teachings of Islam.

There is, however, a distinction between terrorism and the legitimate struggle of oppressed people. Resistance against occupation or oppression, when aimed at justice and freedom, is not terrorism. True terrorism refers to violent acts committed without just cause, intended to instil fear and chaos among innocent people.

The *Qur'an* clearly condemns the killing of innocent lives. It states: "If anyone kills a person, unless in retribution for murder or for spreading corruption in the land, it is as if he has killed all of humanity. And if anyone saves a life, it is as if he has saved all of humanity." (5:32)

Modern society often defines success by material gain and power. The pursuit of wealth, fame, and worldly status has pushed people further away from God. The values of faith, humility, sincerity, and devotion have become

rare. Many forget that every soul will one day return to its Creator and be held accountable for all actions.

This increasing greed and selfishness have brought moral decline. The relentless desire for more wealth, influence, and pleasure has led to a widespread erosion of ethical values. In chasing temporary satisfaction, humanity has lost its way and is now entangled in confusion and unrest.

It is essential for individuals and communities to return to the core values of faith, compassion, and responsibility. Only through this return can true peace and stability be restored.

ORTAKÖY MOSQUE,
ISTANBUL CITY,
TURKEY



For further information on Islam or to receive a free copy of the Holy Qur'aan, contact **your nearest Mosque/Islamic Organisation** or:

**Majlisul Ulama Zimbabwe
Publications Department**

P.O Box W93, Waterfalls, Harare

Tel: +263 261 4078, +263 24 261 4004

WhatsApp: +263 24 261 4003

majlis.org.zw