

# EID-UL-ADHAA MESSAGE

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# Contents

Contents.....	1
<i>Eid-ul-Ad'haa</i> message from Majlisul Ulama Zimbabwe.....	2
Understanding <i>Eid-ul-Ad'haa</i> ; Its History and Significance .....	6
What is <i>Ud'hiyya (Qurbani)</i> .....	10
The Abrahamic Roots of the <i>Hajj</i> .....	14
The Farewell Sermon .....	18
Valuing the Blessing of Time .....	22
True happiness and peace.....	26

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

Islam is a comprehensive way of life that encompasses every aspect and facet of human existence on the earthly plain. It calls upon its adherents to submit before the Creator in all that is said and done, for He alone is the Supreme Sovereign and Owner of the entire universe. It is precisely through this sincere submission that an individual will discover real happiness and peace.

One of the major pillars of Islam is the completion of the *Hajj*, the annual pilgrimage to the blessed lands during *Dhul-Hijjah*, the final month of the Islamic calendar. On the tenth day of this holy month, Muslims across the globe celebrate the festival of sacrifice, known as *Eid-ul-Ad'haa*. Many of the foundational rites of the *Hajj* pilgrimage refer back directly to the life of the

Great Messenger of *Allah, Ibrahim* (peace be upon him), who is the father of all monotheistic faiths.

*Eid-ul-Ad'haa* serves as an annual commemoration of the absolute submission demonstrated by this great Messenger. Rather than becoming deeply attached to the temporal aspects of this worldly life, Prophet *Ibrahim* (peace be upon him) chose to remain firmly focused on his duty and submission to the Almighty. By doing so, he sought to earn divine pleasure, thereby securing his reward in the eternal Hereafter.

Throughout his life, he was regularly tested by the Almighty regarding his commitment and dedication. Each time, he proved successful, until he was ultimately accorded the noble title of *Khalilullah*, the Friend of the Almighty.

Consequently, he remains one of the most revered icons in human history regarding devotion, duty, and the spirit of selfless sacrifice.

It is unfortunate that today, the vast majority of humankind seems indifferent to such lofty values.

Many individuals are hurtling towards selfish desires, immoral passions, and materialistic pursuits in a godless manner, showing little regard for fellow humans, other creatures, or the environment. Sacred occasions such as the *Hajj* and the festival of sacrifice are meant to help us revive these core, fundamental values. They are designed to bring us closer to our Creator and to give us a better understanding of our service to fellow human beings.

Furthermore, they remind us to remain considerate of other creatures and the delicate ecological systems that surround us.

At all times, we need to draw practical lessons from the life and practices of this inspirational personality to find true inner peace and to find favour with our Creator.

On this auspicious occasion of *Eid-ul-Ad'haa*, *Majlisul Ulama Zimbabwe* takes the opportunity to convey our heartiest greetings and best wishes to all Muslims and fellow compatriots.

# **Understanding *Eid-ul-Ad'haa*; Its History and Significance**

*Eid-ul-Ad'haa* is the Feast of Sacrifice observed by Muslims worldwide. It stands as a true commemoration of the ultimate sacrifice offered by Prophet *Ibrahim* (peace be upon him), one of the greatest Messengers of God Almighty.

Specifically, the celebration marks the command given by *Allah* to Prophet *Ibrahim* (peace be upon him) to sacrifice his beloved son, *Ismeel*, for His sake. The unwavering readiness of Prophet *Ibrahim* (peace be upon him) to fulfil this noble command signifies his profound faith in *Allah*. Muslims across the world commemorate this profound event annually by offering an animal sacrifice in the name of the Almighty.

*Eid-ul-Ad'haa* occurs immediately after the conclusion of the annual *Hajj* pilgrimage, making it the second of the two major Muslim holy days. The other major celebration is *Eid-ul-Fitr*, which follows the conclusion of *Ramadan*, the ninth month of fasting.

The first day of *Eid-ul-Ad'haa* is held on the tenth day of *Dhul-Hijjah*, which is the final month of the Islamic lunar calendar, and the festivities continue for three consecutive days. The spiritual significance of *Eid-ul-Ad'haa* lies in its nature as a day of increased remembrance of the Almighty.

Muslims begin the day afresh by attending a special congregational prayer session dedicated to *Allah*, known as *Salatul-Eid*. This prayer is followed by a short sermon, after which the congregation interacts, congratulating one another and sharing their mutual joy and happiness.

Throughout the occasion, Muslims pray to *Allah* and glorify His name to demonstrate their deep gratitude for His abundant grace and favours.

Following the formal prayers, those who possess the financial means offer domestic animals, usually sheep or goats, as a symbolic renewal of *Ibrahim's* historical sacrifice.

A vital component of this ritual involves remembering the needy and vulnerable members of society. Communities show sympathy and consolation to the less fortunate by distributing a dedicated portion of the sacrificial meat to them.

The remaining portions are shared amongst family and friends, which serves to cement the bonds of relationship, affection, and friendship within the wider community.

Through these combined actions of worship and charity, the festival beautifully unites the

spiritual duties of the believer with practical service to humanity.

## **What is *Ud'hiyya (Qurbani)***

The term *Udhiyah* is an Arabic word meaning sacrifice, while *Qurbani* is an Urdu and Persian term derived from the Arabic root word *Qurban*.

Literally, it refers to any act performed specifically to draw closer to *Allah* and to seek His divine pleasure.

In technical Islamic terminology, it describes the ritual sacrifice of an animal slaughtered solely for the sake of *Allah*.

While animal sacrifice has been a recognized form of worship across many historical religions, the *Shariah* (sacred law) of Prophet *Muhammad* (peace be upon him) restricts this specific act of worship to three specific days of *Dhul-Hijjah*, namely the tenth, eleventh, and twelfth days of the month.

*Allah* Almighty commands this practice in the Holy Quran:

﴿فَصَلِّ لِرَبِّكَ وَأَنْحِرْ﴾

So pray on to thy Lord and sacrifice. (Chapter 108, Verse 2)

Of all the physical and spiritual forms of worship, the daily Salah (prayer) holds the highest station. Among the acts of worship concerning personal wealth, the sacrifice holds a distinguished position because the original spirit of sacrifice required the total surrender of the soul.

The provision to substitute an animal was granted to humanity following the historical events involving Prophet *Ibrahim* (peace be upon him) and his son, Prophet *Ismaeel* (peace be upon him). It is for this reason that the Holy Qur'an frequently mentions the daily prayer alongside the ritual sacrifice. The historical origin of this act commemorates the unparalleled submission of Prophet *Ibrahim* (peace be upon him). In

pursuance of a divine command conveyed to him in a dream, he prepared to slaughter his beloved son.

After testing his absolute submission, *Allah* sent down a ram from paradise, saving his son from the slaughter. From that pivotal moment onwards, the animal sacrifice became an obligatory duty for every well-to-do believer.

Regarding this, *Allah* states:

﴿فَلَمَّا بَلَغَ مَعَهُ السَّعَىٰ قَالَ يَبْنَؤُا ۤإِىَّ اَرَىٰ فِى الْمَنَامِ اٰبِىْ اَذْبَحُكَ فَاَنْظُرْ مَاذَا تَرَىٰ ۚ  
 قَالَ يَتَابَتِ اَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِىْ اِنْ شَاءَ اللّٰهُ مِنَ الصّٰدِقِيْنَ \* فَلَمَّا اَسْلَمَا  
 وَتَلَّهٗ لِّلْجَبِيْنَ \* وَتَدَيَّنَهٗ اَنْ يَّتَابِرَهٗيْمُ \* قَدْ صَدَقْتَ الرَّءْبَا ۤاِنَّا كَذٰلِكَ نَجْزِى  
 الْمُحْسِنِيْنَ \* اِنَّ هٰذَا لَهٗوَ الْبَلٰؤُا الْمُمِيْنُ \* وَفَدَيْنَهٗ بِذَبْحٍ عَظِيْمٍ﴾

“And when he found his son to be at the age of strength, he said to him: 'O my son, verily I have seen in a dream that I am slaughtering you, so think over the matter, what do you feel?' He said: 'O my father! Do that which you have been commanded, you will find me, Allah willing, to be of the patient ones.' Then when the two submitted

themselves and he laid him down, We called out 'O Ibraheem! Surely you have fulfilled the vision. Verily that was a manifest trial, and We have given you, in place of him, a mighty sacrifice.'" (Chapter 37, Verses 102-107)

The philosophy behind the sacrifice is to demonstrate total submission to *Allah* and to offer definitive proof of obedience to His will. When a believer offers a sacrifice, they signify that they are a dedicated servant of *Allah*. They show that they will not hesitate for a single moment to surrender their life and possessions upon receiving an absolute command from their Creator.

The sacrifice is compulsory upon every believer who possesses a specific threshold of wealth (*Nisab*) that is surplus to their basic personal needs.

# The Abrahamic Roots of the *Hajj*

The word *Hajj* literally translates as 'to set out for a place'. Islamically, it refers specifically to the annual pilgrimage that Muslims make to the holy city of *Makkah*.

This journey is undertaken with the explicit intention of performing specific religious rites in accordance with the historical practices of Prophet *Ibrahim* (peace be upon him), as preserved and taught by Prophet *Muhammad* (peace be upon him).

As a central duty of *Islam*, the *Hajj* brings together millions of Muslims of all races, backgrounds, and languages, providing one of the most moving spiritual experiences available to humankind.

In fulfilling this obligation, believers complete one of the five fundamental pillars of Islam.

Muslims trace the recorded origins of this divinely prescribed pilgrimage directly to Prophet *Ibrahim* (peace be upon him). In the *Qur'an*, it was *Ibrahim*, alongside his son *Ismaeel*, who constructed the *Ka'aba*, designated as the 'House of God Almighty'. This sacred structure serves as the geographic direction toward which Muslims turn during their five daily prayers. Prophet *Ibrahim* established the core sacraments of the *Hajj*, which directly recall pivotal moments from his own life, as well as the trials of his wife *Haajar* and their son *Ismaeel*. *Allah* declared the permanence of this institution in the *Qur'an*:

﴿وَأَذِّنَا لِلْإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكَ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ  
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ \* وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ  
رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ﴾

And when We assigned for Abraham the place of the House, saying 'Do not associate anything with Me, and purify My House for those who go

around it and for those who stand and bow and prostrate themselves in worship. And proclaim the Pilgrimage among humankind: They will come to you on foot and on every lean camel, coming forth from every distant ravine.'" (Chapter 22, Verses 26-27)

By the time Prophet *Muhammad* (peace be upon him) received his divine calling, pagan practices had distorted the original, pure observances of the *Hajj*. As ordained by *Allah*, Prophet *Muhammad* restored the Abrahamic sacraments to their original purity and continued the practice.

Today, the *Hajj* remains a once-in-a-lifetime obligation for all adult Muslims whose health and financial means permit the journey.

The pilgrimage occurs annually between the eighth and thirteenth days of *Dhul-Hijjah*, the twelfth month of the Muslim lunar calendar.

The spiritual impact on those who attend is profound. On the open plain of *Arafah*, pilgrims experience a unique sense of awe and serenity,

standing where the Prophet delivered his final sermon.

They return home relieved of past sins through sincere repentance, holding cherished memories of a universal concourse where rich and poor, young and old, meet on equal footing. This experience fosters a lifelong spirit of caring for humanity and a deep understanding of their shared heritage.

# The Farewell Sermon

The Last and Final Messenger of *Allah*, Prophet *Muhammad* (peace be upon him), delivered his historic farewell sermon on the ninth day of *Dhul-Hijjah*, in the tenth year after his migration to the city of *Madinah*.

This monumental address was delivered in the valley of *Arafah* during his final pilgrimage, widely known as the Farewell *Hajj*. After praising and exalting *Allah*, the Prophet addressed the gathered masses with words that continue to serve as a comprehensive ethical guide for humanity.

Central to his message was the absolute sanctity of human life and property. He commanded the believers to treat the life and wealth of every Muslim as a sacred trust, urging them to return entrusted goods to their rightful owners and to cause no harm to others.

He reminded the gathering that they would inevitably meet their Lord, who would reckon all their deeds on the Day of Judgment.

The Prophet explicitly abolished unjust financial and social systems. He prohibited the practice of usury, waiving all outstanding interest obligations, whilst preserving the rightful capital of property owners to prevent inequity.

He also abolished the pre-Islamic practices of tribal revenge and homicide, waiving the blood rights of his own family relatives as an example.

He warned the community to remain vigilant against the machinations of *Shaytaan* (Satan), noting that while the Devil had lost hope of leading believers astray in major matters, they must still beware of following him in minor sins.

The sermon established clear rights regarding the treatment of women. The Prophet emphasized that women are partners and committed helpers to their husbands, outlining mutual rights of kindness, provision, and fidelity.

Furthermore, he outlined the core devotional duties of Islam, commanding the people to worship Allah, observe the five daily prayers, fast during the month of *Ramadan*, pay their compulsory charity, and perform the *Hajj* if they possess the financial means.

Crucially, the Farewell Sermon struck a definitive blow against racial and social discrimination. The Prophet declared:

يَا أَيُّهَا النَّاسُ، إِنَّ رَبَّكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى، إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ

"O people, indeed your Lord is One. Lest there be no superiority for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for a red (white) person over a black person, nor for a black person over a red (white) person, except by piety. Indeed, the most noble of you in the sight of God is the most pious of you."

He affirmed that all Muslims constitute a single, sacred brotherhood.

He concluded by stating that no new prophet or faith would come after him, leaving behind two primary sources of guidance: the *Qur'an* and his *Sunnah* (prophetic teachings).

He urged those present to pass his words down to future generations, who might understand them even better than those who heard it directly.

# Valuing the Blessing of Time

It is alarming that in this modern age, despite the abundance of gadgets and tools of convenience, time is being wasted on a widespread basis.

How we choose to spend our limited time in this world is a matter of profound spiritual consequence, as every individual will be questioned regarding their earthly life.

Therefore, it is of paramount importance that we continuously check our daily habits to ensure we are not wasting our hours in meaningless scrolling, idle chit-chat, useless pastimes, or virtual games.

There is a dire need for believers to spend their time productively by acquiring beneficial knowledge, putting that knowledge into practice,

and serving humanity and creation at large in a positive, constructive manner.

True and sincere believers in the Almighty make a conscientious, daily effort to promote righteousness, uphold justice, preserve sound morals, and propagate selflessness through consistent community service.

To fully appreciate the urgency of this matter, we should reflect upon the well-known words of the Messenger of *Allah, Muhammad* (peace be upon him), who provided a timeless formula for lifestyle management:

اغْتَنِمِ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ،  
وَعِغَاءَكَ قَبْلَ فَقْرِكَ، وَفَرَاعَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

"Take benefit of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before you are preoccupied, and your life before your death."

Contained within this beautiful prophetic tradition is a stark reminder to value whatever

free time we currently have at hand. Human circumstances change rapidly, and we may soon become far too busy, occupied, or compromised to perform the good deeds we once intended to do. The age-old secular saying holds true: time and tide wait for no man.

The Messenger of Allah (peace be upon him) further emphasized this human tendency toward negligence in another profound tradition:

نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ، وَالْفَرَاغُ

"There are two blessings which many of the people lose: Health and Free time."

This raises a critical question for reflection: why do we so regularly abuse our free time?

Too often, we misuse this blessing because we mistakenly consider this temporary world as a place intended merely for superficial enjoyment and personal pleasure.

We must guard ourselves against this mindset and instead reflect upon the profound words of

the poet who observed that time is the most precious asset to protect, yet it appears to be the easiest asset to lose. We need to constantly examine our daily routines to see how our hours are being allocated, ensuring they are spent to please our Creator rather than serving negative distractions.

## True happiness and peace

True peace and happiness that is both meaningful and lasting can only be found in submitting to the commands of the Creator and the Sustainer of the world.

True contentment cannot be purchased, nor can it be manufactured through artificial means. *Allah* has stated clearly in the *Qur'an*:

﴿أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ﴾

“Truly, in the remembrance of God do hearts find peace / solace.” (Chapter 13, Verse 28)

An individual who constantly engages their heart and tongue in the remembrance of the Almighty begins to develop a deep sense of internal contentment, which naturally leads to genuine peace and happiness.

Conversely, the one who actively turns away from the remembrance of their Creator will

inevitably experience a life of spiritual and emotional hardship in this world.

*Allah* has warned humanity regarding this reality:

﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا﴾

“And whoever turns away from My remembrance he will have a constricted / hard life....” (Chapter 20, Verse 124)

When an individual disconnects from their Creator, anxiety, stress, and frustration build up very rapidly within their life. This spiritual vacuum helps explain why some individuals remain in a state of profound psychological anxiety or may even resort to suicide, despite enjoying all the material comforts that wealth can provide.

Present-day society, much like ancient history, offers countless examples of individuals who outwardly appear to possess everything, including high-paying jobs, material luxury, fame, and

social status, yet they simply do not enjoy genuine inner peace.

True inner happiness cannot be found in the superficial glitter, glamour, and clamour of material possessions.

Furthermore, meaningful human connections are deeply affected by this spiritual foundation. Loving, compassionate, and stable family or societal relationships are not forged by material wealth. Instead, they are built upon genuine emotional feelings that are nurtured through the love and remembrance of the Creator.

We regularly witness tragic cases where families possess an abundance of financial wealth but lack any semblance of a genuine family bond. The relentless pursuit of material wealth at any cost, especially when it involves violating the laws of the Supreme Sovereign, leads not only to the loss of peace but ultimately to self-destruction.

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