



Synopsis of Friday Sermon

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IONA
REPENTANCE
REVITALIZATION OF FAITH
RENEWAL OF COVENANT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
In the name of Allah, the Compassionate, the Merciful.

Synopsis of Eid al-Adha Sermon

The Spirit of Sacrifice - From Ibrāhīm and Hājar to the Streets of Gaza

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَىٰ
قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

“And when (Ismā‘īl) was old enough to work with him (Ibrāhīm), he said, ‘My son, I have seen in a dream that I (must) sacrifice you, so see what you think.’ He (Ismā‘īl) said, ‘O my father, do as you are commanded. You will find me, if Allāh wills, among the steadfast.’” [al-Şāffāt, 37:102]

Allāhu akbar, Allāhu akbar, Allāhu akbar, Lā ilāha illa Allāh, wa Allāhu akbar, Allāhu akbar, wa lillāhil-ḥamd.

Muslims commemorate ‘Īd al-Adḥā, The Festival of Sacrifice, as one of the most profound legacies of faith and submission in human history: the unwavering sacrifice of Prophet Ibrāhīm (AS), the extraordinary trust of Hājar (AS), and the blessed obedience of their son Ismā‘īl (AS).

When Prophet Ibrāhīm (AS) saw in his dream that he was commanded to sacrifice his beloved son, he did not question, delay, or bargain. He simply submitted. *“And when (Ismā‘īl) was old enough to work with him (Ibrāhīm), he said, ‘My son, I have seen in a dream that I (must) sacrifice you, so see what you think.’”* When asked to be sacrificed, Ismā‘īl didn’t resist or rebel. Ismā‘īl (AS), raised in that same spirit of obedience, responded with the words, *“He (Ismā‘īl) said, ‘O my father, do as you are commanded. You will find me, if Allāh wills, among the steadfast.’”* Obedience to Allah and to righteous parents is a mark of noble character, especially in youth.

It was a Test of Patience Under Trial. Ismā‘īl did not struggle, flee, or despair. Maturity is not just about age. It’s about spiritual readiness to accept Allah’s decree with utmost patience. Ismā‘īl was ready to sacrifice himself for the sake and cause of Allah (SWT).

The test of Ibrahim was a test of Obedience. Ibrāhīm (AS) was tested with the command to sacrifice his beloved son—and he was ready to obey without hesitation. Unquestionable Obedience. We learn that True submission (Islam) is to obey even when the command challenges your heart.

Ibrāhīm (AS) left his family in the desert because he trusted Allah’s plan. Real faith is measured when you’re asked to give up what you love most. Loving people or things should never exceed our love for Allah.

Ibrāhīm (AS) was a visionary leader. Through his sacrifices, he laid the foundations of the Ka‘bah, and his legacy continues in every Ḥajj and Eid. Leaders think beyond their time. Sacrifice today can lay the ground-work for generations to come.

The story of Ibrāhīm (AS) and his family is not just a story from the past. It is a living legacy that calls each one of us to ask, what are we willing to sacrifice for the sake of Allāh?

Let us not forget Hājar (AS), alone in the desert, with no one around, no water in sight, and her infant crying in hunger. She ran back and forth between the hills of al-Ṣafā and al-Marwah not once, but seven times. Her action was not one of despair, but of hope, effort, and unshakable faith.

When left alone in a barren desert with no provisions, Hājar did not panic. When she asked Ibrāhīm (AS), “Did Allāh command you to leave us here?” And when he said yes, she replied, “Then He will not abandon us.” What kind of heart says this in the middle of a barren desert?

Hājar's sacrifice was not in blood, but in absolute trust in Allah (SWT). And from that sacrifice came Zam-zam—the blessed water that sustains life to this day. Her trust echoes in every act of our worship, as we walk between those two hills during ‘Umrah and Ḥajj.

True *tawakkul* (trust in Allah) means calm surrender, even when all worldly signs point to despair. Hājar did not sit still she strove her utmost. We learn that faith is not passive. You trust Allah (SWT), but you also strive. You pray and strive. This is the essence of du‘ā and action working together.

Her story teaches us the sacredness of a mother’s sacrifice. Her desperation and faith were the cause of Zam-zam, the well that gave life to a civilization.

Finally, a lesson for all mothers. Women’s strength, especially in the face of hardship, is often the foundation upon which entire communities are built.

May Allah (SWT) grant our wives and mothers the strength to sacrifice for the sake of our children and deen, ameen.

Then you have the people of Gaza, the resilient Palestinians who are sacrificing their lives for Justice, Freedom and protection of the third holy mosque, masjid al-Aqsa. It is a test of Faith and Resilience.

As we honor these sacrifices today, we cannot turn our hearts away from those who are making sacrifices not in story, but in flesh and blood.

The people of Gaza—our brothers, our sisters, our children—are living with the echoes of Ibrāhīm and Hājar every single day. They are cut off from resources like Hājar in the desert, yet they still say: “*Allāh is enough for us.*” They bury their children with tears and *takbīr* on their tongues. Their homes are destroyed, their masājid bombed, their lives turned to dust—and yet they remain steadfast.

They are teaching us what patience (*sabr*) and sacrifice mean. The people of Gaza are making the most difficult sacrifices—losing homes, loved ones, limbs, and lives—all while holding on to their faith. Their story reminds us that sacrifice didn’t end with the prophets—it lives on in those who continue to stand for justice and dignity today.

What we are witnessing for over 16 months is Steadfastness Under Siege. Despite unimaginable suffering, they continue to pray, fast, and educate their children. Gaza teaches us what it means to be rooted in *sabr* (patience) when the world abandons you.

In a world of political hypocrisy, the people of Gaza remind us of the purest form of resistance—simply existing with dignity when everything is trying to erase you. Their pain is a test for the *ummah*—will we stay silent, or will we uphold the prophetic legacy of standing with the oppressed?

In conclusion, from Hājar’s trust to Ibrāhīm’s obedience, Ismā‘īl’s submission, and Gaza’s perseverance, we learn:

- 1) Faith is not just belief; it is sacrifice.
- 2) Trust in God does not eliminate effort.
- 3) True Islam demands obedience, even when it hurts.
- 4) History’s heroes are not just in the past—sometimes they are under siege right now, asking for our prayers, support, and voice.

May Allah (SWT) grant us the ability to live a life of submission and sacrifice for the sake of Allah (SWT) as our forefathers did, ameen.

On the day of Eid—when we wear our finest clothes, share meals, and celebrate—we must not forget our obligations:

- 1) Revive the spirit of sacrifice in your own life. Whether through your wealth, time, or service—make a sincere offering to uplift others.
- 2) Make du‘ā’ for the oppressed. The Prophet (ﷺ) said, “*Fear the supplication of the oppressed, for there is no barrier between it and Allāh.*”
- 3) Give in charity, especially to organizations providing aid in Gaza and other war-torn regions.
- 4) Advocate and speak out. Let not the world be comfortable in its silence while innocent blood is shed. Speak out and join the people of conscience in their cries for the oppressed.

As we offer our Qurbānī, let it be a symbol of our willingness to draw closer to Allāh, not just through ritual, but through action, justice, compassion, and commitment. Allah (SWT) said, “*Their meat will not reach Allāh, nor will their blood, but what reaches Him is your taqwā (God-consciousness).*” [al-Ḥajj, 22:37]

Let us walk in the footsteps of Ibrāhīm, Hājar, and Ismā‘īl. Let us honor their sacrifices by living lives rooted in obedience, trust, and selfless giving.

Eid Mubarak. May your sacrifice be accepted, your hearts softened, and your prayers answered.

May freedom and justice come swiftly to Gaza and to all oppressed peoples around the world. Ameen

Allāhu akbar, Allāhu akbar, Allāhu akbar, Lā ilāha illa Allāh, wa Allāhu akbar, Allāhu akbar, wa lillāhil-ḥamd.

END