

To Be Delivered On: 10 Dhul Hijjah 1447H / 27 May 2026



EID AL-ADHA SERMON

Title:

***“EID AL-ADHA:
FAITH AND SACRIFICE”***

***Published By:
Unit Khutbah***

***Bahagian Pengurusan Masjid
JABATAN AGAMA ISLAM SELANGOR***

“EID AL-ADHA: FAITH AND SACRIFICE”

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

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اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا،
لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ، وَلَوْ كَرِهَ
الْكَافِرُونَ.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، صَدَقَ وَعْدُهُ، وَنَصَرَ عَبْدَهُ، وَأَعَزَّ جُنْدَهُ
وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ
الْحَمْدُ.

الْحَمْدُ لِلَّهِ الْقَائِلِ: فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنِيْ إِنِّي أَرَى فِي
الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى قَالَ يَآبَتِ أَعْمَلُ مَا تَوَمَّرُ سَتَجِدُنِي
إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ.¹

¹ as-Saaffaat 37:102.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَبْدِكَ
وَرَسُولِكَ مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ أَوْصِيَكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.
قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ².

Dear blessed Muslimeen and Muslimaas,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning all of His prohibitions. May we all be bestowed with blissfulness and salvation in this world and the Hereafter.

On this glorious morning, I will be delivering the *khutbah* of 'Eid al-Adha titled **"EID AL-ADHA: FAITH AND SACRIFICE."**

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is Most Great, Allah is Most Great, Allah is Most Great, and all praise be to Allah

² Aal 'Imraan 3:102.

Dear beloved *Muslim*een and *Muslim*aat,

Allaahu Akbar! That is the greatest *lafzh* (utterance) in glorifying Allah *Subhaanahu Wa Ta'aala*, echoing loudly in reviving the *shi'aar* (symbol) of Islam and nurturing a sense of servitude within the souls of the believers. The utterance of *takbeer* of 'Eid al-Adha, which is *takbeer al-muqayyad* (restricted), begins from after the Subh prayer on 9th of Dhul Hijjah up until after the 'Asr prayer on 13th of Dhul Hijjah.

Among the practices recommended on this blessed day is to revive its night with 'ibaadah (worship), performing *ghusl* (ritual bath) of 'Eid al-Adha, wearing clean and beautiful clothing, putting on fragrance for the males, arriving early to the masjid, going to and fro the masjid using different routes, performing the 'Eid al-Adha prayer, and performing the 'ibaadah of *qurbaani* (sacrifice) with full *ikhlaas* (sincerity) purely for the sake of Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* has mentioned in the 2nd verse of Soorah al-Kawthar:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ .

"So pray to your Lord and sacrifice [to Him alone]."

The journey of 'Eid al-Adha was recorded in the narration of al-Baraa' bin 'Aazib *radiyAllaahu 'anh*, where Rasulullah ﷺ said:

إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هَذَا نُصَلِّي ثُمَّ نَرْجِعُ فَنَنْحَرُ
فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلُ فَإِنَّمَا هُوَ
لَحْمٌ قَدَّمَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ

“The first thing we should do on this day of ours (‘Eid al-Adha) is to pray and then return and slaughter (our sacrifices). So, anyone who does so he acted according to our Sunnah; and whoever slaughtered before the prayer then it was just meat that he offered to his family and would not be considered as a sacrifice in any way.”

(al-Bukhaari and Muslim)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is Most Great, Allah is Most Great, Allah is Most Great, and all praise be to Allah

Respected Muslimeen and Muslimaat,

Let us not forget from deriving lessons from the great story of sacrifice undertaken by Prophet Ibraaheem ‘Alayhissalaam and his son, Prophet Ismaa’eel ‘Alayhissalaam. When Prophet Ibraaheem ‘Alayhissalaam received the command to slaughter his beloved son, he proceeded to fulfill it with obedience without any doubt. Similarly, when Prophet Ismaa’eel ‘Alayhissalaam who received such command with a heart that is patient and filled with obedience unto Allah Subhaanahu Wa Ta’aala. Both had

demonstrated the highest level of certainty in fulfilling the command of Allah *Subhaanahu Wa Ta'aala* with full *imaan* (faith) and adherence.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 102 of Soorah as-Saafaat:

"And when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.""

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is Most Great, Allah is Most Great, Allah is Most Great, and all praise be to Allah

Ennobled *Muslimeen* and *Muslimaat*,

Know that the *'ibaadah* of *qurbaani* is not merely the slaughtering of animals and participation in the *'ibaadah* of *qurbaani* alone. The actual reality of *qurbaani* is when a servant renders his or her entire life in full submission and obedience to Allah *Subhaanahu Wa Ta'aala*. It is from this spirit of *qurbaani* that gives birth to pure *ikhlaas* and true obedience unto Allah *Subhaanahu Wa Ta'aala*.

Verily, those that truly live with the *rooh* (spirit) of sacrifice for the sake of Allah *Subhaanahu Wa Ta'aala* will be willing to uphold the *haqq* (right) of Allah *Subhaanahu Wa Ta'aala* above everything else. He or she will be willing to sacrifice time, energy, wealth, and personal interest in seeking the pleasure of Allah *Subhaanahu Wa Ta'aala*, as well as rendering service to the religion and in the interest of the *ummah*.

Allah Subhaanahu Wa Ta'aala mentions in verse 37 of Soorah al-Hajj:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَٰلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ.

“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus, have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good.”

If we comprehend this verse, it is very clear that the *'ibaadah* of *qurbaani* is not merely the slaughtering of animals. Its implicit meaning intends to educate our hearts unto becoming servants having *taqwa*. What Allah Subhaanahu Wa Ta'aala Sees is not only “what we do externally,” but also what is in our hearts, whether it is sincere or not, fully submitting to the will of Allah Subhaanahu Wa Ta'aala or not. When this *taqwa* is alive within us, it will truly manifest in our *akhlaaq* (character) and daily actions.

Therefore, we see those that truly understand the meaning of sacrifice will become more caring. They do not prioritize their own interests, like parents who are willing to sacrifice their time, resources, and money just to raise their children in the best manner. Those are all signs of great love and affection. As children, let us not forget those sacrifices. Return their sacrifices with respect, listen to their words, be mindful of their feelings, and always supplicate for their well-being. That is part of *taqwa* within our lives.

Similarly, the philosophy behind the *'ibaadah* of sacrifice is that it gives birth to servants of Allah *Subhaanahu Wa Ta'aala* that truly live with the spirit of sacrifice. They are willing to sacrifice their precious time with their beloved family for the sake of fulfilling the *amaanah* (trust) and responsibility shouldered. They remain *istiqamah* (steadfast) in their work of *da'wah* (calling to Islam) to the society, for the sake of preserving the religion, *'aqeedah* and the minds of the Muslim *ummah*. All hardships are endured with full contentment, for they have *yaqeen* (certainty) that difficulties and ease all originated from Allah *Subhaanahu Wa Ta'aala*.

We can also witness sacrifices for the sake of Allah *Subhaanahu Wa Ta'aala* when disasters and *museebah* (calamities) occur. In those instances, we find many servants of Allah *Subhaanahu Wa Ta'aala* who are willing to abandon the comfort of life just to aid others. They are confronted with multitudes of risks such as fatigue and even disease infections, and yet they remain dedicated in rendering service with full responsibility. All those challenges did not affect their zeal even a bit, for they truly realize that the *amaanah* towards the religion, *ummah*, and the country is far greater than personal interests.

This coincides with the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, where Rasulullah ﷺ said:

"Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter. And Allah will aid His slave so long as he aids his brother."

(Muslim)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is Most Great, Allah is Most Great, Allah is Most Great, and all praise be to Allah

Blessed *Muslimeen* and *Muslimaat*,

In the Holy Land, all Muslims have gathered irrespective of status and degree, all are deemed equal in front of Allah *Subhaanahu Wa Ta'aala*, all willingly submit to the One and Only Almighty God. It is from there that unity of heart is born, *ukhuwwah* (brotherhood) established, and unity of the *ummah* is strengthened. It is even clearer during *wuqoof* (standing) in 'Arafah, when kings and commoners, rich and poor, all standing on the same land, with the same purpose, which is servitude unto Allah *Subhaanahu Wa Ta'aala*. At that moment, hearts are softened, souls become submissive, and a sense of equality among Muslims truly lives within the soul.

When stoning at the *jamaraat*, it clearly symbolizes rejection upon the temptations by *shaytaan* and all of its deceptions, a sign of obedience that is unwavering unto Allah *Subhaanahu Wa Ta'aala*. While *sa'ie* between Safa and Marwa teaches the meaning of exerting effort, patience, and not easily giving up in carrying out the commands of Allah *Subhaanahu Wa Ta'aala*.

Hence, the '*ibaadah* of *qurbaani* and hajj teaches us the meaning of sacrifice that forms the strength of brotherhood, raising an *ummah* that is potent in facing challenges, and capable of defending the dignity and sanctity of Islam. Let us not allow the enemies of Islam to take advantage and manipulate the *ummah* that it becomes divided, weak as a unit, and losing direction in defending the religion of Allah *Subhaanahu Wa Ta'aala*.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Allah is Most Great, Allah is Most Great, Allah is Most Great, and all praise be to Allah

Distinguished Muslimeen and Muslimaas,

To end the 'Eid al-Adha khutbah today, let us derive the following lessons as guidance in our daily lives:

1. The Muslim *ummah* must have certainty that 'Eid al-Adha is not merely a festival and slaughtering of animals, but that it gives a clear message where every success in the obedience of Allah *Subhaanahu Wa Ta'aala* necessitates efforts and sacrifices that are continuous from the servant.
2. The Muslim *ummah* must reflect and ponder upon the stories of Prophet Ibraaheem 'Alayhissalaam and Prophet Ismaa'eel 'Alayhissalaam that teaches the meaning of sacrifice, sincerity, and obedience, which can give rise to individuals having utmost *taqwa* and united in adhering to the commands of Allah *Subhaanahu Wa Ta'aala*.
3. The Muslim *ummah* must perform every 'ibaadah with *ikhlaas* for the sake of Allah *Subhaanahu Wa Ta'aala* so as to attain His Mercy and Grace, and well-being in the life of this world and the Hereafter.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ.

“Say, “In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate.””

(Soorah Yoonus 10:58)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

THE SECOND KHUTBAH

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ.

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَالشُّكْرُ لَهُ عَلَى تَوْفِيقِهِ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ .
أَمَّا بَعْدُ فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ أَوْصِيكُمْ وَأَيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ .

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ۚ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ³.

Dear blessed *Muslimeen* and *Muslimaat*,

A Muslim does not simply live according to the passage of time, location, and circumstances. Instead, his life is guided by *imaan* and the willingness to sacrifice for the sake of Allah *Subhaanahu Wa Ta'aala* in any situation, until he has clear belief and direction in his life.

Al-Qur'an as the main guide asserts that human life is for servitude unto Allah *Subhaanahu Wa Ta'aala* Alone. Without any iota of doubt, it is *waajib* (obligatory) for we as Muslims to uphold and firmly cling upon the teachings of al-Qur'an and *as-Sunnah*, for they are the source of Truth that strengthens the well-being of mankind.

In this life, it is not sophisticated gadgets that becomes the measure, it is not worldly accolades that are pursued, and it is not the amount of wealth or children that are to be boasted about, but what is of utmost importance is the value of *imaan* unto Allah *Subhaanahu Wa Ta'aala* and His Messenger, and also the passion to sacrifice for the sake of Islam, the one and only religion that Allah *Subhaanahu Wa Ta'aala* is pleased with.

If the Muslim *ummah* possess all of the bounties in life, but not accompanied with solid *imaan*, then crippled is their life, its unity unstable, and

³ Aal 'Imraan 3:102.

sense of direction lost. However, when *imaan* becomes the solid foundation, then born are sacrifices that will truly benefit the *ummah*, establishing solid unity, and bring about blessings in the life of the entire *ummah*.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.⁴

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينَ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعَظَّمِ، سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرَفُ الدِّينِ اَدْرِيسِ شَاه

⁴ al-Ahzaab 33:56.

الحاج ابن المرحوم سُلطان صَلَاحُ الدِّين عبد العزيز شاه
الحاج. اَللّهُمَّ اَدِمِ الْعَوْنَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوَلِيَّ عَهْدِ سَلاطِينِ، تَعَكُّو أَمِيرَ شَاهِ ابْنِ
السُّلْطَانِ شَرَفُ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Have mercy and preserve the pilgrims who will be the guests of
The Most Merciful (*Duyoof ar-Rahmaan*) this year. Protect them from all
difficulties and hardships throughout their stay in the land of Makkah and
Madeenah.

اَللّهُمَّ اجْعَلْ حَجَّهُمْ حَجًّا مَبْرُورًا، وَسَعْيَهُمْ سَعْيًا مَشْكُورًا،
وَذَنْبَهُمْ ذَنْبًا مَغْفُورًا، وَتِجَارَتَهُمْ تِجَارَةً لَّنْ تَبُورَ.

O Allah! Grant their 'ibaadah of hajj as hajj that is *mabroor* (accepted),
their *sa'ie* accepted, their sins forgiven, their spending deemed as non-
detrimental, their *wuqoof* filled with penitence, and return them to their
homeland safely, in good health, and filled with blessings.

O Allah! Make us among Your slaves that preserves the *amaanah*. Protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Bestow upon us a leader that is trustworthy, honest, and firm in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

O Allah! Protect the Muslims and Masjid al-Aqsa in Palestine. Safeguard them from oppression and evil, and bestow upon them determination, courage, and victory.

O Allah! Strengthen the *'aqeedah* of the Muslims in this state, *'aqeedah* that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, and spare us from all *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁵
اللَّهُمَّ تَقَبَّلْ مِنَّا، وَاجْعَلْ هَذَا الْعِيدَ عِيدًا مُمْتَلِئًا بِالْخَيْرِ
وَالْبَرَكَاتِ وَالْمَغْفِرَةِ.

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁶
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁷

⁵ al-Furqaan 25:74.

⁶ al-Baqarah 2:201.

⁷ an-Nahl 16:90.

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.