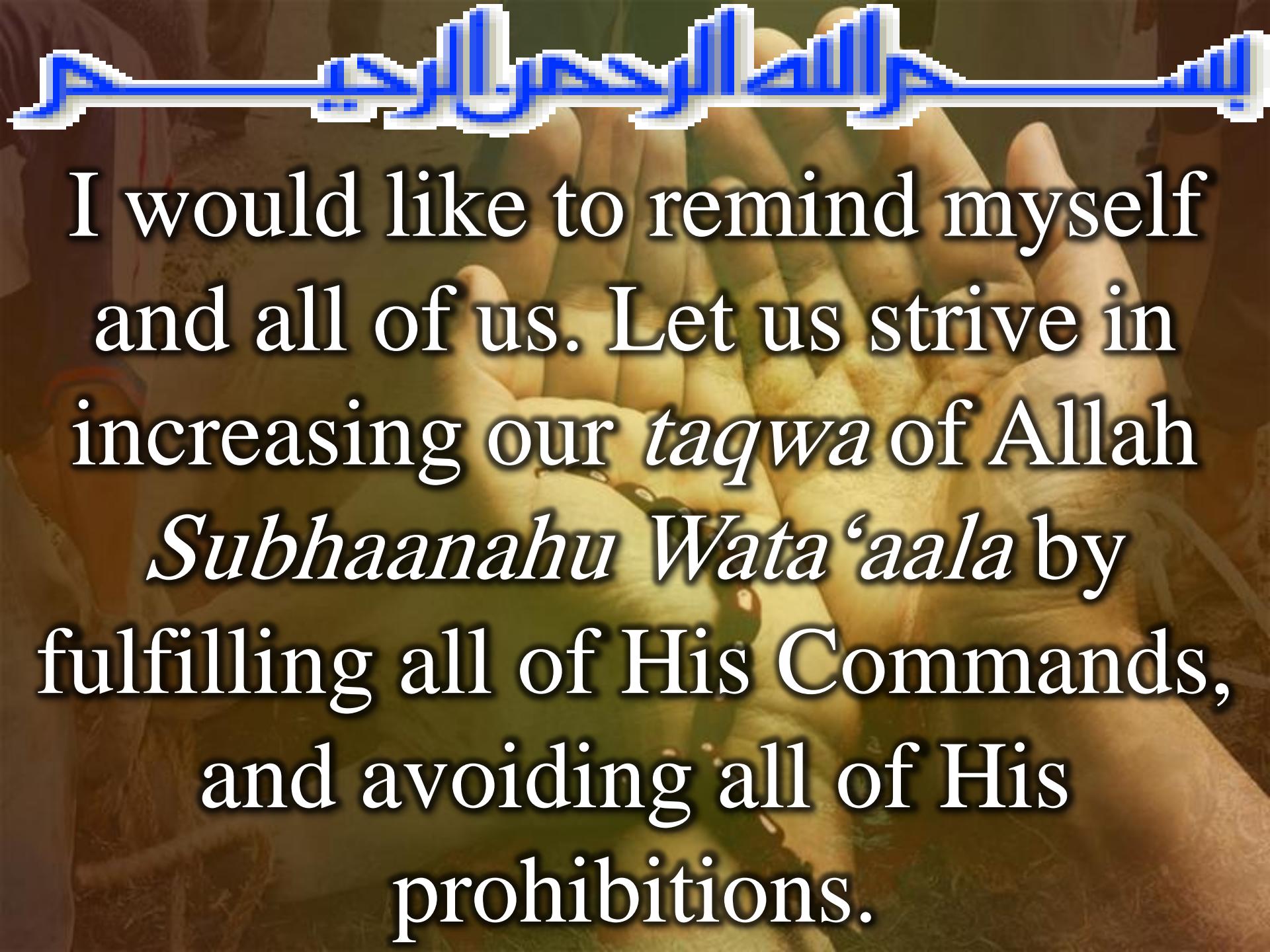


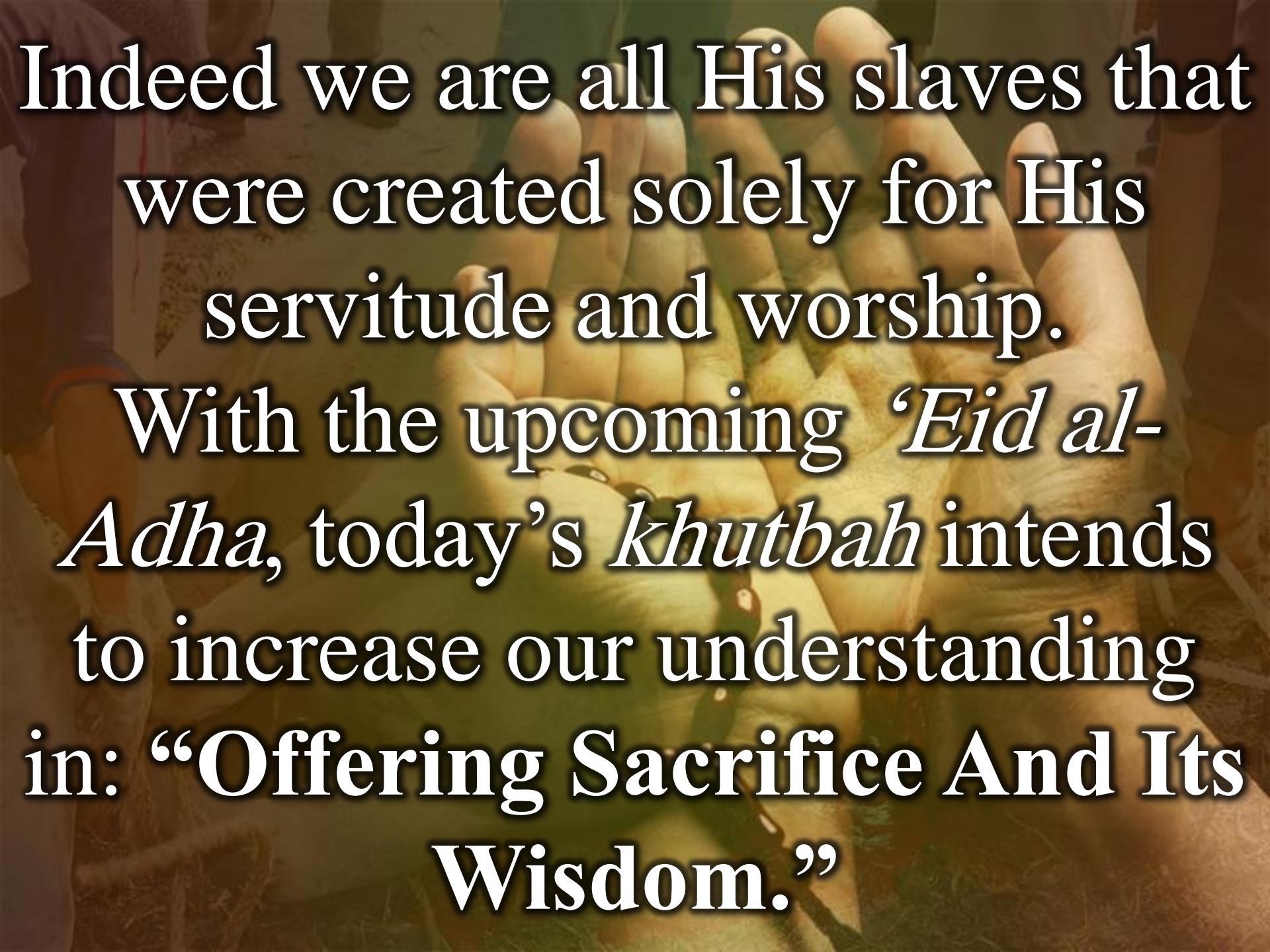


جَابَطَانُ اِسْلَامِ سَلَانْجُور  
JABATAN AGAMA ISLAM SELANGOR

# OFFERING SACRIFICE AND ITS WISDOM

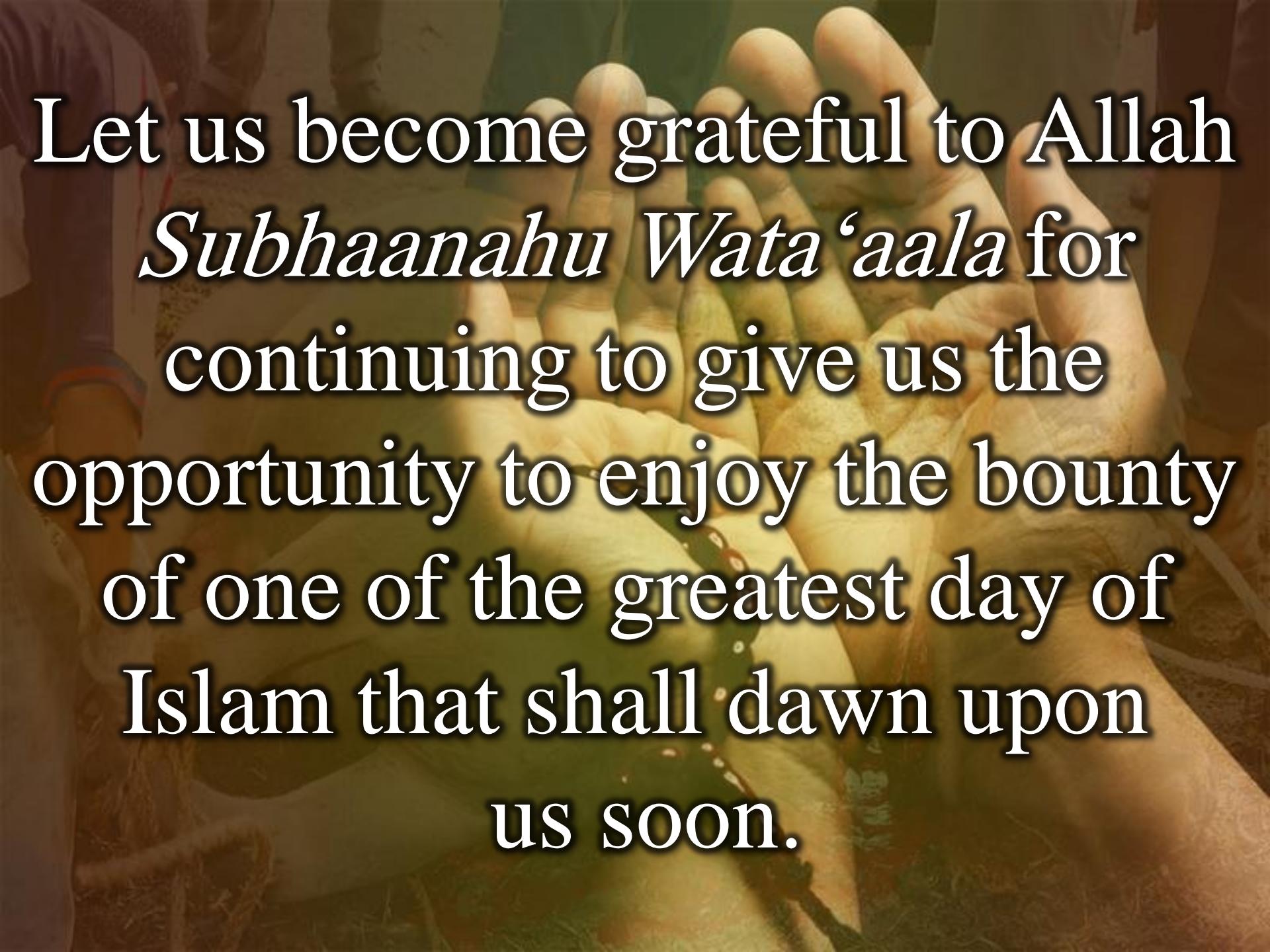


I would like to remind myself  
and all of us. Let us strive in  
increasing our *taqwa* of Allah  
*Subhaanahu Wata‘aala* by  
fulfilling all of His Commands,  
and avoiding all of His  
prohibitions.

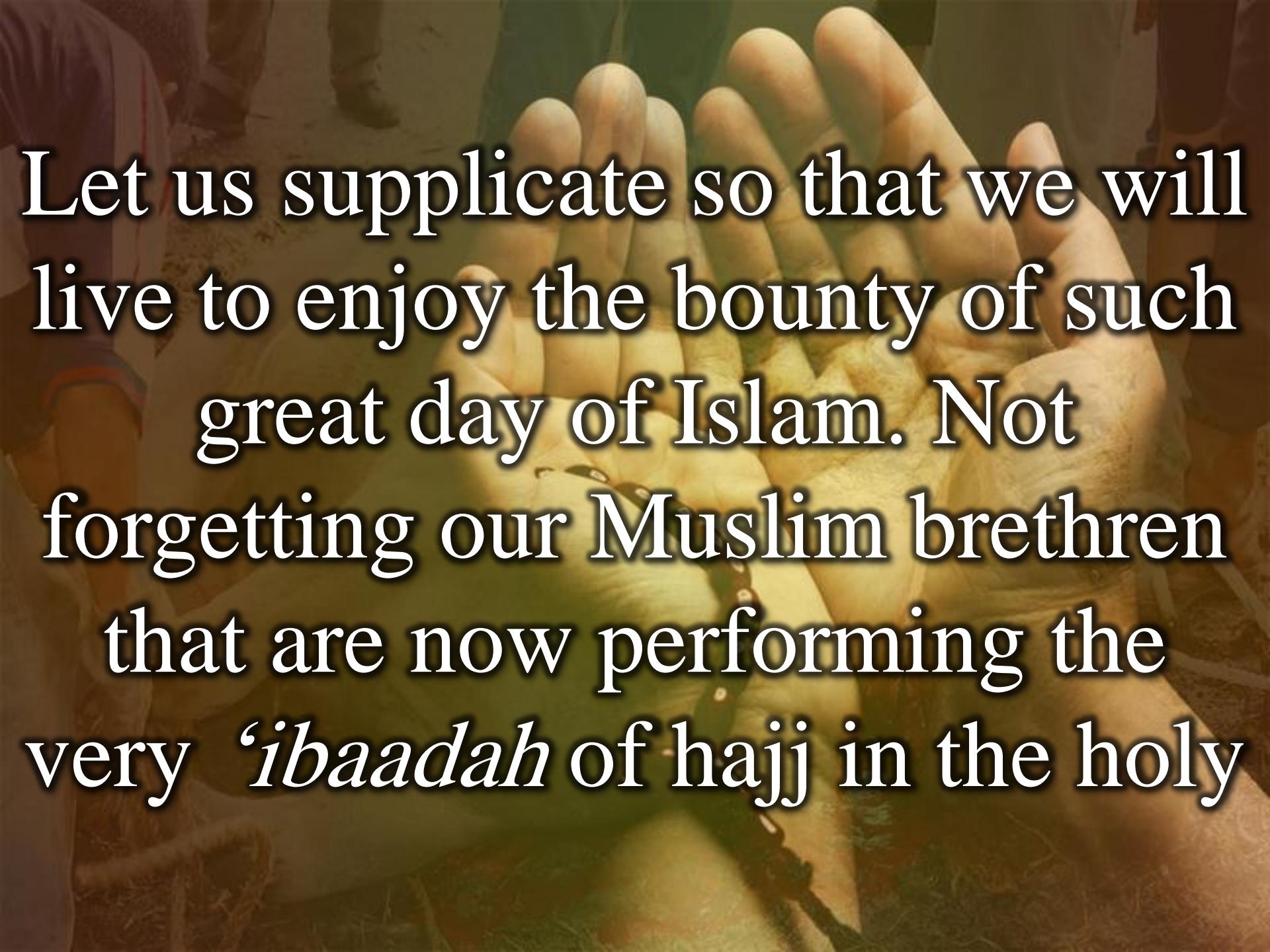


Indeed we are all His slaves that  
were created solely for His  
servitude and worship.

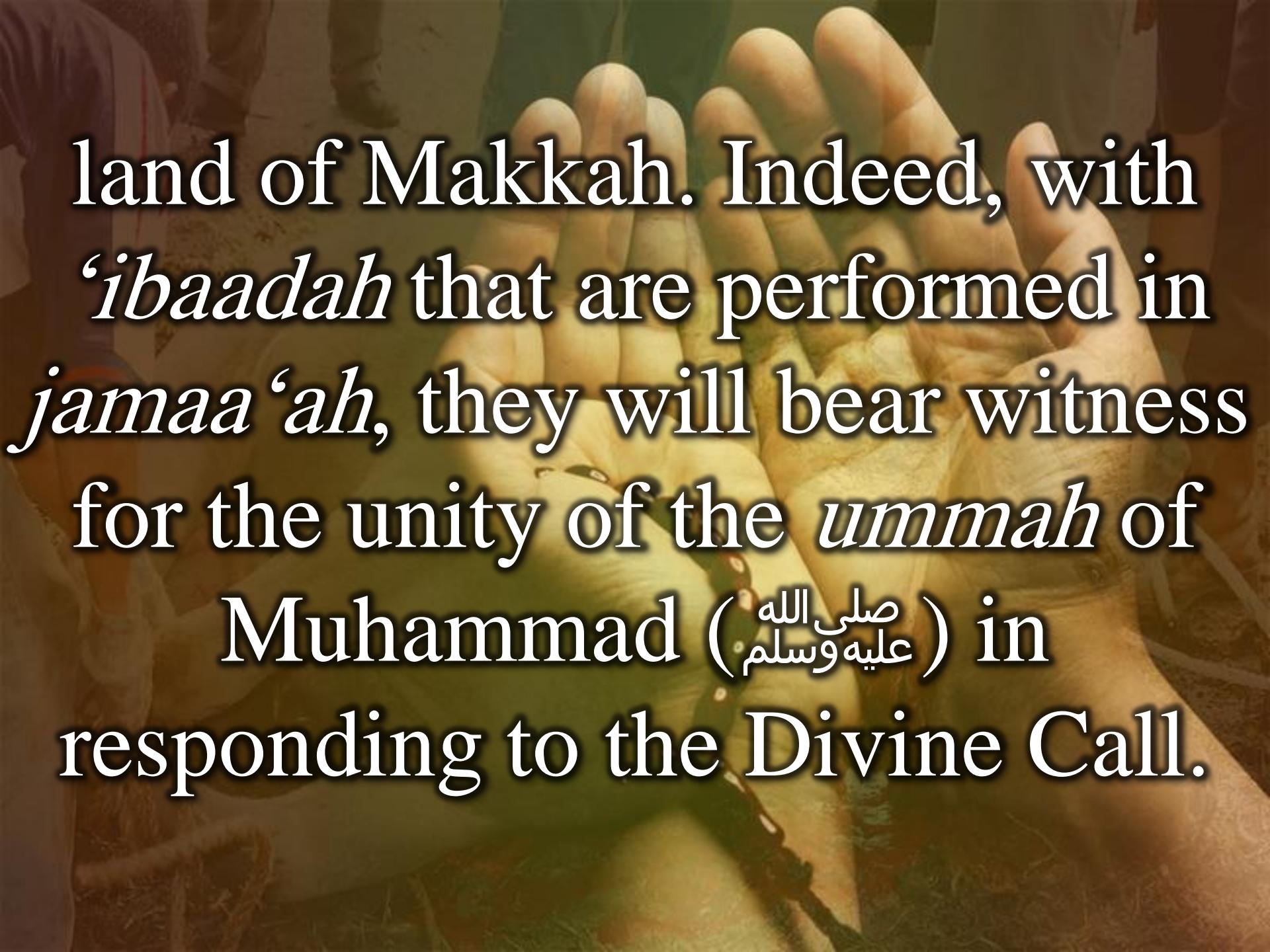
With the upcoming '*Eid al-Adha*', today's *khutbah* intends  
to increase our understanding  
in: “Offering Sacrifice And Its  
Wisdom.”



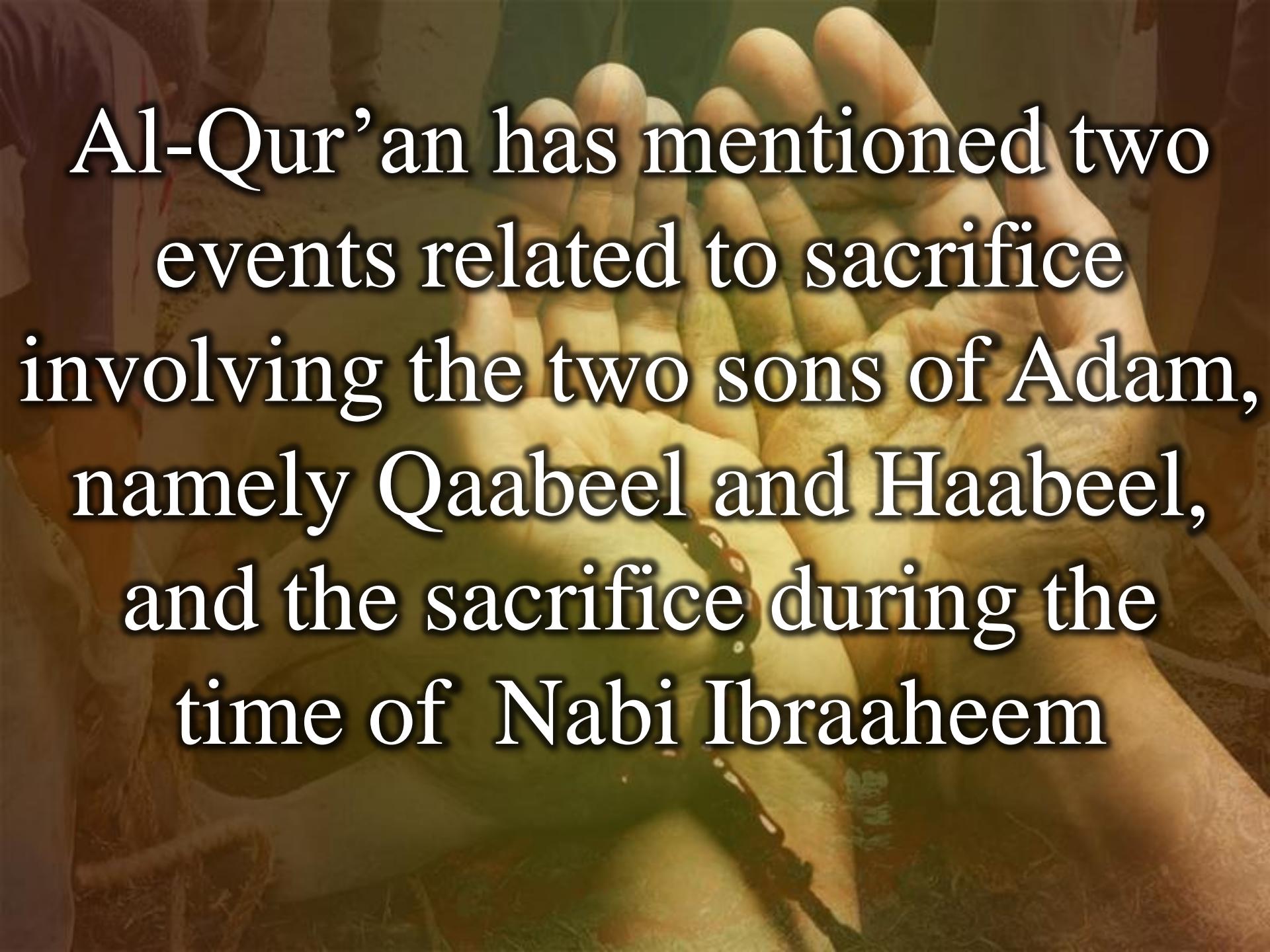
Let us become grateful to Allah  
*Subhaanahu Wata‘aala* for  
continuing to give us the  
opportunity to enjoy the bounty  
of one of the greatest day of  
Islam that shall dawn upon  
us soon.



Let us supplicate so that we will live to enjoy the bounty of such great day of Islam. Not forgetting our Muslim brethren that are now performing the very ‘ibaadah of hajj in the holy

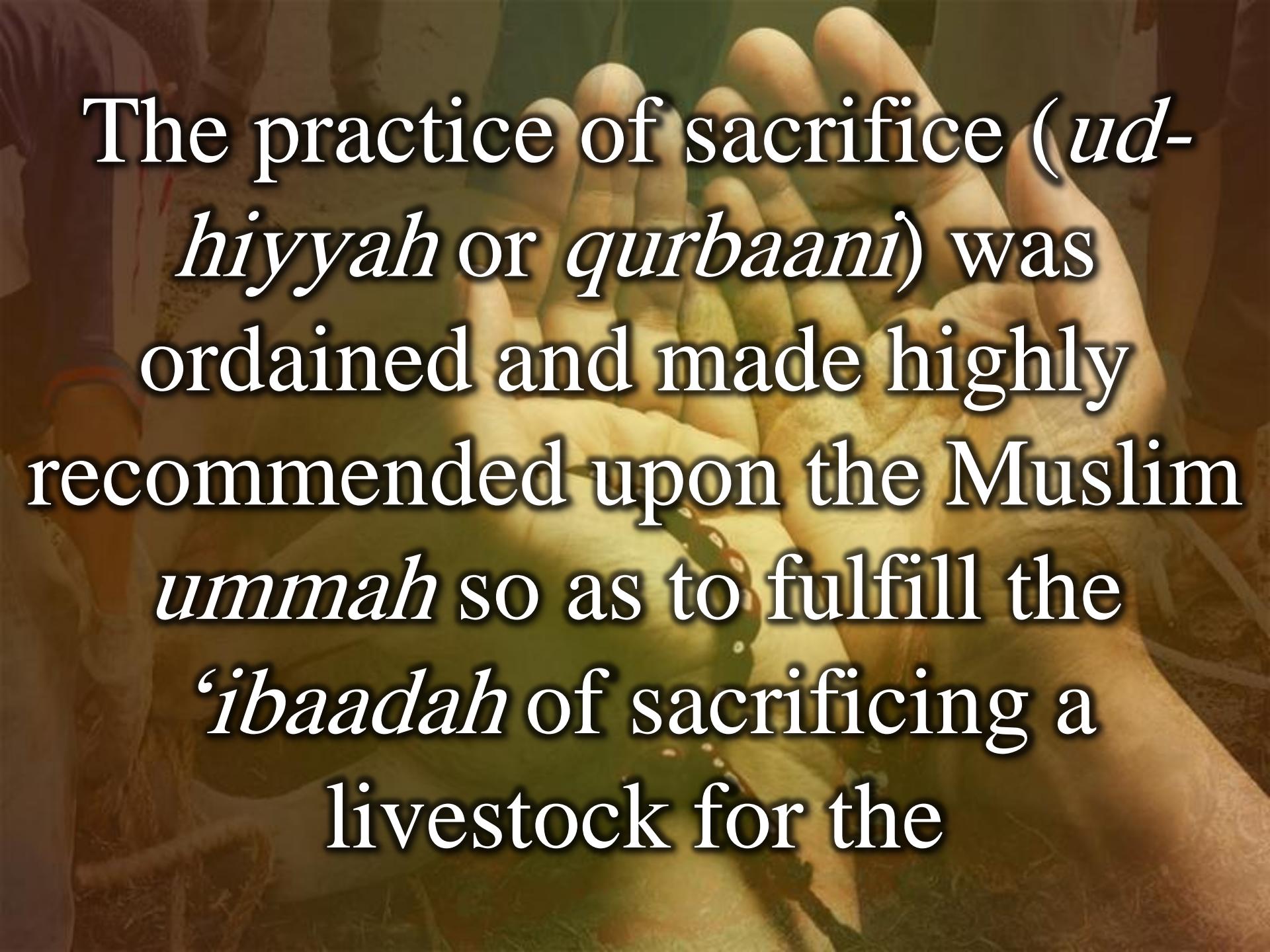


land of Makkah. Indeed, with  
*'ibaadah* that are performed in  
*jamaa'ah*, they will bear witness  
for the unity of the *ummah* of  
Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in  
responding to the Divine Call.

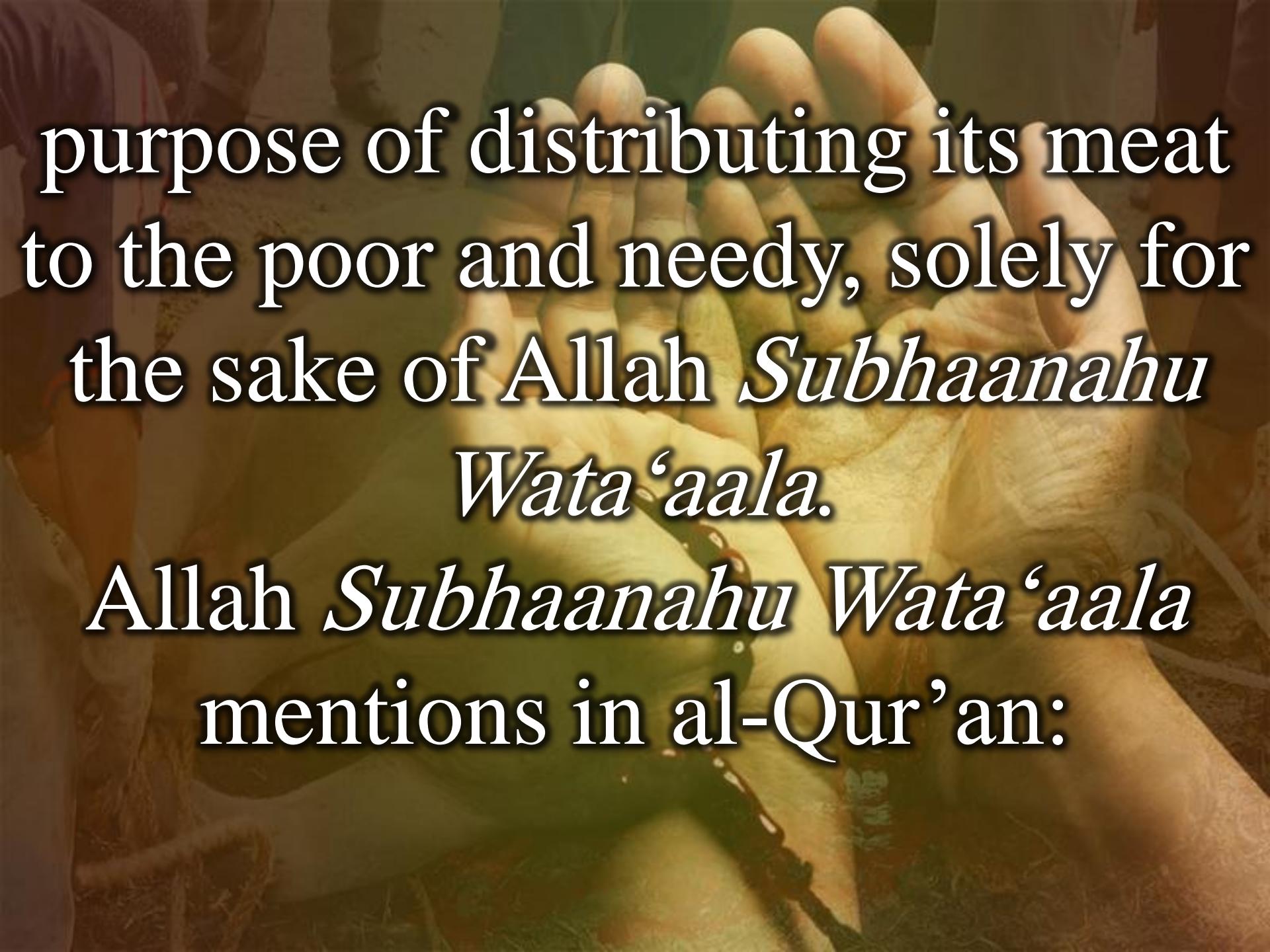


Al-Qur'an has mentioned two events related to sacrifice involving the two sons of Adam, namely Qaabeel and Haabeel, and the sacrifice during the time of Nabi Ibraaheem

*‘alayhissalaam* involving Nabi  
Ibraaheem *‘alayhissalaam*  
himself and his son Nabi  
Ismaa‘eel *‘alayhissalaam.*



The practice of sacrifice (*ud-hiyyah* or *qurbaani*) was ordained and made highly recommended upon the Muslim *ummah* so as to fulfill the ‘ibaadah of sacrificing a livestock for the

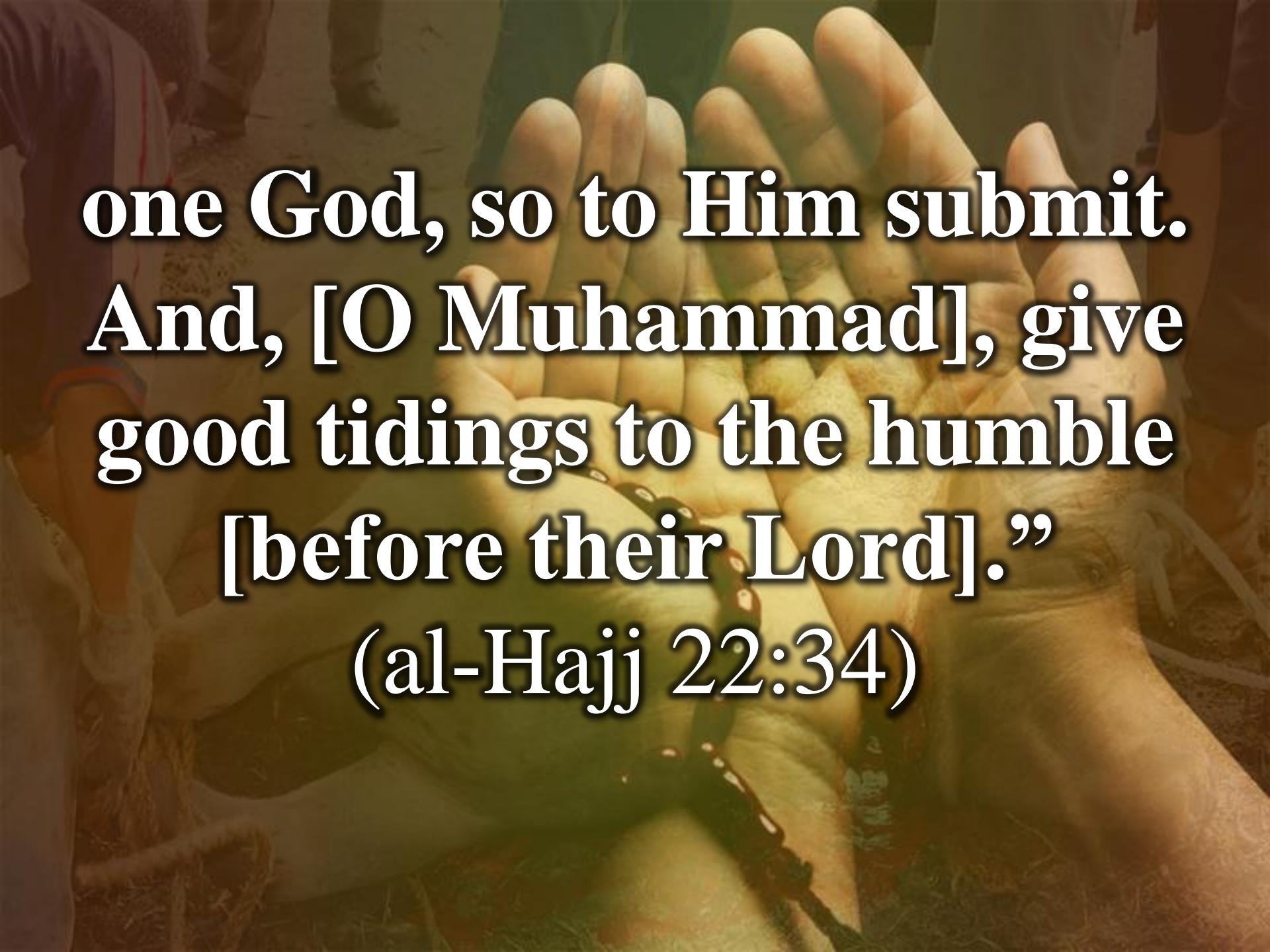


purpose of distributing its meat  
to the poor and needy, solely for  
the sake of Allah *Subhaanahu  
Wata‘aala.*

Allah *Subhaanahu Wata‘aala*  
mentions in al-Qur‘an:

“And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] animals.

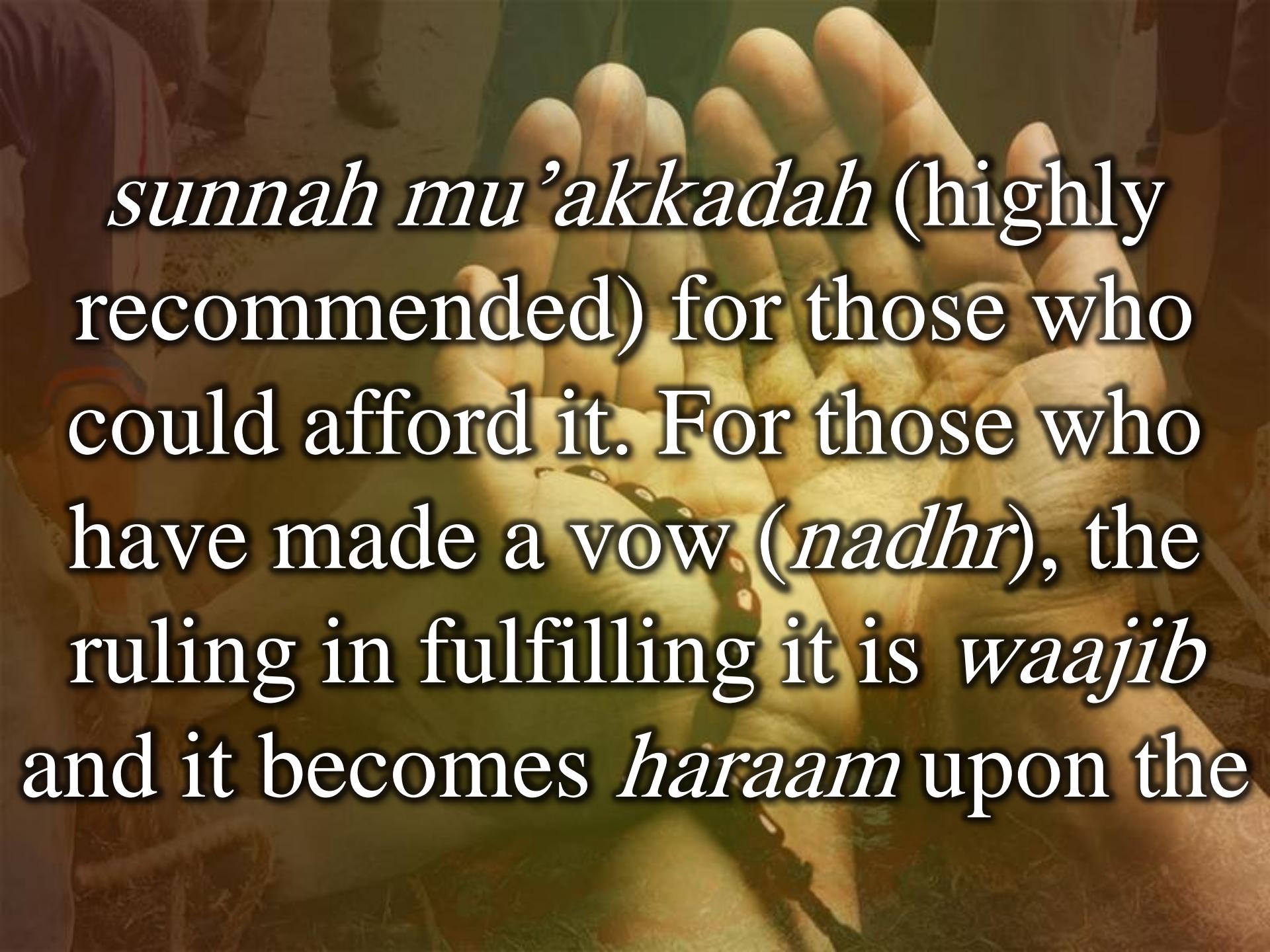
For your god is



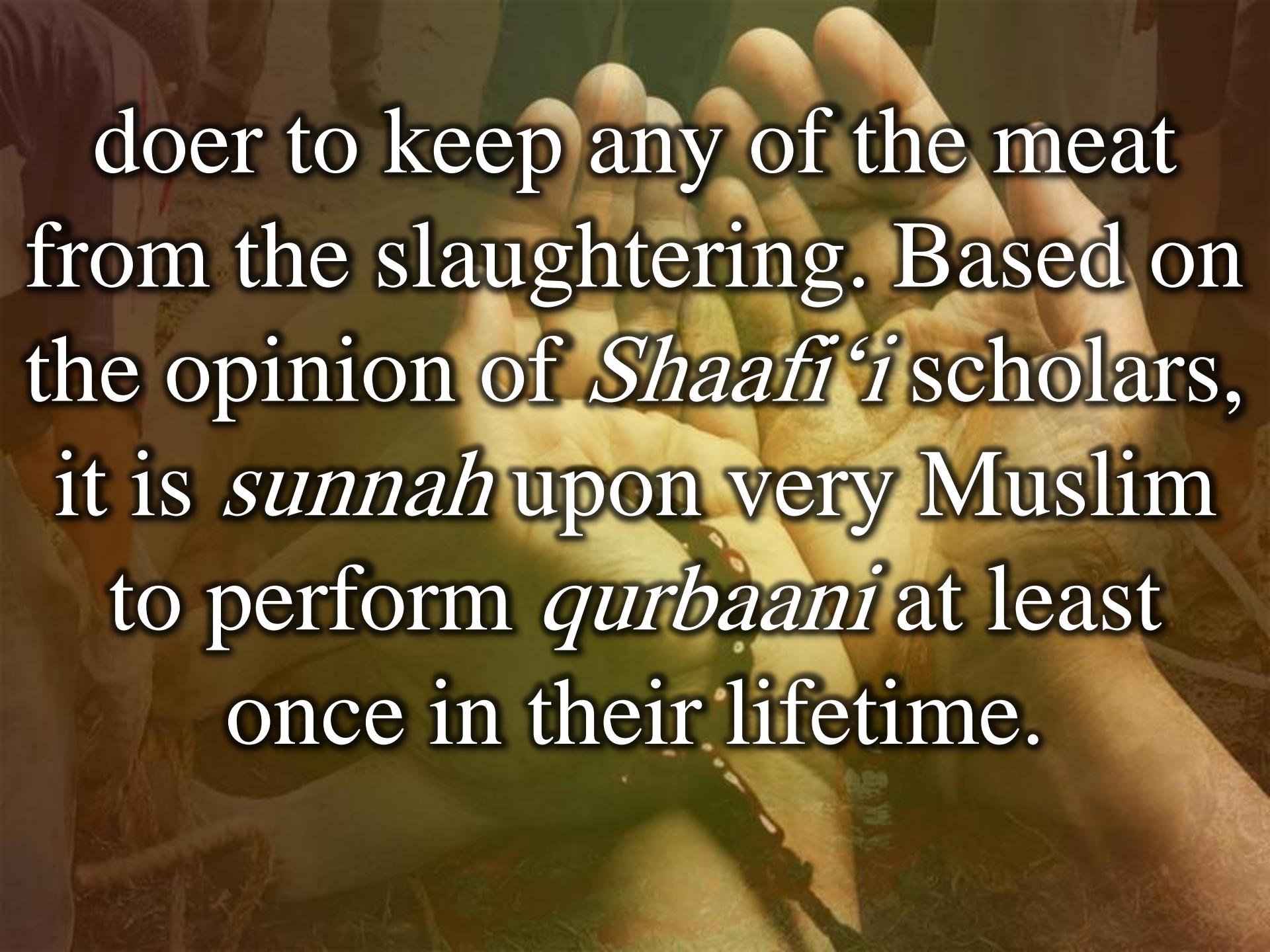
**one God, so to Him submit.  
And, [O Muhammad], give  
good tidings to the humble  
[before their Lord].”**

**(al-Hajj 22:34)**

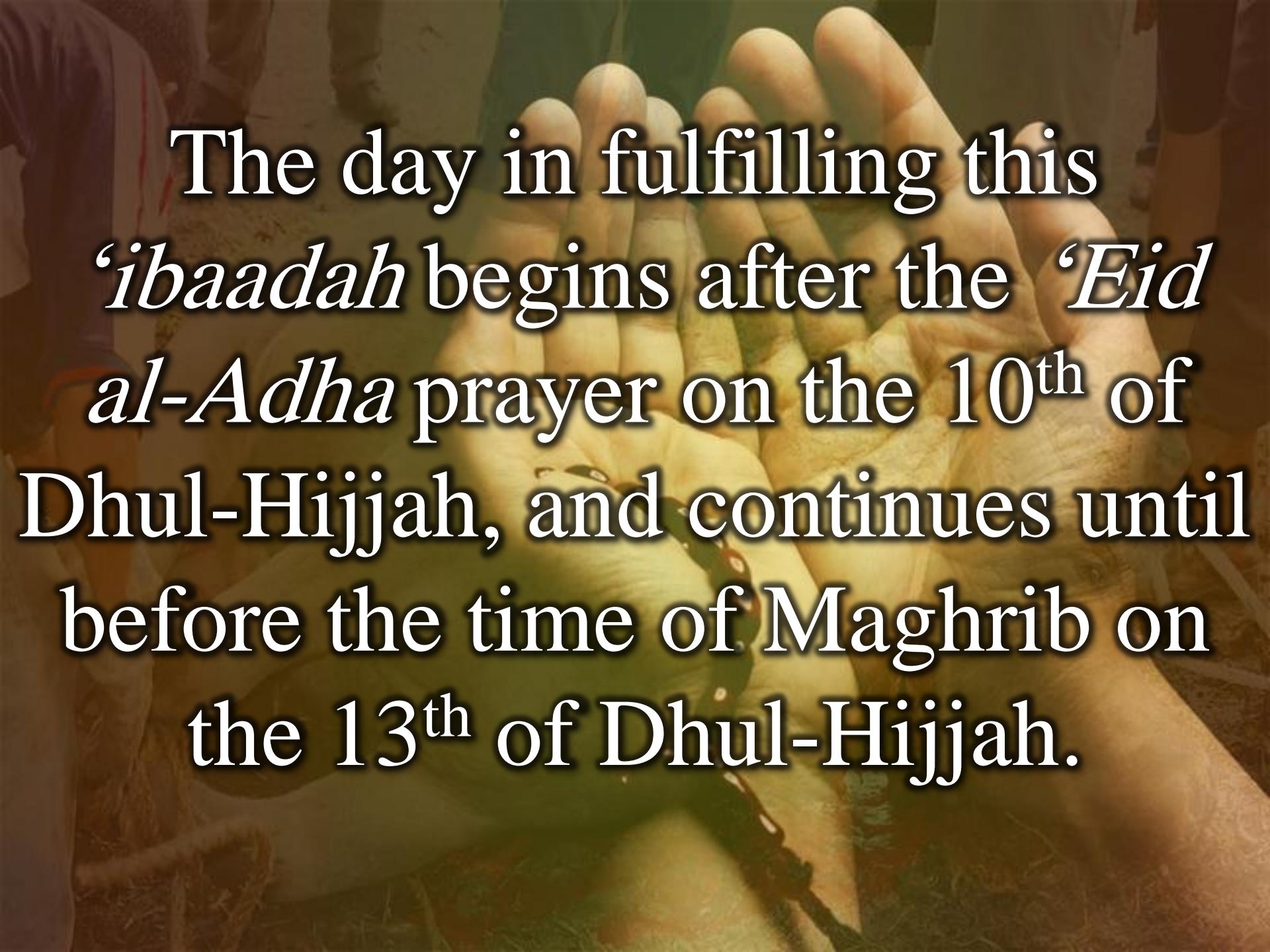
The ‘ibaadah of *qurbaani* or *ud-hiyyah* is a practice that is liked by Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and he had always recommended his Companions to perform this ‘ibaadah. The ruling for performing this ‘ibaadah is



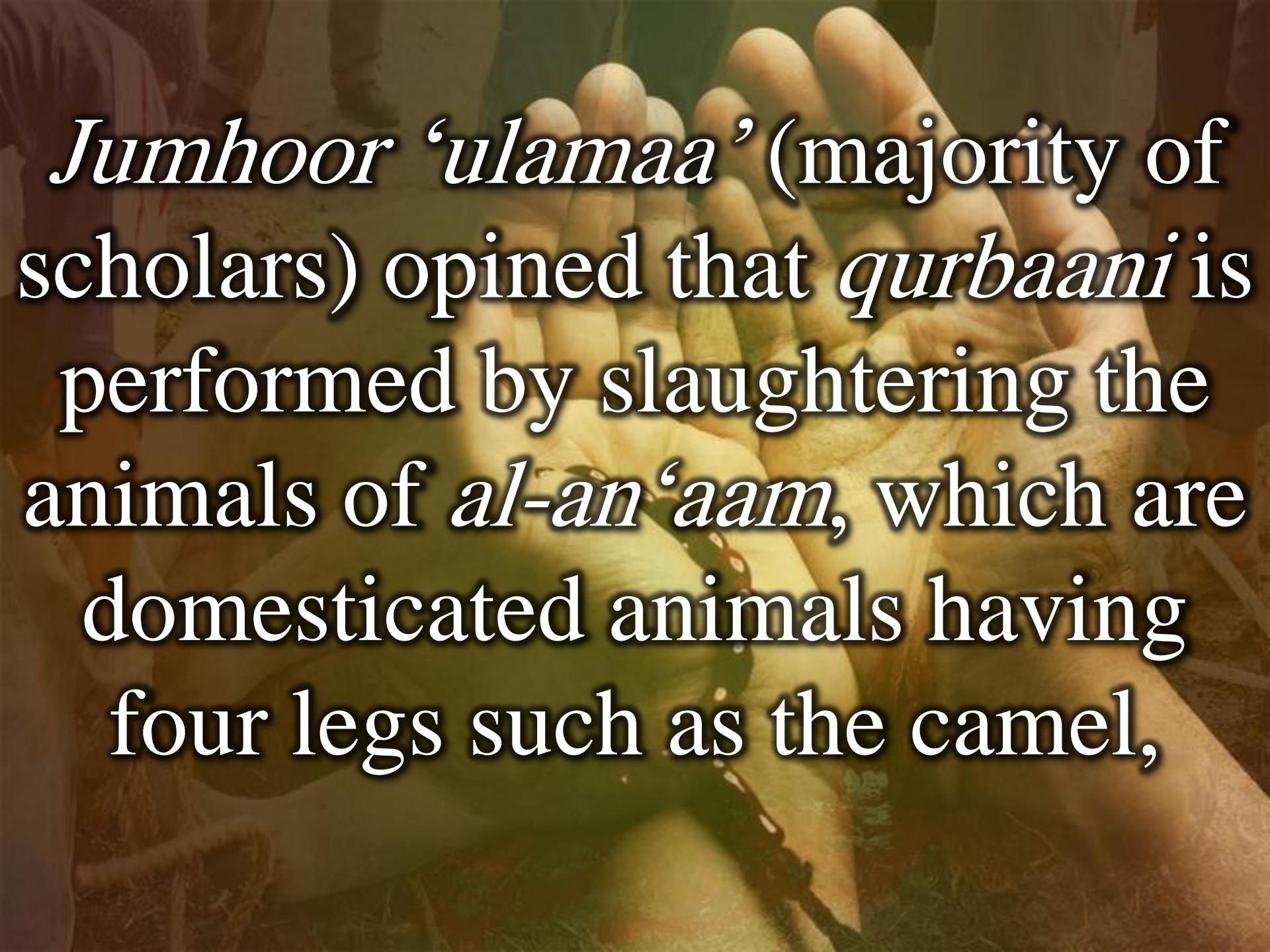
*sunnah mu'akkadah* (highly recommended) for those who could afford it. For those who have made a vow (*nadhr*), the ruling in fulfilling it is *waajib* and it becomes *haraam* upon the



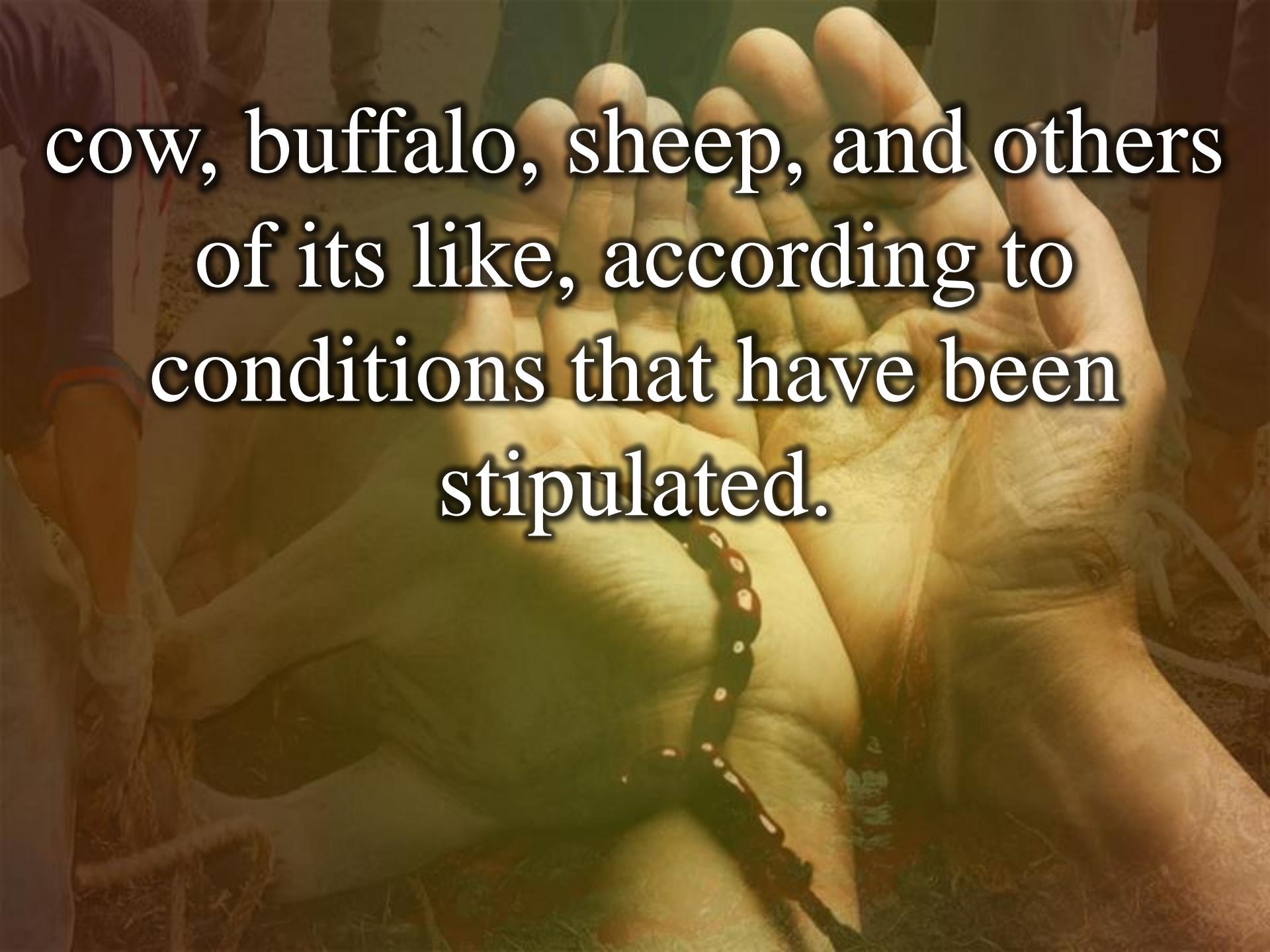
doer to keep any of the meat from the slaughtering. Based on the opinion of *Shaafi‘i* scholars, it is *sunnah* upon every Muslim to perform *qurbaani* at least once in their lifetime.



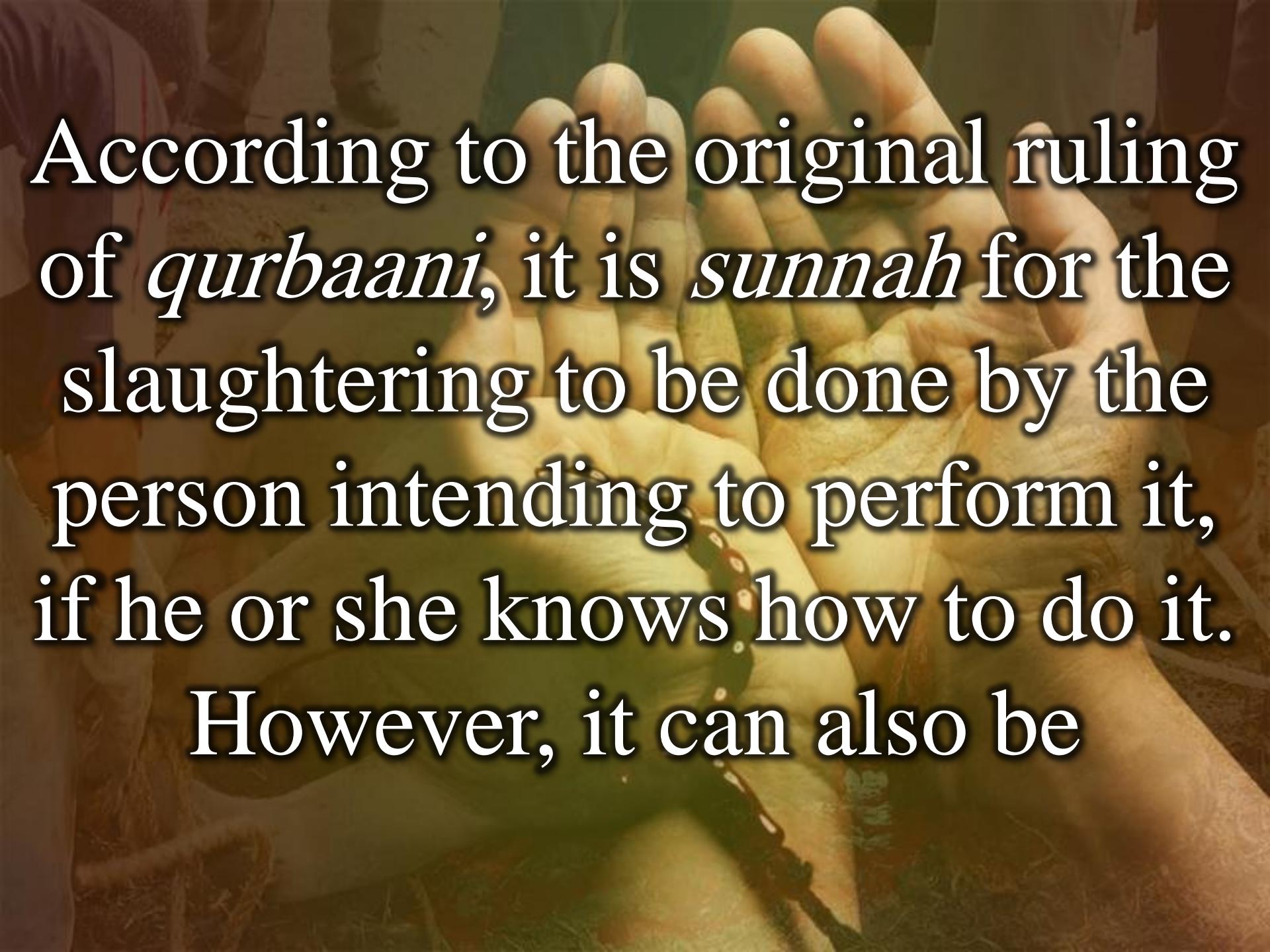
The day in fulfilling this *'ibaadah* begins after the '*Eid al-Adha* prayer on the 10<sup>th</sup> of Dhul-Hijjah, and continues until before the time of Maghrib on the 13<sup>th</sup> of Dhul-Hijjah.



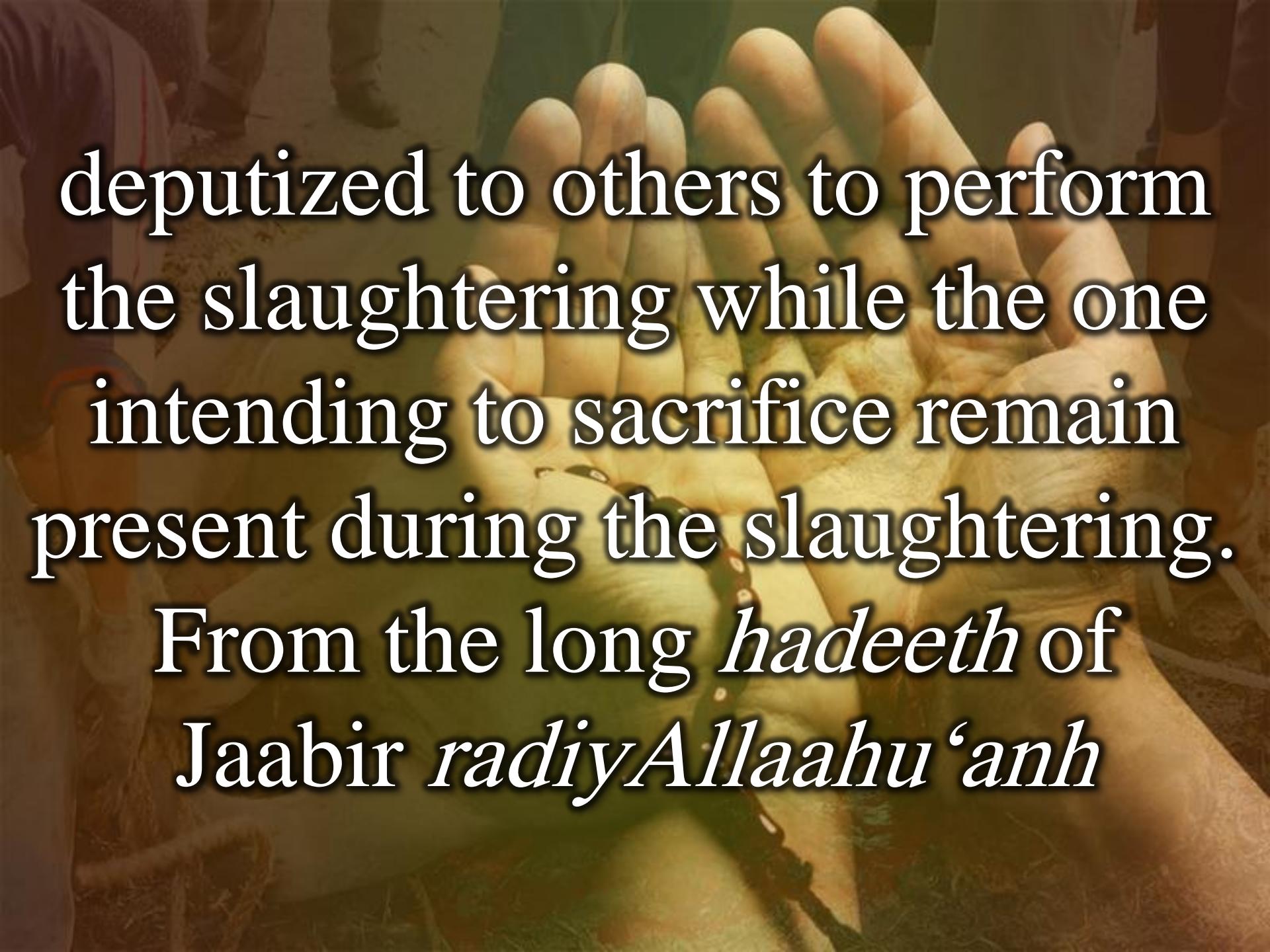
*Jumhoor ‘ulamaa’* (majority of scholars) opined that *qurbaani* is performed by slaughtering the animals of *al-an‘aam*, which are domesticated animals having four legs such as the camel,



cow, buffalo, sheep, and others  
of its like, according to  
conditions that have been  
stipulated.

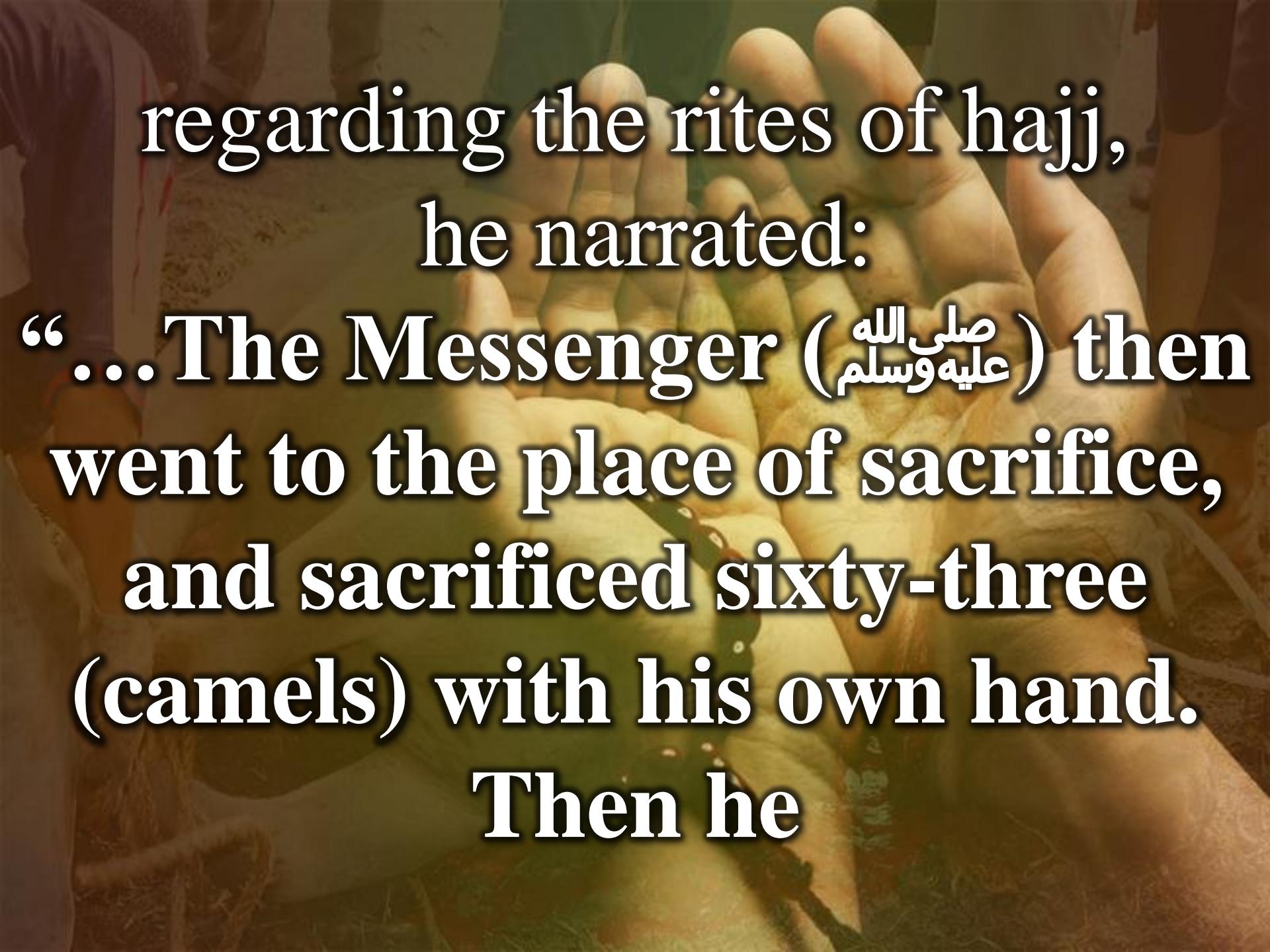


According to the original ruling of *qurbaani*, it is *sunnah* for the slaughtering to be done by the person intending to perform it, if he or she knows how to do it. However, it can also be



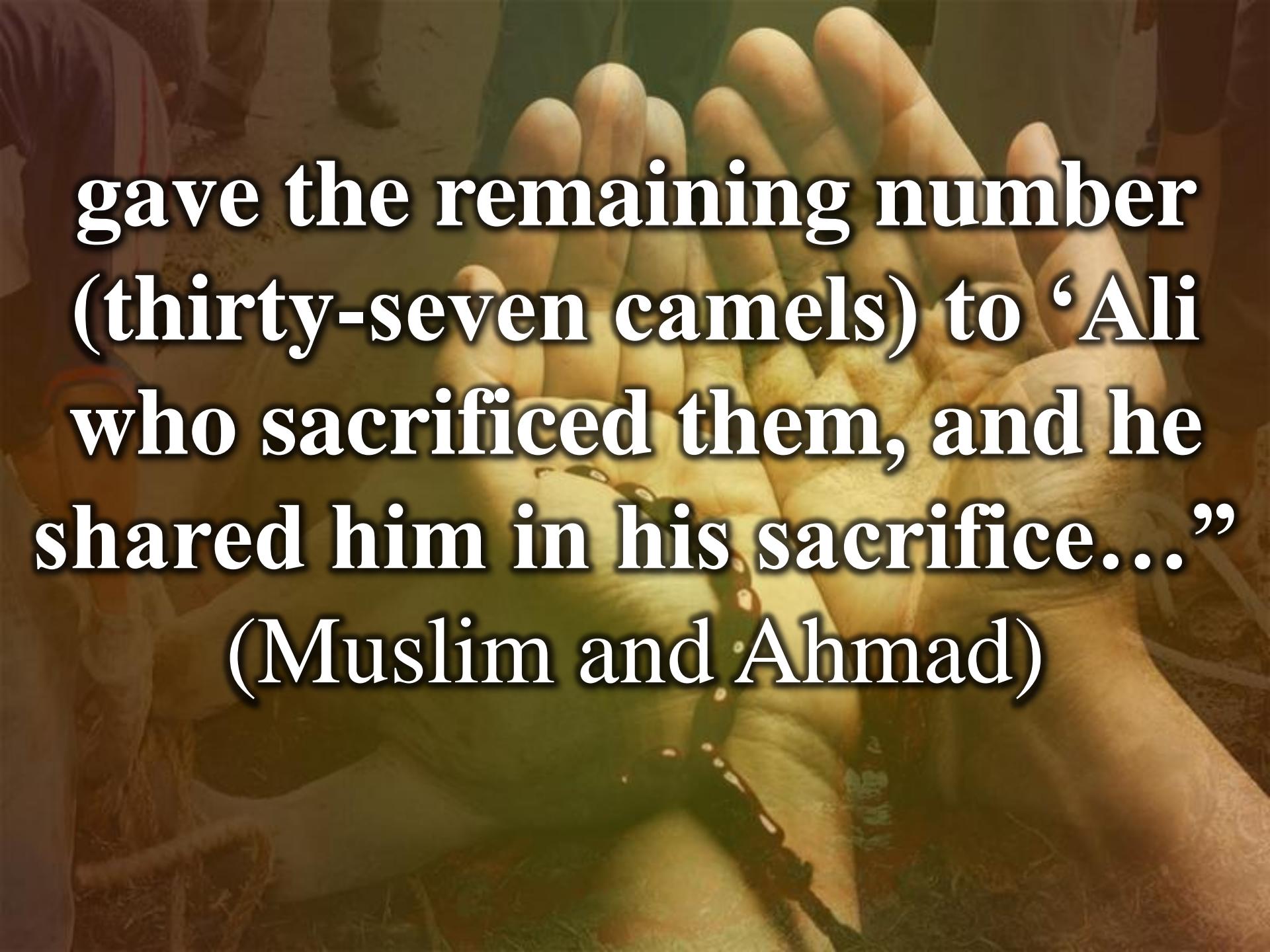
deputized to others to perform  
the slaughtering while the one  
intending to sacrifice remain  
present during the slaughtering.

From the long *hadeeth* of  
Jaabir *radiyAllaahu ‘anh*

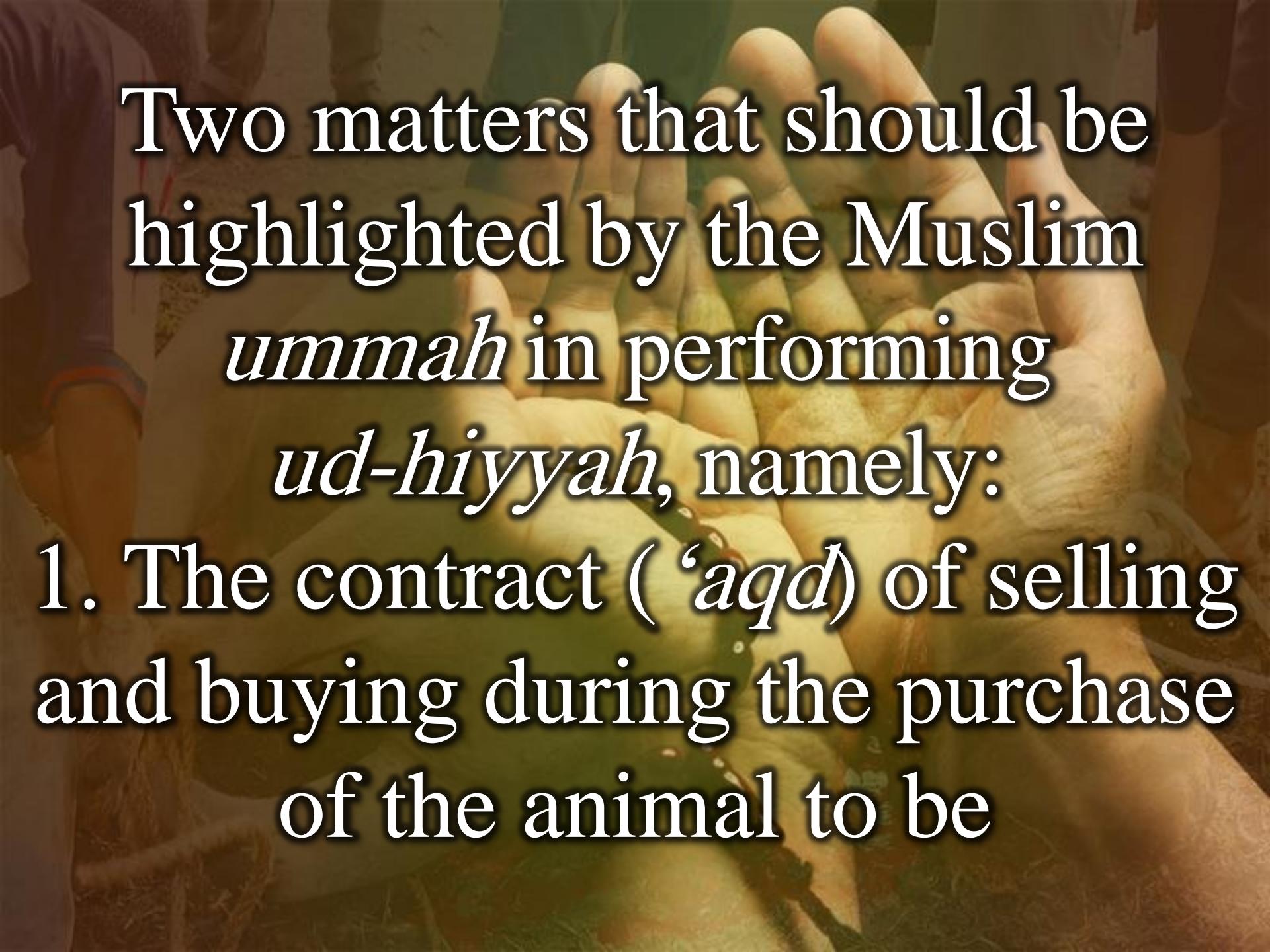


regarding the rites of hajj,  
he narrated:

“...The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then  
went to the place of sacrifice,  
and sacrificed sixty-three  
(camels) with his own hand.  
Then he

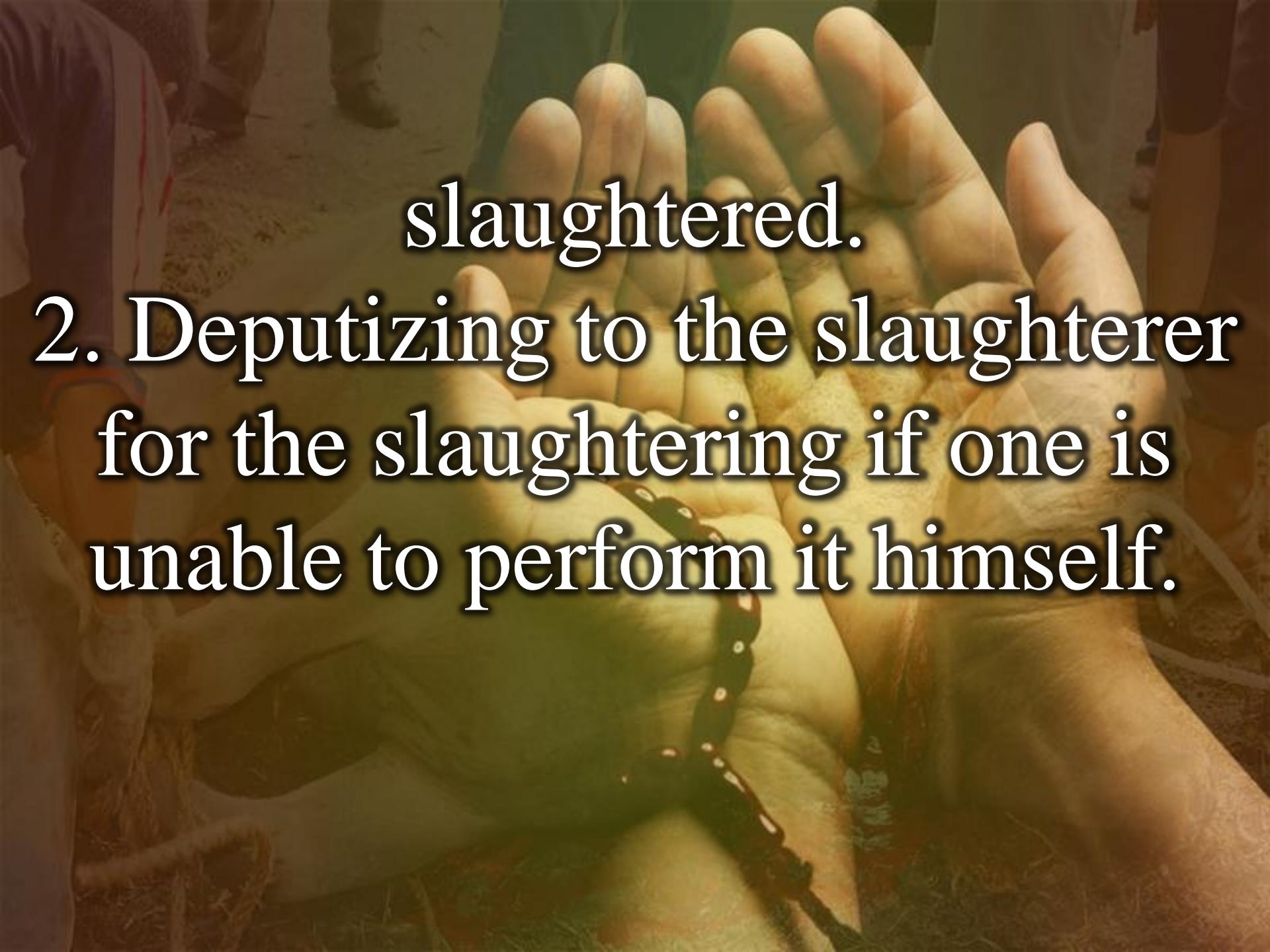


**gave the remaining number  
(thirty-seven camels) to ‘Ali  
who sacrificed them, and he  
shared him in his sacrifice...”**  
**(Muslim and Ahmad)**



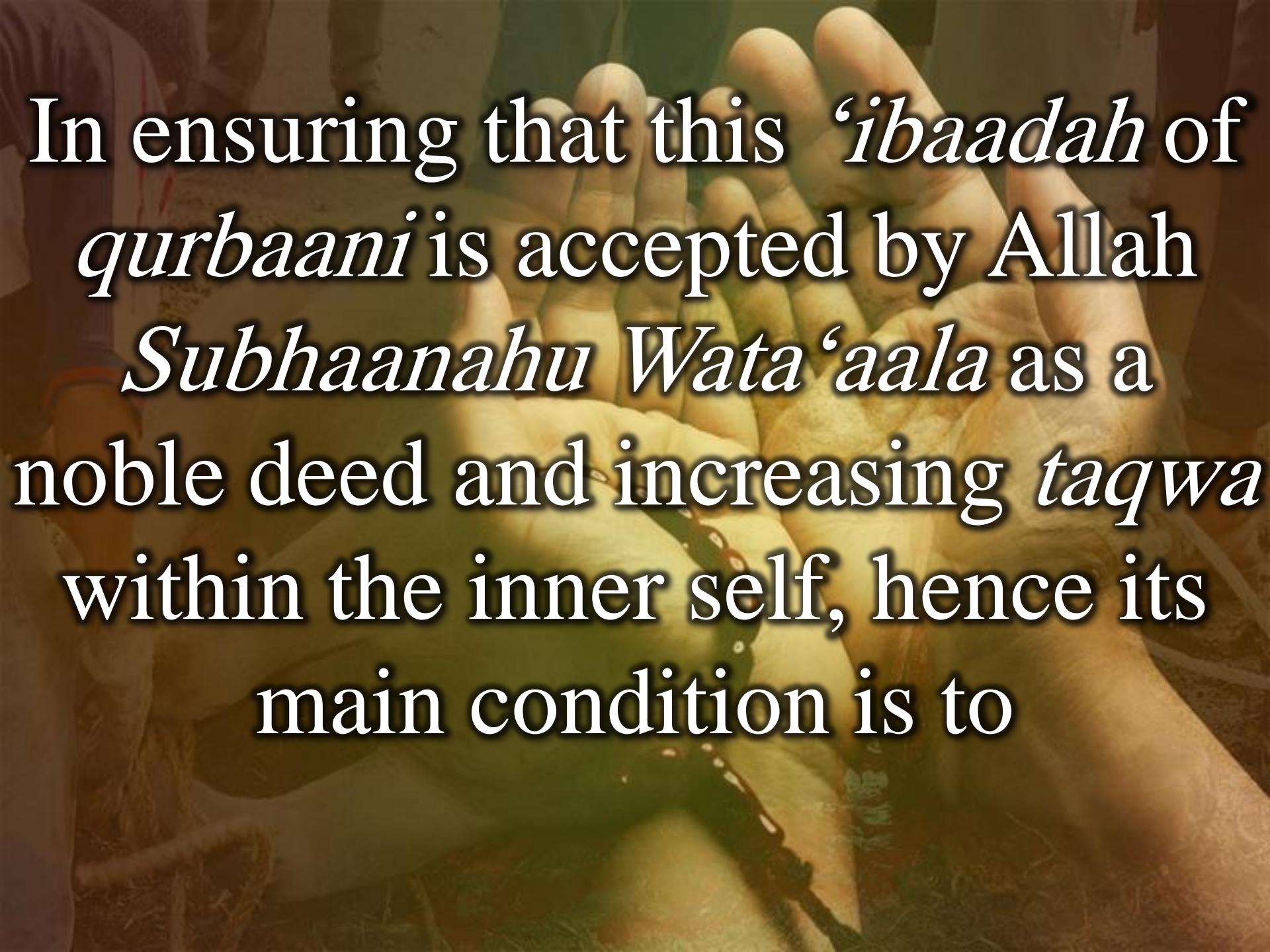
Two matters that should be highlighted by the Muslim *ummah* in performing *ud-hiyyah*, namely:

1. The contract ('*aqd*) of selling and buying during the purchase of the animal to be

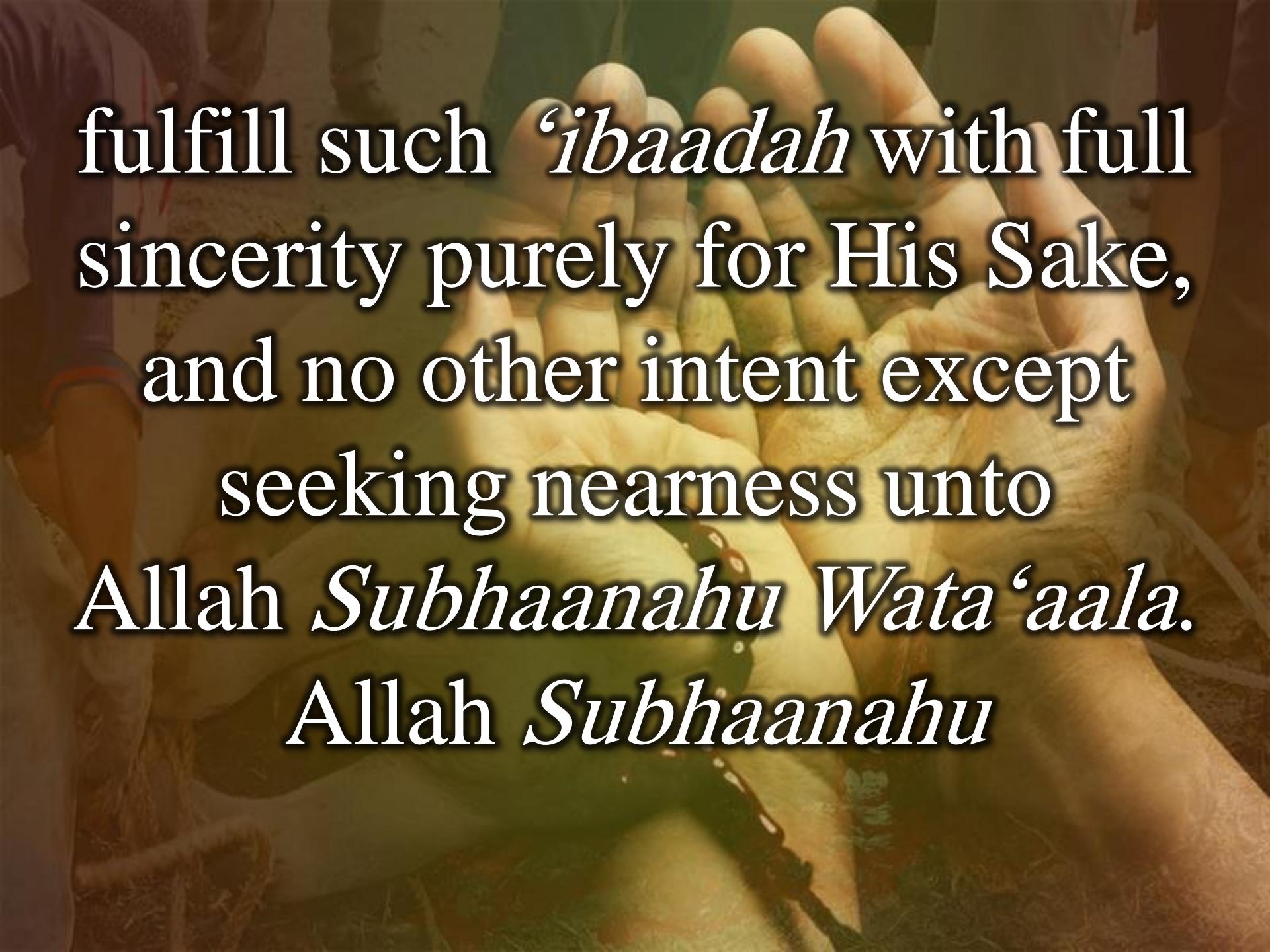


slaughtered.

2. Deputizing to the slaughterer  
for the slaughtering if one is  
unable to perform it himself.



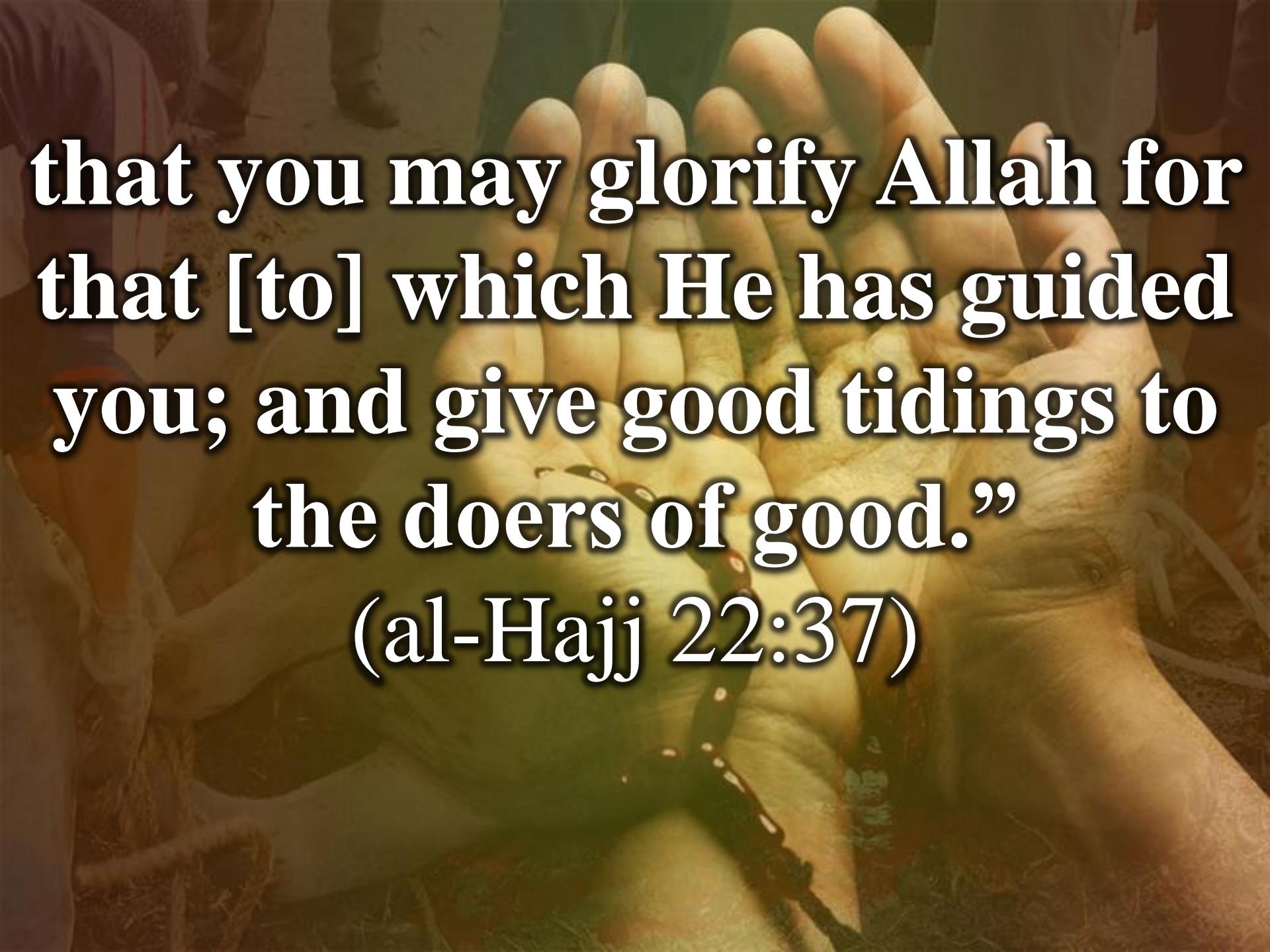
In ensuring that this ‘*ibaadah* of  
*qurbaani* is accepted by Allah  
*Subhaanahu Wata‘aala* as a  
noble deed and increasing *taqwa*  
within the inner self, hence its  
main condition is to



fulfill such ‘*ibaadah* with full  
sincerity purely for His Sake,  
and no other intent except  
seeking nearness unto  
Allah *Subhaanahu Wata‘aala.*  
Allah *Subhaanahu*

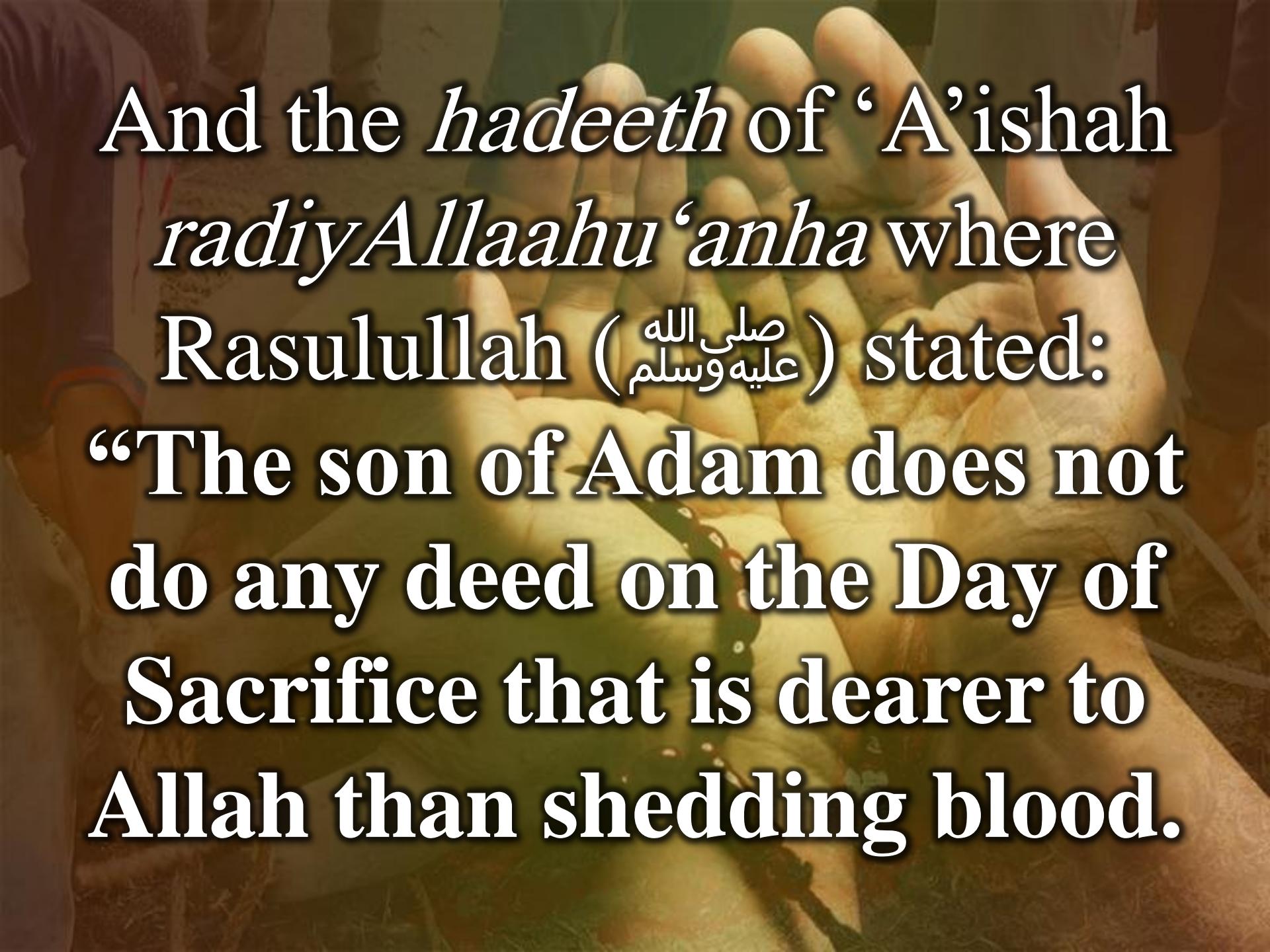
*Wata ‘aala* mentions in al-Qur'an:

“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



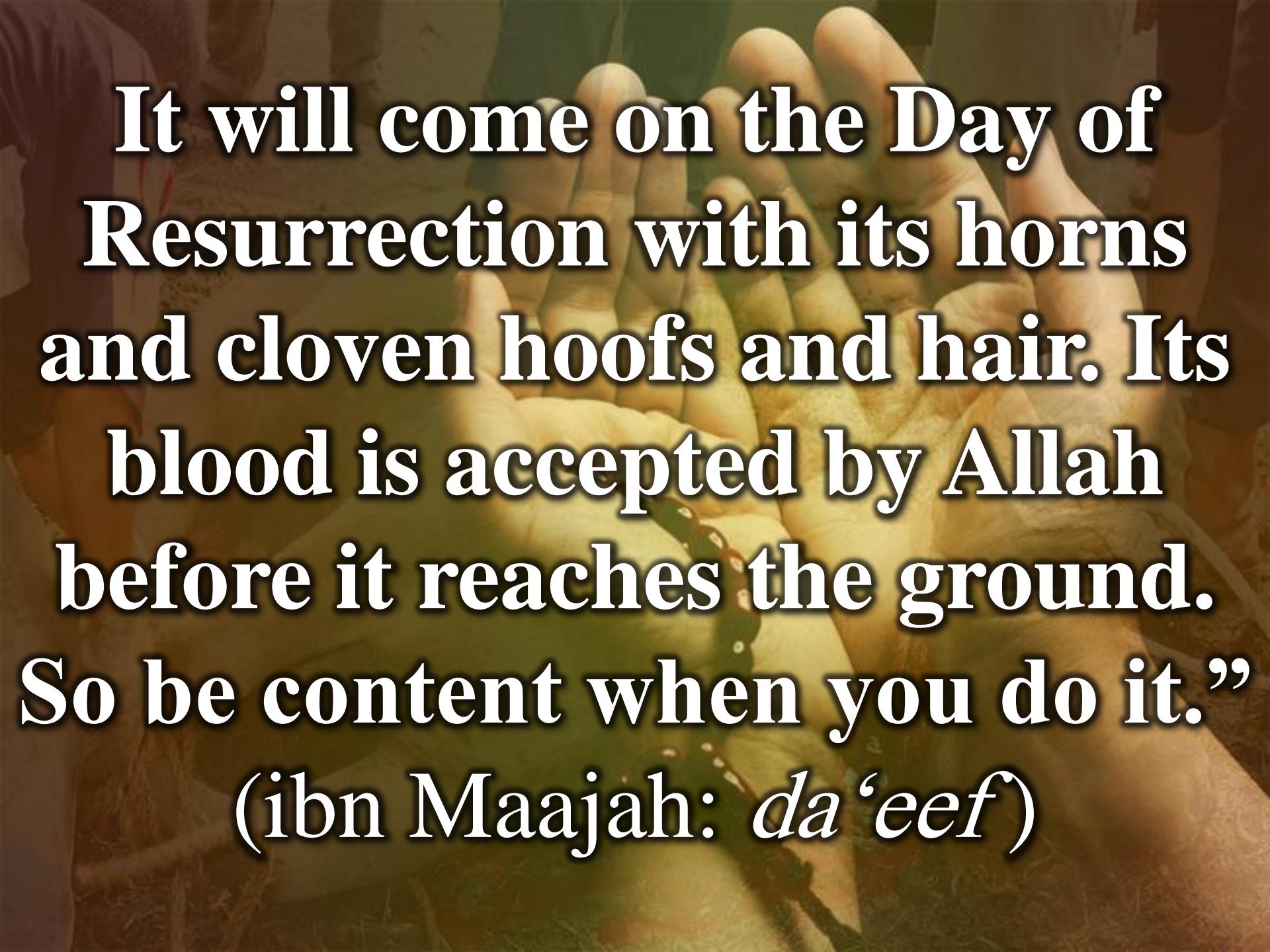
**that you may glorify Allah for  
that [to] which He has guided  
you; and give good tidings to  
the doers of good.”**

**(al-Hajj 22:37)**



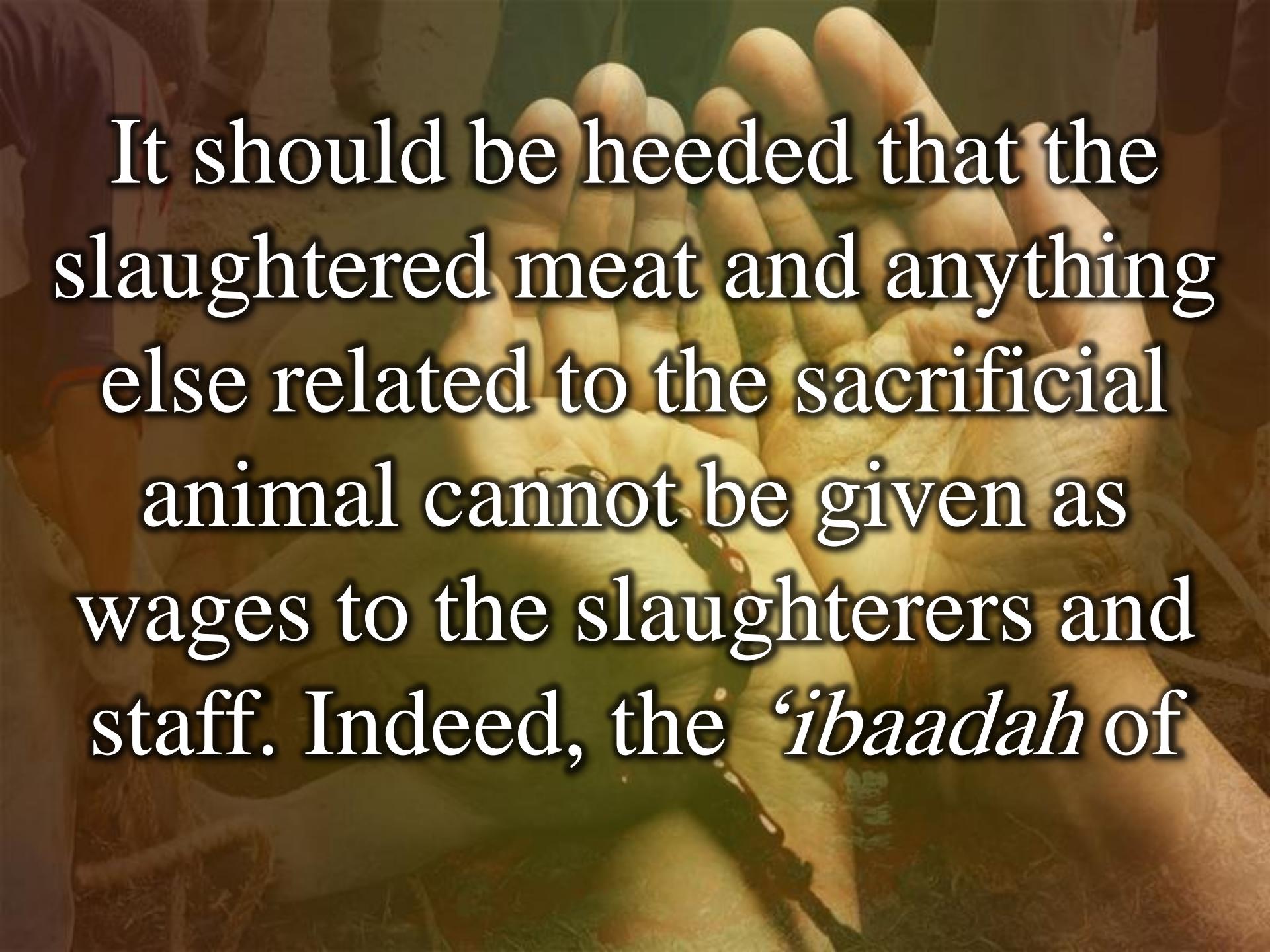
And the *hadeeth* of ‘A’ishah  
*radiyAllaahu ‘anha* where  
Rasulullah ﷺ stated:

“The son of Adam does not  
do any deed on the Day of  
Sacrifice that is dearer to  
Allah than shedding blood.



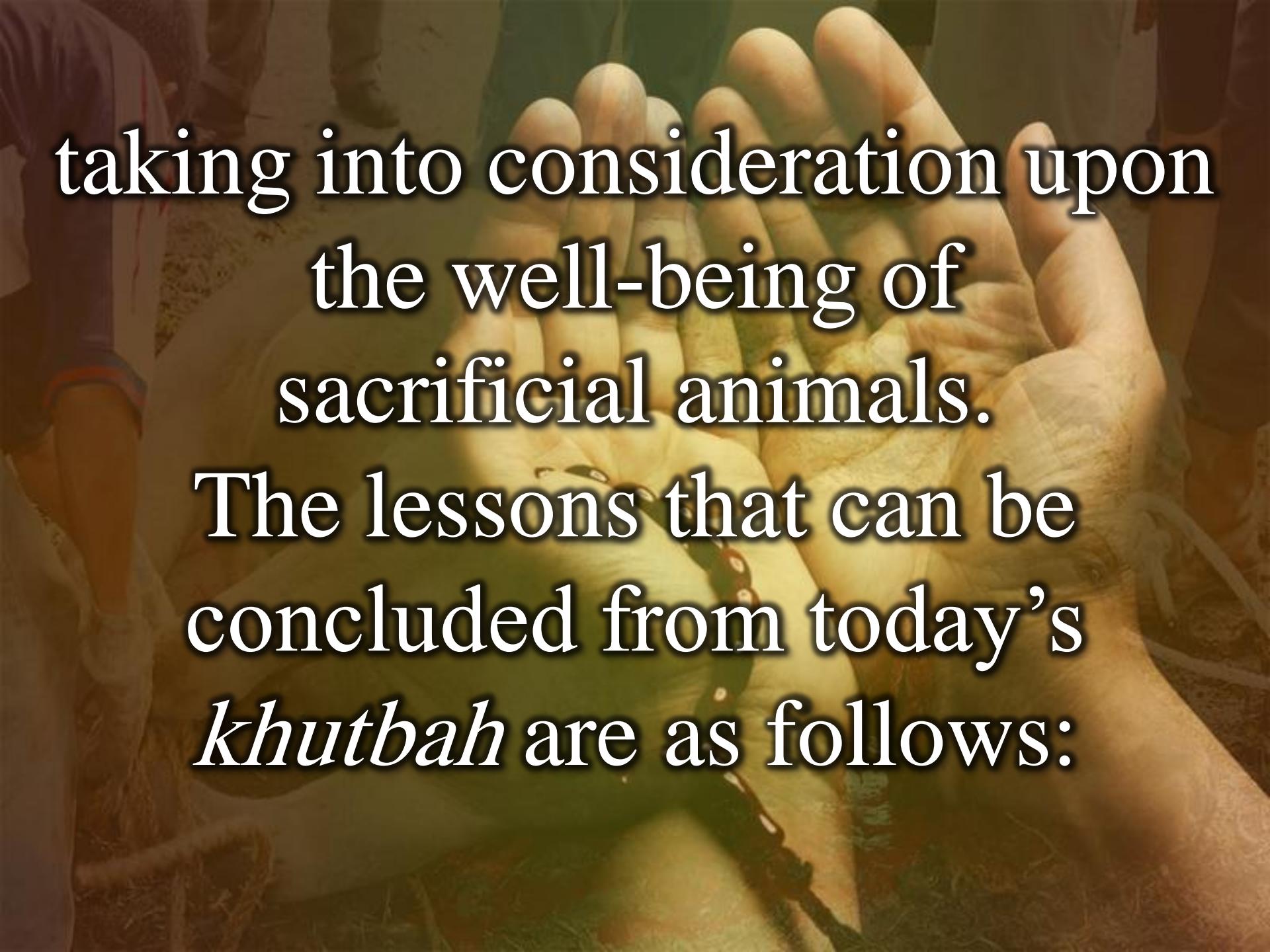
**It will come on the Day of Resurrection with its horns and cloven hoofs and hair. Its blood is accepted by Allah before it reaches the ground. So be content when you do it.”**

**(ibn Maajah: *da‘eef*)**



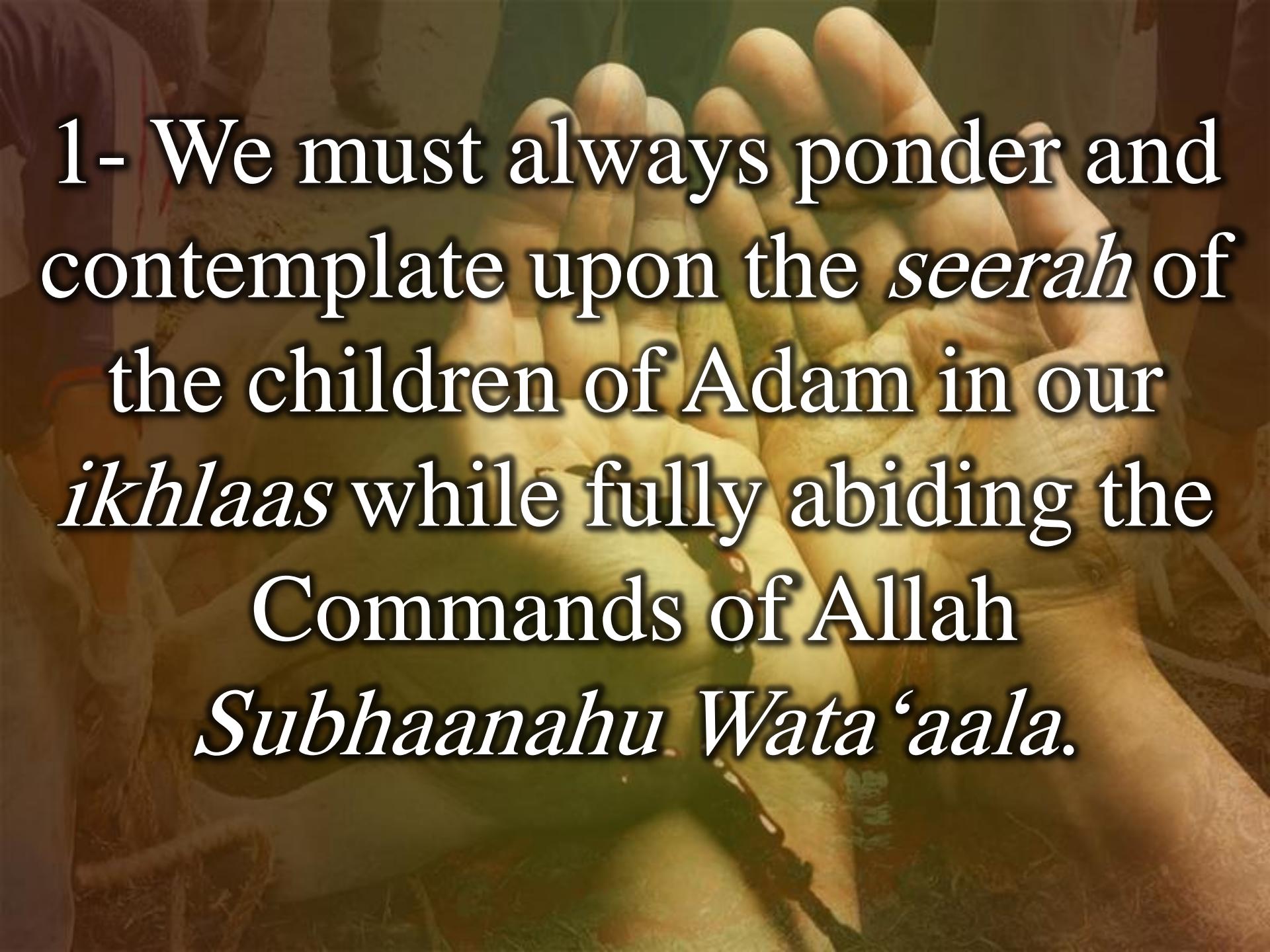
It should be heeded that the slaughtered meat and anything else related to the sacrificial animal cannot be given as wages to the slaughterers and staff. Indeed, the ‘ibaadah of

*qurbaani* must be performed in the best of manner according to the *Sharee‘ah*, which is to distribute to those rightfully entitled, with organized implementation, structured management, and

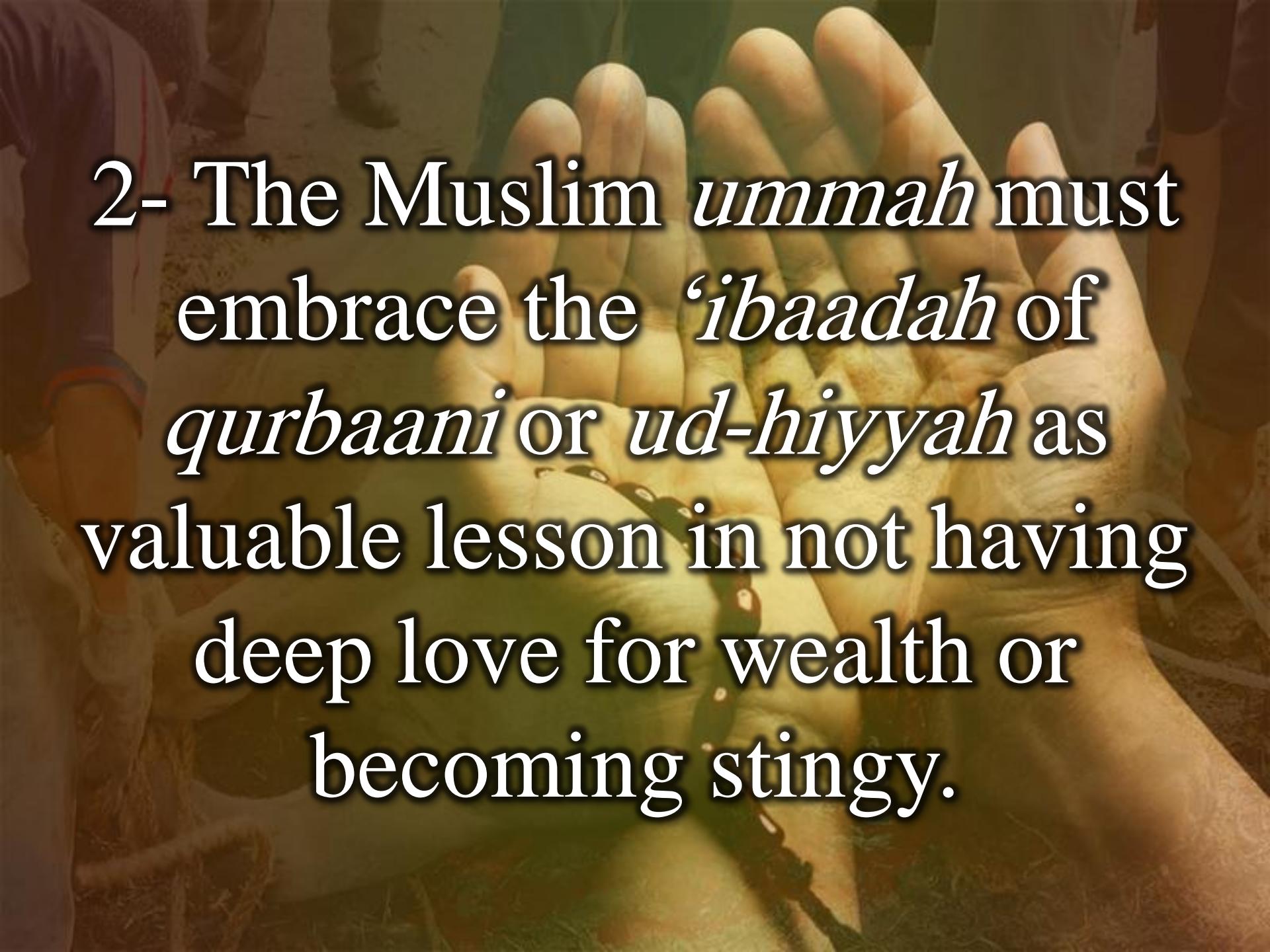


taking into consideration upon  
the well-being of  
sacrificial animals.

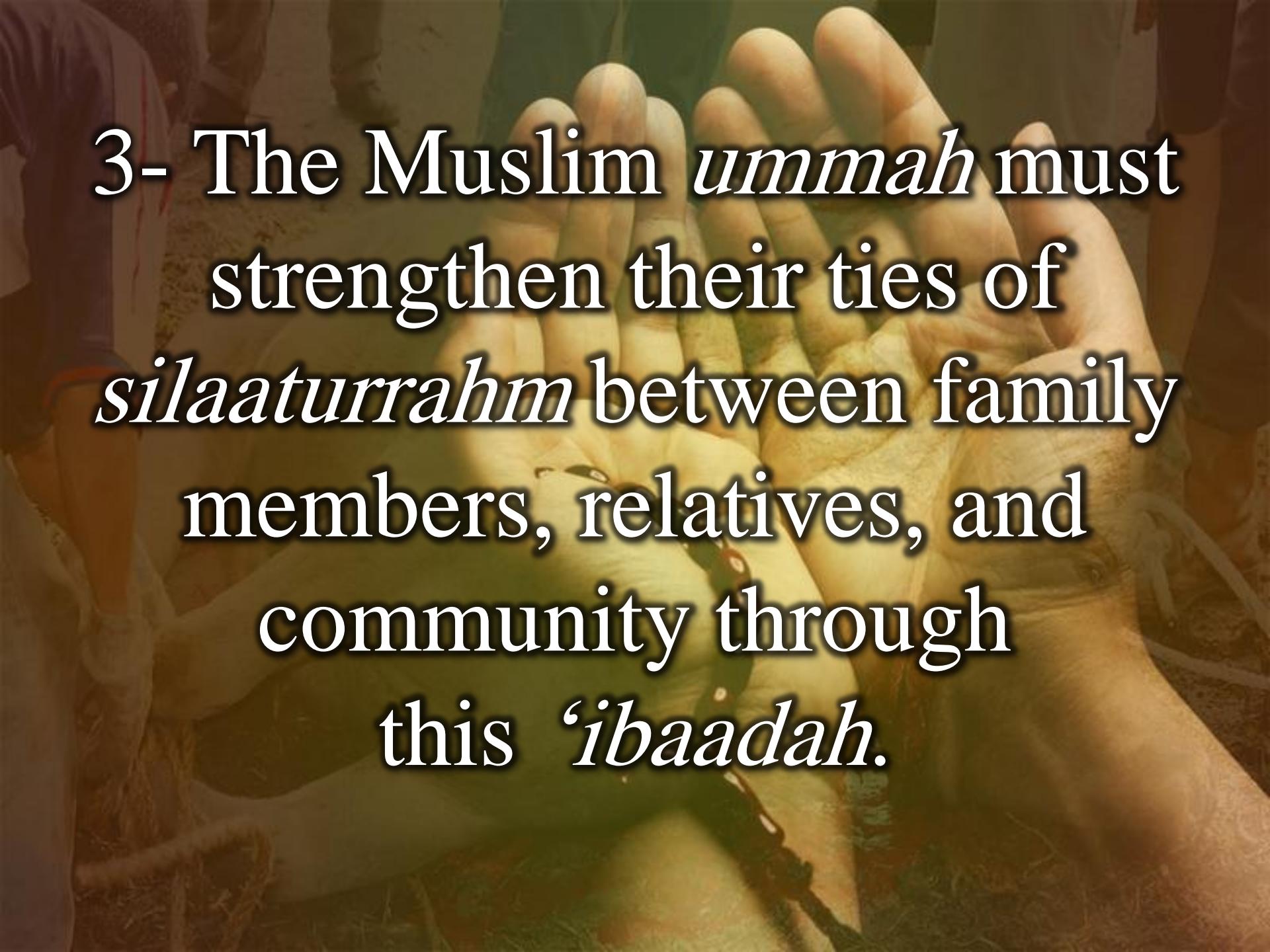
The lessons that can be  
concluded from today's  
*khutbah* are as follows:



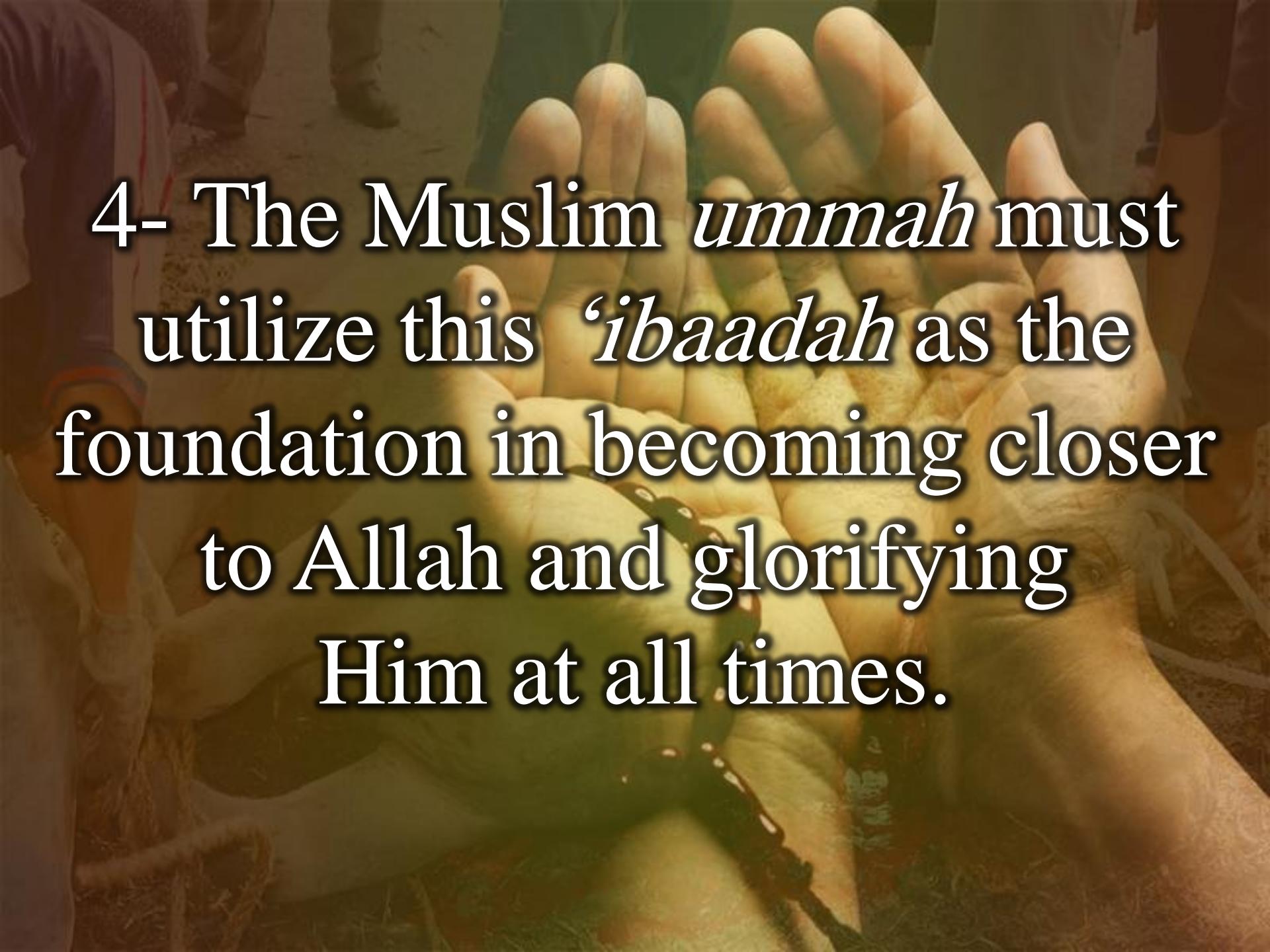
1- We must always ponder and contemplate upon the *seerah* of the children of Adam in our *ikhlaas* while fully abiding the Commands of Allah  
*Subhaanahu Wata‘aala.*



2- The Muslim *ummah* must embrace the ‘ibaadah of *qurbaani* or *ud-hiyyah* as valuable lesson in not having deep love for wealth or becoming stingy.

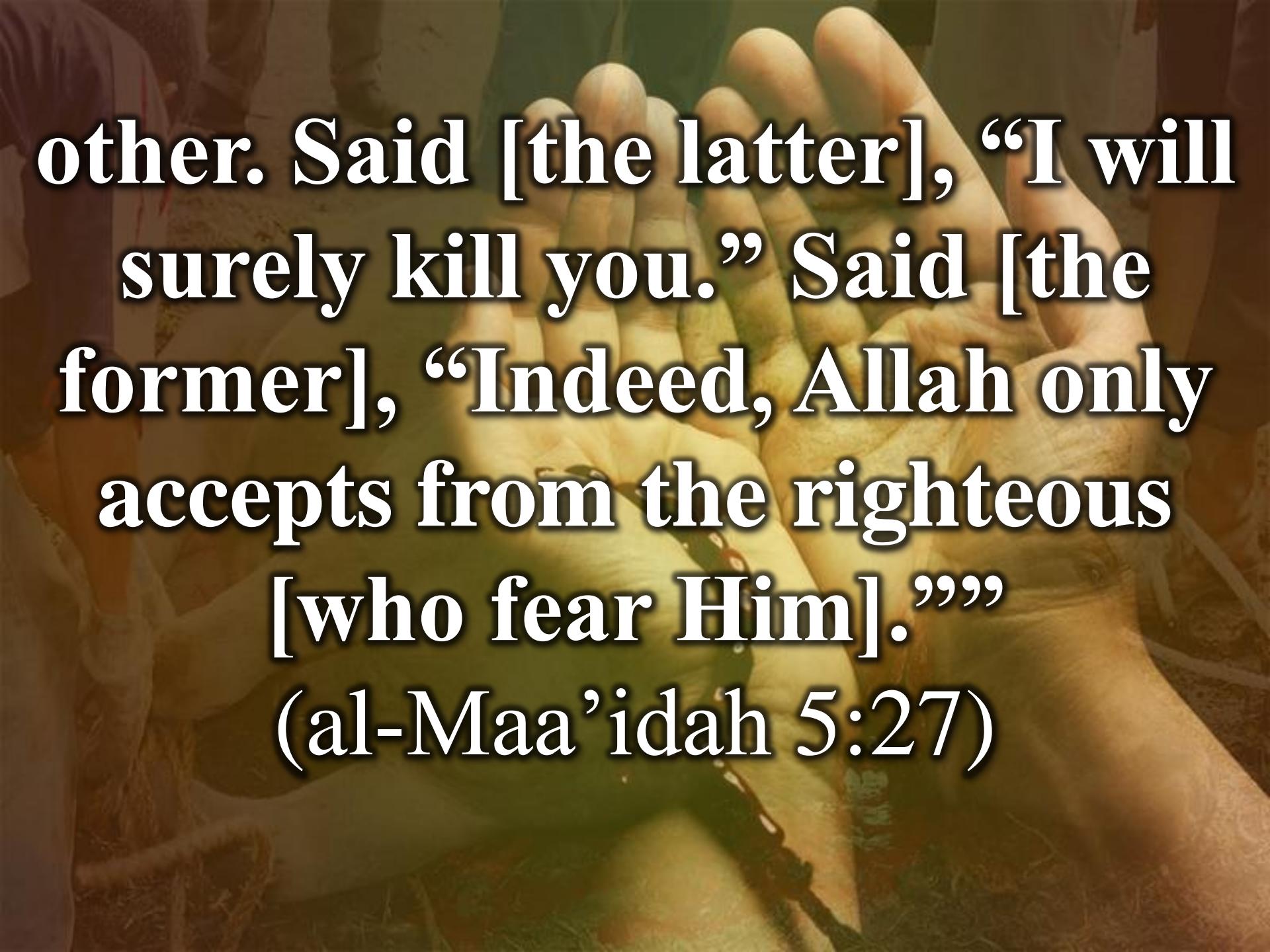


3- The Muslim *ummah* must strengthen their ties of *silaaturrahm* between family members, relatives, and community through this ‘ibaadah.



4- The Muslim *ummah* must utilize this ‘*ibaadah* as the foundation in becoming closer to Allah and glorifying Him at all times.

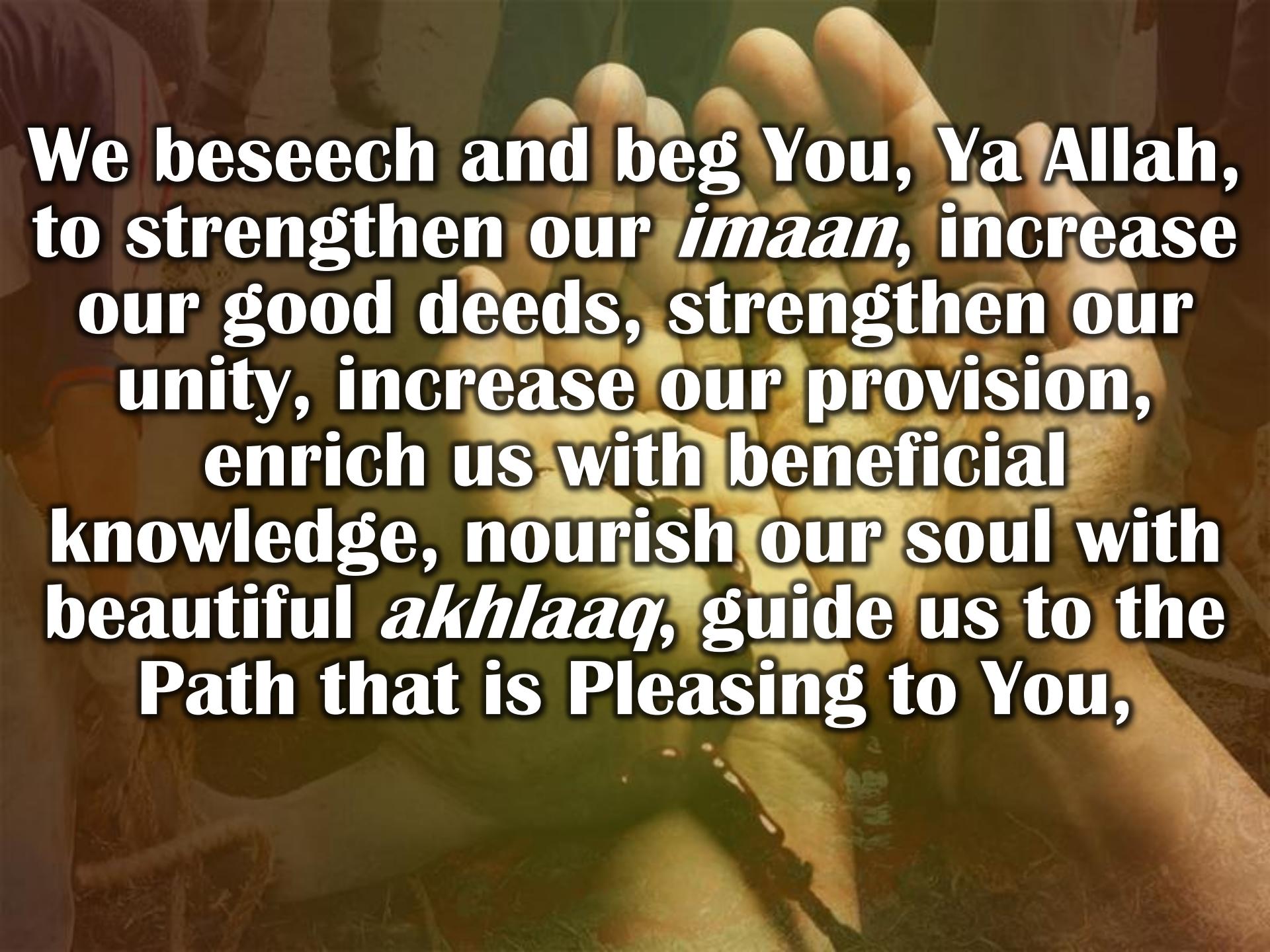
“And recite to them the story  
of Adam's two sons, in truth,  
when they both offered a  
sacrifice [to Allah], and it was  
accepted from one of them but  
was not accepted from the



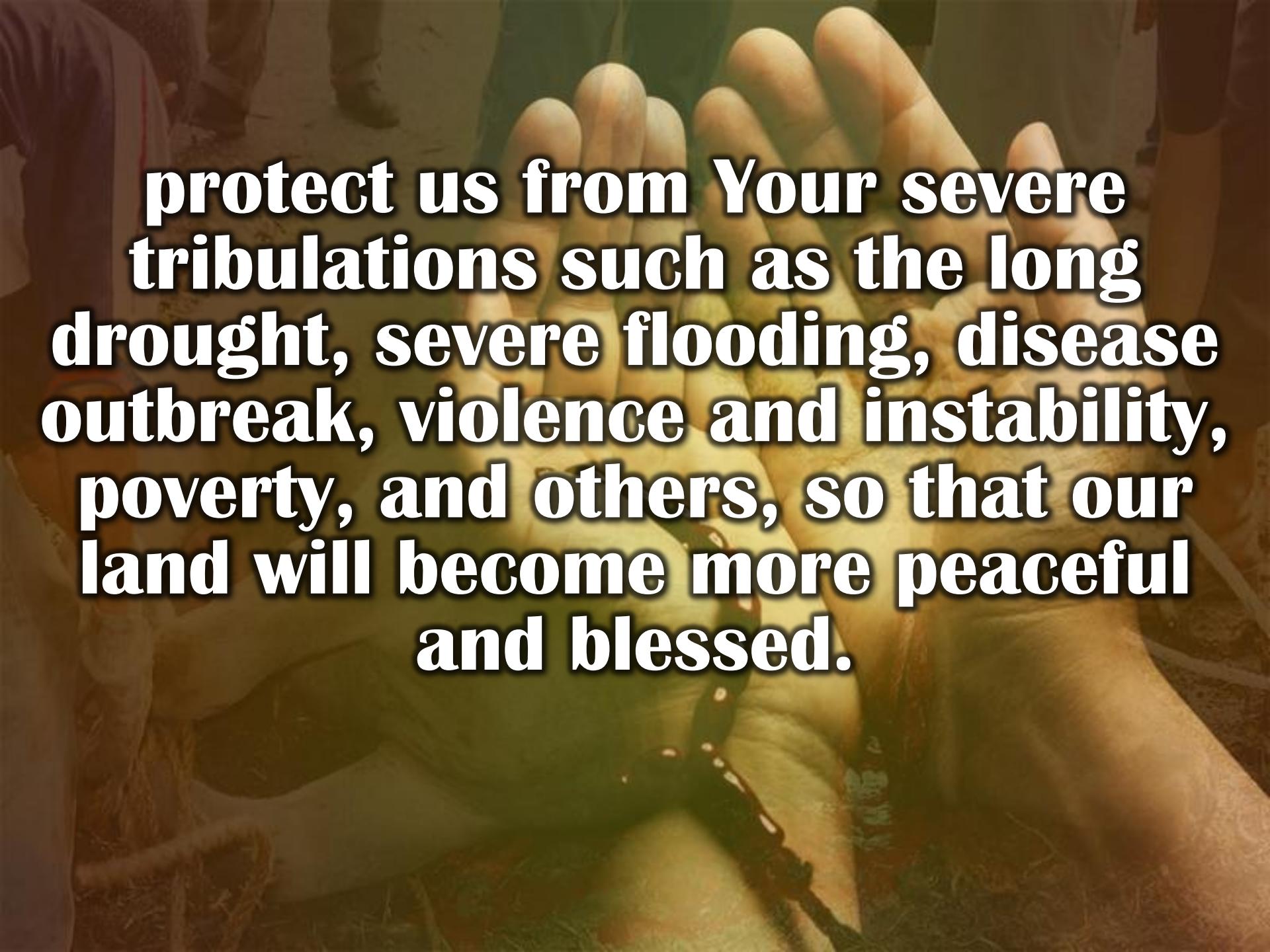
**other. Said [the latter], “I will surely kill you.” Said [the former], “Indeed, Allah only accepts from the righteous [who fear Him].””**  
**(al-Maa’idah 5:27)**

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي  
وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ  
وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تَلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ. أَفُؤُلُ قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ  
وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ  
بِإِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

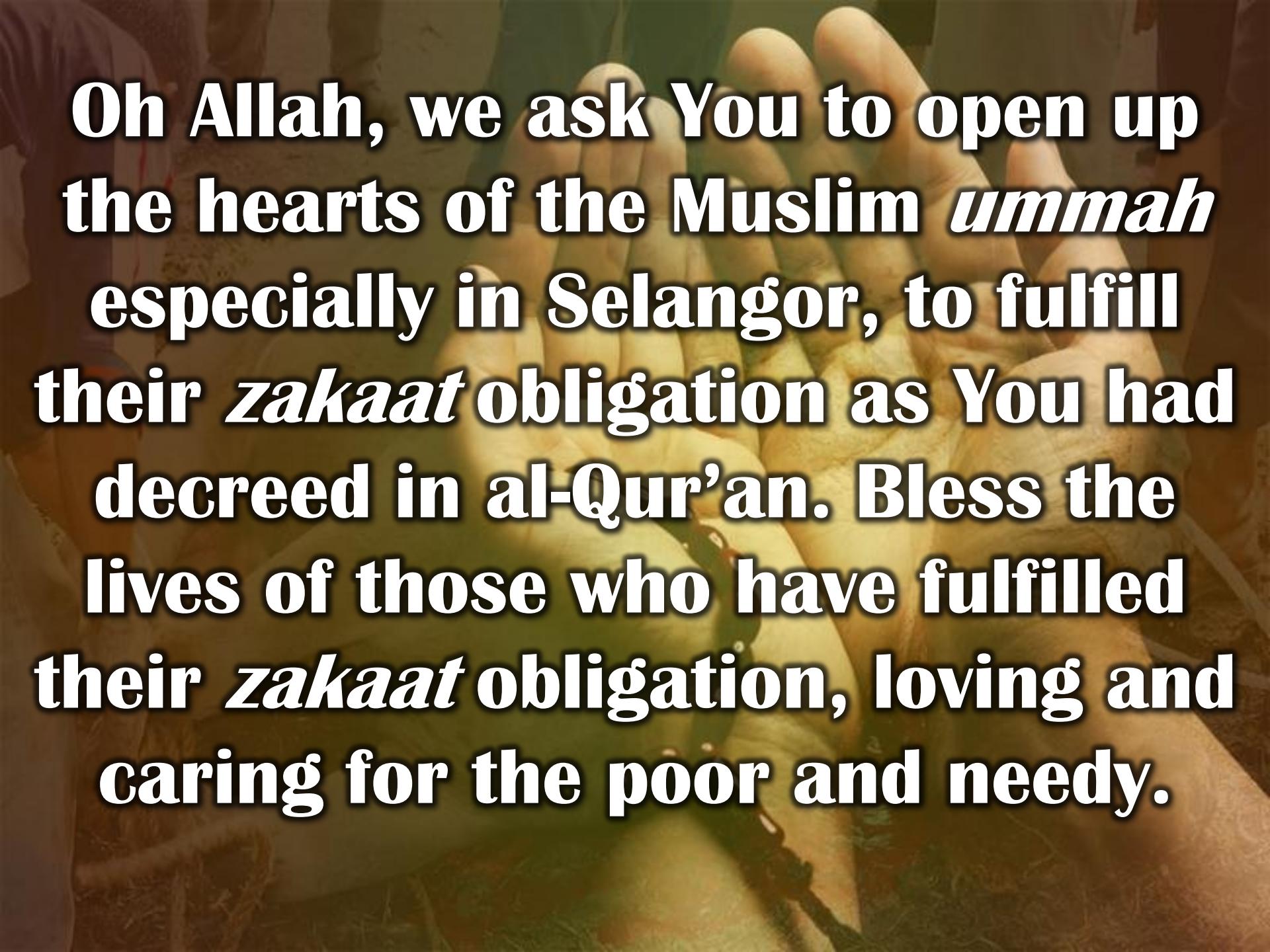
**O Allah, You are the Almighty Lord,  
we are grateful unto You for  
having bestowed upon us Mercy  
and Blessings, nourishing us to  
strive to continue in strengthening  
the Muslim nation especially the  
state of Selangor, as an advanced,  
progressive, peaceful, and  
benevolent state.**



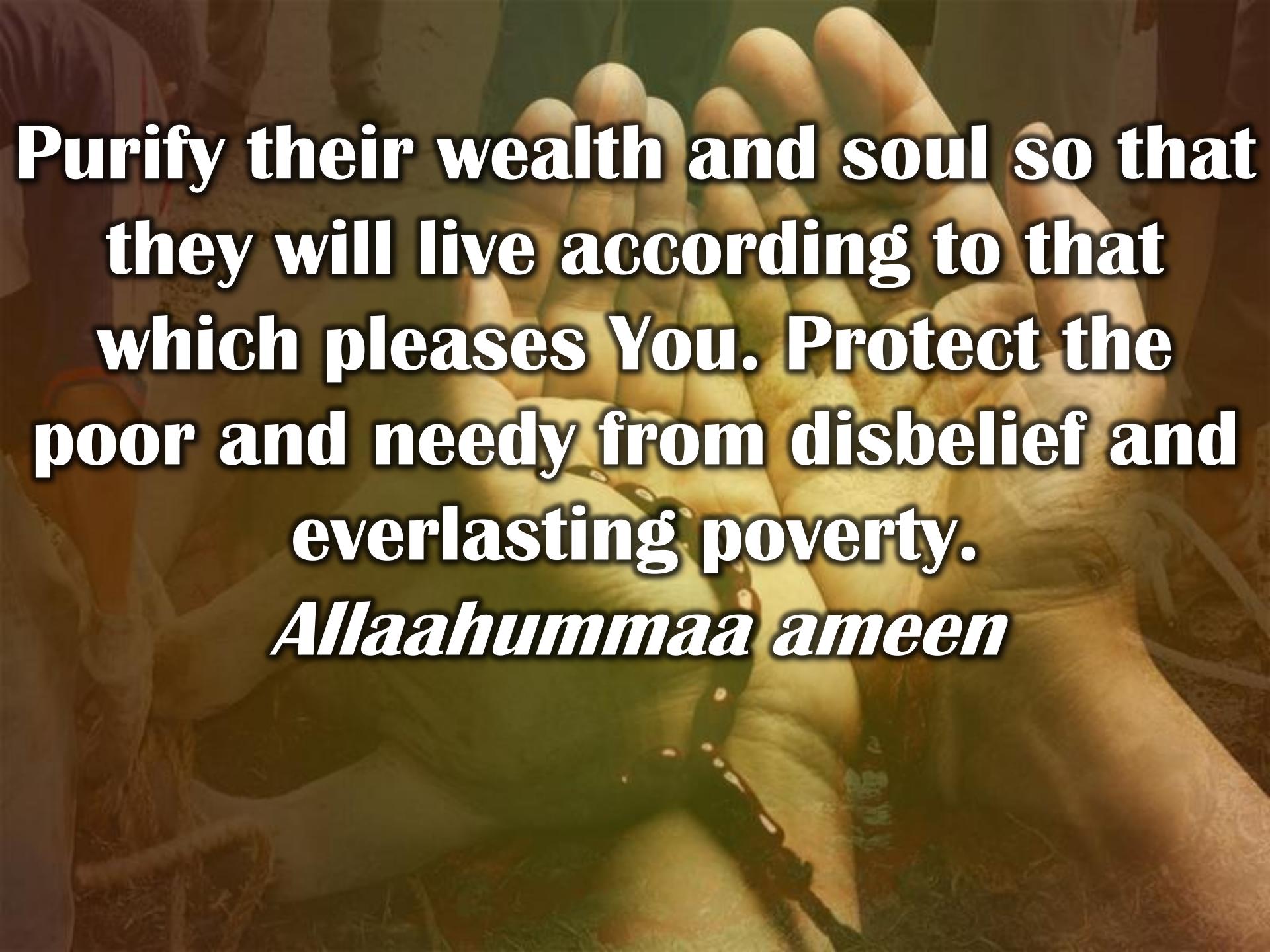
**We beseech and beg You, Ya Allah,  
to strengthen our *imaan*, increase  
our good deeds, strengthen our  
unity, increase our provision,  
enrich us with beneficial  
knowledge, nourish our soul with  
beautiful *akhlaaq*, guide us to the  
Path that is Pleasing to You,**



**protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.**



**Oh Allah, we ask You to open up  
the hearts of the Muslim *ummah*  
especially in Selangor, to fulfill  
their *zakaat* obligation as You had  
decreed in al-Qur'an. Bless the  
lives of those who have fulfilled  
their *zakaat* obligation, loving and  
caring for the poor and needy.**



**Purify their wealth and soul so that  
they will live according to that  
which pleases You. Protect the  
poor and needy from disbelief and  
everlasting poverty.**

*Allaahumma ameen*



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :  
BAHAGIAN KHUTBAH,  
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :  
UNIT TEKNOLOGI MAKLUMAT,  
JABATAN AGAMA ISLAM SELANGOR