

**"WILL THE REWARD OF MY SACRIFICE REACH THEM?"**

الْحَمْدُ لِلَّهِ الْقَائِلُ: وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا
 وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ¹

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

Dear blessed Muslims,

I remind myself and fellow audience to continue to strive in having the *taqwa* of Allah by upholding all of His Commands and avoiding all of His prohibitions. With that, may we be accepted as His slaves whom attain success in this world and the Hereafter.

In this very precious opportunity, let us strive to increase our knowledge and comprehension by thoroughly examining today's *khutbah* titled **"WILL THE REWARD OF MY SACRIFICE REACH THEM?"**

Blessed audience,

In a few days, the Muslim *ummah* will have the privilege to attain the pleasure of Allah through a significant *shi'aar* (distinguishing features) of His Religion, which is performing the *'ibaadah* of *ud-hiyyah* or *qurbaani* (sacrifice). Those having belief will certainly become excited with the tremendous virtues and benefits promised by Allah through the tongue of His Prophet, Muhammad صلى الله عليه وسلم, as mentioned in the narration of 'A'ishah *radiallaahu 'anha*:

مَا عَمِلَ ابْنُ آدَمَ يَوْمَ النَّحْرِ عَمَلًا أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ، مِنْ هِرَاقَةٍ دَمٍ،
 وَإِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأُظْلَافِهَا وَأَشْعَارِهَا، وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ
 عَزَّ وَجَلَّ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ عَلَى الْأَرْضِ، فَطِيبُوا بِهَا نَفْسًا

"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)

¹ al-Hajj 22:32



There are many *hadeeth* that encourages and mentions the great reward of this great *'ibaadah*. Among them is the *hadeeth* collected by al-Haakim through the *sanad* (chain) of 'Imraan ibn Husayn *radiallāhu 'anh* where Rasulullah ﷺ said to his daughter Faatimah:

"O Faatimah, go and witness your *ud-hiyyah*, because you will be forgiven all your sins with the first drop of blood, and say:

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

'Lo! My worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds. He hath no partner. This am I commanded, and I am one of those who surrender (unto Him).'"

'Imraan ibn Husayn said: "O Messenger of Allah, is this special for you and your folk only, as you are worthy of such forgiveness, or general for all Muslims?" The Prophet (ﷺ) said: "It is for Muslims in general."

(al-Haakim)

Dear blessed audience,

To ensure that we will be able to fully internalize this *'ibaadah* of *qurbaani* with full certainty, let us first be informed of the basic Islamic principles related to the legislation of this particular *'ibaadah*, among them:

First: Allah mentions in verse 2 of soorah al-Kawthar:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

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

Second: The *hadeeth* of al-Bara' *radiallāhu 'anh* where Rasulullah ﷺ said:

"The first thing we will do on this day of ours is to offer the ('Eid) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our sunnah (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as *nusuk* (sacrifice)."

(al-Bukhaari)

Third: The *ijmaa'* (consensus) of the scholars

Ibn Qudaamah mentioned in his work *al-Mughni* (volume 11, page 95) that the *'ibaadah* of *qurbaani* is also legislated in Islam through the *ijmaa'* of the scholars, after al-Qur'an and *Hadeeth*.

Blessed Muslims,



It is without a doubt that the *'ibaadah* of *qurbaani* was legislated by Allah upon the *ummah* of Muhammad through the sources mentioned above. Ibn Sa'ad explained in his work *at-Tabaqat* that both *'Eid al-Fitr* and *'Eid al-Adha* prayers, *zakaat al-fitr*, and the *'ibaadah* of *qurbaani* were all legislated in the second *Hijri* year or approximately 18 months after the Prophet made *hijrah* to Madeenah.

Blessed Muslims,

Performing the *'ibaadah* of *qurbaani* takes the ruling of *sunnah mu'akkadah* or *sunnah* that is highly recommended. This is the view of the *jumhoor* or the majority of the scholars, including the Shaafi'i *madhhab* (school of thought), which is the school of thought that we subscribe to in the state of Selangor. This opinion is based on the practice of Abu Bakr and 'Umar *radiyAllaahu 'anhuma* who at times did not participate in performing the *'ibaadah* of *qurbaani* so that it would not be deemed as *wajib* (obligatory).

However, there is an opinion stating that it is *wajib*. This is the view of Imaam al-Awzaa'i and al-Layth, as well as the Hanafi *madhhab*, and one opinion of al-Imaam Ahmad ibn Hanbal. They used as their evidence the warning that Rasulullah صلى الله عليه وسلم gave to those whom are able to perform it but did not do so, that they do not come near the Prophet's Mosque. This narration was collected by ibn Maajah, on the authority of Abu Hurayrah *radiyAllaahu 'anh*.

Dear blessed audience,

The following are the commonly asked questions regarding the *'ibaadah* of *qurbaani*:

1. Can the person performing *qurbaani* eat from his slaughtered animal?

The answer: Yes, it is permissible unless if the *ud-hiyyah* is intended as *nadh*r (vow).

2. Can the meat or any portion of the slaughtered animal be given to the slaughterer or those who assisted in the slaughtering?

The answer: No, it is not permissible if it is given as reward or payment, which then renders the sacrifice invalid.

3. How should the slaughtered meat be distributed?

The answer: It is preferable to divide the meat into three parts: one third is to be eaten (by one's self and family), one third is to be given in charity, and the remaining is to be given as gifts to the neighbors without looking at their status, whether rich or poor.

4. Can the slaughtered meat be kept for more than three days?

The answer: Yes, for however long necessary.

5. Can the sacrifice be done on behalf of the deceased?



The answer: Yes, may its reward reach the deceased. According to the view of Imaam an-Nawawi mentioned in his book *al-Majmoo' Sharh al-Muhadhdhab* (volume 8), he adopted the opinion of al-'Abbaadi that the deed is valid and its reward will reach the deceased even if there was no *wasiyyah* (will) left. As-Shaykh Dawood al-Fatani mentioned in his book *Furoo' Masaa'il*, quoting the words of ash-Shaykh al-Qattaan whom said that the *qurbaani* for the deceased is valid even without a *wasiyyah*.

6. Can a sacrifice be intended for various intentions such as *qurbaani*, *'aqeeqah*, and others?

The answer: Yes, it is permissible.

7. If one has an infant child who has yet to have the *'aqeeqah* done, which one is more preferred, the *'aqeeqah* or *qurbaani*?

The answer: It is more preferred to perform the *qurbaani* because the *'aqeeqah* can be done at other times throughout the year. However, there are *fataawa* regarding this issue stating that it is allowed to have the intention for both (*qurbaani* and *'aqeeqah*) at once, and it is deemed as valid and sufficient. This opinion can be referred in *Tuhfat al-Muhtaaj* of as-Shaykh ibn Hajar al-Haythami, whom stated:

وَلَوْ نَوَى بِالشَّاةِ الْمَذْبُوحَةِ الْأُضْحِيَّةِ وَالْعَقِيْقَةَ حَصَلًا خَلَفًا لِمَنْ زَعَمَ

خلافه"

"If a person intends to slaughter (a sheep) for *ud-hiyyah* and *'aqeeqah*, he attains the reward for both, contrary to those who claim otherwise."

Dear beloved audience,

To end the *khutbah*, let us perform *muhaasabah* (self-evaluation) by firmly emphasizing on the following matters:

1. It is *waajib* upon the Muslim *ummah* to strictly adhere to everything commanded by Allah *Subhaanahu Wa Ta'aala* and His Messenger ﷺ including the *'ibaadah* of *qurbaani* with full sincerity, purely hoping to attain the pleasure of Allah *Subhaanahu Wa Ta'aala*.

2. It is *waajib* upon the Muslim *ummah* to remain grateful upon all of the bounties bestowed by Allah through aiding and having great concerns for their Muslim brethren that are less fortunate.

3. The Muslim *ummah* must always remain determined in performing the *'ibaadah* of *qurbaani* every year.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ الْأَنْعَامِ
فَاللَّهُ كَرِيمٌ إِلَهُ وَاحِدٌ فَلَهُ أَسْلَمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

“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)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ،
فَأَسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

Sahari/Nurul
18.07.2017



THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed Muslims,

Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and deeds. As Muslims, we are to manifest noble *akhlaaq*, having utmost personality and attitude for Rasulullah صلى الله عليه وسلم was sent to perfect *akhlaaq* and as mercy for the entire mankind and the worlds. Therefore, let us always increase our *salawaat* and *salaam* upon our Prophet Muhammad صلى الله عليه وسلم. Allah *Subhaanahu Wa Ta'aala* mentions:

“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”

(al-Ahzaab 33:56)

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



اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَتَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى وَصِفَاتِكَ الْعُظْمَى أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ سُلْطَانَ سَلَاطُورِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِّمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لِيُوَلِّيَّ عَهْدِ سَلَاطُورِ، تَعْكُو أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah* especially in the state of Selangor, as an advanced state, prosperous and providing welfare, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

Hence, we sincerely beseech You, O Allah, strengthen our *imaan* and creed according to that of *Ahl as-Sunnah wal-Jamaa'ah*, accept our righteous deeds, cultivate our soul with good mannerisms, unite our hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from disasters and save us from deviant teachings such as *Shee'ah*, *Qadiyaani*, and other teachings deemed as deviating from Islamic teachings or contradicting the creed of *Ahl as-Sunnah wal-Jamaa'ah*. O Allah, open up our hearts in performing the five daily prayers, fulfilling *zakaat* through *Lembaga Zakat Selangor* (Selangor *Zakaat* Board), making *waqf* and *infaaq* of our wealth to *Perbadanan Wakaf Negeri Selangor* (Selangor *Waqf* Corporation), and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor).

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. رَبَّنَا
ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يُعْطِكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾

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