




جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

١٢٧٧٧٧ ٧٧٧٧٧ ١٢٧٧٧ ٢٢٧٧٧٧ ٢٢٧٧٧٧٧

EARNING REWARD, CLEANSING THE SINS



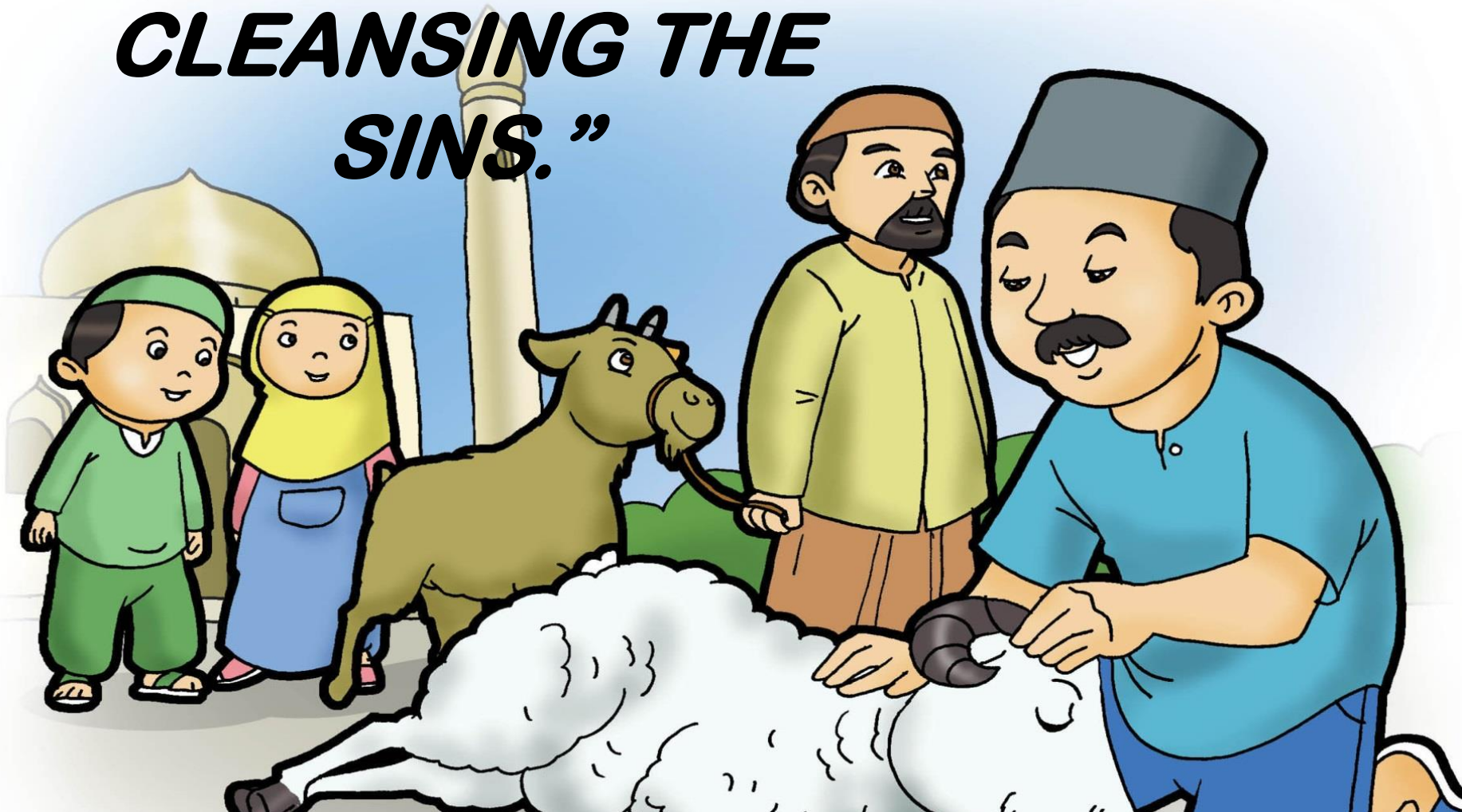


**I remind myself and
respected audience to
make *muhaasabah* (self-
evaluation) of our *taqwa*
of Allah ‘*Azza wa Jalla* by
continuously upholding
all of His Commandments**

and avoiding all of His prohibitions. With that, may we be accepted among His slaves that truly attain salvation in this world and the Hereafter.

In this very precious opportunity, let us internalize upon today's *khutbah* titled

***“EARNING REWARD,
CLEANSING THE
SINS.”***



Next week, the Muslim *ummah* will once again have the opportunity to uphold the *shi'aar* (symbol) of the religion of Allah 'Azza wa Jalla, which is by performing the *'ibaadah* of

qurbaani (sacrifice).
Those who have believed
will surely become
thrilled with the benefit
and virtues that are
valuable, promised by
Allah Jalla wa 'Ala
through the tongue of

Prophet Muhammad

• صلى الله
عليه وسلم

**First: It was narrated
from 'A'ishah
radiyAllaahu 'anha that
the Prophet صلى الله
عليه وسلم said:**

“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 Majaah)

Second: In the *hadeeth* of ‘Imraan ibn Husayn, it was narrated that Rasulullah صلى الله عليه وسلم said:

“O Faatimah! Go and witness your qurbaani, because the first drop of

***blood that falls from it
causes all your sins to be
forgiven, and after that
say:***

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

'Imraan bin Husayn then asked Rasulullah (صلى الله عليه وسلم) whether this great favor was only for the family of Rasulullah (صلى الله عليه وسلم) because they are more worthy of this good action or is it for the family of

Rasulullah (ﷺ) and the entire Muslim ummah?

Rasulullah (ﷺ) replied that it is for both the descendants of

Rasulullah (ﷺ) and the entire ummah.”

(al-Haakim)

Third: It was narrated that Zayd ibn al-Arqam said:

“The Companions of the Messenger of Allah (صلى الله عليه وسلم) said: ‘O Messenger of Allah, what are these sacrifices?’ He said:

‘The sunnah of your father Ibraaheem.’ They said: ‘What is there for us in them, O Messenger of Allah?’ He said: ‘For every hair, one merit.’ They said:

‘What about wool, O Messenger of Allah?’ He said: ‘For every hair of wool, one merit.’”

(Ahmad and ibn Maajah)

Fourth: Narrated ‘A’ishah radiyAllaahu ‘anha:

“...When we were at Mina, beef was brought to me and I asked, “What is this?” They (the people) said, “Allah’s Messenger (ﷺ) has slaughtered some cows as sacrifices on behalf of his wives.””

(al-Bukhaari)

These narrations indicated that performing the *'ibaadah* of *qurbaani* is an *'ibaadah* that is highly recommended in Islam. It is *sunnah* upon every household that is able to perform it on a

yearly basis. However, the ruling in carrying out this *'ibaadah* of *qurbaani* is only *sunnah mu'akkadah* (highly emphasized *sunnah*). This is according to the view of the *jumhoor* (majority) of

the *'ulamaa'* including those that ascribe to the *Shaafi'ee madhhab*, which is the school of thought that we ascribe to in the state of Selangor.

The following is a list of common questions that are often asked within the society with regard to the *'ibaadah* of *ud-hiyah (qurbaani)*:

1. Can a person participating in *qurbaani* eat from his slaughtered meat?

The answer is: Yes, unless if the sacrifice was intended for *nadhr* (vow).

2. Can the slaughtered meat or any portion of slaughtered animals be given to the person that did the slaughtering and his assistants?

The answer is: No, it is

**not permissible.
However, the
slaughterer and his
assistants can be given
wages or consolations
from other sources.**

3. Can the slaughterer and his assistants accept distributed slaughtered meat just like others?

The answer is: Yes, they can accept slaughtered meat that is distributed just like others.

4. How should the slaughtered meat be distributed?

The answer is: It is highly preferred that the slaughtered meat is divided into three

portions, namely one for the participant, one to be given away in charity to the poor and needy, and the remaining to be gifted to the neighbors.

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

The answer is: Yes, for however long one intends.

6. If coincidentally a person is blessed with a newborn child and the *'aqeeqah* has yet to be performed, which one is more preferred, fulfilling the *'aqeeqah* or *qurbaan*?

The answer is: It is preferred to do the *qurbaani*, because the *'aqeeqah* can be done at other times without constraint. However, there is an opinion stating that in this matter,

**if a person makes the
intention for both, then
it would be valid and
sufficient.**

**This opinion can be
referred in the book**

titled *Furoo' al-Masaa'il*
(فُرُوعُ الْمَسَائِلِ), and also
fatwas of ash-Shaykh
Zakaria al-Ansaari in
Haashiyat al-Jamal, and
also ash-Shaykh ibn Hajar
al-Haythami in *Tuhfat al-*
Muhtaj.

“If a person intends to offer a sheep as both ud-hiyah and ‘aqeeqah, then it is worth the reward of both, in contrast to the contrary opinion.”

In truth, the state government of Selangor continues to contribute cows for *qurbaani* in conjunction with the celebration of '*Eid al-Adha*' this year to mosques and *suraus*

where Friday prayers are held throughout Selangor. This meaningful contribution is intended to revive the *shi'aar* and spirit of sacrifice as manifested by Prophet

Ibraaheem *'alayhissalaam*.
Moreover, it is the *sunnah* of
Prophet Muhammad صلى الله
عليه وسلم
that is highly
recommended.

It is greatly hoped that the
cows contributed will not

be sold off by its recipients. Instead, the participants for the *ud-hiyah* should be determined from amongst the local community whom have never performed the *'ibaadah* of

qurbaani, especially the less fortunate ones, the poor, and needy, who are truly in need of them.

To end this *khutbah*, let us cite several pearls of advice that are related:

1. It is *waajib*
(obligatory) upon the
Muslim *ummah* to fully
abide by everything
commanded by Allah
Jalla wa 'Ala and
Rasulullah ﷺ .

2. It is *waajib* upon the Muslim *ummah* to remain grateful upon the bounties that Allah *Jalla wa 'Ala* has bestowed upon all, by aiding and supporting its Muslim brethren whom are less fortunate.

3. In fulfilling the command of Allah, it is *waajib* for the Muslim *ummah* to comply to all conditions stipulated, and it must be accompanied by sincere intention, so as attain reward in the Hereafter.

“That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.”

(al-Hajj 22:32)



**THE SECOND
KHUTBAH**



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 ﷺ 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)



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*, 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 teachings that are outside the fold of Islam such as *Qadiyaani*, deviant teachings such as



***Shee'ah*, and other teachings deemed as deviating from Islamic teachings or contradicting the creed of *Ahl as-Sunnah wal-Jamaa'ah*. 0 Allah, open up our hearts in performing the five daily**



**prayers, fulfilling *zakaat*
through the Selangor *Zakaat*
Board, making *waqf* and *infaaq*
of our wealth to Selangor *Waqf*
Corporation and Islamic
Development Trust Fund of
Selangor.**



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ

JABATAN AGAMA ISLAM SELANGOR

JABATAN AGAMA ISLAM SELANGOR

DISEDIAKAN OLEH / PREPARED BY :

UNIT KHUTBAH,

BAHAGIAN PENGURUSAN MASJID,

JABATAN AGAMA ISLAM SELANGOR