



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

حَجَّ
مَبْرُورٍ

HAJJ AND 'EID AL-ADHA, THE PEAK OF DHIKRULLAH



اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
وَاللَّهُ أَكْبَرُ

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I sincerely remind myself
and respected
congregation to always
have the *taqwa* of Allah
Subhaanahu Wa Ta'aala
by performing all of

His Commands and
avoiding all of His
prohibitions. May we all
become servants that are
pleasing to Allah
Subhaanahu Wa Ta'aala
in this world and the
Hereafter.

The Eid al-Adha *khutbah* this time is titled

...



حَجَّ
مَبْرُورٍ

***HAJJ AND 'EID
AL-ADHA, THE
PEAK OF
DHIKRULLAH***

#bahagianpengurusanmasjid

‘Eid al-Adha is one of the two days of celebration for the Muslim *ummah*, prescribed by the *Sharee‘ah*. In the *hadeeth* of Anas bin Maalik *radiyAllaahu ‘anh*, he reported:

***Rasulullah ﷺ arrived in
Madeenah during two
days in which they were
celebrating. The Prophet
said, “What are these
two days?” They said,
“We would celebrate
these two days in the***

time of ignorance.” The Prophet said, “Verily, Allah has replaced these two days with two better days: ‘Eid al-Adha and ‘Eid al-Fitr”

(Ahmad)

Aside from being a day of
gratitude and
blissfulness, 'Eid al-Adha
is a day of *dhikrullah*,
which is a day of
remembering and
exalting Allah
Subhaanahu Wa Ta'aala.

In reviving 'Eid al-Adha with *dhikrullah*, Muslims that are not performing the *'ibaadah* (worship) of hajj are recommended to utter the *takbeer* beginning from after the Subh prayer on the

Day of 'Arafah, 9th of Dhul Hijjah, continuously until after the completion of the 'Asr prayer on the third Day of Tashreeq, 13th of Dhul Hijjah. While the pilgrims are recommended to begin

their *takbeer* beginning
after the Zhuhr prayer
on the Day of 'Eid, 10th
Dhul Hijjah, for prior to
that it is the *sunnah*
upon them to utter the
talbiyah.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
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Maqaasid or the main objectives of the *'ibaadah* of Hajj is *dhikrullah* and it is the spirit, essence, and purpose for the *'ibaadah* of hajj, as in the *hadeeth* of 'A'ishah *radiyAllaahu 'anha* where Rasulullah ﷺ said:

***“Verily, the tawaaf, sa‘ie
between as-Safaa and
al-Marwah, and stoning
the jamrah are for the
remembrance of Allah
‘Azza wa Jalla.”***

(Ahmad)

In reality, *dhikrullah* is the *maqasid* in every *'ibadah* performed. Al-Qur'an manifests this at the end of every verse related. Regarding *salaah* (prayer), Allah *Subhaanahu Wa Ta'aala*

mentions in verse 103 of soorah an-Nisaa', which means *“And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides...”*

Allah *Subhaanahu Wa Ta'aala* mentions in verse 185 of soorah al-Baqarah regarding fasting: “...*And [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you;*

and perhaps you will be grateful.” Regarding hajj, Allah *Subhaanahu Wa Ta’aala* mentions in verse 200 of soorah al-Baqarah, which means:

“And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance...”

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The *takbeer* is a *shi'aar* (symbol) for the celebration of 'Eid. Moreover, the happiness on 'Eid is manifested through the utterances of *takbeer* that is filled with appreciation. Embedded

within it are the feelings of gratefulness, joyfulness, and penitence. The *takbeer* is uttered to glorify Allah *Subhaanahu Wa Ta'aala* by uttering the *kalimah* (word) ‘*Allaahu Akbar*’ repeatedly.

In the *takbeer* of 'Eid, we not only pronounce *takbeer* but along with it are utterances of praise that mentions the greatness of Allah *Subhaanahu Wa Ta'aala*, such as the

lafazh (utterance) of
tahmeed
“*alhamdulillah,*” the
lafazh of *tasbeeh*
“*subhaanAllaah,*” and
the *lafazh* of *tahleel*
“*laa ilaaha illAllaah.*”

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
وَلِلَّهِ الْحَمْدُ

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

Lafazh of praises that are pronounced must be accompanied with the internalization that Allah *Subhaanahu Wa Ta'aala* is The Almighty, The Creator, and The Possessor of everything.

Each and every single one of us is in need of Him. Hence, as His servants we must remain penitent, submissive, and obedient in fulfilling all of His Commands and abandoning all of His prohibitions.

The *lafazh* of *takbeer* for 'Eid reminds us of the historical event, namely the Battle of al-Ahzaab. Its *lafazh* goes:

صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ

***“He [i.e. Allah] fulfilled His
Promise, He aided His
slave, and He alone
defeated the
Confederates.”***

(Ahmad)

The word al-Ahzaab in the *lafazh* of *takbeer* refers to the Battle of al-Ahzaab or also known as al-Khandaq, which occurred in Shawwaal of the 5th Hijri year, corresponding to the year 627 Common Era.

At that time, the Muslims were fortified by the trench and assaulted from every nook and corner by the confederates of pagan Makkans and the Jews of Madeenah. In verses

10-11 of soorah al-Ahzaab, Allah *Subhaanahu Wa Ta'aala* depicted the difficult ordeal faced by the Muslims, where vision became erratic, the heart became restless, and the

morale terribly shaken.
However, with violent winds
and an army of angels that
were invisible, Allah
Subhaanahu Wa Ta'aala
aided the Muslim army of
3000 men in defeating their
enemies of 10,000 men
strong.

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
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The legislation of the
'ibaadah of *qurbaani* that
is performed throughout
'Eid al-Adha is *dhikrullah*,
for the sacrifice offered is
gratefulness upon all of
the favors and bounties
and *hidaayah* (guidance)

bestowed by Him, and sincerity of the heart purely for the sake of Allah *Subhaanahu Wa Ta'aala*. The *'ibaadah* of *qurbaani* is *dhikrullah* because those that were able had actually spent

from their wealth,
slaughtered the animals,
and distributed its meat
to the poor, needy, and
eligible recipients, all
done purely for the sake
of Allah *Subhaanahu Wa
Ta'aala*. Verily, sincerity

and genuineness purely for the sake of Allah *Subhaanahu Wa Ta'aala* are the conditions for the acceptance of *'ibaadah* in His Sight. Allah *Subhaanahu Wa Ta'aala* mentions in verse 37 of soorah al-Hajj:

“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.”***

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،
وَلِلَّهِ الْحَمْدُ

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To end the 'Eid al-Adha sermon for this year, let us ponder and derive guidelines upon the following matters:

1. The Muslim *ummah* must continue to remain *istiqamah* (steadfast) with the internalization of *dhikrullah* in every 'ibadah performed, subsequently refine its

implementation with
the purity of the heart
purely for the sake of
Allah *Subhaanahu Wa
Ta'aala.*

2. The Muslim *ummah* must have certainty that the fighters, defenders, and torchbearers of the religion of Allah *Subhaanahu Wa Ta'aala* whom sacrificed their

time, wealth, and
energy, will always
remain in the protection
of Allah *Subhaanahu
Wa Ta'aala.*

3. The Muslim *ummah* must perform the *'ibaadah* of sacrifice with thankfulness and absolute *taqwa*, instilling the aspects of mutual aid, having

**concerns for those in
need, and affection
with fellow human
kind.**


“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].”***


(Soorah al-Hajj 22:34)




**THE SECOND
KHUTBAH**




Today, we are highly recommended to rejoice and have fun by putting on clothing that are new and beautiful. But let us not forget upon our Muslim



**brethren, whether locally or
abroad, whom are tested
with various tribulations
such as Covid-19, critical
illnesses, facing war
situation, living as**



**refugees, enduring natural
disasters, destitution,
starvation, and life
pressures. In the name of
Islamic brotherhood, let us
extend assistance,**



**donations, supplications,
advice, and others to the best
of our ability, as a sense of
sympathy in relieving the
burden that they are
enduring and suffering from.**

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ،

اللَّهُ أَكْبَرُ،

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ،

اللَّهُ أَكْبَرُ وَاللَّهُ أَكْبَرُ

تَقْبِلَ اللَّهُ مِنَّا وَمِنْكُمْ
صَالِحَ الْأَعْمَالِ
مِنَ الْعَائِدِينَ وَالْفَائِزِينَ،
وَكُلِّ عَامٍ وَأَنْتُمْ بِخَيْرٍ



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

