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Title:

***“THE PHILOSOPHY AND WISDOM OF
SLAUGHTERING”***

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JABATAN AGAMA ISLAM SELANGOR



“THE PHILOSOPHY AND WISDOM OF SLAUGHTERING”

الْحَمْدُ لِلَّهِ الْقَائِلِ : لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا
كَانَ حَدِيثًا يُفْتَرَى وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ
شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ²

Dear blessed Muslims,

I remind myself and fellow audience to altogether strive in empowering our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and staying away from all of His prohibitions. May we all attain blissfulness in this world and the Hereafter.

¹ Yoosuf 12:111.

² Aal 'Imraan 3:102.



Today I will be discussing upon a *khutbah* titled **"THE PHILOSOPHY AND WISDOM OF SLAUGHTERING."**

Dear blessed Friday congregants,

The *'ibaadah* (worship) of *qurbaani* (sacrifice or slaughtering) is a practice that cultivates gratefulness upon the favors bestowed by Allah *Subhaanahu Wa Ta'aala*. It is considered an *'ibaadah* unto Allah for those that have the affordability to perform it. In addition, Allah *Subhaanahu Wa Ta'aala* had legislated the slaughtering as an *'ibaadah* in upholding the symbols of His Religion, as well as educating His servants in attaining nearness to Him. Those that partake in the *'ibaadah* of sacrifice will strive to find a path that will earn the pleasure and *rahmah* (mercy) of Allah *Subhaanahu Wa Ta'aala*. Therefore, before performing the slaughtering, we must have the *niyyah* (intention) with *ikhlaas* (sincerity) as a reflection of *taqwa* within our hearts. Allah mentions in verse 27 of soorah al-Maa'idah:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

"Indeed, Allah only accepts from the righteous [who fear Him]."

Dear blessed Muslims,

The internalization of the philosophy in implementing the *qurbaani* must be pondered by every Muslim so that its execution can be carried out consistently every single year. This is to respond to the call to sacrifice as it was done by Rasulullah ﷺ, as mentioned in the narration of Anas bin Maalik *radiallaahu 'anh*:

ضَحَّى النَّبِيُّ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ،
وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا



“Allah’s Messenger (ﷺ) sacrificed with his own hands two horned rams which were white with black markings reciting the name of Allah and glorifying Him (takbeer). He placed his foot on their sides.”

(al-Bukhari and Muslim)

We are demanded to comprehend the philosophy of the action carefully and meticulously, especially those involving matters of *‘ibadah*. This is because every deeds are always centered on the goals and objectives purely for the *Aakhirah* (Hereafter) that has been determined by Allah *Subhaanahu Wa Ta’aala*, even though at times, from the human perspectives, it is quite difficult to be implemented. Among the philosophies of slaughtering that can be internalized and understood are:

1. The *‘ibadah* of *qurbaani* is a manifestation of one’s full submission and contentment upon the command of Allah *Subhaanahu Wa Ta’aala*. Content means doing whatever necessary in attaining the pleasure of Allah and leaving all matters prohibited by Allah *Subhaanahu Wa Ta’aala*.

2. The *‘ibadah* of sacrifice teaches the noble soul to not ever be duped and deceived by the devil’s deception. *Shaytaan* continues to seduce and entice mankind into the path of loving the material wealth. These evil whisperings will make us love and worry from parting with our possessions. In result, it causes us to procrastinate and refuse to perform the *qurbaani*. Moreover, we would be distant from feeling sorrow for not participating in the *‘ibadah* of sacrifice for that year. Allah *Subhaanahu Wa Ta’aala* mentions in verse 268 of soorah al-Baqarah:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم
مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾



“Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.”

3. The *‘ibaadah* of *qurbaani* will make us from among those that are caring and concerned with regard to the affairs of the unfortunate ones within surrounding communities. In fact, Dhul Hijjah provides the best and suitable time for us to train ourselves in becoming more concerned and aware with regard to the affairs of our brethren around us whom require assistance and various contribution. In the end, the execution of *qurbaani* can build positive aura and impact within our ourselves and lives, for we were able to lighten the burden of our brethren whom were in need. Allah *Subhaanahu Wa Ta’aala* mentions in the second verse of soorah al-Maa’idah:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

Dearest audience,

Surely, the requirement to carry out the *‘ibaadah* of sacrifice have many *hikmah* (wisdom) that are both explicit and implicit. There are several *hikmah* behind the requirement for *qurbaani* that leads to good within the society:

1. Providing happiness and joy to others. The slaughtered meat can be consumed by the poor and needy, targeting underprivileged groups such as the poor and needy, single parents, senior citizens, disabled persons, and *asnaf* (legitimate *zakaat* recipients) living in nearby localities, whom look forward to receiving the slaughtered meat. When meat distribution can be done properly, it means that we have performed good deeds and virtues enjoined by Allah by bringing happiness to those in destitution that they are able to experience the bounty of *rizq* (sustenance) bestowed by Allah *Subhaanahu Wa Ta’aala*. Indirectly, this can strengthen the relationship between the donors and recipients of *qurbaani* meat. In addition, the



relationship becomes further strengthened and cordial between communities. Allah *Subhaanahu Wa Ta'aala* mentions in verse 28 of soorah al-Hajj, which means:

“That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the miserable and poor.”

2. The *'ibaadah* of *qurbaani* also has its significance within the social aspect, which can be translated through the distribution of slaughtered meat via communal efforts among members of the community and society. With the strong spirit of helping one another, it can foster brotherhood among Muslims that a strong bond of *ukhuwwah* (brotherhood) is built among societies. The sacrifice also provides the best avenue for the Muslims to set aside political differences, nurture the spirit of *ummah* unity, as well as enhancing the spirit of camaraderie and develop grave concerns for the community. In the end, carrying out this *'ibaadah* will create the awareness to always remain willing to spend wealth and sacrifice purely to uphold the symbols of the religion of Allah.

3. Performing the *qurbaani* can eradicate greed and instill generosity within oneself, as well as planting *ikhlaas* in any *'ibaadah* undertaken, and sowing a sense of gratitude for all of the favors and *rizq* bestowed by Allah *Subhaanahu Wa Ta'aala* upon us. Indirectly, this will remove traits of *madhmoomah* (blameworthy) within our hearts such as greed or stinginess and others. This can be seen where the *'ibaadah* of *qurbaani* during the time of Rasulullah was based on the sacrifices to scrap away the love for this world especially money and cash, emotions, and lives.

Dear blessed Muslims,

I would like to remind the volunteers and organizers of the *qurbaani* program, be it the masjid or *surau*, that they must truly comprehend the



rulings regarding the *'ibaadah* of sacrifice, so that there will be no confusion. Among the matters that would often occur within the community is taking the slaughtered meat without permission, especially with regard to certain portions and body parts. Usually this happens at venues where the slaughtered meat is cut out and distributed. This is a matter that is prohibited and can incur sins. Finally, let us altogether internalize upon the philosophy and *hikmah* of the *'ibaadah* of *qurbaani* by taking lessons from its requirements, so that we can prioritize upon the commands of Allah above all matters. Without sacrifice, the love for Allah will not be achieved.

The conclusion of the *khutbah* today where we can derive lessons from are:

1. *Qurbaani* is a deed that can cultivate gratitude upon all of the favors bestowed by Allah *Subhaanahu Wa Ta'aala*.
2. The slaughtering performed during the time of Rasulullah ﷺ were based on sacrifices and struggles in eradicating the love for *dunya* (worldliness), especially attachments to money, emotions, and lives.
3. The *'ibaadah* of sacrifice can eradicate greed and give birth to generosity in grooming the traits of *mahmoodah* (praiseworthy) and noble Islamic values, in spending one's wealth purely in the path of Allah *Subhaanahu Wa Ta'aala*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۝



"Indeed, We have granted you, [O Muhammad], al-Kawthar. So pray to your Lord and sacrifice [to Him alone]."

(al-Kawthar 108:1-2)

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

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 عَبْدَهُ وَرَسُولَهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
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 أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ
الْكَفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.



اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونَ، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling zakaat through Selangor Zakaat Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).



Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous 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.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

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رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٣١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾



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