



جہاتن آءام اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

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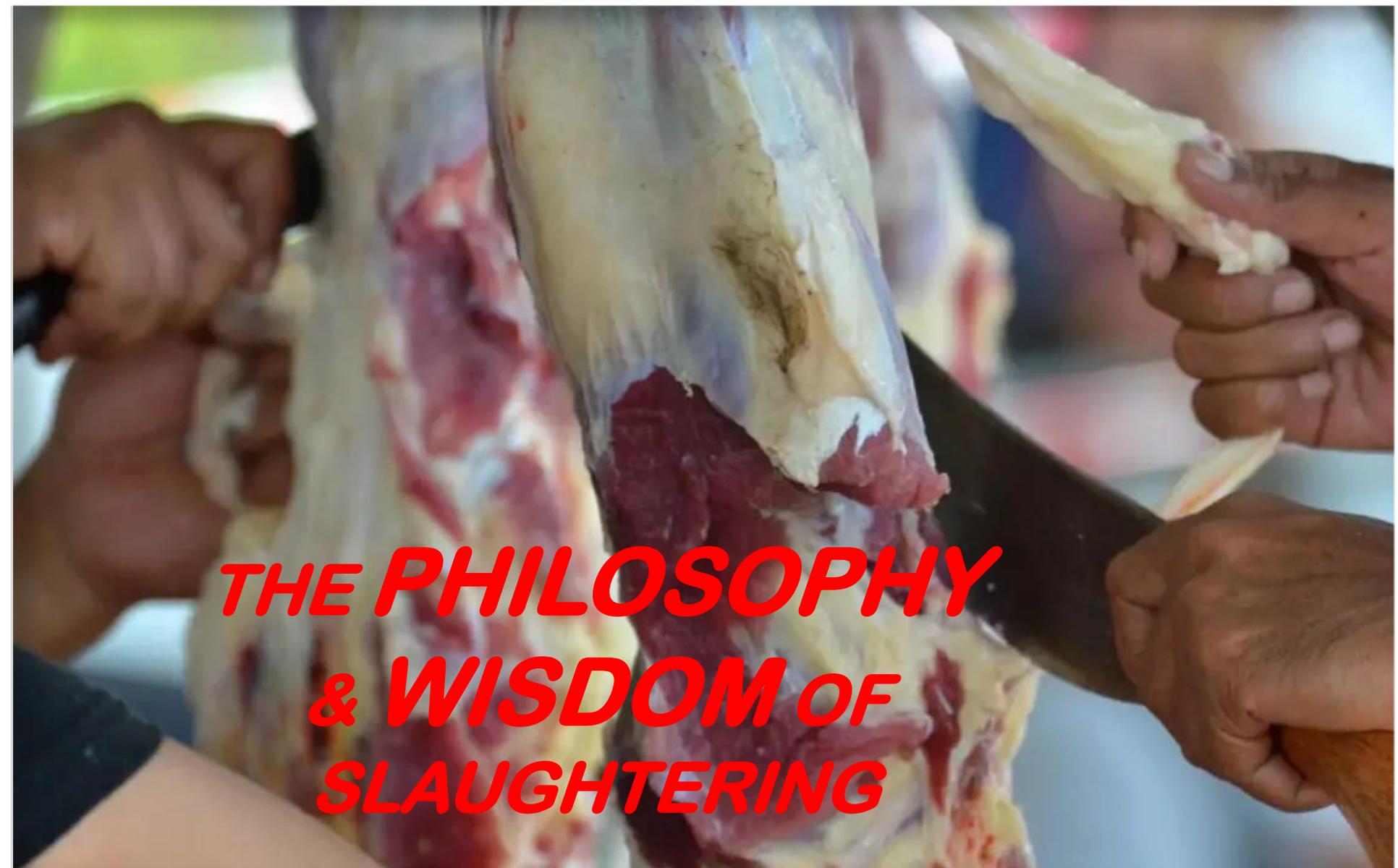
***THE PHILOSOPHY
& WISDOM OF
SLAUGHTERING***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.

Today I will be discussing upon on a *khutbah* titled ...



***THE PHILOSOPHY
& WISDOM OF
SLAUGHTERING***

#bahagianpengurusanmasjid

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 يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ

*“Indeed, Allah only
accepts from the
righteous [who fear
Him].”*

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 Malik *radiyAllaahu ‘anh*:

“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 *'ibaadah*. 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 *'ibaadah* 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 *'ibaadah* 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
'ibaadah of sacrifice

for that year. Allah
Subhaanahu *Wa*
Ta'aala mentions in
verse 268 of soorah al-
Baqarah:

“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 ownselfs 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.”

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.**

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

favours 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.

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.

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

(al-Kawthar 108:1-2)



**THE SECOND
KHUTBAH**



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.



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 our wealth (*infaaq*) 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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**