



جڤاتڤن اءاماء اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

...



***DHUL HIJJAH:
THE MONTH LEADING
TO ALLAH'S
PLEASURE***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly implore all of us to strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and

**abstaining from all of
His prohibitions. May we
all be bestowed with
happiness and success
in this world and the
Hereafter.**

On this noble day, I will be discussing upon a *khutbah* titled...



***DHUL HIJJAH:
THE MONTH LEADING
TO ALLAH'S
PLEASURE***

We are currently in a very noble month. The month of Dhul Hijjah in which it was legislated upon the Muslims to perform the *'ibaadah* (act of worship) of hajj and *qurbaani* (sacrifice). In addition,

the Muslims are enjoined to fill this month with various acts of *sunnah*.

The *'ibaadah* of hajj is the fifth pillar of Islam. Allah *Subhaanahu Wa Ta'aala* has obligated hajj upon

those having the ability to perform it. The interpretation of the meaning of verse 97 of soorah Aal 'Imraan that was recited earlier in the *khutbah* is:

“And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.”

The Muslims that are performing the *'ibaadah* of hajj can expiate their sins, hence cleansing their souls from the filth of disobedience. They are akin to the newborn baby, purified from all

sorts of sins and
disobedience.

In the *hadeeth* of Abu
Hurayrah *radiyAllaahu*
'anh, Rasulullah ﷺ said:

“Whoever performs hajj to this House and does not approach his wife for sexual relations nor commits sins, he will come out as sinless as a newborn child.”

(al-Bukhaari)

The Muslims performing the *'ibaadah* of hajj would express their devotion through humility unto Allah *Subhaanahu Wa Ta'aala* by rejecting all forms of adornment and comfort while in the state

of *ihraam* (sacred state for pilgrimage). They would express gratitude upon all of the favors that Allah *Subhaanahu Wa Ta'aala* had bestowed upon them, namely the bounty of good health

and wealth. Their only hope is none other than to attain *hajj mabroor* (accepted), for its reward is paradise.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu* 'anh, Rasulullah ﷺ said:

***“An ‘umrah is an
expiation for sins
committed between it
and the next, but hajj that
is accepted will receive
no less a reward than
paradise.”***

(al-Bukhaari)

**For the Muslims that
have yet to be “called
up” to perform hajj, let
us altogether
supplicate and instill
the determination
within ourselves to**

sacrifice a bit from our own wealth so that we can also be with *duyoof ar-Rahmaan* (guests of The Most Merciful) in the years to come.

إن شاء الله

It is also in this month that Allah *Subhaanahu Wa Ta'aala* had legislated the *'ibaadah* of *qurbaani* (or *udhiyah*). Surely every year we will remember upon the story of sacrifice undertaken by

Prophet Ibraaheem
'*Alayhissalaam* and also
the story of Haabeel
(Abel) and Qaabeel
(Cain), the two sons of
Prophet Adam
'*Alayhissalaam*, whom
were commanded to

present their sacrifice.
Haabeel, a shepherd, had
presented his best
sacrifice with a healthy
ram, while Qaabeel, a
farmer, was unwilling to
present his best and
offered some crops from

his land. Allah
Subhaanahu Wa Ta'aala
had accepted
Haabeel's sacrifice due
to his sincerity. While,
Qaabeel's sacrifice was
rejected for he had

offered the worst from his wealth, unwillingly.

The story of Prophet Ibraaheem *'Alayhissalaam* when he was all prepared to sacrifice his beloved son shows that *qurbaani*

is something that not only involves the sacrificial animal, but it entails the high value of a sacrifice that is solely for obedience and patience in fulfilling the command of Allah *Subhaanahu Wa Ta'aala.*

The legislation of the
'ibaadah of *qurbaani*
was recorded by Allah
Subhaanahu *Wa*
Ta'aala in al-Qur'an
through verse 34 of
soorah al-Hajj:

“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.”

Qurbaani is an *'ibaadah* that can bring us closer to Allah *Subhaanahu Wa Ta'aala*. Therefore, in order to attain His Pleasure, we must perform the sacrifice with the *niyyah* (intention) that

is *ikhlaas* (sincere)
purely for Allah
Subhaanahu Wa
Ta'aala, not merely just
to slaughter a livestock
animal and distribute
its meat.

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.”***

The command to sacrifice is truly a great matter for it is to sacrifice something that is very dear for those whom can afford to do so.

It was narrated from
Abu Hurayrah
radhiyAllaahu ‘anh
that Rasulullah
said:

صَلَّى اللَّهُ
عَلَيْهِ
وَسَلَّمَ

“Whoever can afford it, but does not offer a sacrifice, let him not come near our place of prayer.”

(at-Tabaraani and Ahmad)

According to Shaafi'i scholars, the *'ibaadah* of *qurbaani* is *sunnah mu'akkadah* (confirmed *sunnah*) upon those that can afford it, and *sunnah kifaayah* upon the whole family. Its slaughtering

begins after the 'Eid al-Adha prayer and its two *khutbah* on the 10th of Dhul Hijjah, up until before sunset on the 13th of Dhul Hijjah. It is *sunnah* to take a little bit from the slaughtered

meat, and the remaining given as *sadaqah* (charity) to the *fuqaraa'* (poor), *masaakeen* (needy), relatives, and friends. The purpose is to strengthen *ukhuwwah Islaamiyyah* (Islamic brotherhood).

Hence, let us seize this opportunity to perform *qurbaani*, which is a deed that is beloved to Allah *Subhaanahu Wa Ta'aala*.

In the *hadeeth* of
Sayyidatina ‘A’ishah
radiyAllaahu ‘anha,
Rasulullah ﷺ said:

“A human does no action from the actions on the day of Nahr more beloved to Allah than spilling blood (of sacrificial animals). On the Day of Judgment, it will appear with its horns, and hair, and hooves, and

indeed the blood will be accepted by Allah from where it is received before it even falls upon earth, so let your heart delight in it.”

(at-Tirmidhi)

In this noble month, the Muslim *ummah* is recommended to fast on the day of 'Arafah, which is the 9th of Dhul Hijjah, for those that are not performing the *'ibaadah* of hajj, and also fast on

the eight days prior to it.
The day of 'Arafah is the
best of days for there is
no day in which Allah
Subhaanahu Wa Ta'aala
sets free more souls from
the Hellfire than on the
day of 'Arafah.

The recommendation to perform supererogatory fasting on that day is mentioned in the *hadeeth* of Abu Qataadah al-Ansaari *radhiyAllaahu ‘anh*, where Rasulullah ﷺ was asked regarding

fasting on the day of
'Arafah. He ﷺ replied:

***“It expiates the sins of
the preceding year
and the coming year.”***

(Muslim)

In addition, the Muslims are encouraged to frequently engage in making *dhikr* (remembrance of Allah), *tahmeed*, *tahleel*, and *tasbeeh* on the day of 'Eid al-Adha and the days

of Tashreeq (11th to
13th Dhul Hijjah), for all
of the deeds performed
are purely to attain the
pleasure of Allah
Subhaanahu Wa
Ta'aala.

To end this *khutbah*,
let us altogether
reflect and derive
lessons as in the
following:

1. The Muslim *ummah* must have certainty that the *'ibaadah* of *qurbaani* is for attaining nearness to Allah *Subhaanahu Wa Ta'aala*, in increasing *sabr* (patience) and obedience to Allah *Subhaanahu Wa Ta'aala*.

2. The Muslim *ummah* must revive and manifest the true meaning of sacrifice as demonstrated by Prophet Ibraaheem *'Alayhissalaam* and Prophet Ismaa'eel *'Alayhissalaam*.


3. The Muslim *ummah* must have *ikhlaas* in performing sacrifice to Allah *Subhaanahu Wa Ta'aala*, so as to attain His Pleasure.

“And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.”


(al-Baqarah 2:207)




**THE SECOND
KHUTBAH**




**O Allah! We seek refuge in
You from severe trials, from
being afflicted with
calamities, from evil in
destiny, and from the joy of
the enemies upon the
tribulations and misfortunes**




that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster.




**O Allah! You are our One
and Only Savior, we
humbly beg You to save
Masjid al-Aqsa in
Palestine.**



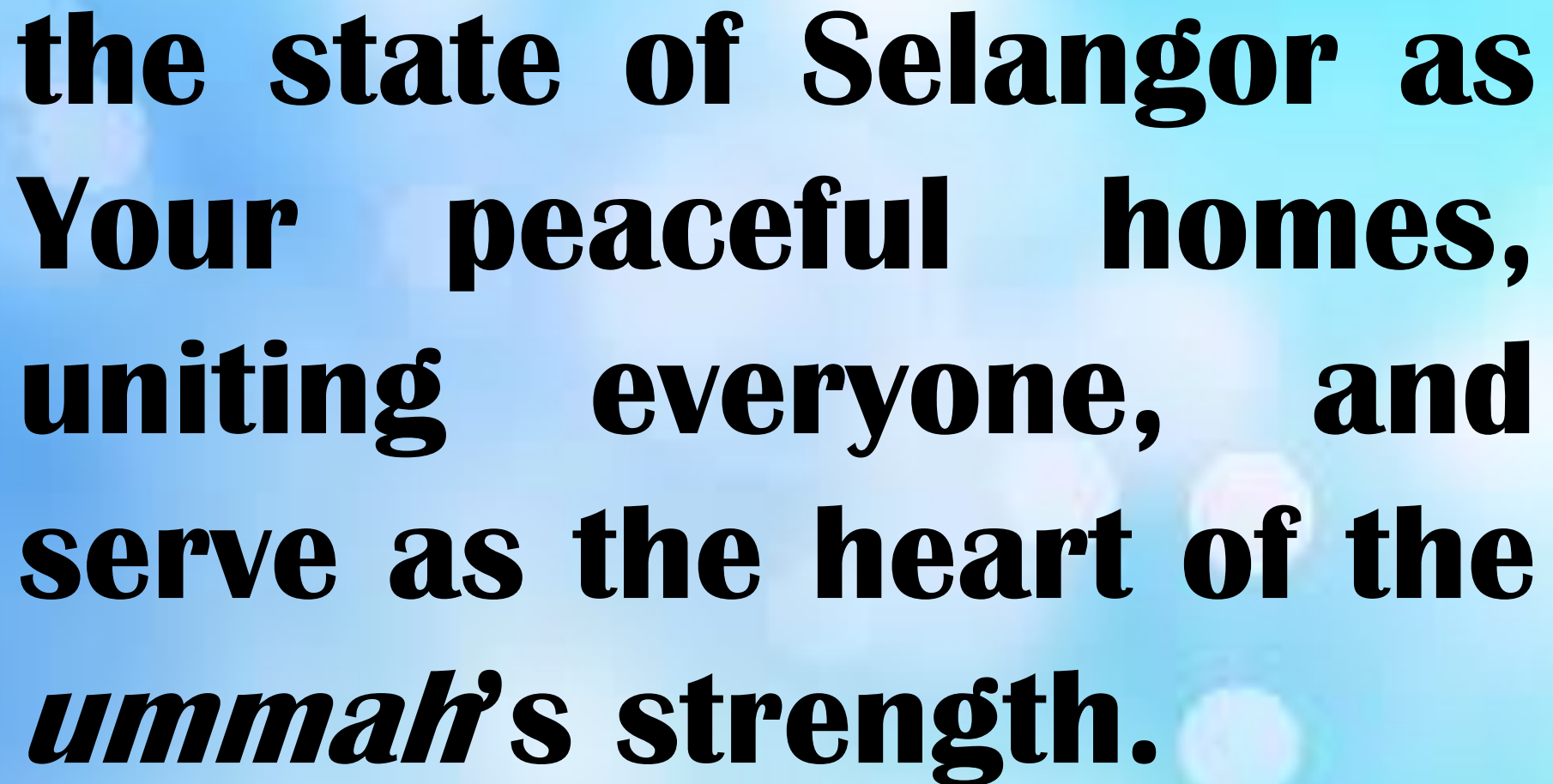
O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. 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**