



WOULD MY SACRIFICES BE ACCEPTED

2 September 2016AD / 30 Zulkaedah 1437H

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَمُّ الصَّالِحَاتِ، وَبِعَفْوِهِ تُغْفَرُ الذُّنُوبَ وَالسَّيِّئَاتِ، وَبِكَرَمِهِ تُقْبَلُ الْعَطَايَا
وَالقُرْبَاتِ، وَبِلُطْفِهِ تُسْتَرُّ الْعُيُوبَ وَالزَّلَّاتِ.

قَالَ تَعَالَى: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

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

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

Fellow Muslims blessed by Allah,

Let us together strive to increase our conviction in Allah SWT with full devotion, belief and sincerity, by performing all that He has commanded and avoiding all that He has prohibited. May we be counted among those who are faithful, as well as successful and safe, in this world and in the Hereafter.

The *mimbar* on this glorious Friday would like to present a sermon titled: "**Would My Sacrifices Be Accepted?**"

Fellow Muslims blessed by Allah,

Alhamdulillah, the month of Syawal has passed. Now, we are in the month of Zulkaedah and soon it will be the month of Zulhijjah. These 3 months of Syawal, Zulkaedah and Zulhijjah are mentioned in Surah al-Baqarah verse 197 as "*the well-known months*" or the months of *Hajj*. The *Hajj* month of Zulhijjah, in particular, will remind us of "*al-Udhhiyyah*" or religious sacrifices.



Al-Udhiyyah or *Qurban* literally means ‘close’. When we offer something valuable in order for us to be closer to Allah SWT, this act is considered a divine or religious sacrifice. Therefore, *Qurban* is more recognised among the Malays in Malaysia compared to ‘*Al-Udhiyyah*’. *Qurban* means to be close to Allah SWT by slaughtering camels, buffaloes, cows or goats on the 10th of Zulhijjah and on the days of *tasyrik*, and then distributing portions of the meat among the poor.

The rites and ritual of *Qurban* was prescribed in the third year of *Hijrah*, together with the giving of *zakat* and Eid prayers. Indeed, the act of *Qurban* in Islam is an act of religious observance that reveals obedience, servitude, sacrifice and gratitude of a servant to his Lord. Allah SWT stated in Surah al-Haj, verse 34:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَالذِّكْرُ
إِلَهُ وَحْدٌ فَلَهُ اسْلِمُوا وَيَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾

Which means: “To every people, We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give them the good news to those who humble themselves.”

The ritual and rites of *Qurban*, according to the Hanafi School of Thought, is mandatory. However, according to the majority of scholars including the Shafi'i School of Thought, *Qurban* is a much encouraged voluntary act for those who are capable. Among the arguments that reinforces the encouragement of *Qurban* is a hadith narrated by Zaid bin Arqam RA and recorded by Ibn Majah:

قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ مَا هَذِهِ الْأَضَاحِيُّ؟ قَالَ: سُنَّةٌ
أَبِيكُمْ إِبْرَاهِيمَ. قَالُوا: فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ؟ قَالَ: بِكُلِّ شَعْرَةٍ حَسَنَةٍ. قَالُوا: فَالْصُّوفُ يَا
رَسُولَ اللَّهِ؟ قَالَ: بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٍ



Which means: *“The Companions of Rasulallah SAW asked him: “O, Rasulallah, what is this sacrifice?” Rasulallah SAW said: “It is the way of your forefather Ibrahim AS.” They asked: what (reward) is for us therein?” He replied: “There is a reward for every fine hair. And they asked further: “What about the fur, O, Rasulallah?” Rasulallah SAW answered: “Even the fur from every fine hair shall attract a reward.”*

Fellow Muslims blessed by Allah,

The ritual of *Qurban* in particular, will remind us of the story of Prophet Ibrahim AS who was commanded by Allah SWT to sacrifice his son, Ismail AS, as well as the preceding story of Prophet Ibrahim AS having been commanded by Allah SWT to leave his wife Hajar and her son, Ismail AS, in Makkah. *Qurban* also reminds us of the story of Qabil’s and Habil’s sacrificial offerings to Allah SWT. All these and similar stories are about the sacrifices of a servant to his Lord. It is about willingness and what would be sacrificed to God. Indeed, the Believers are required to sacrifice their lives, their souls and wealth in the way of Allah SWT. Allah SWT stated in Surah at-Tawbah, verse 20:

الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَكْثَرُ دَرَجَةً عِنْدَ اللَّهِ وَأُولَٰئِكَ هُمُ
الْقَائِمُونَ ﴿٢٠﴾

Which means: *“Those who believe, and suffer exile and strive with might and main, in Allah’s cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).”*

The rituals of *Qurban* is part of the category known as *wealth sacrifice*, but indirectly it also refers to *self sacrifice*, or sacrifice of the soul. Without one’s own willingness, it would be impossible to give up, or to sacrifice, the things we love and what is important to us. In fact, the performance of *Qurban* is an act of physical and spiritual worship.



The act of *Qurban* can eradicate feelings of greed and selfishness. Next, the ritual of *Qurban* can also lead to the development of feelings of sharing our blessings with others. However, there are still those among us who are able, but are actually unwilling to sacrifice, or would sacrifice superficially only. When the philosophy of *Qurban* is not understood and appreciated, then the requirements of Sunnah would be abandoned, or if implemented, the goals would not be achieved and the benefits would not be comprehensive. Indeed, every sacrifice, even the smallest value, would be considered great in the eyes of Allah SWT when it is carried out with utmost sincerity and conviction towards Him.

We should reflect on the story of the sacrifices offered by Qabil and Habil. Why did Allah SWT accept the sacrifice of Habil, but rejected Qabil's? According to the Quran, as narrated in Surah al-Maidah from verse 27, Allah SWT accepted the sacrifice of Habil because it was done with full sincerity and devotion. Qabil's sacrifice was rejected because it was carried out with utmost hostility and malice. The lesson learnt here is that the key for any form of sacrifice to be accepted by Allah SWT, be it in relation to the soul, self or wealth, is for us to uphold all commands and prohibitions of Allah SWT wholeheartedly.

Fellow Muslims blessed by Allah,

The rituals of *Qurban* begins after the '*Eid al-Adha* prayers on the 10th of Zulhijjah until sunset of the fourth day, which is at the end of the *tasyrik days*, which falls on 13th Zulhijjah. We are to slaughter adult animals ranging from camels, buffaloes, cows or goats, which are free of flaws or deformity. For the *Qurban* to be more gratifying, the selection of the animals to be slaughtered should be based on the best of breeds and price, as well as those which possess ample meat, pleasant-looking and so on.

For those who intend to perform the *Qurban*, it is advisable not to remove, cut or shave the hairs on their body, and trim their nails, beginning from early in the month of Zulhijjah until the *Qurban* is performed. Slaughtering is carried out by people who intend to perform the *Qurban*, but may also be delegated to other persons in the event of ill health. Slaughtering is carried out with the best methods by facing the *Kiblat*, using sharp instruments, reciting *Bismillah* as well as the *Takbir* and others.



The meat of the slaughtered animal is then divided into three parts: one third (1/3) for consumption, one third (1/3) given as gift, and one third (1/3) given to the poor. In the case of a gift or charity, our closest relatives and the needy are the most important or most preferred to receive it. It is forbidden to sell other parts of the animal not used, such as the meat, skin, stomach, legs and so on, because it was sacrificed in the name of Allah SWT.

The person performing the *Qurban* is encouraged to be conscious in his heart and soul that the practice was meant as a sign of indivisible oneness, obedience, servitude, sacrifice and gratitude that can bring himself closer to Allah SWT.

Fellow Muslims blessed by Allah,

The conclusions of the sermon delivered today include:

First: "Al-Udhiyyah" or ritual of *Qurban*, should be performed by every Muslim who is capable, as a way of displaying one's obedience, servitude, sacrifice and gratitude towards Allah SWT.

Second: The greatest sacrifice is to present the best of what we have and can afford, as it is a form of worship offered to Allah SWT.

Third: The key to Allah SWT's acceptance of the *Qurban* is our total conviction, faith and sincerity in upholding all the commands and prohibitions of Allah SWT.

Allah SWT stated in Surah al-Haj, verse 37:

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَكِن يَنَالُهُ النُّقُوعُ مِنكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَنَكُمْ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾



Which means: “It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that you may glorify Allah for His Guidance to you and proclaim the good news to all who do right.”

بَارَكَ اللهُ لِيْ وَلَكُمْ بِالْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَاَيَّاكُمْ بِمَا فِيْهِ مِنَ الْاَيَاتِ وَالذِّكْرِ الْحَكِيْمِ،
وَتَقَبَّلَ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ اِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ. اَقُوْلُ قَوْلِيْ هَذَا وَاَسْتَغْفِرُوْا اللهَ الْعَظِيْمَ لِيْ
وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ،
فَاَسْتَغْفِرُوْهُ اِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ.



SECOND SERMON

الْحَمْدُ لِلَّهِ وَلِيِّ الصَّالِحِينَ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ، وَالصَّلَاةُ
وَالسَّلَامُ عَلَى إِمَامِ الْمُرْسَلِينَ، وَقُدْوَةِ النَّاسِ أَجْمَعِينَ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، الْمَلِكُ الْحَقُّ الْمُبِينُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، صَادِقُ الْوَعْدِ الْأَمِينِ.

أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ، وَحَافِظُوا عَلَى الطَّاعَةِ
وَحُضُورِ الْجُمُعَةِ مَعَ الْمُصَلِّينِ. وَعَلِمُوا أَنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَمْرُهُ بِأَمْرٍ بَدَأَ فِيهِ
بِنَفْسِهِ وَتَنَّى بِمَلَائِكَتِهِ الْمُقْرَبِينَ. فَقَالَ اللَّهُ تَعَالَى مُخْبِرًا وَآمِرًا بِالْمُؤْمِنِينَ :

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا

تَسْلِيمًا ﴿٥٨﴾

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ
وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ.



وَارْضَ اللَّهُمَّ عَنِ الْأَرْبَعَةِ الْخُلَفَاءِ الرَّاشِدِينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيًّا،
وَعَنْ أَزْوَاجِ نَبِيِّنَا الْمُطَهَّرَاتِ وَعَنْ أَهْلِ بَيْتِهِ وَقَرَابَتِهِ وَسَائِرِ الصَّحَابَةِ وَالتَّابِعِينَ وَمَنْ
تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. وَارْضَ عَنَّا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ.
اللَّهُمَّ أَنْزِلِ الرَّحْمَةَ عَلَى السَّلَاطِينِ الْكِرَامِ وَوَلَاةِ الْمُسْلِمِينَ الْعِظَامِ الَّذِينَ قَضَوْا بِالْحَقِّ
وَبِهِ كَانُوا يَعْدِلُونَ، وَخُصُوصًا عَلَى سِرِي قُدُوكِ بِكَيْنِدَا يَغِ دَفَرْتَوَانِ اِكُوغِ الْمُعْتَصِمِ
بِاللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ تَوَانِكُو الْحَاجِّ عَبْدِ الْحَلِيمِ مُعَظَّمِ شَاهِ ابْنِ الْمَرْحُومِ سُلْطَانِ بَدَلِي
شَاهِ، وَعَلَى سِرِي قُدُوكِ بِكَيْنِدَا رَاجِ قَرْمَايسُورِي اِكُوغِ تَوَانِكُو حَاجِهِ حَمِينِهِ.

اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَدِّينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ
الْهُدَى وَالرَّشَادِ. اللَّهُمَّ اجْعَلْ مَا لِيَزِيَا وَسَائِرِ بِلَادِ الْمُسْلِمِينَ طَيْبَةً آمِنَةً مُطْمَئِنَّةً
رَخِيَةً، يَا رُوُوفُ بِالْعِبَادِ.

اللَّهُمَّ انصُرْ مَنْ نَصَرَ الدِّينَ، وَاخْذُلْ مَنْ خَذَلَ الْمُسْلِمِينَ، وَأَعْلِ كَلِمَتَكَ إِلَى يَوْمِ
الدِّينِ، وَدَمِّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ.

O, Allah, You are the Most Gracious and the Most Merciful, we are thankful for all the favours and blessings that You have bestowed upon us, grant to us and to our leaders guidance and direction, strengthen the unity among us, join our hearts to act in Your way, facilitate all our affairs, enrich us with beneficial knowledge, invigorate our souls with good morals, lead us to the path which You approve of, strengthen our faith when faced with all forms of trials and tests from You, preserve the peace, security and



tranquillity of our nation Malaysia, especially the area of our Federal Territories.
Protect us from any form of upheaval, turmoil and chaos.

رَبَّنَا لَا تُرْغِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.
عِبَادَ اللَّهِ،

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوا عَلَىٰ نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ
وَلَذِكْرُ اللَّهِ أَكْبَرُ، وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.