

1	<p style="text-align: center;">PERFECTING THE PERFORMANCE OF RITUAL SACRIFICE 1 September 2017AD / 10 Zulhijjah 1438H</p>
2	<p>إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَتُوبُ إِلَيْهِ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا.</p>
3	<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،</p>
4	<p>اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ دَعَا بِدَعْوَتِهِ إِلَى يَوْمِ الدِّينِ.</p>
5	<p>أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَنَفْسِي بِتَقْوَى اللَّهِ وَطَاعَتِهِ لَعَلَّكُمْ تُفْلِحُونَ.</p>
6	<p>أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِآتٍ لَهُمُ الْجَنَّةِ يُقْتَلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١١١﴾</p>
7	<p>Fellow Muslims blessed by Allah, Let us build faith and conviction in our soul, so that they shall clothe us effectively with our obedience based on the <i>syariat</i>.</p>
8	<p>The pinnacle of obedience in Islam is to achieve conviction in Allah SWT. Focus on efforts to observe and conform to the commands of Allah SWT, and</p>



	thereafter avoid all that He has forbade us from doing. May we obtain happiness in this world and in the Hereafter.
9	On this blessed day, the sermon to be delivered is entitled: “Perfecting the Performance of Ritual Sacrifice” .
10	Fellow Muslims blessed by Allah, When we refer to the act of sacrifice, many would imagine hardship, burden, loss, sickness and a thousand other uneasy feelings.
11	This is because those who sacrifice must avoid any self-interest, and would have to put ahead the interest of others. This is the common thinking regarding sacrifice, to the point that many are not ready to perform it.
12	If we look at it closely, it is clear that the sacrifice performed will not only benefit others, but the benefit would also return to those who performed it. A person who sacrifices his property for Allah SWT is actually making an investment for himself.
13	This has been declared by Allah SWT in Surah Al-Baqarah, verse 261: <p style="text-align: center;">مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾</p>
14	Which means: <i>“The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He pleases: And Allah cares for all and He knows all things”</i> .
15	Fellow Muslims blessed by Allah, Qurban, or ritual sacrifice, which is an act of worship, is a requirement of the syariat which concerns our faith, willingness and sincerity. As experienced before by Prophet Ibrahim AS, who was tested when he was asked to sacrifice his beloved son, Prophet Ismail AS, based on the command of Allah SWT.



16	The same also goes for the beloved son's willingness to be sacrificed for the sake of performing God's command. Their faith was admired to the point that it has been recorded by Allah SWT in the Al-Quran.
17	Are we willing to follow their sacrifice for the sake of fulfilling a command from the Almighty? A sacrifice that puts Allah SWT ahead of family, wealth, energy, time and our own life.
18	True, it is not as easy as it sounds, but it is not impossible to be made a practice. Therefore, the mimbar today would like to propose a few suggestions in order to fix the incorrect impression that we may have regarding ritual sacrifice, among them as follows: First: Putting the acceptance of Allah SWT above all else. This is what was practiced by Rasulullah SAW and his Companions. Recall the incident where Saidina Abu Bakar RA met Rasulullah SAW and brought along all his wealth,
19	To be given away for the sake of Allah SWT. The Prophet SAW said: "What wealth have you left for your wife and children?" With confidence, Saidina Abu Bakar RA answered: "Allah and His Prophet".
20	Second: Making sacrifice as a way of life. For example, fishermen who have been riding the waves and braving the cold of night for the sake of their livelihood, no longer feel burdened by the hardship they face, day in and day out.
21	The same also goes for those who have been sacrificing consistently, it would become easy for them to undertake it. The act becomes second nature to them.
22	Third: Sacrificing with utmost understanding. Sometimes certain sacrifices are undertaken by force. That would make the sacrifice feel burdensome. However, when it is done with great understanding and willingness, it would surely bring peace to our soul.
23	Fellow Muslims blessed by Allah,



	Every year, various sacrifices are made by Muslims to uphold the command for <i>Qurban</i> , or ritual sacrifice. Those with means would sacrifice their wealth through this ritual.
24	Some others would sacrifice their time and energy, helping with the slaughter and management of the animals to be sacrificed. A spirited willingness to sacrifice would not only enflame our faith in Allah SWT, but would also infuse love among mankind.
25	But, some mistakes regarding the ritual sacrifice have been committed by the community, and they have to be corrected. Among them are: First: Many among the Muslim community today treat the ritual sacrifice lightly,
26	When it is actually something very much demanded, and is considered <i>sunat muakkad</i> . Therefore, for those who have the means and extra to spare, don't be too calculative to perform it.
27	Second: The same also goes for those who contribute to make the ritual sacrifice, but purposely do not attend to witness it. Even though it does not affect the validity of the act, but the requirement is to ensure that the person would gain the completeness of the ritual performed.
28	Third: Handling the sacrificial animals with compassion. The organisers must ensure that the animals are well take care of, for example, by preparing suitable food, water and shelter for the animals while waiting for the time for sacrifice. They are to be properly handled, such that they are unharmed.
29	When slaughtering, cover them from the sight of other animals which may be slaughtered first. Use a very sharp knife for the slaughter.
30	Fourth: Meat from the sacrificed animals are used as payment for those who performed the deed and for the others involved. Using meat from slaughtered animals as payment for the deed is <i>haram</i> . The organisers must prepare payment in other forms if necessary. Part of the meat from the slaughtered animals must be distributed as donations, while other parts are to be cooked and eaten.



31	<p>Fifth: Not distributed to those in need. The ones who are really entitled to receive the distributed meat from the slaughter are the poor and destitute in the vicinity. The organisers must identify the target groups in order to ease the distribution process, so that the meat gets to those who really qualify to receive them.</p>
32	<p>Sixth: Leaving behind remains of the slaughter in a filthy condition. Islam teaches its followers to embrace and observe cleanliness. Therefore, after the conclusion of the slaughtering process,</p>
33	<p>We must ensure that the area of slaughter must be cleaned and all remains from the slaughtered animals are to be buried at the proper places.</p>
34	<p>Fellow Muslims blessed by Allah,</p> <p>To conclude the sermon on this auspicious day, the <i>mimbar</i> would like to provide the following takeaways:</p> <p>First: Strive to be sincere with our intentions in performing <i>Qurban</i>, or ritual sacrifice, namely with the sole purpose of gaining rewards from Allah SWT.</p> <p>Second: Instil and infuse the spirit of sacrifice in our lives, so that all the difficulties and problems that we face may be handled with calmness and patience.</p> <p>Third: We need to make sacrifice as part of our life, as it enables us to be resilient and not to give up easily.</p>
35	<p>Let it be known by all that Allah SWT accepts a good sacrifice performed with utmost sincerity, as that performed by Habil. The tale recorded in Surah Al-Maidah, verse 27, has a very valuable lesson for us to learn from:</p> <p style="text-align: right;">أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ</p> <p>وَأَتْلُ عَلَيْهِمْ نَبَأَ ابْنَى آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ^ط قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ</p>



36	<p>Which means: "Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay you." "Surely," said the former, "Allah does accept of the sacrifice of those who are righteous."</p>
37	<p>بَارَكَ اللهُ لِي وَلَكُمْ بِالْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُوا اللهُ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.</p>