

Al-Qawlul Mufeed

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بسم الله الرحمن الرحيم

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Indeed all Praises are for Allāh alone. We praise Him, seek His assistance, and seek His forgiveness. And we seek refuge in Him from the evil of our own selves and the evil consequences of our actions. Whomever Allāh guides, there is no one to lead him astray, and whomever is lead astray, there is no guide for him. I testify that there is no deity worthy of worship except Allāh, who is alone without any partner, and I testify that Muhammad is His slave and final messenger. To proceed:

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The 10 Days of Thul-Hijjah

Excerpts from a Friday sermon by,
The Great Scholar Shaikh
Muhammad Salih
Al-Uthaimen
(رحمه الله)

O servants of Allah, in these days you will be starting the 10 days of Thul-Hijjah which the prophet ﷺ conveyed the virtue of righteous action in them with his statement, "there are no days that contain righteous action more beloved to Allah than these ten days, 'it was said, not even struggling in the way of Allah' in which he replied, 'not even struggling in the way of Allah except for the one how goes out with his wealth and his life and none of it returns'". So righteous action in the 10 days of Thul-Hijjah is more virtuous than righteous action in the last 10 of Ramadan and is more righteous than any day of the year. This is what the prophet ﷺ said but many people are ignorant of their significance thus you can hardly find anyone

who distinguishes them from the other days of the year by increasing in righteous deeds. Thusly I say, whoever the Sunnah of the prophet ﷺ has reached then it is more befitting and rightful that he follow it in its obligations and desirable actions, so increase in righteous action in these 10 days, increase in praying, reciting the Quran, remembering Allah, giving charity, and fast for fasting is from the most virtuous of actions as Allah the Mighty and Majestic said in a hadeeth Qudsi, "every action of the son of Adam is rewarded by 10 times to 700 times or more except for fasting for it is for me and I reward for it". In these ten days respect your sacrificial slaughter in regards to that which has been sanctified by the prophet ﷺ as he said, "If the 10 days begin and one of you wishes to slaughter then do not cut your hair, trim your fingernails, or take anything from you skin g". So whoever wants to slaughter then he is not to do any of that until he slaughters out of respect for the slaughter which is from Allah's symbols or ceremonies who said, **"That (meaning the prescribed duties of Hajj is the obligation that mankind owes to Allāh), and whoever honours the sacred things of Allāh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you**

This Issue was taken from the translated recording

The 10 Days of Thul-Hijjah

By the great scholar shaikh
Muhammad Salih Al-Uthaimen

(رحمه الله)

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(as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements). Hunafâ' Lillâh (i.e. to worship none but Allâh), not associating partners unto Him and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh]. And whosoever honours the Symbols of Allâh, then it is truly from the piety of the heart." (Al-Hajj 22:30-32)

This statement contains proof of the importance of the sacrifice as the prophet ﷺ made for it sacred things which the individual is to honor when arranging it. In which country is the sacrifice to be? It is to be in the individual's country, in his home and he establishes the symbols or rituals of Allah with it in Allah's lands and it is not just charity intended for the needy in the Muslim countries but rather it is a special pious act in which the individual seeks to get closer to his Lord. If it was just charity then it would be permissible to give it before and after the Eid prayer, it would be permissible to give from all the beasts of cattle, and it would be permissible for the animal who has come of age and the one who has not but it is a fixed type of worship that has been limited in its performance and time. From this we know that it is incorrect to send money to another country to sacrifice with it for this is not from the Sunnah of the messenger ﷺ as he would send a sacrificial animal from Madinah to

Makkah specifying the place and not the need of the people. The prophet ﷺ used to sacrifice in Madinah and if one was to send money for this sacrifice to another place then he would miss out on its many benefits such as establishing the ceremonies throughout the lands for sacrificing this animal is from the symbols and ceremonies of Allah and if the people sent their money to other lands to sacrifice then they would remain without establishing these ceremonies, they will miss out on remembering their Lord for whom they are sacrificing these animals for as Allah the Most High said,

"And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food." (Al-Hajj 22:34)

Following the Sunnah of the prophet ﷺ will be missed out on as he would slaughter his own animal, mention the name of Allah, and ask Allah to accept it. So if you send your money far away then who will take charge of this affair for you? Would it not be the butcher? That is if we hold a good thought of him and put our trust in him and likewise the one whom we send the money with and if you were to do the sacrifice at your home then you would take charge of it if you were capable and ready and in turn you would glorify the symbols of Allah in your home and if you were to send it to another country then you would certainly miss out on this great benefit and you would miss out on eating from it and Allah has ordered to eat some of it as He said,

"And the Budn (cows, oxen, or camels driven to be offered as

sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of Allâh, therein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men)." (Al-Hajj 22:36)

And that which is known, if your sacrifice was in another country then it is not possible to act in accordance with the order of Allah by eating some of it as it is not with you thus you miss out on this order from Allah the Mighty and Majestic. Some of the people of knowledge have said that eating some of it is an obligation and if the individual does not eat from it then he is sinning, and there is no doubt that he is being disobedient in this order but is he sinning like the sinner or not? In this there is a difference of opinion between the scholars. Likewise if you were to send your money to another country for the sacrifice you would not know when it would take place, would it be on the first day, which is better than the three after it, or would it be before the prayer or after the days of Tashreeq and you would remain on hold regarding when you could cut your hair, trim your finger nails, and take from you skin. If you sent it to another country you would not know if the one purchasing the animal did his best to make sure that it was of the right age and free from defects, you will miss out on all of this.

Translated by
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