



Assalato Wasallaamo 'Alaika Yaa Rasool Allah
صلى الله عليه وسلم
Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah
صلى الله عليه وسلم

What is Sacrifice?

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Foreword

If we take a look at Islamic festivals it becomes quite clear that none of the festivals take us away from the remembrance of Allah Ta'ala, rather, each of the festivals is a means to obtain the Pleasure of Allah Ta'ala. On the occasions of these festivals we express joy and happiness and any happiness we obtain is from Allah Ta'ala. Whether the festival is Eid ul Fitr, Eid ul Adha, Shab e Bara'at, Shab e Qadr, wedding or aqeeqah, each one of them is from Allah Ta'ala and His Beloved Prophet صلى الله عليه وسلم. All of the above mentioned festivals are either a remembrance of a Prophet or an order of the Qur'an. If we celebrate these festivals according to our own desires then we will obtain nothing but ruin and disgrace. If we celebrate them incorrectly, instead of obtaining happiness, we will be punished in the hereafter. However, if we celebrate them according to the Qur'an and Sunnah, then we will become deserving of much happiness in this world and will also be rewarded in the hereafter, Insha Allah.

At this moment you have in your hands a small booklet entitled 'What is Sacrifice?' After reading and studying this booklet, you will realise that Sacrifice is not only about eating meat but is an excellent means of obtaining closeness to Allah Ta'ala. It is the remembrance of an exalted Prophet and his enthusiastic passion to give up his possessions and family due to his love for his Lord. Every father in the world sacrifices his own youth so that his own son can have peace and contentment. However, may we be sacrificed on the superiority of the Friend of Allah Ta'ala in that first of all he supplicated for a son and when Allah Ta'ala granted him a son in his old age he was prepared to sacrifice him for the Pleasure of his Master and Creator. We realise that no matter which Prophet we talk about, the desire of each and every one of them was to earn the Pleasure of Allah Ta'ala.

What is Sacrifice?

Sacrifice is a great means of obtaining closeness to Allah Ta'ala and is an unmatched example of sincerity.

For what reason do we follow in the Sunnah of Hazrat Khaleel and the Beloved Prophet 'Alaihimus Salaam?

Remember well that we should not soil our festivals through mirth, merriment, musical instruments or song and dance. Nor should we celebrate indecently with alcohol and obscenity as you will have seen on the occasions of festivals of others. We should bear in mind that Islam is a complete way of life that guides us in every aspect of our lives and has granted us an excellent manner in which to celebrate all forms of happiness. Each of our festivals is a Sunnah of the Prophets 'Alaihimus Salaam. Our religion is pure, our Prophet is pure and our Lord is pure, therefore, each of our festivals should radiate with the glow of spirituality and purity; we should stay far away from disliked deeds.

Sometimes, due to a lack of knowledge, people celebrate festivals according to their desires and forget the true meaning and significance of the festival. It is with this in mind that this booklet explaining the purpose, benefits and method of sacrifice has been made available. At the end of the booklet, some rules pertaining to 'Aqeeqah have also been mentioned so that the Sunnah of the Prophet 'Alaihis Salaam can be revived. May Allah Ta'ala guide us all to act upon Islamic teaching and propagate them, Aameen.

Seeker of supplications,

MUHAMMAD SHAKIR 'ALI NOORIE

(Ameer – Sunni Dawat e Islami)

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My Beloved Prophet's صلى الله عليه وسلم beloved followers! The month of Dhul Hijjah is the last month of the Islamic calendar and is one of the four months that are called sacred in the Holy Qur'an. Allah Ta'ala states in the Holy Qur'an:

**إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَتَى عَشَرَ شَهْرًا فِي كِتَابِ
اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ**

Undoubtedly, the number of months with Allah is twelve in the Book of Allah since the day He made the Heavens and Earth four of them are sacred.

(Surah Taubah Verse 36)

The four sacred months are Rajab, Dhul Qa'dah, Dhul Hijjah and Muharram. However, the month of Dhul Hijjah is exalted over other months for a number of reasons. This is the month of the great gathering as this is the month in which Muslims from all over the world enter into the precincts of the Haram to perform Hajj and visit the House of Allah Ta'ala. This is the month of patience as Muslims stand on the plains of Arafat in the scorching heat and endure many difficulties purely for the Pleasure of Allah Ta'ala. They proclaim 'Labbaik Allahumma Labbaik' and testify to His Purity and Oneness. This is the month in which Muslims remember Hazrat Hajirah Radiallaho Ta'ala 'Anha by running between the hills of Safa and Marwa.

This month is also exalted because of the fact that Allah Ta'ala swears an oath by the first ten days of this month in the Holy Qur'an. He states:

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وَالْفَجْرِ وَلَيَالٍ عَشْرٍ

By the Dawn; And by the ten nights;

(Surah Fajr Verses 1-2)

According to one commentary of this verse, 'dawn' refers to the morning of the first of Dhul Hijjah and Hazrat Sayyedina 'Abdullah bin 'Abbas Radiallaho Ta'ala 'Anhuma narrates that the 'ten nights' refers to the first ten nights of Dhul Hijjah. There are many Ahadith expounding the excellences of this month and specifically the first ten days of this month.

First 10 Days of Dhul Hijjah

Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma narrates that the Beloved Prophet صلى الله عليه وسلم said, "No good deeds are more liked than the good deeds that are done in the first ten days of Dhul Hijjah." The Companions asked, "Not even Jihad in the Path of Allah Ta'ala?" Rasool Allah صلى الله عليه وسلم replied, "Not even Jihad in the Path of Allah Ta'ala unless a person leaves with his life and his wealth and returns with neither." (Mishkaat Shareef)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! A person who goes out for Jihad in the Path of Allah Ta'ala fights non-believers in order to raise the flag of Islam. He withstands wounds and injuries with great patience and gives his life and earns the exalted title of Mujahid. In spite of all of this, the good deeds of a person who spends the first ten days of Dhul Hijjah in worship and obedience of Allah Ta'ala are superior to the Mujahid's deeds.

Worship in the First 10 Days of Dhul Hijjah

Hazrat Shaikh Abul Barkaat reports that Hazrat 'Ataa bin Abi Ribaah Radiallaho Ta'ala 'Anhu narrates that, "I heard Hazrat 'Aisha Radiallaho Ta'ala 'Anha state that there was a person at the time of Rasool Allah صلى الله عليه وسلم who listened to music regularly. However, as soon as the moon for the month of Dhul Hijjah was sighted, he would begin fasting. This news reached Rasool Allah صلى الله عليه وسلم who asked for the

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person to be brought to him. When he arrived, Rasool Allah ﷺ asked him why he fasted on those days. (What is it that makes you eager to fast on those specific days?) He replied, 'Yaa Rasool Allah ﷺ! These are the days of Hajj and worship and my desire is that Allah Ta'ala includes me in the supplications of those people.' Rasool Allah ﷺ said, 'For each day that you fast, you will be rewarded the equivalent of freeing a hundred slaves, sending a hundred camels to Haram for sacrifice and giving a hundred horses to those going out to fight in the Path of Allah Ta'ala.'" (Ghunyatut Taalibeen)

My Beloved Prophet's ﷺ beloved followers! Fasting in the first ten days of Dhul Hijjah is voluntary; there is no sin for not fasting on those days. Very fortunate are those who fast on those blessed days and obtain the Pleasure of Allah Ta'ala. We should also strive to fast on those days and obtain the aforementioned blessings and rewards. May Allah Ta'ala guide us all to achieve this, Aameen.

Fast During the Day, Stand in Prayer at Night

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ said, "The day's most loved by Allah Ta'ala for His worship are the first ten days of Dhul Hijjah. The fast of one day (in the first ten days of Dhul Hijjah) is like fasting for a whole year and the worship of one night is like the worship of Shab e Qadr." (Mishkaat Shareef)

Hazrat Shaikh Abul Barkaat reports that Hazrat 'Aisha Radiallaho Ta'ala 'Anha narrated that Rasool Allah ﷺ said, "The person who worships on any of the nights of the first ten days of Dhul Hijjah, it is as though he performed Hajj and 'Umra for the whole year. The person who fasts in the first ten days of Dhul Hijjah, it is as though he worshipped for the whole year."

My Beloved Prophet's ﷺ beloved followers! There are glorious benefits in worshipping in the first ten days of Dhul Hijjah in that a person fasts for one day and the Lord grants him the reward of fasting for the whole year. A person spends one night standing in worship and the Merciful Lord rewards him the same as worshipping

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on the Night of Power (Shab e Qadr). The reward for worshipping on the Night of Power is more than a thousand months. A person can easily obtain this reward by worshipping during the night in the first ten days of Dhul Hijjah, Insha Allah.

Good Deeds

The person who respects and reveres these ten days is granted ten things by Allah Ta'ala in order to elevate his status and increase his respect amongst others:

1. He is given blessings in his life (longer life).
2. Blessings in his wealth.
3. His family and kin are protected.
4. Respecting these days becomes compensation for his sins.
5. His rewards are multiplied.
6. He will be at ease at the time of death.
7. He will be granted light at the time of darkness.
8. His weight scales (on the Day of Judgment) will be heavy with good deeds.
9. He is granted freedom from the fire of hell.
10. His status will be raised in Jannah.

The person who gives charity to the poor in these days has acted on the Sunnah of his Prophets. The person who visits the sick on these days it is as though he has visited the Friends of Allah. The person who attends a funeral it is as though he has attended the funeral of a martyr. The person who clothes another in these days will be granted a robe of honour by Allah Ta'ala. The person who shows compassion to an orphan will be shown compassion under the 'Arsh by Allah Ta'ala. The person who attends the gathering of a religious scholar in these days, it is as though he has attended the gathering of the Prophets and Messengers 'Alaihimus Salaam. (Ghunyatut Taalibeen)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Respecting the first ten days of Dhul Hijjah means to try and perform as much voluntary

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worship as possible along with the compulsory worships. If we sincerely respect these days then undoubtedly we will obtain all the aforementioned blessings and benefits.

Prophets and the First Ten Days of Dhul Hijjah

My Beloved Prophet's ﷺ beloved followers! Shaikh Abul Barkaat reports that Hazrat 'Abbas Radiallaho Ta'ala 'Anhu narrates that, "In the first ten days of Dhul Hijjah, Allah Ta'ala accepted the repentance of Hazrat Adam 'Alaihis Salaam and showered him with His Mercy when he was in Arafat. It was in Arafat that Hazrat Adam 'Alaihis Salaam admitted to and repented from his oversight."

It was in these days that Allah Ta'ala blessed Hazrat Ibrahim 'Alaihis Salaam with His closeness and friendship. It was in these days that Hazrat Ibrahim 'Alaihis Salaam laid the foundations for the Holy Ka'aba, that Hazrat Moosa 'Alaihis Salaam was blessed with conversing with Allah Ta'ala and it was in these days that Hazrat Dawood 'Alaihis Salaam's oversight was forgiven. (Ghunyatut Taalibeen)

Excellence of the Day of Arafat

My Beloved Prophet's ﷺ beloved followers! It is reported in Hadith that no day is more exalted in the Sight of Allah Ta'ala than the Day of Arafat (9th Dhul Hijjah). Allah Ta'ala looks upon the people in Arafat with special grace and blessings and expresses pride on those that are on the earth with those that are in the heavens (Angels). He says, "Look at my bondmen, their heads and faces are covered in dust and dirt, they are withstanding the heat and they have come from far and wide seeking My Mercy." On no day are more people forgiven than on the day of Arafat. (Bazaaz, Ibn Khuzaimah)

The Mother of Believers Hazrat 'Aisha Siddiqa Radiallaho Ta'ala 'Anha narrates that Rasool Allah ﷺ said, "On no day does Allah Ta'ala free more of His slaves from the fire of hell than the Day of Arafat. Then he expresses pride on them amongst the Angels." (Muslim, Nisaa'i, Ibn Majah)

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Rasool Allah ﷺ said, "I have faith in Allah Ta'ala that He will forgive the sins of the previous year and the coming year of one who fasts on the Day of Arafat." (Muslim, Abu Dawood, Tirmidhi)

Hazrat 'Aisha Siddiqah Radiyallahu Ta'ala 'Anha reports that Rasool Allah ﷺ considered fasting on the Day of Arafat as equal to fasting for thousands of days and considered it as compensation for the sins of two years – the preceding year and the coming year. (Fatawa e Razvia Vol 4 Page 659)

My Beloved Prophet's ﷺ beloved followers! A few points are clarified from the aforementioned Ahadith:

1. On the Day of Arafat Allah Ta'ala looks at the worldly sky with special Mercy.
2. He expresses pride on the people on the earth amongst the Angels.
3. On the Day of Arafat He frees a great number of His slaves from the fire of hell.
4. Fasting on the Day of Arafat expiates the sins of the preceding and the forthcoming years.
5. Fasting on the Day of Arafat is equivalent to fasting for thousands of days.

Therefore, we should respect the great blessing of the Day of Arafat that we have been given and should fast on that day in order to gain maximum benefit from this esteemed blessing.

My Beloved Prophet's ﷺ beloved followers! The excellence of Dhul Hijjah is further enhanced by the fact that it is connected to two esteemed Prophet's of Allah Ta'ala (Hazrat Ibrahim and Hazrat Ismail 'Alaihimus Salaam) and the remembrance of the sacrifice they gave in the Path of Allah Ta'ala is revived in the first ten days of Dhul Hijjah.

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As soon as the moon for Dhul Hijjah is sighted, Muslims become busy in preparing to offer a sacrifice and spend their wealth in arranging this in order to obtain the Pleasure of Allah Ta'ala. However, many Muslims are unaware of the wisdom and reality of sacrifice and because of this they remain devoid of the true blessings and virtues of offering the sacrifice. Therefore, this small booklet has been prepared with the aim that Muslims will read it and become aware of the true reality and wisdom of offering a sacrifice, which in turn, will lead to an increased passion for carrying out this supreme act of worship.

The Beloved Ordered to Offer Sacrifice

صلی اللہ علیہ وسلم

Allah Ta'ala states in the Holy Qur'an:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

'O beloved! Undoubtedly, We have bestowed you an abundance of good. Therefore offer prayer for your Lord, and do the sacrifice. Undoubtedly, one who is your enemy, he is cut off from every good. (Surah Kauthar)

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! In this Surah, the first thing that Allah Ta'ala mentions is that He has granted His Beloved untold blessings and qualities. He further goes on to direct His Beloved to offer Salah and perform sacrifice. The aim of compiling this Surah in this manner is to indicate to us that the best way to thank the Lord for His blessings is by offering Salah and then by offering sacrifice.

Meaning of Sacrifice

My Beloved Prophet's صلی اللہ علیہ وسلم beloved followers! The word used to describe 'Sacrifice' in Urdu is 'Qurbani' and this comes from the Arabic work 'Qurbaanun.' The word 'Qurban' is from the root word 'Qurb' which means to be close. Offering a sacrifice is one of the means of obtaining closeness to Allah Ta'ala as the person who offers a sacrifice with sincerity attains closeness to Allah Ta'ala.

What is Sacrifice?

Sunnah of Hazrat Ibrahim

'Alaihis Salaam

Hazrat Zaid bin Arqam Radiallaho Ta'ala 'Anhu narrates that the Companions asked Rasool Allah ﷺ, "What is this sacrifice?" Rasool Allah ﷺ replied, "It is the Sunnah of you father Ibrahim 'Alaihis Salaam." They asked, "O Beloved Prophet ﷺ, "What is there in it for us?" Rasool Allah ﷺ replied, "There is reward equivalent to the number of hairs (of the sacrificed animal)." The Companions asked, "What about animals with wool?" He ﷺ said, "A reward for every fibre of the wool." (Mishkaat Shareef)

Reality of Sacrifice

The Light of Scholars, Imam Sarkhasi Hanfi Rehmatullahi 'Alaihi writes, "There are two types of worship with wealth. One is to give possession to a person for the sake of Allah Ta'ala (as in charity or Zakat etc). The other is to destroy something for the Pleasure of Allah Ta'ala (like destroying slavery and freeing a slave). Both these forms of worship are present in offering a sacrifice. When an animal is sacrificed, it is slaughtered in order to obtain closeness to Allah Ta'ala and the meat of the animal is distributed to others and they are given possession of it.

When did Sacrifice Start?

My Beloved Prophet's ﷺ beloved followers! Allah Ta'ala states in the Holy Qur'an:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ
مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ

And for every nation, We appointed a sacrifice that they might mention the name of Allah over the mute quadrupeds that He has provided to them.

(Surah Hajj Verse 34)

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We realise that the ritual of offering a sacrifice in the Court of Allah Ta'ala is very ancient. However, before the advent of Islam, the method of offering sacrifice was different. In previous generations, if a sacrifice was accepted in the Court of Allah Ta'ala, a white flameless fire would descend from the heavens and would burn the sacrifice to ashes, which people would see with their own eyes. People would settle their disputes in this manner also as those whose sacrifice was accepted would be reduced to ashes whilst those whose sacrifice was not accepted would just remain there. When Cain and Abel (Qaabil & Haabil) disputed over a woman ('Aqlima), they both offered sacrifices which were placed on a mountain. Abel's sacrifice was accepted as it was reduced to ashes whilst Cain's sacrifice remained there. However, this is a special quality of the Ummah of Muhammad Rasool Allah ﷺ that they are able to eat the meat of the sacrifices that they offer.

Hazrat Ibrahim's Dream

'Alaihis Salaam

My Beloved Prophet's ﷺ beloved followers! Allah Ta'ala mentions the sacrifice of Hazrat Ibrahim 'Alaihis Salaam in the Holy Qur'an in the following manner:

فَبَشِّرْنَاهُ بِعَلِيمٍ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي
أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى

Then We gave him a glad tiding of a prudent son. Then when he became able to work with him, he said, 'O my son, I have dreamt that I am slaughtering you, now look you, what is your opinion'.

(Surah Saffat Verses 101-102)

It is narrated that Hazrat Ibrahim 'Alaihis Salaam had a dream on 8th Dhul Hijjah that a caller was ordering him to sacrifice his son. When he woke up he spent the whole day reflecting if that was indeed an order from the Lord or if it was mere whisperings. This is why that day is known as the day of reflecting (Yaum e Tarwiyah). On the 9th

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of Dhul Hijjah he saw a similar dream and when he woke he realised that it was indeed an order from Almighty Allah. This is why this day is known as the day of recognition (Yaum e Arafah). When he saw this dream again on the 10th of Dhul Hijjah he woke with a firm intention that he would sacrifice his son on this day. Hence, this day is known as the day of sacrifice (Yaum e Nahr). (Roohul Bayaan, Tafseer Mazhari)

The Dreams of Prophets

‘Alaihis Salaam

My Beloved Prophet’s ﷺ beloved followers! It is the unanimous belief and faith of Ahle Sunnat Wal Jama’at that the dreams of Prophets are also revelations from the Lord. Hazrat Imam Bukhari Radiallaho Ta’ala ‘Anhu reports this Hadith that Hazrat ‘Aisha Siddiqah Radiallaho Ta’ala ‘Anha narrates that, “The first revelations that came to Rasool Allah ﷺ were in the form of dreams.” In this manner, it was revealed to Hazrat Ibrahim ‘Alaihis Salaam through dreams that he should sacrifice Hazrat Ismail ‘Alaihis Salaam.

The eyes of Prophets sleep but their hearts are always awake just as is narrated in Bukhari Shareef that “The eyes of Prophets sleep but their hearts remain awake.”

Hazrat Ismail’s Willingness

‘Alaihis Salaam

My Beloved Prophet’s ﷺ beloved followers! When Hazrat Ibrahim ‘Alaihis Salaam was ordered through dreams that he should sacrifice his son, he informed Hazrat Ismail ‘Alaihis Salaam of his dream and the Order of Allah Ta’ala. The willingness of Hazrat Ismail ‘Alaihis Salaam to obey the Order of the Lord is thus mentioned in the Qur’an:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ

He said, 'O my father, do as you are commanded, Allah willing, you will find me patient.'

(Surah Saffat Verse 102)

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Hazrat Ismail 'Alaihis Salaam knew that death was a reality that was going to occur sooner or later so why not die in humble obedience of the Lord? This is why Hazrat Ismail 'Alaihis Salaam willingly agreed to sacrifice his life.

The reality is that this was a test for Hazrat Ismail 'Alaihis Salaam from the Almighty Lord. The test was not a small one. It was the supreme test of laying down your life for the Pleasure of the Creator. Yet he did not hesitate for a moment and he readily agreed because this was an Order from the Almighty, and obeying the Order of Allah Ta'ala is incumbent upon His slaves. Allah Ta'ala also tests us in this world. Sometimes we are tested through poverty and hunger; sometimes through losing our children and loved ones; sometimes we are embroiled in illnesses and sometimes we are surrounded by problems and difficulties. If at these times we display patience and restraint the reward we will obtain is thus mentioned by Allah Ta'ala in the Holy Qur'an:

وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

...give glad tidings to the patient. That when any calamity comes to them, then they say 'We are belongings of Allah and we are to return to Him alone.' These are the people on whom are the benediction from their Lord and mercy; and they are only on the guidance. (Surah Baqarah Verses 155-157)

Therefore, if we want to obtain these blessings it is necessary for us to show restraint and patience when calamities befall us and follow the example shown us by Hazrat Ibrahim and Hazrat Ismail 'Alaihimus Salaam.

Satan's Deception

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu through Hazrat Ka'ab Ahbaar and Muhammad bin Ishaq both narrate that when Hazrat Ibrahim 'Alaihis Salaam made the intention to sacrifice his son Satan thought to himself that if I am not able to deceive Ibrahim's family

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members today then I will never be able to deceive any of his offspring.

With this intention he came in the form of a man to the youngster's mother, Hazrat Hajirah Radiallaho Ta'ala 'Anha, and said, "Do you know where Ibrahim has taken your son?" She replied that they had both gone to collect wood from a nearby valley. Satan said, "By Allah! They have not gone there. Ibrahim has taken Ismail and is going to sacrifice him." The mother said, "That is impossible. He loves his son tremendously and has great affection for his son in his heart." Satan said, "He says that Allah has ordered him to sacrifice Ismail." Hazrat Hajirah Radiallaho Ta'ala 'Anha said, "If his Lord has ordered him to do this then it is better to obey the Order of the Almighty."

Upon being disappointed here Satan went to the son, who was walking behind his father. Satan said to him, "Young man! Do you know where your father is taking you?" The young man replied, "We are going into this valley to collect firewood for our home." Satan said, "By Allah! That is not the case. He is taking you there to sacrifice you." Hazrat Ismail 'Alaihis Salaam asked, "Why would he do that?" Satan said, "He thinks that it is an order from Allah." The young man said, "If that is the case then it is his duty to readily obey the command of his Lord."

When he was unable to misguide the young man Satan turned his attention towards Hazrat Ibrahim 'Alaihis Salaam and said, "Respected Sir, where are you going?" Hazrat Ibrahim 'Alaihis Salaam said, "I am going into this valley to carry out some work." Satan said, "By Allah! I know that Satan came to you in your dream and ordered you to sacrifice your son." Hazrat Ibrahim 'Alaihis Salaam recognised that the person standing in front of him was indeed Satan himself and said, "O enemy of Allah! Get out of my way. I will definitely obey the Order of my Lord." Satan was furious and returned empty-handed having failed to deceive Ibrahim and his family. Allah Ta'ala protected them all from the evil whisperings and deceptions of Satan. (Tafseer Mazhari Vol 10 Page 35)

My Beloved Prophet's ﷺ beloved followers! Satan is an open enemy of mankind and the Qur'an and Ahadith warns believers time

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and time again to safeguard themselves from him because he tries to prevent believers doing any good deed. His aim is to take them off the straight path and put them on the path to ruin and destruction. His aim is to make people worship their desires and make them habitual sinners. He attempted to misguide an exalted Prophet of Allah but when a person is sincere he has the help and support of Allah Ta'ala with him. Hazrat Ibrahim 'Alaihis Salaam and Hazrat Hajirah Radiallaho Ta'ala 'Anha had readily accepted the order of their Lord and were happily prepared to carry it out. The result of this firm determination was that Allah Ta'ala safeguarded them from the deception of Satan and these blessed personalities were successful in their test.

If we desire to be safeguarded from the deceptions of Satan then it is necessary for us to display a firm resolve and determination and ensure that we do everything with sincerity.

Ready for Sacrifice

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The interaction between father and son is mentioned by the Qur'an in the following manner:

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ

Then when they both submitted to My command and the father laid down his son on his forehead.

(Surah Saffat Verse 103)

In relation to this verse, the author of Tasfeer Mazhari states that this incident took place in Mina. (When Hazrat Ibrahim 'Alaihis Salaam laid down his son) Hazrat Ismail 'Alaihis Salaam said, "O Father! Make sure you bind me tightly so that I do not move about and keep your clothes away from me so that my blood does not squirt onto your clothes. I do not want my reward to be lessened and I do not want my mother to see this blood and be upset. Also ensure that the knife is sharp and run it quickly across my neck so that it is not difficult for me because death is a difficult thing. When you return to my mother, give her my greetings and if you want to take my shirt back to my

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mother then do so as this will give her some comfort.” Hazrat Ibrahim ‘Alaihis Salaam said, “My beloved son! You are a great helper to me in carrying out the order of my Lord.” Hazrat Ibrahim ‘Alaihis Salaam did as his son had asked. He showered him with love, then tied him up and began to cry. Then he placed the knife on the neck of Hazrat Ismail ‘Alaihis Salaam but the knife did not even make a mark. In one narration it states that he tried to forcefully cut his son’s neck but the knife did not cut his son. The Qur’an describes what followed:

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

We called to him, O Ibrahim, Undoubtedly, you have fulfilled the vision; thus, We recompense the righteous.

(Surah Saffat Verses 104-105)

My Beloved Prophet’s صلى الله عليه وسلم beloved followers! Every father is aware of how much love he has for his son. A father withstands many hardships in order to raise his children. He will leave his hometown and move to another town or city in order to earn lawful income so that he gave give his children worldly comforts. However, Hazrat Ibrahim ‘Alaihis Salaam is being ordered to sacrifice his son with his own hands. Just imagine what emotions and feelings were being felt at that time. However, when Ibrahim ‘Alaihis Salaam and his son displayed patience, resolve and determination and respected the order of Allah Ta’ala, He removed this difficulty and granted this father and son the guidance that was not granted to anyone else. He granted them superiority over all others and the reward that he ordained for them in the hereafter cannot be imagined. Upon receiving all these favours, they both thanked their Lord.

When this incident took place Hazrat Ismail ‘Alaihis Salaam was nine years old. A child who is nine years old has the wisdom and understanding to differentiate between what is beneficial and what is harmful for him. However, Hazrat Ismail ‘Alaihis Salaam readily announces his willingness and places the knife on his own neck without any complaints or objections – why is this? If we ponder on this we will realise that Hazrat Ibrahim ‘Alaihis Salaam had raised Hazrat Ismail ‘Alaihis Salaam in such a manner that from early

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childhood the passion and willingness to humbly accept the orders of Allah Ta'ala were inscribed in him. This is the reason he did not hesitate in offering his precious life for the sake of Allah Ta'ala.

Nowadays, we also raise our children and try to instil things into their impressionable and unsoiled minds. We try and teach them things but we teach them singing and dancing. We instil in their minds love of Bollywood and Hollywood. When our child imitates an actor or actress our hearts are happy and overjoyed. We take great pleasure when our child sings or dances but the result of this is very dangerous as in the future this very child will be disobedient to Allah Ta'ala and His Beloved Prophet ﷺ. He will constantly be a victim of Satan's deception and will take great pride in neglecting his duty towards his parents. We should therefore take a lesson from our pious predecessors and instil their habits and manners into our lives so that Allah Ta'ala grants us goodness in both worlds through the alms of their blessed examples.

Purpose of Sacrifice

My Beloved Prophet's ﷺ beloved followers! Allah Ta'ala states in the Qur'an:

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ

No doubt, it was a bright test.

(Surah Saffat Verse 106)

The sincere and insincere are differentiated through this and it is determined if “**We worship You alone, and beg You alone for help**” is merely a hollow claim or if there is any proof and sincerity to it. Hazrat Ibrahim and Hazrat Ismail 'Alaihimus Salaam were victorious in their test and the result was that Allah Ta'ala made it compulsory on all those with sufficient wealth to perform a sacrifice each year and remember them. Until the Day of Judgment future generations of Muslims will continue to commemorate the remembrance of these blessed personalities each year, Insha Allah.

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Ransom of Hazrat Ismail

‘Alaihis Salaam

My Beloved Prophet’s ﷺ beloved followers! The way Allah Ta’ala safeguarded Hazrat Ismail ‘Alaihis Salaam when Hazrat Ibrahim ‘Alaihis Salaam placed the knife on his neck is mentioned in the Qur’an in the following manner:

وَقَدَيْنَهُ بِلَبْحٍ عَظِيمٍ

And We ransomed him with a great sacrifice.

(Surah Saffat Verse 107)

It is reported that Hazrat Ibrahim ‘Alaihis Salaam heard a sound and looked up towards the heavens where he saw Hazrat Jibreel ‘Alaihis Salaam, who had a horned ram with him. Jibreel ‘Alaihis Salaam said, “This ram is the ransom for your son, therefore sacrifice this.” Hazrat Jibreel ‘Alaihis Salaam and the ram both glorified Allah Ta’ala. Upon hearing this, Hazrat Ismail ‘Alaihis Salaam and Hazrat Ibrahim ‘Alaihis Salaam also glorified Allah Ta’ala and then they sacrificed the ram in Mina.

Sacrifice in Light of Ahadith

The Best Sacrifice

Hazrat Abu Hurairah Radiallaho Ta’ala ‘Anhu narrates Rasool Allah ﷺ said, “The best sacrifice is of a young ram.” (Mishkaat Shareef)

Hazrat Imam Ahmed narrates that Rasool Allah ﷺ said that the best sacrificial animal is one that is free from defects, worth its price and healthy (plump).

The Best Deed

Hazrat ‘Aisha Siddiqah Radiallaho Ta’ala ‘Anha narrates that Rasool Allah ﷺ said, “On the day of sacrifice the most beloved deed in the Sight of Allah Ta’ala is the shedding of blood. Undoubtedly, on the Day of Judgement, that animal will come with its horns, hair and skin as witness to the deed, and undoubtedly before the blood touches the

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ground it is accepted therefore, perform it sincerely from the heart.”
(Mishkaat Shareef)

Veiled from Hellfire

Hazrat Imam Hasan bin ‘Ali Radiallaho Ta’ala ‘Anhu narrates that Rasool Allah صلى الله عليه وسلم said, “The sacrifice of the person who performs it cheerfully and with the intention of gaining reward will be a barrier between him and the fire of hell.” (Tibraani)

My Beloved Prophet’s صلى الله عليه وسلم beloved followers! On the face of it, it appears that offering a sacrifice is merely slaughtering an animal for the sake of Allah Ta’ala. However, it should be remembered that the aim and purpose of sacrifice is not just to slaughter an animal, rather, the real soul and purpose of sacrifice is to instil true devotion, sincerity, humbleness, obedience and piety in a slave. The Holy Qur’an states the purpose of sacrifice in very clear words:

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ

Neither their flesh reaches to Allah nor their blood, but your piety reaches Him.

(Surah Hajj Verse 37)

It is for this reason that it is stated in the aforementioned Ahadith that we should perform sacrifice ‘cheerfully and with the intention of gaining reward.’ We realise that we will only benefit from this sacrifice if we are sincere because just as with other deeds, one of the main conditions of sacrifice is sincerity.

Nothing Better Than This

Hazrat Ibn ‘Abbas Radiallaho Ta’ala ‘Anhuma narrates that Rasool Allah صلى الله عليه وسلم said, “There is no wealth better than the wealth that is spent on offering a sacrifice on the day of ‘Eid.” (Tibraani)

My Beloved Prophet’s صلى الله عليه وسلم beloved followers! We spend wealth regularly in fulfilling our religious and worldly needs and we receive great reward for that from Allah Ta’ala. However, the money we spend on purchasing an animal for sacrifice is loved the most by

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Allah Ta'ala according to the blessed words of Rasool Allah ﷺ وسلم.

Do Not Come Near Our Place for Prayer

Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu narrates that Rasool Allah ﷺ وسلم said, "The person who has the capabilities but does not offer a sacrifice should not come near our place for prayer ('Eidgah)." (Ibn Majah)

My Beloved Prophet's ﷺ beloved followers! Our Beloved Prophet ﷺ came as mercy for all the worlds but look at his anger towards those who have the means but do not offer a sacrifice that he tells them not to come near the 'Eid prayer. Allahu Akbar!

Those people who have the wealth and means yet still do not offer a sacrifice should take heed from this Hadith and repent to Allah Ta'ala and offer sacrifices with sincerity.

Heavenly Mount

It was the habit of a person that each year he would donate the money for a sacrificial animal to the needy and would say that sacrifice is compulsory on me but why should I take the life of something that is living. One night he saw in his dream that it was the Day of Judgement and that people were mounted on their respective animals and heading towards Paradise whilst he was standing without any animal to mount. Finally he asked someone what good deed all those people had performed on the earth which resulted in them being granted this great blessing. The person replied that they were mounted on the very animals they offered as sacrifices in the Path of Allah Ta'ala. When he awoke from his dream in a state of shock, he repented and faithfully performed a sacrifice for the rest of his life.

My Beloved Prophet's ﷺ beloved followers! It is very clear from this incident that we should offer a sacrifice on the day of sacrifice as opposed to giving charity. It is also evident that the animals that are sacrificed will become mounts that will take the

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people who offered sacrifices into Paradise. Those who do not offer sacrifices will be deprived of this great blessing.

Rasool Allah Performed Sacrifice

صلى الله عليه وسلم

Hazrat Jabir Radiallaho Ta'ala 'Anhu narrates that on the day of 'Eid Rasool Allah صلى الله عليه وسلم sacrificed two horned rams which were white with black markings. When he laid them down facing the Qibla, he said the following and then performed the sacrifice:

اِنِّى وَجَّهْتُ وَجْهِي لِلَّذِى فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ عَلٰى مِلَّةِ اِبْرٰهِيْمَ
حَنِيفًا وَّ مَا اَنَا مِنَ الْمُشْرِكِيْنَ اِنَّ صَلٰوَتِيْ وَنُسُكِيْ وَمَحْيَاىِ وَمَمَاتِيْ
لِلّٰهِ رَبِّ الْعٰلَمِيْنَ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُمِرْتُ وَاَنَا مِنَ الْمُسْلِمِيْنَ
اَللّٰهُمَّ مِنْكَ وَلَكَ عَنِ مُحَمَّدٍ وَّ اُمَّتِهٖ بِسْمِ اللّٰهِ وَ اللّٰهُ اَكْبَرُ

I diverted my face towards Him who has made the heavens and earth, being of Him only and I am not of the polytheists.

'Undoubtedly, my prayer, and my sacrifices, and my living and my dying are all for Allah Who is the Lord of all the worlds.' No one is associated with Him, so I have been commanded and I am amongst those who bow before Him. O Allah this is for You and comes from You, from Muhammad and his Ummah. Allah, In the Name of, Allah is the Greatest. (Mishkaat Shareef)

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Look at the grace and favour of our master and helper in that he performed a sacrifice himself on behalf of his Ummah. The Muslims who perform sacrifices should, if possible, offer a sacrifice in the name of our Beloved Prophet صلى الله عليه وسلم as this is a great blessing.

It is seen in some places that a person with the means does not perform a sacrifice on his own behalf, rather he offers one in the name of Rasool Allah صلى الله عليه وسلم. However, this is not correct. A person with the means should first of all offer his own sacrifice and then arrange for another animal to be sacrificed on behalf of Rasool Allah صلى الله عليه وسلم.

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Sacrifice of Hazrat 'Ali

Radiallaho Ta'ala 'Anhu

Tirmidhi reports on the authority of Akhnash who narrated, "I saw Hazrat 'Ali Radiallaho Ta'ala 'Anhu sacrificing a ram. I asked him, 'what is this?' He replied, "Rasool Allah صلى الله عليه وسلم bequeathed me to offer a sacrifice on his behalf, therefore I am performing it."

My Beloved Prophet's صلى الله عليه وسلم beloved followers! From this Hadith we realise that if we offer sacrifices on behalf of our deceased family members, Allah Ta'ala will definitely grant them the reward for it. Those of us that have the means should always offer sacrifices on behalf of our deceased family members.

A Unique Sacrifice

Hazrat Taawus Rehmatullahi 'Alaihi states that I was with a group of people going for Hajj one year. I saw a young man in the group who did not appear to have any supplies for the journey. I asked him, "O Young man! Why did you set out on this journey if you do not have the necessary supplies?" He responded with a verse of the Qur'an **'the best provision is piety.'** In other words, the best provisions in the Sight of Allah Ta'ala are piety and goodness. I told him that piety is one thing and having supplies and food for a journey is another.

He replied, "O Sheikh! Going to the House of the Supreme Generous One with your own food is not appropriate." When everyone had put on their Ihram and were proclaiming 'Labbaik' (I am here) this young man was silent. I asked him why he was silent and he replied, "I fear that when I say 'Labbaik' I will get a response of 'I do not accept you.' As soon as he said this he fell unconscious on top of me. Upon seeing this I wept uncontrollably and said that this young man has such piety at such a young age and what if Allah Ta'ala dismisses and does not accept our Hajj – what would we do? I continued to weep and the rest of the group also started to cry and weep. When we got to Mina and people started performing their sacrifices the young man said, "O Lord! Everyone is presenting sacrifices to you but I have nothing except for my life; I am sacrificing my life for you." Then he let out a loud cry and passed away.

Namrood Offers a Sacrifice

It is narrated that when Namrood saw that Ibrahim 'Alaihis Salaam was safeguarded in the fire he said, "O Ibrahim! Undoubtedly your Lord is great. Now I will offer a sacrifice to Him." In order to gain closeness to Allah Ta'ala he gathered thousands of animals and had them sacrificed but none of them were accepted because he did not repent from his false beliefs and did not refrain from his evil deeds.

My Beloved Prophet's ﷺ beloved followers! No worship is acceptable without faith but if you have faith then the Merciful Lord through His Infinite Mercy will accept worship even though it may have many shortcomings and faults. All good deeds should be done with true faith and the right intention.

Upon Whom is Sacrifice Compulsory?

My Beloved Prophet's ﷺ beloved followers! There are certain conditions (mentioned below) which must be met for sacrifice to be compulsory. If any of the conditions are not met then the order is annulled.

1. Must be a Muslim – it is not compulsory on non-Muslims.
2. Must be a resident – it is not compulsory on a traveller.
3. Must have sufficient wealth – more than the 'Nisaab' (minimum amount). Sufficient wealth does not mean that he must be wealthy and that Zakat is compulsory on him. Rather, if he has more than 600 grams of silver or the equivalent in money or other assets (excluding the necessities of life) which are worth more than the value of 600 grams of silver, then he is considered above the minimum amount and sacrifice is compulsory on him. Necessities of life means a home to live in, necessary household utensils, a conveyance, slave, clothes to wear in hot and cold weather, tools of the trade, necessary books for scholars and food to eat. If a person has assets other than those which are considered necessities, like a

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television, radio, jewellery, utensils that are not used (only used for decoration), then sacrifice is compulsory on such a person. If a person has debts and by paying off his debts he would be left with less than the value of 600 grams of silver, sacrifice is not compulsory on such a person.

4. Must be free – sacrifice is not compulsory on slaves.

Note: It is not a condition to be a male for sacrifice to be compulsory. If a female is sufficiently wealthy, sacrifice is compulsory on her also.

The Sacrificial Animal

My Beloved Prophet's ﷺ beloved followers! Four types of animals are lawful for sacrifice:

- 1) Ram
- 2) Goat
- 3) Cow
- 4) Camel

Sacrifice of a Buffalo is also acceptable as it is similar to cows that are reared but it is not lawful to sacrifice a wild cow.

Must Not Be Deficient

My Beloved Prophet's ﷺ beloved followers! It is crucial that the animal we are intending to sacrifice for the sake of Allah Ta'ala be free from all defects and deficiencies because we are presenting this as a gift in the Court of Allah Ta'ala. A defective item is not given as a gift, especially not in the Court of the One who is the Supreme Provider to all. We have to be very vigilant in ensuring that the animal we are about to sacrifice is not defective in any way.

The things that an animal must be free from are mentioned in the following Hadith where Rasool Allah ﷺ narrated by Hazrat Bar'a bin 'Aajib Radiallaho Ta'ala 'Anhu, was asked, "Which things should be avoided in a sacrificial animal?" Rasool Allah ﷺ indicated with his blessed fingers and said, "Four things. 1) Lameness which is apparent and prevents the animal from walking properly. 2) An obvious defect in one eye. 3) Obvious sickness which is apparent in the animal. 4) A very thin animal that has no marrow in its bones." (Mishkaat Shareef)

How Should Sacrifice be Carried Out?

My Beloved Prophet's ﷺ beloved followers! The desired method of performing sacrifice is to lay the animal down on its right side with its face facing the Qibla. The left leg should be placed on the animal and it should be slaughtered quickly with a sharp knife. Before performing the sacrifice the following supplication should be recited:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلذِّئَى فَطَرَ السَّمَوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا
مِنَ الْمُشْرِكِينَ ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ ،
اللَّهُمَّ لَكَ وَمَنْكَ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

I diverted my face towards Him who has made the heavens and earth, being of Him only and I am not of the polytheists. 'Undoubtedly, my prayer, and my sacrifices, and my living and my dying are all for Allah Who is the Lord of all the worlds.' No one is associated with Him, so I have been commanded and I am amongst those who bow before Him. O Allah this is for You and comes from You. Allah, In the Name of, Allah is the Greatest.

After reciting the above supplication, slaughter the animal. If the sacrifice is for yourself, recite the following after the slaughter:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ
وَخَبِيْبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -

O Lord! Accept this from me as you accepted it from Your friend Ibrahim 'Alaihis Salaam and Your Beloved Muhammad ﷺ.

If the sacrifice is on behalf of someone else, replace the word 'Minni' with 'Min' and state the person's name. After slaughtering the animal, do not cut the limbs or skin the animal until it is cold and there is no life left in any part of the animal.

Meat and Skin of the Animal

My Beloved Prophet's ﷺ beloved followers! The meat of the sacrificed animal can be used to feed yourself, feed others and can be given to both the rich and the poor. It is desirable for the person offering the sacrifice to keep some of the meat for himself. The best method is to divide the meat into three parts – one third for the poor, one third for friends and neighbours and one third for your own household. You are also allowed to give all the meat to the needy as charity. It is permissible to keep all the meat for your own household. It is also permissible to keep the meat of the sacrificial animal for more than three days. If a person has a large household and he is not wealthy it is better for him to keep the meat himself and feed his family with the meat. (Bahaar e Shariat, 'Alamgiri)

The meat of the sacrifice that was offered due to an oath being taken (Mannat) cannot be eaten by yourself and cannot be given to the rich. It is necessary to offer that as charity to the poor. The meat of a sacrifice that is offered on behalf of a deceased can be eaten by yourself, it can be given to family and friends, and it can also be given to the poor. It is not necessary to give all the meat to the poor and needy. However, if the deceased left a will to this effect then the meat should not be eaten by the family or wealthy, it should all be given to the poor. (Radd ul Mukhtar, Bahaar e Shariat)

The skin, hide, rope etc of the sacrificed animal should be given as charity. It is also permissible to keep the skin for personal use and use it to make a prayer mat, bag, water bag, tablecloth, etc. If the skin etc is sold then the money should be given as charity. It is permissible to sell the skin if the money will be given to religious schools or the poor. No part of the sacrificed animal (meat, skin etc) can be given to the butcher as payment for carrying out the sacrifice. If a sacrifice is done jointly with others the meat should be weighed and then distributed amongst the participants, it should not be distributed by approximating or guessing. The skin/hide of a sacrificed animal can also be given for building a Masjid because it is not a condition that a poor person must be the owner of it. (Books of Jurisprudence)

Rules Pertaining to Sacrifice

- Rule:** Even though sacrifice is not compulsory on a traveller he can offer a voluntary sacrifice and will be rewarded. Sacrifice is not compulsory on those people performing Hajj who are travellers but it is compulsory on residents (those living in Makkah and performing Hajj are residents and therefore sacrifice is compulsory on them). (Durr e Mukhtar, Bahaar e Shariat)
- Rule:** It is not necessary for all the conditions to be met all through the days of sacrifice, rather if the conditions are met at any time during the days of sacrifice that is sufficient for it to be compulsory. For example, if a person is a non believer and accepts Islam during the days of sacrifice, it becomes compulsory on him to offer a sacrifice if the other conditions are also met. Similarly, if a slave is freed, the same rules apply to him as well as to a traveller who returns home, and a poor person who becomes wealthy during the days of sacrifice. (Bahaar e Shariat, 'Alamgiri)
- Rule:** The basis of sacrifice being compulsory is time. If the conditions are met during the days of sacrifice then it is compulsory to make the intention and offer a sacrifice. The sacrifice must be offered of the animals allowed to be sacrificed – it is not permissible to sacrifice a chicken with the intention of offering the compulsory sacrifice. (Durr e Mukhtar, Bahaar e Shariat)
- Rule:** The person who possesses 200 Dirhams or 20 Dinars or has assets (other than necessities) which are worth more than this is considered wealthy and sacrifice is compulsory on him. Necessities means a home to live in, household utensils that are used, a conveyance, a slave, clothes to wear and tools of the trade. Anything in excess of this is considered extra. (Bahaar e Shariat)

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- Rule:** If a person wants to offer a sacrifice on behalf of his adult (post puberty) children or his wife, he should get permission from them. If the sacrifice is done without their permission, their compulsory requirement will not be fulfilled. Even though sacrifice is not compulsory on young children (pre-puberty), it is better to offer a sacrifice on their behalf. (Bahaar e Shariat, 'Alamgiri)
- Rule:** It is essential to perform a sacrifice during the days of sacrifice; another deed in place of it will not suffice. For example, giving a goat or its monetary value in charity is not sufficient; the animal has to be sacrificed. The sacrifice does not have to be performed personally; rather another person can be appointed a representative to carry out the sacrifice. (Bahaar e Shariat, 'Alamgiri)
- Rule:** If a cow is slaughtered (between 7 people) it is necessary for the meat to be weighed and then distributed. It should not be distributed by estimation as it is possible that someone may get more than another and this is not permissible. The view that we will forgive one another if there is a discrepancy in the amount received is not allowed because this is a requirement of Islamic Law and we do not have the right to forgive one another in matters of Islamic Law. (Durr e Mukhtar, Bahaar e Shariat)
- Rule:** The time for offering a sacrifice is from sunrise on the 10th Dhul Hijjah until sunset on the 12th Dhul Hijjah. These three days and two nights are known as the days of sacrifice. (Durr e Mukhtar, Bahaar e Shariat)
- Rule:** The two nights after the 10th Dhul Hijjah are also included in the days of sacrifice. It is allowed to offer a sacrifice during these nights but it is disliked (Makrooh). (Bahaar e Shariat, 'Alamgiri)
- Rule:** If there are a number of places in a city where 'Eid prayer is being performed, as soon as the first prayer is completed it is permissible to carry out the sacrifice. It is not a requirement

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that the prayer in the 'Eidgah must be completed. If the 'Eid prayer is completed in any Masjid, it is permissible to offer the sacrifice even if the prayer in the 'Eidgah has not yet been performed. (Durr e Mukhtar, Bahaar e Shariat)

Rule: If 'Eid prayer is not performed on the 10th Dhul Hijjah, it is necessary for the time of 'Eid prayer to pass before sacrifice is offered – meaning wait until mid-day and then offer the sacrifice. On the second and third day, the sacrifice can be offered before the 'Eid prayer. (Durr e Mukhtar, Bahaar e Shariat)

Rule: If a person does not offer a sacrifice during the days of sacrifice nor gives an animal or the price of an animal as charity until the next 'Eid, he is not allowed to make up for it (by offering an additional sacrifice) the following year. The rule is that he must give an animal or its value in charity. ('Alamgiri, Bahaar e Shariat)



What is Sacrifice?



Assalato Wasallaamo 'Alaika Yaa Rasool Allah

صلى الله عليه وسلم

Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah

صلى الله عليه وسلم

'Aqeeqah

My Beloved Prophet's صلى الله عليه وسلم beloved followers! Allah Ta'ala has granted us many blessings and favours. Each morsel of food that enters our bodies is a blessing, each drop of blood that flows in our bodies is a blessing from Allah Ta'ala, our parents, brothers, sisters, sons, daughters etc are all blessings from Allah Ta'ala. It is incumbent upon us to value and respect each blessing and favour of our Lord and thank Him for it. Our pious predecessors have mentioned many forms of being thankful like the following three methods of being grateful which are mentioned in Tafseer Roohul Bayaan:

1. With the heart – meaning that a person believes and accepts from the heart that this blessing is purely from him and not from anyone else.
2. With the tongue – meaning to praise and glorify the one who gave you the blessing.
3. With the limbs – meaning to serve the one who gave you the blessings and to be humble and obedient to them.

Offering an 'Aqeeqah is a form of offering thanks to Allah Ta'ala for the blessing of children that he has given and is included in the third form of thanks that is mentioned above.

What is 'Aqeeqah?

My Beloved Prophet's صلى الله عليه وسلم beloved followers! The animal that is slaughtered upon the birth of a child as a show of gratitude is called an 'Aqeeqah and according to Hanfi jurisprudence, an 'Aqeeqah is desirable and liked. When it is mentioned in some books that 'Aqeeqah is not a Sunnah, it means that it is not a Sunnah e Mu'akkidah. There is clear proof of Rasool Allah صلى الله عليه وسلم performing

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this act and therefore denying it to be a Sunnah is not correct. It is stated in certain books that Sacrifice (Qurbani) cancelled 'Aqeeqah – what this means is that the necessary obligation (Waajib) was cancelled, the actual act of performing an 'Aqeeqah was not cancelled.

When Should 'Aqeeqah be Performed?

Imam Ahmed, Abu Dawood, Tirmidhi and Nisaa'i all report on the authority of Samrah Radiallaho Ta'ala 'Anhu that Rasool Allah ﷺ said, "A child is indebted to his Aqeeqah. On the seventh day slaughter an animal on behalf of the child, name the child and shave the head of the child." Indebted means that you will not benefit fully from the child until the 'Aqeeqah is carried out. Some have stated that the well-being of the child, its development and its good qualities are dependent on the 'Aqeeqah.

My Beloved Prophet's ﷺ beloved followers! Children are a great blessing for parents. Many dreams and aspirations of parents are dependent on their children. They are a means of support for the parents in their old age. However, if a person has the means but does not perform an 'Aqeeqah for his child, then according to the words of Rasool Allah ﷺ he will not benefit fully from his children. Additionally it is stated in this Hadith that the 'Aqeeqah should be performed on the seventh day.

How Should 'Aqeeqah be Performed?

When the child is born it is preferable to recite the Adhaan and Iqaamat in its ears. By reciting the Adhaan, Insha Allah calamities and misfortunes are driven away. It is better to recite the Adhaan four times in the right ear and recite the Iqaamat three times in the left ear. It is customary in some places to recite the Adhaan if a boy is born and not to recite it if a girl is born – this is NOT correct. The Adhaan and Iqaamat should be recited whether the child is male or female and the hair should be removed and weighed. The equivalent weight (or value) of silver or gold should be donated as charity and on the seventh day two goats should be slaughtered for a boy and one goat for a girl.

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There are numerous Ahadith in relation to 'Aqeeqah from which some are being mentioned so that after reading them we can understand the blessings and excellences of this great Sunnah and we can obtain success in both worlds by acting upon it.

Shed Blood

Hazrat Imam Bukhari reports on the authority of Salman bin 'Aamir Radiallaho Ta'ala 'Anhu, who narrated that, "I heard Rasool Allah ﷺ say 'An 'Aqeeqah is with the child therefore shed its blood (meaning slaughter an animal), and remove difficulty from the child (meaning shave the head of the child)."

Abu Dawood, Tirmidhi and Nisaa'i report on the authority of Umme Karaz Radiallaho Ta'ala 'Anha who narrates that Rasool Allah ﷺ said, "Slaughter two goats on behalf of a boy and one goat on behalf of a girl. It does not matter whether the goat is male or female."

My Beloved Prophet's ﷺ beloved followers! In the first Hadith mentioned above Rasool Allah ﷺ orders us to perform an 'Aqeeqah by slaughtering an animal on the birth of a child. In the second Hadith it is made clear that two goats should be slaughtered for a boy and one goat for a girl. Additionally it is made clear that it does not matter whether the goat is male or female, they are both suitable to be slaughtered for an 'Aqeeqah. However, if a person slaughters only one goat or ram for a boy, that is also valid. It is reported in Abu Dawood that Hazrat Ibn 'Abbas Radiallaho Ta'ala 'Anhuma narrated that Rasool Allah ﷺ slaughtered one ram each on behalf of Hazrat Imam Hasan and Hazrat Imam Hussein Radiallaho Ta'ala 'Anhuma. However, it is better to slaughter two goats or rams as is reported in Nisaa'i that Rasool Allah ﷺ slaughtered two rams.

Rasool Allah Performed 'Aqeeqah

ﷺ

My Beloved Prophet's ﷺ beloved followers! Rasool Allah ﷺ was sent as a leader and guide for the whole universe. Acting on the example he gave is the means for success in both worlds. By

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performing 'Aqeeqah himself Rasool Allah ﷺ taught Muslims until the Day of Judgement that they should also perform this act. In Tirmidhi, Ameer ul Mo'mineen, Hazrat 'Ali Radiallaho Ta'ala 'Anhu narrates that, "Rasool Allah ﷺ performed an 'Aqeeqah on behalf of Hazrat Hasan Radiallaho Ta'ala 'Anhu by slaughtering a female goat. He then stated, O Fatimah! Shave his head and weigh the hair and donate the equivalent amount in silver.' We then weighed the hair and it was two Dirhams or a little less than that."

'Aqeeqah in the Days of Ignorance

Abu Dawood reports on the authority of Buraidah Radiallaho Ta'ala 'Anhu who stated that in the days of ignorance when a child was born we would slaughter a goat and rub the blood on the child's head. Now that Islam has arrived we slaughter a goat on the seventh day, shave the child's hair and put saffron on the child's head.

My Beloved Prophet's ﷺ beloved followers! Islam is a pure religion which from its inception abolished false traditions and gave the world pure laws and rules. Similarly, the false practice of slaughtering a goat and rubbing its blood on the head of a child was abolished by Rasool Allah ﷺ who ordered saffron to be rubbed on the head of the child.

In some places a ritual is celebrated on the sixth day after the birth of a child and all kinds of nonsense and false practices take part, up to the point that singing and dancing parties are organised. Musical parties and frivolous acts are put on for thousands of people and a blessed Sunnah of Rasool Allah ﷺ, the 'Aqeeqah, is forsaken. Islam teaches us that on the seventh day after the birth of a child, one goat for a girl, or two goats for a boy should be slaughtered and distributed amongst family, friends and acquaintances. Additionally, on this blessed occasion, the poor should also be given a share of this meat and one part should be reserved for them.

Rules Regarding 'Aqeeqah

Rule: If a cow is sacrificed (Qurbani), an 'Aqeeqah can be included in it.

What is Sacrifice?

- Rule:** The rules for an 'Aqeeqah animal are the same as for a sacrificial animal. The meat can be given cooked or uncooked to the poor, needy, family, friends and acquaintances. It can also be served by inviting people and organising a feast.
- Rule:** Some have stated that other than the head, feet and one thigh, the rest of the meat should be divided into three parts with one part being given to the poor, one part to friends and one part for the family.
- Rule:** It is a very common misconception amongst the masses that the newborn child`s parents and grandparents (maternal and paternal) cannot eat the 'Aqeeqah meat. This is false and there is no proof of this.
- Rule:** The rule for the skin/hide of the animal is the same as the rule for sacrificial animals. It can be used personally or can be given to the poor and needy or can be donated to a Masjid or Madrasa. (Bahaar e Shariat)

May Allah Ta'ala guide us all to act upon the pure teachings given by Islam and to act upon and spread the blessed Sunnahs of His Beloved Prophet ﷺ, Aameen.



Obtain Religious Knowledge

It is compulsory for all Muslim men and women to obtain religious knowledge. Studying and reading books, newsletters, magazines etc. is a way of increasing knowledge. If you want to increase your knowledge, you should study the books and writings of the Scholars of Ahle Sunnat and the writings of Ameer e Sunni Dawat e Islami, Hazrat Maulana Shakir 'Ali Razvi Noorie. Specifically reading and studying "**Barkaat e Shariat Parts 1 & 2**" will be very beneficial, which cover the topics listed below and are both now available.

Barkaat e Shariat Part 1

- * Faith
- * Salaah
- * Benefits of Congregation
- * Warnings for Missing Salaah
- * Fasting
- * Poor-due (Zakat)
- * Pilgrimage (Hajj)
- * Remembrance of Allah
- * Rights of Parents
- * Good Relations
- * Rights of Neighbours
- * Condemnation of Backbiting
- * Pride & Arrogance
- * Jealousy
- * Lying

Barkaat e Shariat Part 2

- * Blessings of the Qur'an
- * Benefits of Duood
- * Inviting to Good
- * Knowledge & Scholars
- * Repentance & Forgiveness
- * Respects of the Mosque

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Sunni Dawat e Islami

Sunni Dawat e Islami Quarterly is a publication of the worldwide Ahle Sunnat Wal Jama'at organisation, Sunni Dawat e Islami. It has been published punctually since January 2005. It is filled with the writings of the brightest, most luminous Scholars nationally and internationally. Sunni Dawat e Islami Quarterly is a means to bring the teachings of the Qur'an and Ahadith, along with the correct teachings of our pious predecessors.

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- Reformation of faith and deeds.
- Strive & struggle to act upon the teachings of the Qur'an and the Blessed Sunnahs of Sayyidina Rasool Allah صلی اللہ علیہ وسلم.
- Populate and keep the Mosques full through Salaah.
- Tackling and finding a solution for the increasing non-performance of religious duties.
- Creating awareness of the requirements of the religion of Islam
- Loving the young, respecting the elders, and serving humanity.
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