

- Prophet Muḥammad ﷺ always practiced this *Sunnah* of Prophet Ibrāhīm ؑ. Anas ؓ narrated, “The Prophet Muḥammad ﷺ used to offer two rams as sacrifices, and I also used to offer two rams.” [Ṣaḥīḥ al-Bukhārī]
- The importance that Prophet Muḥammad ﷺ gave to the tradition of sacrifice can be noted from the fact that on the occasion of *Hajjah al-Wida*, he slaughtered a hundred camels and then offered a separate sacrifice which consisted of one goat on his behalf and a cow on behalf of his wives. [Ṣaḥīḥ al-Bukhārī]
- The Messenger of Allah ﷺ exhorted his ‘*Ummah* to offer sacrifice. Mukhnaf bin Salīm ؓ narrated, “When we were with the Prophet Muḥammad ﷺ in ‘Arafah, he said, ‘O People, sacrifice is every year upon every house hold.’” [Jāmi’ al-Tirmidhī]
- The Messenger of Allah ﷺ said regarding those who have the means to sacrifice, yet they do not sacrifice: ‘The one who does not sacrifice when he has the means to do so should not join us in the ‘*Īd* prayer.’ [Musnad Aḥmad]
- The companions of the Prophet ﷺ made special arrangements to follow the *Sunnah* of the Prophet ﷺ. Abū Umāmah bin Sahl ؓ narrated, “We used to fatten our sacrificial animals at Madīnah and the (other) Muslims also fattened theirs.” [Ṣaḥīḥ al-Bukhārī]

Wisdom behind Sacrifice

Allah ﷻ greatly appreciated Prophet Ibrāhīm ؑ’ s spirit of sacrifice and his complete submission to Allah ﷻ. He was blessed with the titles of *Muḥsin* (beneficent) and *Khalīl Allah* (Friend of Allah). His name was made to be remembered and revered till the end of times. Consequently, Muslims all around the world confer blessings upon Prophet Ibrāhīm ؑ whilst supplicating for blessing upon Prophet Muḥammad ﷺ in every ritual prayer; and keep alive the tradition established by him by sacrificing every year. Allah ﷻ wants such submission and loyalty from each one of His servants, an obedience which is unconditional before any commandment of Allah ﷻ. This is the essence of sacrifice. Hence, all Muslims in following the tradition of Prophet Ibrāhīm ؑ pledge to Allah ﷻ that, “O Lord of the worlds, we are Your obedient servants and when your command comes forth, we will not hesitate to make any kind of sacrifice for our *Dīn* (religion) of Islam.”

Once Allah ﷻ’ s command had become apparent in the form of a dream, Prophet Ibrāhīm ؑ did not dissent by bringing forth any intellectual reasoning. He manifested

absolute obedience when he offered to sacrifice for the sake of Allah ﷻ that which he loved most dearly. Every year, on the 10th of Dhul Ḥijjah the sacrifice of animals is made to revive this very spirit of perfect obedience.

Rulings of Sacrifice

- The animal must be slaughtered with the intention that it is a sacrificial animal.
- The sacrificial animal must be slaughtered after the ‘*Īd* prayer. Jundub bin Sufyān ؓ narrated that he was with the Messenger of Allah ﷺ on the day of ‘*Īd al-’Aḏḥā*. After the Prophet ﷺ had led the prayers, he ﷺ saw that a goat had already been slaughtered. The Prophet ﷺ said, “He who slaughtered before he prays (the ‘*Īd* prayer) then let him slaughter another one in its place, and he who did not slaughter a sacrifice, let him do so with *Bismillah*.” [Agreed upon]
- The sacrifice of one goat, ram or sheep is on behalf of one person, while a cow may be shared between seven people and a camel between ten people. [Jāmi’ al-Tirmidhī]
- The one who intends to offer a sacrifice must not cut his hair nor trim his nails after sighting the moon of Dhul Ḥijjah. [Ṣaḥīḥ Muslim]
- A traveller may also offer a sacrifice. [Ṣaḥīḥ al-Bukhārī]
- The offering of one sacrifice is sufficient on behalf of one household. [Mustadrak Ḥakim]
- One can offer a sacrifice on behalf of a relative, friend or the entire Muslim community. [Ṣaḥīḥ Muslim]
- A sacrifice can also be offered on behalf of the deceased. [Musnad Aḥmad]
- One can delegate the task of offering a sacrifice to a relative, friend or an organization that arranges collective slaughtering of sacrificial animals.
- It is not allowed to give the value of the sacrificial animal in charity or for any welfare cause since this does not meet the requirements of performing the ritual sacrifice.

Conditions of Sacrifice

- The blessed Prophet ﷺ instructed the *Ummah* to offer the sacrifice of an animal that has reached the required age. Jābir ؓ narrated that the Messenger of Allah ﷺ said, ‘Do not take for sacrifice but the *Musannah* (the animal who is past one year of age). However, if you do not find such an animal, slaughter the younger sheep, *Juz’ah* (one-

year-old).’ [Ṣaḥīḥ Muslim]

Note: This permission is only for the younger sheep, not for the younger goat.

- It has been proven from the *Sunnah* to sacrifice both the potent and the non-potent animal. Jābir bin ‘Abdullāh ؓ narrates, “Verily, two horned, spotted, huge, non-potent sheep were brought to the Prophet ﷺ. He laid down one of them and said, ‘In the name of Allah, and Allah is the Greatest; on behalf of Muḥammad ﷺ and his nation, who testifies to Your Oneness and verifies my messengership.’” [Mu’jam Al-Zawa’id]
- Abū Sa’īd al-Khudrī ؓ narrated, “The Messenger of Allah ﷺ used to sacrifice potent sheep having horns; its eyes, face, hand and feet used to be black.” [Sunan Abū Dawūd]
- The following defects make the animal ineligible for sacrifice: Being one-eyed, being sick, having an obvious limp, being dry-boned, the ears being pierced or hanging due to a slit on any of its sides and/or a defect more prominent than any of the one’s mentioned. [Musnad Aḥmad]

Rules and Regulations for sacrifice

- The sacrificial animal should be slaughtered in the best way possible. [Ṣaḥīḥ Muslim]
- It is desirable to face the sacrificial animal towards the *Qiblah* while slaughtering it. [Ṣaḥīḥ Ibn Khuzaimah]
- The knife to be used for slaughtering should be well-sharpened. [Sharh al-Nawawī]
- The prayer to be recited while slaughtering the sacrificial animal is,

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

‘*Bismillahi wa Allāhu Akbar*’

“(I sacrifice) In the name of Allah and Allah is the Greatest.” [Agreed upon]

- It is preferable that one slaughters the sacrificial animal himself. However, there is no harm in delegating this task to someone else. [Ṣaḥīḥ al-Bukhārī]
- A Muslim woman can also slaughter a sacrificial animal. [Ṣaḥīḥ al-Bukhārī]
- It is not lawful to make the butcher’s payment for slaughtering the sacrificial animal from any part of the sacrificial animal. [Agreed upon]

Division of the sacrificial meat

- It has been authenticated through the Holy Qur’ān that the meat of the sacrificial animal may be eaten by the family themselves and/or be given in charity:

فَكُلُوا مِنْهَا وَأَطْعُمُوا الْقَانِعَ وَالْمُعْتَرَّ

“Then eat from them and feed the needy and the beggar.” [Al-Ḥajj: 36]

The Prophet ﷺ said, “Eat it, store it and give it out in charity.” [Ṣaḥīḥ Muslim]

Therefore, sacrificial meat can be eaten by one’s own family and it can also be distributed to the needy and to the relatives. If the family is very large, then the entire meat can be kept for one’s own family. On the other hand, if one’s family is very well provided for and their relatives as well, then the entire meat can be distributed to the poor and needy.

- The hide of the sacrificial animal may be kept for personal use or it may be given in any cause of *Ṣadaqah al-Jāriyah* (ongoing charity).

For further understanding about this topic listen to the audio lecture

Dhul Hijjah aur Qurbani
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عشرة ذوالحججه

Ten

Blessed Days

&

Festival of
Sacrifice

ePamphlet

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Virtues of the Ten Days of Dhul Hijjah

Dhul Hijjah is a month of great importance in the Islamic calendar alongside Ramaḍān. It is one of the four sacred months. The significance of excelling in good deeds and gaining utmost reward in the first ten days of Dhul Hijjah is well established in the Qur’ān and the *Aḥādīth* of the Prophet ﷺ.

- In the Holy Qur’ān, Allah ﷻ takes an oath upon these ten days,

وَالْفَجْرِ وَ لَيَالٍ عَشْرٍ

“By the dawn and [by] ten nights”
[Al-Fajr: 1-2]

Majority of the commentators of the Qur’ān conclude that the ‘ten nights’ mentioned in this verse refer to the first ten nights of Dhul Hijjah.

- Allah ﷻ enjoins the believers to make Dhikr (remembrance) of Allah ﷻ in these ten days,

وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ

“And mention the name of Allah on known days”
[Al-Hajj: 28]

‘Abdullāh bin ‘Abbās رضي الله عنه narrated that the ‘known days’ mentioned herein are the first ten days of Dhul Hijjah.
[*Ṣaḥīḥ al-Bukhārī*]

- The good deeds performed during these ten days are most beloved to Allah ﷻ. The Prophet Muḥammad ﷺ said, “Allah does not love any deed more than He loves a deed done in these ten days.” Thereupon the Companions asked, “O Messenger of Allah ﷺ, not even Jihād in the Path of Allah ﷻ?” The Prophet Muḥammad ﷺ replied, “No, not even Jihād in the Path of Allah, except for the one who went forward with his life and wealth, and did not return with anything.”
[*Sunan Abū Dāwūd*]

- The ninth day of this month is known as the Day of ‘Arafah. It is regarding this great day that the Prophet ﷺ said, “There is no day on which Allah sets free more people from the fire of hell than on the Day of ‘Arafah.”

- The tenth day of Dhul Hijjah is known as *Yawm al-Nahr* (the Day of Sacrifice) about which the Prophet ﷺ said, “The best day in the sight of Allah, Blessed is He, the Most High, is *Yawm al-Nahr* (the Day of Sacrifice), then *Yawm al-Qarr* (the 11th of Dhul Hijjah, the day in which

the pilgrims begin their stay in Mina).” [Musnad Aḥmad]

Recommended deeds during the ten days of Dhul Hijjah

The first ten days of Dhul Hijjah bring with it opportunities for the believers to do more righteous deeds and thus earn great reward. In addition to Ḥajj, the performance of some good deeds can be a source of gaining special reward from Allah ﷻ, such as:

Dhikr of Allah

‘Abdullāh bin ‘Umar رضي الله عنه narrated that the Prophet Muḥammad ﷺ said, “There are no days that are better in the sight of Allah and during which deeds are more beloved to Him than these ten days. So during them frequently say ‘*Lā ilāha ill Allāhu (Taḥlīl)*, *Allāhu Akbar (Takbīr)* and *Al-Ḥamdu lillāh (Taḥmīd)*.’”
[*Musnad Aḥmad*]

Imām Bukhārī said, “‘Abdullāh bin ‘Umar رضي الله عنه and Abū Hurairah رضي الله عنه used to go to the market place during the first ten days of Dhul Hijjah and repeatedly say the *Takbīr* and the people would repeat it along with them.”
[*Ṣaḥīḥ al-Bukhārī*]

There are a number of different *Takbīrāt* through which the blessed companions magnified Allah. For example:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ،

وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ، وَلِلَّهِ الْحَمْدُ

Allāhu Akbar, Allāhu Akbar, Lā ilāha ill Allāhu, wa Allāhu Akbar, Allāhu Akbar, wa lillāhil Ḥamd
[*Muṣannaḥ Ibn Abī Shaibah*]

اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا

وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلًا

Allāhu Akbaru kabīrā, wal-Ḥamdu lillāhi kathīrā, wa Subḥān Allāhi Bukratan wa Aṣīlā
[*Ṣaḥīḥ Muslim*]

Fasting

To fast on the 9th of Dhul Hijjah is a source of great reward. When the Prophet Muḥammad ﷺ was asked about the fast of the Day of ‘Arafah, he ﷺ said,

يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ

‘It is an expiation for (all of the sins of the) previous year and (all of the sins of the) coming year.’

[*Ṣaḥīḥ Muslim*]

It is evident from another narration that the Prophet Muḥammad ﷺ used to fast the Day of ‘Āshūr [the 10th of Muḥarram], the first nine days of Dhul Hijjah and three days out of every month.
[*Sunan Abū Dāwūd*]

Note: The pilgrims in the plain of ‘Arafah will not keep this fast.

‘Īd al-Adḥā

‘Īd al-’Adḥā or the Feast of Sacrifice is a day of celebration for the Muslims. Muslims all over the world commemorate the willingness of the Prophet Ibrāhīm عليه السلام to obey Allah ﷻ by sacrificing his son, thus setting a remarkable example of his true, uncompromising love for Allah ﷻ.

This Feast of Sacrifice is celebrated on the 10th of Dhul Hijjah however the sacrifice can be offered till the 13th of Dhul Hijjah. When the Prophet Muḥammad ﷺ came to Madīnah, he said, “You used to celebrate two days in a year; Allah ﷻ has blessed you with two other days which are better: ‘*Īd al-Fitr* and ‘*Īd al-Adḥā*.”
[*Sunan al-Nasāi*]

Prescribed Acts to be performed on the Day of ‘Īd

- Bathe, use perfume and wear the best clothes.
- Recite *Takbīrāt*.
- Not eat anything prior to the ‘Īd prayer.
- Go early to offer the ‘Īd prayer.
- Offer the ‘Īd prayer without *Ādhan* and *Takbīr (Iqāmah)*.
- Listen to the *khuṭbah* [sermon] after the ‘Īd prayer.
- Sacrifice an animal that is affordable.
- Distribute its meat.
- Meet and greet others and pray for one another with the following words:

تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكُمْ

‘May Allah accept (good deeds) from us and from you’ [Fath al-Bārī]

- Go for ‘Īd prayer from one route and return from a different route.
- Enjoy the day of ‘Īd by partaking in light games and reciting poetry.

Sacrifice

Sacrifice is the final but most important act of worship

performed in the ten days of Dhul Hijjah. The word *Qurbān* is one of the few words used for sacrifice in the Arabic language. This word is a derivative of *Qurb* (Closeness). Contextually, *Qurbān* is the sacrifice of a livestock animal between the 10th till 13th of Dhul Hijjah seeking the good pleasure and closeness of Allah ﷻ.

Purpose of Sacrifice

- To attain Allah ﷻ’s good pleasure and approval.
- To slaughter an animal solely to express one’s love and servitude to Allah ﷻ without any personal interest such as seeking praises from people.

In the Holy Qur’ān, the Prophet ﷺ has been addressed in the following words,

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

“So pray to your Lord and sacrifice to Him alone.”
[Al-Kawthar: 2]

At another place Allah ﷻ says,

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ

الْعَالَمِينَ

Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.’ [Al-An’ām: 162]

- To attain *Taqwā*

Taqwā (piety) is the pride of a Muslim and a symbol of his faith. The purpose behind offering a sacrifice for Allah ﷻ is to nurture this very quality and never to indulge in mutual rivalry or competition. Therefore, while commemorating the tradition of Prophet Ibrāhīm عليه السلام, if the heart is not in a state of complete submission, then sacrificing the animal, distributing its meat and eating it is pointless and an act devoid of its very spirit.

Allah ﷻ says,

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها وَلَكِنْ يَنَالُهُ التَّقْوَى

مِنْكُمْ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ

“Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you.”

[Al-Hajj: 37]

Importance of Sacrifice

- Sacrifice has been commanded to the people in all the

revealed laws (*Shari’ah*) since the time of Prophet Ādam عليه السلام to Prophet Muḥammad ﷺ.

Allah ﷻ says,

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ

“For every religion We have appointed rites which they perform.” [Al-Hajj: 67]

- The Holy Qur’ān mentions the sacrifice of Prophet Ibrāhīm عليه السلام in exquisite words:

“And [then] he said, ‘Indeed, I will go to [where I am ordered by] my Lord; He will guide me. My Lord, grant me [a child] from among the righteous.’ So We gave him good tidings of a forbearing boy. And when he reached with him [the age of] exertion, he said, ‘O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.’ He said, ‘O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.’ And when they had both submitted and he put him down upon his forehead, We called to him, ‘O Abraham, You have fulfilled the vision.’ Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice, And We left for him [favourable mention] among later generations.”

[Al-Ṣāffāt: 99-108]

- This unmatched paradigm of submission and contentment in the characters of Ibrāhīm عليه السلام and Ismā‘īl عليه السلام was accepted by Allah ﷻ to such a supreme degree that Allah ﷻ made it a tradition to be practised till the end of times.

- Not only is this the *Sunnah* of Prophet Ibrāhīm عليه السلام, the friend of Allah, but Prophet Muḥammad ﷺ declared sacrifice on ‘*Īd al-Adḥā*’ to be his *Sunnah* as well. Prophet Muḥammad ﷺ said, “The first thing we do on this day of ours, is to offer the (‘Īd) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our *Sunnah* (tradition).” [Agreed upon]

- In another narration, the Prophet Muḥammad ﷺ declared sacrifice after the ‘Īd prayer as the tradition of the Muslims in the following words, “Whoever slaughtered the sacrifice before the prayer, he just slaughtered it for himself, and whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims.” [Ṣaḥīḥ al-Bukhārī]