

The sacrifice, concept and requirements.

In the name of Allah Most Gracious Most Merciful

Last Friday we talked about the grace and advantages of the Ten-days. The great status for those days is given by Allah and was clearly affirmed by the messenger (PPBU) when he said: {No other work or deed done in any day is more loved to Allah than what is done in these ten-days.} The righteous deeds which Allah loves for us to do a plenty of; in these days include: prayers, fasting, charity with money, and other devoted and kind acts. Charity being one of such acts that has great importance; and has much rewards due to the fact that charity will come at a much needed time for the poor and the needy.

Charity is an act whose effects and benefits are far reaching beyond the act itself. For this reason the Imam talks today about the lamb sacrifice; and how it came about? and what governs it? The sacrifice started when Allah (May HE be praised) commanded His prophet Abraham (PBU) to offer a sacrifice (or a Qurbani) to Allah on the day of sacrifice. And Abraham did eventually sacrifice a lamb; and so it became a customary act (or Sunnah) with his descendants. And because Allah commanded His prophet Muhammad (PPBU) to follow Abraham religion and beliefs, that the messenger of Allah (PPBU) made it the custom of his followers.

Allah says in the chapter of Kowther: “So give prayers to your Lord and make sacrifice by slaughter” 108-2. The scholars went on to say that this Aya referred to the Eid day. It says do the Eid prayer and then give the sacrifice. In other words, the sacrifice is required on behalf of those commanded to do the prayers. The messenger (PPBU) said: “We start our day with prayers. Then we return and do the sacrifice. This, who does this right, has perfected our custom (or Sunnah). This who does the sacrifice before the prayer, then it is considered like other meat he provided to his family and folks” meaning it would not be considered a sacrifice made to Allah.

According to the book and the messenger’s customs (sunnah), and those who followed after him, the legal sacrifice is only considered a sacrifice; and would provide all the benefits and graces of a sacrifice; if and only if it fulfilled all the requirements. It has to meet certain conditions; the first is that it is intended

to obey a command of Allah (May HE be praised); and the intention of following the custom of his messenger (PPBU); and be free of any other ulterior claims intents and purposes. The act of sacrifice or slaughter is better than giving to charity the equivalent value of the sacrifice itself. That is so, because the slaughter reenacts the customary act, it is an observation to Allah's commands, and because it is possible to pay charity at other times; while the lamb sacrifice is limited to this time. Just like the sacrifice for the newly born (Aqiqah); it is better to slaughter than to give to charity the equivalent cost value. This is according to the opinion of most scholars.

The sacrifice is required on behalf of all those alive. It is an obligatory act for those who can financially afford it; because it is one of the rituals of this religion. It is one of the acts that bring the individual closer to Allah. It honors a Muslim's feast; and honors the Eid of the Hajj or pilgrimage to the ancient house of Allah. Doing the act of sacrifice is a way of showing appreciation to Allah, and giving thanks to Allah for His mercies of riches upon the rich. That is why only the rich are commanded to give the sacrifice and not the poor or those who are incapable.

This is a higher virtue. Nothing is more elevated than for a human to obey His Lord; or than for a human to try to reach closer to Allah through means and ways that please Him. The messenger used to distribute the sacrifice amongst his companions to make it a public act. He used to do the slaughter at the place of the Eid prayer to increase the honor for this ritual.

Slaughter on the Eid day is a worship made to the Lord of the worlds. And making a sacrifice to any other than Allah is an act of associating partners with Allah (or Shirk). The messenger (PPBU) was reported saying: {Allah curse this who makes a sacrifice to other than Allah, Allah curse this who curses his parents, Allah curse this who gives a refuge to someone who transgressed against Allah, and Allah curse this who changes a feature or light used as guide to others on this land}. The messenger (PPBU) when asked about what we gain from the sacrificed animal; he said: {A (hasanah) or a good point for each one of its hair or each hair of its wool}.

Any man or woman who is able; should not hold back from making a sacrifice. Or even two sacrifices. To be done on the day of Eid. Or sacrificing

one and giving the equivalent value of the other as a charitable sacrifice; and hope for its reward to be saved with Allah. Remember that a good deed is counted for each and every hair. The poor, who is unable to make a sacrifice, let them not be sad for missing out on the reward. For the messenger (PPBU) did sacrifice two lambs, one of them is a sacrifice made by the messenger himself on behalf of every one of his followers who do not make the sacrifice.

In those first ten days of the month of Thil-Hijjah, some scholars said that a Muslim should do no hair trimming, and no nail trimming. The messenger said: {This who wants to make a sacrifice or have a sacrifice made on his/her behalf; do not trim off any hair or nails.}

One of the great good acts to do in these days is fasting. The early companions and followers used to fast all the ten days. And some did fast some and not all those ten days. For they are the best days in this worldly life. The messenger said: {The best day of all your days is the day of Arafah (that is the day before Eid day). And the best words that I and all the prophets before me said are: “No god but Allah, the one; the only with no partners, to Him belongs everything, and to Him are all thanks, and He is capable of anything”}. The messenger (PPBU) said: {fasting the day of Aarahah will cleans the sins of the previous year and the remainder of this year.}

We ask Allah may He be praised to include us and you all into His pardon, and may He bestow us with His grace and riches, and may He with His mercy; make us amongst the best of His slaves. And may He help us to remember Him, give all thanks to Him, and worship Him as befits Him.