

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 29 – The Prohibition of Sacrificing for Other than Allaah, The Categories of Sacrificing are Three Categories

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The shaykh began with the Khutbatul Haajah.

THE PROHIBITION OF SACRIFICING FOR OTHER THAN ALLAAH (TAHREEM ADH-DHABH LI GHAYRI-LLAAH)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

Allaah (ta'laa) said:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say (O Muhammad): "Verily, my Salaat (prayer), my sacrifice, my living, and my dying are for Allaah, the Lord of the 'Aalameen (mankind, jinns and all that exists). (Al-An'am 6:162)

لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

"He has no partner. And of this I have been commanded, and I am the first of the Muslims." (Al-An'am 6:163)

Nusukee: Meaning my slaughtering, my Hajj, and my worship.

And Allaah (subhaana wa ta'laa) said:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ

Therefore turn in prayer to your Lord and sacrifice (to Him only). (Al-Kanthur 108:2)

- And from 'Alee ibn Abee Taalib (radiyAllaahu 'anhu) who said, that the Messenger of Allaah (صلى الله عليه وسلم) said: "Allaah has cursed whoever sacrifices to other than Allaah." (Reported by Muslim in the end of the book of Sacrifices, no. 1978).

- **I say:**

It can be extracted from these evidences that sacrificing is worship and worship is not to be established except for Allaah and that whoever sacrifices to other than Allaah, be it to a jinn or a grave or other than that, then he is rightfully deserving of the curse of Allaah and banishment from the Mercy of Allaah. Except if he repents to Allaah, so whoever repents then Allaah will forgive him. (Allaah has cursed whoever sacrifices to other than Allaah).

- **And the curse:** Its meaning is the distancing of a person from the Mercy of Allaah.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Muhammad ibn ‘Abdul Wahhaab (hafidhahullaah) has placed this chapter in Al-Qawl ul-Mufeed because slaughtering and sacrificing and from the numerous types of worship of Allaah (subhaana wa ta’laa), which are not to be directed to anyone other than Allaah (subhaana wa ta’laa).

And when one slaughters, he is to mention the name of Allaah upon his slaughter and sacrifice. And that he is not to slaughter and sacrifice for anyone except Allaah. And whoever directs this type of worship to other than Allaah, then this is considered shirk.

Explaining the verses in Sooratul-An’aam (6: 162-163), the shaykh mentions that it is important that a person is trying to get close to Allaah (subhaana wa ta’laa) and is seeking the pleasure of Allaah (subhaana wa ta’laa) in his slaughtering and sacrificing.

THE CATEGORIES OF SACRIFICING ARE THREE CATEGORIES (TANQASIMUDH-DHIBAA’IH ILAA THALAATHA AQSAM)

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

The First: Legal/Legislated Slaughtering (Dhibaa’ih Mashroo’ah), and it is examples of:

1. *ad-Dahaayaa.*
2. *al-Hadaayaa.*
3. Slaughters that are vowed to Allaah. (*Dhabb an-Nudhoor lillaah*)
4. The slaughtering for a new born on the 7th day of after (the 7th day). (*al-‘Aqeeqah ‘Alaa al-Mowlood fee yawmi Saabi’ihi Awa Ba’dah*)
5. The slaughtering for the wedding feast. (*adh-Dhabb fee al-Walaa’im*)
6. The slaughtering for the guest. (*adh-Dhabb al-Ikraam ad-Duyooof*)
7. Slaughters of charity by which Allaah is sought. (*Dhabb Sadaqati Yataqarrab bibaa ilal-llaah*)
8. Slaughtering for expiation in Hajj and ‘Umrah. (*Dhabb al-Fidyati fil-Hajj wal-‘Umrah*)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

[1] **ad-Dahaayaa** is slaughter which is made at the time of Hajj, on Yawm-un-Nahr (10th day of Dhul-Hijjah; ‘Eed-ul-Ad’haa) and the Ayyaam-ul-Tashreeq (11th, 12th, 13th of Dhul-Hijjaah).

Narrated Anas (radiyAllaahu anhu): “The Prophet offered as sacrifices, two horned rams, black and white in color. He slaughtered them with his own hands and mentioned Allah’s Name [Bismillaah] over them and said Takbeer [Allaahu Akbar] and put his foot on their sides.” (Bukhaaree, no. 5202).

[2] al-Hadaayaa is the animal that is sacrificed in the time of Hajj, when the person who goes for Hajj brings along with him either a camel, or a cow, or a sheep, to the House of Allaah and slaughters it.

[3] Dhabh an-Nudhoor lillaah are slaughters that are vowed to Allaah, and nadhr (vowing), its explanation has preceded in the previous chapter. So if a person makes a vow that is in obedience to Allaah (subhaana wa ta’laa), then it becomes mandatory upon this person to fulfil and to carry out this oath and vow. And from the different types of obediences is slaughtering and sacrificing to Allaah (subhaana wa ta’laa)

[4] al-‘Aqeeqah ‘Alaa al-Mowlood fee yawmi Saabi’ihi Awa Ba’dah is the slaughter for a new born on the 7th day (of his or her birth), as comes in the hadeeth from the Tareek of al-Hasan al-Basree, from Sumurah ibn Jundub, and this hadeeth is mentioned in Saheeh Bukhaaree in the Kitaab of ‘Aqeeqah. Shaykh Ahmed (hafidhahullaah) then mentioned to us a benefit from the ‘Ilm-ul-Hadeeth. He mentioned that al-Hasan al-Basree has not heard from the Sahaabee, Sumrah ibn Jundub, any hadeeth except for this hadeeth of ‘Aqeeqah. As for any other ahaadeeth that he narrated upon Sumurah, then the scholars of Hadeeth, on one opinion have said that he (al-Hasan al-Basree) has not heard any hadeeth (from Sumurah) except this one hadeeth of ‘Aqeedah. Then Shaykh Ahmed mentioned that a person performs this sacrifice and slaughter on the 7th day of the birth of the new-born, and if he is not able to do it on the 7th day, then it becomes allowable for him to do it on any day after that whenever he has the ability to carry it out.

[5] adh-Dhabh fee al-Walaa’im, and it is the slaughtering for the wedding feast.

Anas ibn Maalik reported that Allaah’s Prophet (صلى الله عليه وسلم) saw the trace of yellowness on ‘Abdur-Rahmaan ibn ‘Auf and said: ‘What is this?’ Thereupon he said: “Allaah's Messenger, I have married a woman for a date-stone’s weight of gold.” He said: ‘God bless you! Hold a wedding feast, even if only with a sheep.’ (Muslim, no. 3319).

And the Prophet (صلى الله عليه وسلم) also had a walemaa and slaughtered and sacrificed when he married Zaynab (radiyAllaahu ‘anha). And this is the only wife, from the wives of the Prophet, ridwaan-ullaah ‘alayhim, for who the Prophet (صلى الله عليه وسلم) slaughtered during the wedding banquet¹.

[6] adh-Dhabh al-Ikraam ad-Duyooof, and this is the slaughtering for the guest.

The proof for this is the hadeeth of Ibn Tayhaan (radiyAllaahu ‘anhu), who invited the Prophet (صلى الله عليه وسلم) to his house, and then he went out to look for some of his sheep to slaughter. And the Prophet (صلى الله عليه وسلم) told him: “Avoid the sheep that gives milk.” (A Hadeeth).

¹ Anas (radiyAllaahu anhu) reported: “I did not see Allaah’s Messenger (صلى الله عليه وسلم) giving a wedding feast (on the marriage) of any one (of his wives) as he did in the case of (his marriage with) Zaynab, for then he sacrificed a goat (on this occasion).” (Muslim, no. 3331).

And also the example of the previous Prophet, Ibraaheem (‘alayhis salaatu was salaam), when the angels came to him, in the form of men. And Ibraaheem exerted to all his efforts to treat his guests in a kind manner, and ordered his wife to slaughter a baby cow (for his guests).

Narrated Abu Hurayrah (radiyAllaahu ‘anhu), that Allah’s Messenger said, “Anybody who believes in Allah and the Last Day should entertain his guest generously.” (Bukhaaree, no. 5631).

[7] Dhabh Sadaqati Yataqarrab bihaa ilal-llaah, and it is the slaughter of charity by which the pleasure of Allaah is sought. The shaykh conveyed to us the hadeeth that mentions that the Prophet (صلى الله عليه وسلم) slaughtered goats and distributed it amongst the people, and from these slaughters, an arm of a sheep was left, and when he asked what was left, he was notified that this arm of a sheep is left. So he said, “Verily, all of it is remaining except this.” (A Hadeeth).

And the meaning of this hadeeth is that the one who gives in charity, then his charity actual remains with him in the form of his good deeds. And this is general in all types of charities. So the one who gives charity, then infact it comes back to him as a reward from Allaah (subhaana wa ta’laa). So what he puts forth in charity is actually what remains with him and is considered from his wealth.

[8] Dhabh al-Fidyati fil-Hajj wal-‘Umrah, and this is the slaughtering for expiation in Hajj and ‘Umrah. And this becomes waajib upon a person when he commits one of the forbidden acts from the nine acts during Hajj and ‘Umrah which are forbidden and not allowed. And if he commits this forbidden act, then he has to make this sacrifice, which is the sacrifice of expiation (fidyah).

An example of one this forbidden acts is cutting the hair. So the one who enters Ihraam for Hajj or ‘Umrah, and then cuts his hair, then upon him is the fidyah. And Shaykh Ahmed also mentioned that if one who enters into Ihraam for Hajj or ‘Umrah has a sickness in his scalp, and due to this he cuts his hair, then he also has to make the sacrifice of expiation.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

The Second: Allowable Slaughtering (Dhibaa’ih Mubaa’ah), and it is examples of:

1. The slaughter of a butcher, who makes a slaughter for sale.
2. The slaughter of a person for his own purposes (to eat).

The Third: Forbidden Slaughtering (Dhibaa’ih Muharramah), and it consist of two categories:

The First Category: The Greater Shirk (Shirk Akbar), such as:

1. The slaughtering to idols.
2. The slaughtering to the jinn.
3. The slaughtering to the domes and shrines and graves.
4. The slaughtering to the sickness of az-zaar, and this is from the types of slaughtering to the jinn.

5. The slaughtering to a new well before drinking from its water, and this is from the types of slaughtering to the jinn; and also if the water disappears, then they slaughter to the jinn so that the water may come back, according to their belief.
6. The slaughtering from the completion of building a new house before visiting it, with the intention of protection from the jinn.
7. The slaughtering when the newly-wed enter the house, and they are walking on the blood of the sacrifice, and this is from the types of slaughtering to the jinn.
8. The yearly sacrifice to the mountains so that it will not fall on the houses of the neighbouring people, according to their belief.
9. The yearly sacrifice to the ocean, or the river, or the lake, so that it will not swallow up those who are neighbouring it, according to their belief.
10. The sacrifice for a sick person so that the jinn may leave from him if it had entered them, and so that it does not enter them if it had not entered them, according to their belief.
11. The slaughtering to the jinn if the treasure is found in the place of the treasure.

And the conclusion: Sacrificing and slaughtering to other than Allaah is considered Shirk Akbar (the Greater Shirk).

And the Permanent Committee for Fataawaa (*al-Lajnah ad-Daa'imah lil-Iftaa*) has passed the fatwaa that: (The sacrificing to other than Allaah (ta'aalaa) is Shirk Akbar...). Refer to Fataawaa al-Lajnah ad-Daa'imah 1/127.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed mentioned that most of these types of slaughtering which are considered ash-Shirk al-Akbar may be foreign to the students in Canada. This is due to the fact that most of these types of ash-Shirk Akbar take place in Yemen, and in the 'Arab Peninsula. And the belief of the people, that slaughter to these jinns or to anything other than Allaah, is that these things are intercessors between men and Allaah (subhaana wa ta'laa). Shaykh Ahmed mentioned that the cause of this is the callers to misguidance that are found, and also the people following their fore-fathers and finding their fore-fathers on this evil belief of ash-Shirk Akbar.

Allaah (subhaana wa ta'laa) said:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ
آثَارِهِم مُّقْتَدُونَ

And similarly, We sent not a warner before you (O Muhammad (صلى الله عليه وسلم)) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." (Aḥ-Zukhruf 43:23)

Explaining the fourth example mentioned in the text, which is the slaughtering for the sickness of az-zaar, Shaykh Ahmed mentioned that this is a person who is sick due to the fact that the jinn has entered him. And they make sacrifice to the jinn so that he may leave. And they take him to what they call, "special people of this art," or they try to take out this jinn through the use of other jinns

which they worship. And Shaykh Ahmed has mentioned to us that all of this is from the works of the jinn.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:

The Second Category: The Lesser Shirk (Shirk Asghar):

12. Believing of the virtuousness of sacrificing to Allaah in a particular place, and the Kitaab and the Sunnah have not come with this.
13. The sacrificing when argument and quarrel comes about, to please one of the sides, and he is not pleased except that this is done to him; and it has numerous names according to different people.

Amongst the people of knowledge who consider this category of slaughtering to be shirk is Shaykh Ibn Baaz (rahimahullaah), as is mentioned in *Majmoo' al-Fataawaa*, 7th vol., pg. 573.

14. The slaughtering when gambling is done, and the one who loses (in gambling) sacrifices for those who have won.
 15. The slaughtering which are innovative, such as the ones exclusively made in the night of middle of the month of Sha'baan, or the 27th of Rajab, or the 12th night of Rabe' al-Awwal, or at the beginning of the year or at the end of the year, or other than these from the sacrifices and slaughters which are innovative.
 16. The slaughtering to Allaah at a grave.
- Narrated Thaabit ibn ad-Dahhaak (radiyAllaahu anhu), who said: In the time of the Prophet (صلى الله عليه وسلم) a man took a vow to sacrifice a camel at Buwaanah, so he came to the Prophet (صلى الله عليه وسلم) and said: "Verily I have taken a vow to sacrifice a camel at Buwaanah," so the Prophet (صلى الله عليه وسلم) said: **(("Did the place contain any idol from the idols worshipped in al-Jaahiliyyah?"))** They (the people) said: "No." He said: **(("Was any festival from their festivals observed there?"))** They replied: "No." The Prophet (صلى الله عليه وسلم) said: **(("Fulfill your vow; for a vow to do an act of disobedience to Allaah must not be fulfilled, neither must one do something over which the son of Adam has no ownership."))** (Narrated by Aboo Daawud, no. 3313, and authenticated by ash-Shaykh al-Muhaddith al-Albaanee (rahimahullaah ta'aalaa) in *al-Jaami'*, no. 2551).

And ash-Shaykh Muqbil said in *as-Sabeeh-ul-Musnad Mimmaa Laysa Fis-Sabeebayn* (1/137): "This hadeeth is authentic upon the conditions of ash-Shaykhayn (i.e. Bukhaaree and Muslim)."

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Note: In the latest copy of Al-Qawl ul-Mufeed, the title for this category is mentioned as *Muharramah* (Prohibited) instead of *Shirk Asghar* (Minor Shirk). Shaykh Ahmed mentioned that the word "muharramah" includes both Shirk Akbar and Shirk Asghar, and those things which are haraam and prohibited. And the meaning of "muharramah" here, as is mentioned in the previous editions of Al-Qawl ul-Mufeed, is Shirk Asghar.

Examples of these types of slaughters are those for which no proof has come from the Kitaab and the Sunnah, such as specifying days during which slaughters are to be made, such as the beginning of the year or the end of the year, or in the middle of the month. And similar to this is the belief of the people that certain places are virtuous, and their belief that if they were to sacrifice at these places then this is more appropriate and has a greater chance of being accepted by Allaah (subhaana wa ta'laa), then these are all innovations, and all of them are forbidden. They are forbidden due to the fact that they lead to ash-Shirk al-Akbar.

Explaining the hadeeth of Thaabit ibn ad-Dahhaak, the Shaykh mentioned that Thaabit would worship Allaah (subhaana wa ta'laa) solely and exclusively by sacrificing to Him alone, however, being in a place where idols of al-Jaahiliyyah are worshipped along with Allaah or are worshipped other than Allaah, then this is a path and means to ash-Shirk al-Akbar. And for these reasons, it has been forbidden for a person to sacrifice and slaughter in places where no proof has come in the Kitaab and the Sunnah, and similarly it is forbidden to sacrifice at these times where no proof has come in the Kitaab and the Sunnah.