

Qualities of Sacrifice and the Heart

27 MAY 2026



(For Islamic Brothers)

Thought-provoking speech of weekly
sunnah-inspiring ijtimā

Madani Centers (Faizan-e-Madina) and for the Imams of Masajid under the Department of Masajid for Eid-ul-Adha (1447 AH / 2026)

Quranic speech regarding

Qualities of Sacrifice and the Heart

In this speech, you will learn:

- ❖ The most liked action of Eid-ul-Adha...
- ❖ Sincerity is the soul of action...
- ❖ We also sacrifice our son (Incident)...
- ❖ The three standards for the acceptance of action...



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Qualities of Sacrifice and the Heart

وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah *i'tikāf*.

The Virtue of Reciting Durood

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَا مِنْ عَبْدَيْنِ مُتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا لَمْ يَفْتَرِقَا
حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهَا وَمَا تَأَخَّرَ

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When two people who love each other for the sake of Allah meet, shake hands, and send Durood upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their previous and future (minor) sins are forgiven before they separate.”¹

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ Musnad Abi Ya'la, vol. 3, p. 34, Hadith: 2960

Allah says in the Holy Quran:

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَآؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ

Neither their meat nor their blood reaches the Court of Allah; your piety reaches His Court.¹

صَدَقَ اللَّهُ الْعَظِيمُ وَصَدَقَ رَسُولُهُ النَّبِيُّ الْكَرِيمُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Greatest Day

Dear Islamic brothers! **الْحَمْدُ لِلَّهِ** Today is *Yawm-un-Nahr* (the day of sacrifice). Today is the last day of the first ten days of Dhul-Hijjah, which are very superior. According to the Holy Hadith, the reward of one pious deed in these ten days of Dhul-Hijjah is increased by more than 700 times. It is as if today is the last day of the spring of good deeds; perform as many pious deeds as possible.²

Recite the Zikr of Allah excessively! Recite Durood! Pray all five prayers with the congregation! Today is especially the day for charity. Perform the sacrifice. Send the meat of the sacrifice to the poor. Guests often visit today; welcome them with good intentions. Today is the day to distribute the meat of the sacrifice to your close relatives.

With good intentions, call your relatives and wish them Eid Mubarak. Ask about their well-being. In short, try to perform as many pious deeds as possible today.

The Most Liked Action of Eid-ul-Adha

It is narrated in the famous books of Hadith, Tirmidhi and Ibn Majah, from the Beloved Mother of the Muslims, Sayyidatuna Aisha **رَضِيَ اللَّهُ عَنْهَا** that the Final Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: "On the Day of Sacrifice (*Yawm-un-Nahr*), shedding

¹ Al-Quran, Al-Hajj, verse 37; translation from Kanz al-ʿIrfān

² Shu'ab-ul-Iman, vol. 3, p. 356, Hadith: 3758

the blood (of a sacrificial animal) is the most beloved action to Allah. Indeed, on the Day of Judgment, the sacrificial animal will come with its horns, hair, and hooves. And indeed, the blood reaches a high status with Allah before it even falls on the ground.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Importance of the Heart’s Condition while Sacrificing

Dear Islamic brothers! ان شاء الله today millions of Muslims will have the honor of performing the sacrifice. May Allah accept the sacrifice of everyone. Please keep this point in mind: the most important thing for the sacrifice to be accepted is the condition of the heart.

Allah says in the Holy Quran:

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنَّ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Neither their meat nor their blood reaches the Court of Allah; your piety reaches His Court.²

In the book of exegesis, *Tafseer Sirat-ul-Jinan*, it is written under this verse: In the days of ignorance, non-Muslims used to smear the blood of their sacrifices on the walls of the Holy Ka’bah. They thought that by doing this, they would gain closeness to Allah. When the light of Islam spread, and the Companions رَضِيَ اللَّهُ عَنْهُمْ performed Hajj and offered sacrifices, this verse was revealed for their teaching. It was explained that neither the meat nor the blood of the sacrifice reaches the court of Allah. Rather, piety reaches Him. One can only please Allah by having a good intention, sincerity, and by acting upon the conditions of piety.

Shaykh Abu Talib Makki رَضِيَ اللَّهُ عَنْهُ has explained this verse as follows...³ To explain

¹ Tirmidhi, vol. 3, p. 383, Hadith: 1493

² Para 17, Al-Hajj: 37

³ Tafseer-e-Nasafi, Part 17, Surah Al-Hajj, under verse 37, vol. 2, p. 442

the meaning of this verse further, it means that Allah is saying: "O My servants! You left your homes, and people were watching you. You reached the cattle market, and people were watching you. You bought the animal, and people were watching you. You brought the animal home, and people were watching you. You took care of the animal, and people were watching you. You slaughtered the animal in My name, and people were watching you. You cooked the animal yourself, ate it, and distributed it among the people; they were watching you. In short, from buying the animal to sacrificing it, eating the meat, and distributing it, all your actions were in front of others. However, there is one thing that was only between you and me, and that is the condition of your heart. Therefore, the decision regarding the acceptance of your action will be based on this condition of the heart. It will be seen whether there was piety in your heart or not. The thing that is accepted by Allah is this very piety of the heart."¹

O Devotees of the Holy Prophet! Now let us reflect. When we went to buy the animal, what was the intention in our hearts? While buying the animal, was the intention that "What will people say?" or was there a passion that "I will sacrifice the best animal in the name of my Lord"? When we reached our neighborhood with the animal, and people praised it, what was the condition of the heart at that time? When friends and neighbors asked how much the animal cost, what was the condition of the heart at that time? When we were comparing our animal with others' animals, what was the condition of the heart at that time?

In short, the meat in our sacrifice is what we will eat or distribute among people. The blood will soak into the soil. The skin will be presented to a Madrasah. The only thing that will remain is the sincerity of our heart, the piety of our heart, the spirit of obedience in our heart, and the love of our Lord present in our heart!

If these sacred qualities are present, then **إِنْ شَاءَ اللَّهُ** the sacrifice is surely accepted. If these are not present, and in place of sincerity, there is showing off; in place of piety, the goal is to get meat; and in place of the love of the Lord, the goal is to show off one's generosity, then the matter can become very

¹ Ilm-ul-Quloob, Bab Hukm-un-Niyah fil A'maal, p. 166

difficult. Therefore, today, when we perform the sacrifice, we must keep the conditions of our hearts correct!

The Holy Quran and the Blessed Hadith have told us about such qualities that we must keep in our hearts at the time of sacrifice.

1. The First Quality: Joy of the Heart

The Final Prophet ﷺ said: "The blood of the sacrifice reaches acceptance with Allah before it even falls on the ground. **فَطَيِّبُوا بِهَا نَفْسًا**. So perform the sacrifice with joy of the heart!"¹

Eid al-Adha is the expression of the spirit of sacrifice. It is the standard of obedience shown by Khalilullah Ibrahim **عَلَيْهِ السَّلَام**.

It is an everlasting example of submission and contentment. Even a son stands prepared to give his life.

The excellence of the father's action and the son's passion for following are the central themes of this exemplary story.

Dear Islamic brothers! The quality we must keep in our hearts while sacrificing is joy. The condition of some people is such that they do not really want to perform the sacrifice, but since they were a *Sahib-e-Nisab* (owner of wealth), the sacrifice became Compulsory, so they had to do it! In today's age, even this is a blessing that they obeyed the command of Allah. Being a *Sahib-e-Nisab*... the sacrifice had become Compulsory, so **الحمد لله** they are fulfilling it. This is also a big thing. But in the Holy Hadith, we are given a lesson beyond this: we should not sacrifice out of compulsion, but rather happily. When performing the sacrifice, there should be joy in the heart that: "**الحمد لله**, today I am sacrificing for the pleasure of my Lord."

A Blessed Quality of Sayyiduna Ismail **عَلَيْهِ السَّلَام**

It is mentioned in narrations that when Sayyiduna Ibrahim **عَلَيْهِ السَّلَام** took his son

¹ Ibn Majah, Kitab-ul-Adahi, Bab Thawab-ul-Udhiyah, p. 510, Hadith: 3126

to Mina, he told him about his dream and said:

يُمَيِّئُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَأْتِي

O my son! I have seen in a dream that I am sacrificing you, so consider, what is your opinion?¹

It is written in books: When Sayyiduna Ibrahim عَلَيْهِ السَّلَام said this, the son's face began to shine, and a trembling started in his body. Sayyiduna Ibrahim عَلَيْهِ السَّلَام asked: "Son! What is the matter? What is this glow on your face? Why is your body trembling?" Now listen to the son's reply! He submitted: "O dear father! If I am sacrificed, I will be present in the court of my Lord. After separating from this temporary world, I will reach Paradise. My Merciful Lord has given this command regarding me because He is pleased with me. Indeed, the bounties that are ready in the court of the Lord are better than this world and everything in it. (It was only due to this joy that his face was glowing).²

Dear Islamic brothers! This is that blessed quality that was present in the sacred heart of Sayyiduna Ismail عَلَيْهِ السَّلَام. At the time of sacrifice, his face was glowing with joy. Joy for what? "That today I am being sacrificed in the name of my Lord!" سُبْحَانَ اللَّهِ

We must follow this quality. We should not perform the sacrifice out of compulsion, but rather, there should be joy in the heart. The heart should be delighting! If only the love of Allah were overflowing in the heart! If only this spirit would arise in the heart that: "Allah has given the command, so I am sacrificing an animal in the name of the Lord. If there were a command, I would not even hesitate to sacrifice my own life." Or there should be a longing in the heart, a feeling that: "How lucky this animal is, it is being sacrificed in the name of its Lord. If only I too could sacrifice everything in the name of my Lord!"

We also sacrifice our son

Shaykh Ahmad bin Yahya al-Dimashqi رَحْمَةُ اللَّهِ عَلَيْهِ was a pious predecessor from Damascus.

¹ Al-Quran, Al-Saffat, verse 102; translation from Kanz al-'Irfān

² Al-Riqqa wal-Buka, p. 84

One day, he was sitting at home with his parents, reciting the Holy Quran to them. During the recitation, the story of Sayyiduna Ismail عَلَيْهِ السَّلَام came. He read from the Holy Quran how Sayyiduna Ibrahim عَلَيْهِ السَّلَام became ready to sacrifice his son. How did Sayyiduna Ismail عَلَيْهِ السَّلَام present himself for slaughter with joy of the heart? When his mother heard this story, her heart was moved, and she said, "Ahmad! You are my only son. I dedicate you to the name of my Lord. Go! Perform the worship of Allah!"

Shaykh Ahmad رَحْمَةُ اللهِ عَلَيْهِ says: "I left home, reached Makkah, and stayed near the Holy Ka'bah performing worship. I remained busy in pious deeds. After a long time, I remembered my mother. I went home and knocked on the door. A voice came from inside: 'Who is it?' I said: 'I am your son Ahmad.' My mother did not even open the door and said from inside: 'I had only one son whom I have dedicated to the name of Allah. Son! Go! Perform the worship of Allah! Serve the religion! Now we will only meet on the Day of Judgment.'¹

Do 'alam se karti hai dil ko be gana

'Ajab cheez hai lazzat-e-Ashnaez

Explanation: Love is such a strange thing! It makes the heart forget both worlds.

Anyway! Dear Islamic brothers! When we perform the sacrifice, we should feel joy in our hearts. There should be a passion for sacrifice and devotion. It is this very passion that, رِزَانِ شَاءَ اللهُ, will be accepted in the court of Allah.

2. The Second Quality: Sincerity

Dear Islamic brothers! The second quality that should be in our hearts while sacrificing is sincerity. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: مَنْ ضَعِيَ طَيْبَةً نَفْسَهُ مُحْتَسِبًا لِأُضْحِيَّتِهِ كَانَتْ لَهُ حِجَابًا مِنَ النَّارِ "Whoever performs the sacrifice with a happy heart and with the intention of gaining reward, the sacrifice will become a shield for him against the fire of Hell."³

سبحان الله! Look here! Our attention is being drawn towards this very quality.

Sincerity means that the only goal should be to please Allah. Apart from this, we should not want anything else. There should be no desire for fame in the world, no desire for people to praise us, and no self-admiration. There should be only one goal: "I am performing the sacrifice; if only I could gain the pleasure of my Lord through its blessing."

¹ Sab-a-Sanabil, p. 106

² Kulliyat-e-Iqbal, p. 432

³ Al-Mu'jam al-Kabeer, vol. 2, p. 213, Hadith: 2670

The Sacred Quality of Sayyiduna Ibrahim عَلَيْهِ السَّلَام

We perform these sacrifices in the memory of the Prophet of Allah, Sayyiduna Ibrahim عَلَيْهِ السَّلَام. It is mentioned in narrations: When Sayyiduna Ibrahim عَلَيْهِ السَّلَام laid down his son for sacrifice, he tied his hands and feet. Then he sat near his head, placed the knife on his neck, and said:

الهِى! لَكَ الْحَبْدُ فِي الدَّهْرِ الْبَاقِي، رَزَقْتَنِي الْوَلَدَ عَلَى كِبَرِ سِنِي، فَأَبْتَلَيْتَنِي بِهَذَا الْبَلَاءِ

"O Allah! All praise belongs to You forever and ever. You gave me a son in my old age, and then You tested me with this trial."

He further said:

فَإِنْ كَانَ هَذَا رِضَاكَ فَأَسْلَمَ لِأَمْرِكَ

"If Your pleasure is in this, then I bow my head before Your command for the sake of Your pleasure."¹

It is written in books: When Sayyiduna Ibrahim عَلَيْهِ السَّلَام said this, even the angels wept. They submitted in the court of Allah: "O Lord! These are Your Prophets. One is ready to sacrifice his son for Your pleasure, and the other is ready to be slaughtered for Your pleasure." Then Allah sent a ram from Paradise as a replacement of Sayyiduna Ismail عَلَيْهِ السَّلَام.²

Dear Islamic brothers! We cannot truly know or reach the reality of the heart's condition of these two great Prophets at the time of that magnificent sacrifice. However, these narrations show us a glimpse of those qualities. When Sayyiduna Ibrahim عَلَيْهِ السَّلَام was performing the sacrifice and Sayyiduna Ismail عَلَيْهِ السَّلَام was ready to be sacrificed, they had no worldly goal. There was no desire to be praised by others, nor for status or fame. Their hearts were trembling for only one thing: that Allah should be pleased with them.

The main philosophy of sacrifice is the pleasure of Allah. Therefore, when we sacrifice, there should be a passion for sincerity in the heart. It should be only for Allah. Our goal should not be to get praise or to show off. On one hand, the knife should be moving on the animal's neck, and on the other hand, our heart should be longing for Allah's pleasure. We should be praying in our hearts: "O Allah! Whatever I had, I have offered it. O Allah! Be pleased with me for the sake of Your Friend (Sayyiduna Ibrahim عَلَيْهِ السَّلَام)."

¹ Al-Riqqa wal-Buka li-Ibn Qudamah, p. 85

² Al-Riqqa wal-Buka li-Ibn Qudamah, p. 85

Sincerity is the soul of action

Dear Islamic brothers! Sincerity is the soul of action. It is the key to acceptance. The scholars say: "Action without sincerity is like a lifeless body." It is like a tree that bears no fruit. Just as a lifeless body is fit to be buried, an action without sincerity is of no use. Just as a tree without fruit is only used for burning, similarly, worship performed for showing off (Riya) leads to Hell.¹

Where did the musk in the deer come from?

You know that the deer is a famous animal. The world's best fragrance, called musk, is obtained from the deer. How did this fragrance come into the deer? Allamah Damiri رَحْمَةُ اللهِ عَلَيْهِ has written a narration in his book *Hayat-ul-Hayawan*. He says: When the Prophet of Allah, Sayyiduna Adam عَلَيْهِ السَّلَام, came to this world, all the animals on earth came to serve him and greet him. The scene was such that all animals came one by one. Sayyiduna Adam عَلَيْهِ السَّلَام prayed for every animal. During this time, the deer arrived as well. Sayyiduna Adam عَلَيْهِ السَّلَام stroked the deer's back with his hand and prayed for it. Due to the blessing of that prayer, fragrances began to spread from the deer. When these deer returned, other animals asked them, "Where did this fragrance come from?" The deer replied: "This is the blessing of the touch and prayer of Sayyiduna Adam عَلَيْهِ السَّلَام."

Hearing this, other animals also went to serve Sayyiduna Adam عَلَيْهِ السَّلَام out of greed for the fragrance. Sayyiduna Adam عَلَيْهِ السَّلَام prayed for them too and stroked their backs, but no fragrance came from them. They returned and spoke to the deer, saying: "Sayyiduna Adam عَلَيْهِ السَّلَام also stroked our backs and prayed for us, but the fragrance did not come into us?" The deer replied: "We came to respect Sayyiduna Adam عَلَيْهِ السَّلَام only for the sake of Allah's pleasure, but your intention was not for his respect but to obtain the fragrance. That is why you did not receive those blessings that we received."²

الله! الله! الله! What a grand status!

Shaykh Sultan Bahu رَحْمَةُ اللهِ عَلَيْهِ writes:

Jay rab nahatiya, dhotiya milda, milda dadwa, machya ho

Jay rab milda moun munaya, milda bheda, sasya ho

Rab nghan no milda baho, nita jinha diya sacchiya ho

¹ Ilm-ul-Quloob, p. 137

² Hayat-ul-Hayawan al-Kubra, vol. 2, p. 147

Explanation: If the closeness of the Lord could be gained only by bathing, then frogs and fish would have gained it (as they stay in water all the time). If the closeness of the Lord could be gained by shaving or grooming hair, then sheep and goats would have gained it (as their wool is cut and groomed). O Bahu! The closeness of the Lord is gained by those whose intentions are true.

The 3 Standards for the Acceptance of Action

The scholars say: A pious deed is made of three things:

1. The servant should realize that the ability to do this action was given by Allah. This removes self-admiration.
2. The servant should seek only the pleasure of Allah through his actions. This protects the servant from showing off (Riya), seeking praise, and the calamity of vanity.
3. The servant should seek the reward of his action after death. Due to the blessing of this, no greed for the creation remains in the heart. ¹

In short! Dear Islamic brothers! When we perform the sacrifice, there should be sincerity in our hearts. Our focus should be on the pleasure of Allah. If we perform the sacrifice in this state, then **إِنْ شَاءَ اللَّهُ**, we will receive its blessing in this world and success in the Hereafter as well.

Sacrifice with Tenderness in the Heart!

Dear Islamic brothers! Another beautiful quality that should be in our hearts at the time of sacrifice is tenderness (*Riqqat*). Imam Sha'rani **رَحْمَةُ اللَّهِ عَلَيْهِ** says: "It is from proper etiquette that when we slaughter an animal, tenderness should be present in our heart at that time."²

This means that while we are slaughtering the animal to obey the command of Allah, our hearts should also feel mercy. We should feel compassion while the knife is moving on the animal's neck. In other words, while obeying the

¹ Ilm-ul-Quloob, p. 151

² Lawaqih-ul-Anwar-ul-Qudsiyyah, vol. 1, p. 573 summarised

command of Allah, the servant's heart should beat faster due to mercy, and his eyes should shed tears. This creates a state of tenderness and mercy in the heart.

Once, a Companion رَضِيَ اللهُ عَنْهُ submitted in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I slaughter a goat, and I feel mercy for it." The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "If you show mercy to the goat, Allah will show mercy to you."¹

Alas! Today, the situation is the opposite. People watch the sacrifice as a show. Some foolish people even clap while watching the animal struggle. Nowadays, during the era of the internet and social media, people record videos of struggling animals and make them go viral. May Allah grant us guidance! This is not a time to watch a show; rather, it is a time to shed tears due to mercy. One should feel envious of the animal's good fortune that it is being sacrificed in the name of Allah.

Dear Islamic brothers! These are the sacred and blessed qualities that should be in our hearts at the time of sacrifice:

1. Joy that we are acting upon the command of Allah.
2. Sincerity in the heart.
3. A feeling of mercy for the animal.

If we perform the sacrifice with these feelings and qualities in the heart, then إِنَّ شَاءَ اللهُ, the sacrifice will be accepted by Allah, and our faith will also become stronger through its blessing.

Demands of Sacrifice and Piety

Dear Islamic brothers! We have heard the Quranic verse:

لَنْ يَتَنَا اللهُ حُومَهَا وَلَا دِمَاءُهَا وَلَكِنْ يَتَنَا اللهُ تَقْوَى مِنْكُمْ

Neither their meat nor their blood reaches the Court of Allah, your piety reaches His Court.²

¹ Mustadrak, vol. 4, p. 765, Hadith: 6541

² Al-Quran, Al-Hajj, verse 37; translation from Kanz al-ʿIrfān

This verse teaches us that to make our sacrifice worthy of acceptance, we must act upon the demands of piety (*Taqwa*). For example:

- Dealing fairly with the butcher.
- Keeping the principles of Islamic Law of hiring in mind.
- Paying the butcher his full wages on time.
- The sacrificial animal should not be tied in the street in a way that troubles passers-by.
- Public paths should not be blocked during sacrifice, as this violates people's rights.
- Care should be taken regarding people's rights on public roads.
- Blood should not be left to flow in the streets, as it might soil the clothes of those passing by.
- Waste, offal, and filth from the animal should not be thrown in the streets.
- In short, complete care should be taken regarding cleanliness and hygiene during the sacrifice.
- In collective sacrifices, meat should be distributed in accordance with the principles of Shariah, ensuring that no one's right is violated.
- If the animal's skin has been promised to someone, they should not be forced to visit repeatedly.

Some foolish people miss their congregational salah or even miss the salah altogether, using the sacrifice as an excuse. Their excuses are: "The butcher arrived late," "The congregation finished while we were sacrificing," or "Our clothes were stained with blood." It is a demand of piety to avoid every sin or anything that might lead to a sin. Acting upon the demands of piety makes the sacrifice acceptable in the court of Allah.

Dear Islamic brothers! The demands of piety also include sincerity, the spirit of self-sacrifice, and the passion to spend wealth for the pleasure of Allah. When

the knife is placed on the animal's neck, the servant should be filled with the love of Allah. He should submit in the court of Allah: "O Lord! You commanded the sacrifice of the animal; I sacrifice it for Your pleasure. O Allah! By sacrificing my carnal desires, I want to perform only those deeds that please You. O Lord! From today, I suppress my carnal desires for Your pleasure. I will never follow the whispers of my carnal self or Satan to disobey You. O my Pure Lord! Today I am sacrificing the animal by Your command."

"For Your pleasure and for the sake of Your religion, I will also sacrifice my time. O Lord! When the Mu'adhin calls **حَيَّ عَلَى الْفَلَاحِ** (come to success), I will sacrifice my sleep, my shop, and my business to present myself immediately in the masjid. Not only this, O my Beloved Allah! If You ask for the sacrifice of my life for Your sake, I will never step back."

May Allah grant us the ability to perform such a perfect sacrifice.

اٰوِيْنُ بِجَااِ خَاتِمِ السَّيِّدِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Give the Skins of Sacrificial Animals to Dawat-e-Islami!

Dear Islamic brothers! In this era, the religious activity of Dawat-e-Islami, the movement of the devotees of the Holy Prophet, is busy spreading the blessings of the Prophets and the Saints. Dawat-e-Islami has established thousands of Masajid and hundreds of Centers (Faizan-e-Madina). A separate Madrasa-tul-Madina for boys and girls has been established worldwide for the teaching of the Holy Quran, where millions of children receive free education in Hifz and Nazirah. Hundreds of Jamia-tul-Madina have been established for the Alim and Alimah courses, where thousands of students are studying Dars-e-Nizami (Alim and Alimah courses) for free.

For guidance in matters of Islamic Law, Dar-ul-Iftha Ahl-e-Sunnat has been established at various locations in Pakistan and overseas. Muftis are busy guiding the Ummah in matters of Shariah. Hundreds of religious books on various subjects have been printed by Al-Madinah-tul-Ilmiyah (Islamic

Research Center), and this process continues.

You should also take part in this religious service! **اَلْحَمْدُ لِلّٰهِ**, today, devotees of the Holy Prophet will have the honor of sacrificing. It is a humble request that you give the skins of your sacrificial animals to Dawat-e-Islami! Through your donated money or animal skins, religious, reformative, spiritual, and welfare works will be performed throughout the world, **اِنَّ شَاءَ اللّٰهُ**! This will become a *Sadaqah Jariyah* for you.

Along with this, encourage your relatives and neighbors by calling them! Also, try to collect skins on your own! **اِنَّ شَاءَ اللّٰهُ**, you will receive blessings for this too. It is mentioned in a Holy Hadith: “The one who guides towards a good deed will get a reward equal to the one who does the deed.”¹

May Allah grant us the ability.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

¹ Tirmidhi, Abwab-ul-Ilm, p. 628, Hadith: 2671