

## **'Sacrifice (Hadi, Qurbani) on 10<sup>th</sup> of Zilhajj**

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### Abbreviations:

<b>saww:</b>	- Sal lal la ho Allay hay Wa Aal lay he Wasallam
<b>azwj:</b>	- Az Za Wa Jalla
<b>asws:</b>	- Allay hay Salawat-o-Wass Salam
<b>ra:</b>	- Razi Allah <sup>azwj</sup>
<b>la:</b>	- Laan Allah <sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

### The Sacrifice on the 10<sup>th</sup> of Zilhajj:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سُئِلَ عَنِ الْأَضْحَى أَوْاجِبٌ عَلَى مَنْ وَجَدَ لِنَفْسِهِ وَ عِيَالِهِ فَقَالَ أَمَّا لِنَفْسِهِ فَلَا يَدَعُهُ وَ أَمَّا لِعِيَالِهِ إِنْ شَاءَ تَرَكَهُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> was asked about the sacrifice, 'Is it Obligatory upon the one who finds it (can afford it) for himself and his dependants?' So he<sup>asws</sup> said: 'As for himself, so he should not leave it, and as for his dependents, if he so desires to, he can neglect it'.<sup>1</sup>

وروي عن العلاء بن الفضيل عن أبي عبد الله عليه السلام " أن رجلا سأله عن الاضحى فقال: هو واجب على كل مسلم إلا من لم يجد، فقال له السائل: فما ترى في العيال؟ قال: إن شئت فعلت وإن شئت لم تفعل، وأما أنت فلا تدعه "

It is compulsory on everyone, who could afford an animal, small or big, to offer sacrifice on the day of Eid-ul-Zaha.<sup>2</sup>

وجاءت أم سلمة - رضي الله عنها - إلى النبي صلى الله عليه وآله فقالت: " يا رسول الله يحضر الاضحى وليس عندي ثمن الاضحى فاستقرض واضحي؟ قال: فاستقرضه فإنه دين مقضي "

One may take a loan in order to offer a sacrifice and Allah<sup>azwj</sup> will provide resources to clear debt.<sup>3</sup>

<sup>1</sup> Al Kafi – V 4 – The Book of Hajj Ch 180 H 2

<sup>2</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3044.

<sup>3</sup> Manla Yahzar-al-Faqih, Vol.2, Traditions 3045

## The limits on Sacrifice Animal:

### Sheep and goat

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَمَّنْ حَدَّثَهُ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَدْنَى مَا يُجْزَى مِنْ أَسْنَانِ الْعَنَمِ فِي الْهَدْيِ فَقَالَ الْجَدْعُ مِنَ الضَّأْنِ قُلْتُ فَالْمَعَزُ قَالَ لَا يُجْزَى الْجَدْعُ مِنَ الْمَعَزِ قُلْتُ وَ لِمَ قَالَ لِأَنَّ الْجَدْعَ مِنَ الضَّأْنِ يَلْفُحُ وَ الْجَدْعُ مِنَ الْمَعَزِ لَا يَلْفُحُ .

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from the one who narrated it, from Hammad Bin Usman who said,

'I asked Abu Abdullah<sup>asws</sup> about the lowest of what would suffice from the years (age) of the sheep regarding the sacrifice, so he<sup>asws</sup> said: 'The two-year old from the sheep'.

I asked, 'So (what about) the goat?' He<sup>asws</sup> said: 'The two year old goat would not suffice' (so older than 2 years for goat). I said, 'And why not?' He<sup>asws</sup> said: 'Because the two year old from the sheep become mature (give babies), but the two year old from the goat cannot give birth'.<sup>4</sup>

### Sacrifice of the Castrated one (خَصِيٌّ : Khasee) is forbidden:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ النَّعْجَةِ أَحَبُّ إِلَيْكَ أَمْ الْمَاعِزُ قَالَ إِنْ كَانَ الْمَاعِزُ ذَكَرًا فَهُوَ أَحَبُّ إِلَيَّ وَ إِنْ كَانَ الْمَاعِزُ أُنْثَى فَالنَّعْجَةُ أَحَبُّ إِلَيَّ قَالَ قُلْتُ فَالْخَصِيُّ يُضَحَّى بِهِ قَالَ لَا إِلَّا أَنْ لَا يَكُونَ غَيْرُهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the ewe (sheep/lamb), 'Is it more beloved to you<sup>asws</sup> or the goat?' He<sup>asws</sup> said: 'If it was such that the goat was male, so it would be more beloved to me<sup>asws</sup>; but if it was such that the goat was female, so the ewe would be more beloved to me<sup>asws</sup> .

He (the narrator) said, 'I said, 'So can the castrated one (خَصِيٌّ) be sacrificed with?' He<sup>asws</sup> said: 'No, unless if there does not happen to be any other'.

وَ قَالَ يَصْلُحُ الْجَدْعُ مِنَ الضَّأْنِ فَأَمَّا الْمَاعِزُ فَلَا يَصْلُحُ قُلْتُ الْخَصِيُّ أَحَبُّ إِلَيْكَ أَمْ النَّعْجَةُ قَالَ الْمَرْضُوضُ أَحَبُّ إِلَيَّ مِنَ النَّعْجَةِ وَ إِنْ كَانَ خَصِيًّا فَالنَّعْجَةُ .

<sup>4</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 1

And he<sup>asws</sup> said: 'It is correct, the two year old from the sheep, but as for the goat, so it is not correct' (has to be older). I said, 'Is the castrated one more beloved to you<sup>asws</sup> or the ewe?' He<sup>asws</sup> said: 'The bruised one is more beloved to me<sup>asws</sup> than the ewe, and if it was castrated, so the ewe (is more beloved)'.<sup>5</sup>

### Cow and Camel:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْإِبِلِ وَالْبَقَرِ أَيُّهُمَا أَفْضَلُ أَنْ يُضْحَى بِهَا قَالَ ذَوَاتُ الْأَرْحَامِ فَسَأَلْتُهُ عَنْ أَسْنَانِهَا فَقَالَ أَمَّا الْبَقْرُ فَلَا يَضُرُّكَ بِأَيِّ أَسْنَانِهَا ضَحَيْتَ وَ أَمَّا الْإِبِلُ فَلَا يَصْلُحُ إِلَّا النَّثِيُّ فَمَا فَوْقُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad from Al Halby who said,

'I asked Abu Abdullah<sup>asws</sup> about the camel and the cow, which of the two is superior that it should be slaughtered with?' He<sup>asws</sup> said: 'The one with the womb (ability to give babies)'. So I asked him<sup>asws</sup> about the years (age)'. So he<sup>asws</sup> said: 'As for the cow, so it would not harm you with which of its years you slaughter (which you buy and sell), and as for the camel, so it is not correct unless it is two (years), and what is above'.<sup>6</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي جُحْرَانَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَسْنَانُ الْبَقْرِ تَبِيعُهَا وَ مُسِنَّهَا فِي الدَّبْحِ سَوَاءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The years (age) of the cow you sell these, and their aged ones, with regards to the sacrifice, is the same'.<sup>7</sup>

### Animal which becomes 'thin' after Purchasing is not Sufficient:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِذَا اشْتَرَى الرَّجُلُ الْبَدَنَةَ مَهْزُولَةً فَوَجَدَهَا سَمِينَةً فَقَدْ أَجْزَأَتْ عَنْهُ وَ إِنِ اشْتَرَاهَا مَهْزُولَةً فَوَجَدَهَا مَهْزُولَةً فَإِنَّهَا لَا تُجْزَى عَنْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the man buys the thin camel, and he finds it to be fat, so it would have sufficed from him; and if he had bought it as thin, and found it as thin, so it would not suffice from him'.<sup>8</sup>

<sup>5</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 5

<sup>6</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 2

<sup>7</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 3

### The Limits of Thin:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَيْصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْهَرَمِ الَّذِي وَقَعَتْ نَسَائِهِ أَنَّهُ لَا بَأْسَ بِهِ فِي الْأَضَاحِيِّ وَإِنْ اشْتَرَيْتَهُ مَهْزُولًا فَوَجَدْتَهُ سَمِينًا أَجْزَأَكَ وَإِنْ اشْتَرَيْتَ مَهْزُولًا فَوَجَدْتَهُ مَهْزُولًا فَلَا يُجْزِي

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin yahya, from Ays Bin Al Qasim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the aged (animal) whose teeth have fallen off, that there is no problem with it regarding the sacrifice; and if you buy it as thing and found it as fat, it would suffice you; and if you were to buy it as thin, and find it as thin, so it would not suffice you’.

وَ فِي رِوَايَةٍ أُخْرَى إِنَّ حَدَّ الْهَرَالِ إِذَا لَمْ يَكُنْ عَلَى كُلَيْتَيْهِ شَيْءٌ مِنَ الشَّحْمِ .

An in another report, ‘(He<sup>asws</sup> said): ‘The limit of the thinness is when there does not happen to be anything from the fat upon its kidneys’.<sup>9</sup>

### Other Qualities of the Animal for Sacrifice:

حُمَيْدُ بْنُ زِيَادٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبَّادِ بْنِ وَاحِدٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سَلَمَةَ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ (عَلَيْهِ السَّلَامُ) يَكْرَهُ التَّشْرِيمَ فِي الْأَذَانِ وَالْحَرْمَ وَلَا يَرَى بِهِ بَأْسًا إِنْ كَانَ نَقَبٌ فِي مَوْضِعِ الْوَسْمِ وَ كَانَ يُغُولُ يُجْزِي مِنَ الْبُذْنِ النَّيِّ وَ مِنَ الْمَعْرِ النَّيِّ وَ مِنَ الضَّنَانِ الْجَدْعُ .

Humejd Bin Ziyad, from Ibn Sama’at, from someone else, from Aban Bin Usman, from Salma Abu Hafis,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: ‘Ali<sup>asws</sup> used to dislike the cuts in the ears and the holes; and he<sup>asws</sup> did not see any problem with it if there was a hole in the place of the tag, and he<sup>asws</sup> was saying: ‘It would suffice from the camel, the two year old, and from the goat, the two year old, and from the sheep, the two year old’.<sup>10</sup>

<sup>8</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 6

<sup>9</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 15

<sup>10</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 7

### Animal with torn ear(s):

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الصَّحِيَّةِ تَكُونُ الْأُذُنُ مَشْفُوفَةً فَقَالَ إِنْ كَانَ شَقَّهَا وَسَمًّا فَلَا بَأْسَ وَإِنْ كَانَ شَقًّا فَلَا يَصْلُحُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'I asked Abu Abdullah<sup>asws</sup> about the slaughter which happens to have torn ears. So he<sup>asws</sup> said: 'If its tear is a mark, so there is no problem, and if it was a tear, so it is not correct'.<sup>11</sup>

### Animal that limps:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ( عَلَيْهِمُ السَّلَام ) قَالَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا تُضَحَّى بِالْعَرَجَاءِ بَيْنَ عَرَجَيْهَا وَلَا بِالْعَجَفَاءِ وَلَا بِالْحُرْبَاءِ وَلَا بِالْحَرْقَاءِ وَلَا بِالْحَدَاءِ وَلَا بِالْعَضْبَاءِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'The Prophet<sup>saww</sup> said: 'Do not offer a sacrifice with the one who limps between its walk, nor with the lean one, nor with the scabby, nor with the clumsy, nor with the torn ears, nor with the tail cut off'.<sup>12</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الْأُضْحِيَّةِ يُكْسَرُ قَرْنُهَا قَالَ إِذَا كَانَ الْقَرْنُ الدَّاخِلُ صَحِيحًا فَهُوَ يُجْزَى .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the sacrificial animal whose horn is broken. He<sup>asws</sup> said: 'When it was such that its interior horn was correct, so it would suffice'.<sup>13</sup>

### What-if the Sacrifice Animal is Stolen or Injured:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى جَمِيعاً عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ رَجُلٍ اشْتَرَى أُضْحِيَّةً فَمَاتَتْ أَوْ سُرِقَتْ قَبْلَ أَنْ يَذْبَحَهَا فَقَالَ لَا بَأْسَ وَإِنْ أَبْدَلَهَا فَهُوَ أَفْضَلُ وَإِنْ لَمْ يَشْتَرِ فَلَيْسَ عَلَيْهِ شَيْءٌ .

<sup>11</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 11

<sup>12</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 12

<sup>13</sup> Al Kafi – V 4 – The Book of Hajj Ch 181 H 13

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya altogether from Muawiya Bin Ammar who said,

‘I asked Abu Abdullah<sup>asws</sup> about a man who buys a sacrificial animal, so it dies or is stolen before he slaughters it. So he<sup>asws</sup> said: ‘There is no problem if he were to replace it, and it would be superior, and if he does not buy (another one) so there would be nothing upon him’.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْوَجِبِ إِذَا أَصَابَهُ كَسْرٌ أَوْ عَطَبٌ أَوْ يَبِيعُهُ صَاحِبُهُ وَ يَسْتَعِينُ بِثَمَنِهِ عَلَى هَدْيٍ آخَرَ قَالَ يَبِيعُهُ وَ يَتَصَدَّقُ بِثَمَنِهِ وَ يُهْدِي هَدْيًا آخَرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about the sacrificial animal, the Obligatory one, when it is hit by a break (of a body part), or damaged, can its owner sell it and be helped by its price upon (buying) another sacrificial animal?’ He<sup>asws</sup> said: ‘He should sell it and give in charity with its price, and he should offer another sacrificial animal’.<sup>15</sup>

### Shares of Others in the Sacrifice:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يَذْبَحُ يَوْمَ الْأَضْحَى كَبْشَيْنِ أَحَدَهُمَا عَنْ نَفْسِهِ وَ الْآخَرَ عَمَّنْ لَمْ يَجِدْ مِنْ أُمَّتِهِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَام ) يَذْبَحُ كَبْشَيْنِ أَحَدَهُمَا عَنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَ الْآخَرَ عَنْ نَفْسِهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

‘Rasool-Allah<sup>saww</sup> had slaughtered two rams on the day of the sacrifice, one of them from himself<sup>saww</sup>, and the other one on behalf of someone from his<sup>saww</sup> community who could not find (afford) it; and Amir Al-Momineen<sup>asws</sup> had slaughtered two rams, one of them on behalf of Rasool-Allah<sup>azwj</sup>, and the other one from himself<sup>asws</sup>’.<sup>16</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ رَجُلٍ يُسَمَّى سَوَادَةَ قَالَ كُنَّا جَمَاعَةً بِمَنَى فَعَزَّتِ الْأَضْحَى فَنَظَرْنَا فَإِذَا أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَاقِفٌ عَلَى قَطِيعٍ يُسَاوِمُ بَعْتِمِ وَ يُمَاسِكُهُمْ مَكَاسًا شَدِيدًا فَوَقَفْنَا نَنْتَظِرُ فَلَمَّا فَرَغَ أَقْبَلَ عَلَيْنَا فَقَالَ أَظُنُّكُمْ قَدْ تَعَجَّبْتُمْ مِنْ مَكَاسِي فَعُلْنَا نَعَمْ

A number of our companions, from Ahmad Bin Muhammad, from Al Hasan Bin Ali, from a man called Sawada who said,

<sup>14</sup> Al Kafi – V 4 – The Book of Hajj Ch 183 H2

<sup>15</sup> Al Kafi – V 4 – The Book of Hajj Ch 183 H 4

<sup>16</sup> Al Kafi – V 4 – The Book of Hajj Ch 184 H 1



‘We were a group in Mina, and the sacrificial animals were too expensive. So we looked around and there was Abu Abdullah<sup>asws</sup> having paused upon a spot bargaining for the sheep, and he<sup>asws</sup> was intensively bargaining with them. So we paused and looked on. So when he<sup>asws</sup> was free, he<sup>asws</sup> turned towards us and he<sup>asws</sup> said: ‘I<sup>asws</sup> think you all have been astounded from my<sup>asws</sup> bargaining?’ So we said, ‘Yes’.

فَقَالَ إِنَّ الْمَعْبُودَ لَا مَحْمُودٌ وَلَا مَأْجُورٌ أَلَيْسَ لَكُمْ حَاجَةٌ فَقُلْنَا نَعَمْ أَصْلَحَكَ اللَّهُ إِنَّ الْأَصَاحِيَّ قَدْ عَزَّتْ عَلَيْنَا قَالَ فَاجْتَمِعُوا فَاشْتَرُوا جَزُورًا فِيمَا بَيْنَكُمْ قُلْنَا وَ لَا تَبْلُغْ نَفَقَتَنَا قَالَ فَاجْتَمِعُوا وَ اشْتَرُوا بَقْرَةً فِيمَا بَيْنَكُمْ فَادْبَجُوهَا قُلْنَا وَ لَا تَبْلُغْ نَفَقَتَنَا قَالَ فَاجْتَمِعُوا فَاشْتَرُوا فِيمَا بَيْنَكُمْ شَاةً فَادْبَجُوهَا فِيمَا بَيْنَكُمْ قُلْنَا بُحْرَى عَنْ سَبْعَةٍ قَالَ نَعَمْ وَ عَنْ سَبْعِينَ .

So he<sup>asws</sup> said: ‘The loss maker is not praiseworthy, nor is he hired. Is there a need for you?’ So we said, ‘Yes, may Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! The sacrificial animal have become too expensive upon us’. He<sup>asws</sup> said: ‘So gather together and buy one camel, in what is between you all’. We said, ‘And our expenditure would not reach (to that)’. He<sup>asws</sup> said: ‘So gather together and buy one cow in what is between you all, and slaughter it’. We said, ‘And our expenditure would not reach (to that)’. He<sup>asws</sup> said: ‘So gather together and buy a sheep in what is between you all, and slaughter it’. We said, ‘Would it suffice from seven (of us)?’ He<sup>asws</sup> said: ‘Yes, and it would (even) suffice from seventy’.<sup>17</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ حُمْرَانَ قَالَ عَزَّتِ الْبُدُنُ سَنَةً بِيَّتِي حَتَّى بَلَغَتْ الْبَدَنَةُ مِائَةَ دِينَارٍ فَسُئِلَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنْ ذَلِكَ فَقَالَ اشْتَرِكُوا فِيهَا قَالَ قُلْتُ كَمْ قَالَ مَا خَفَّ هُوَ أَفْضَلُ قُلْتُ عَنْ كَمْ بُحْرَى قَالَ عَنْ سَبْعِينَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Humran who said,

‘He<sup>asws</sup> said: ‘The sacrificial animals became too expensive in Mina one year, to the extent that the camel reached one hundred Dinars. So Abu Ja’far<sup>asws</sup> was asked about that, and he<sup>asws</sup> said: ‘Participate in it’. I said, ‘How many?’ He<sup>asws</sup> said: ‘Whatever is lighter, so it is superior’. I said, ‘On behalf of how many would it suffice?’ He<sup>asws</sup> said: ‘On behalf of seventy’.<sup>18</sup>

### Three Divisions of the Scarified Animal:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَابِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ لُحُومِ الْأَصَاحِيَّ فَقَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ وَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) يَتَصَدَّقَانِ بِثُلْثِ عَلَى جِيرَانِهِمْ وَ ثُلْثِ عَلَى السُّؤَالِ وَ ثُلْثِ يَمْسُكُونَهُ لِأَهْلِ الْبَيْتِ .

A number of our companions, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

<sup>17</sup> Al Kafi – V 4 – The Book of Hajj Ch 184 H 3

<sup>18</sup> Al Kafi – V 4 – The Book of Hajj Ch 184 H 4

'I asked Abu Abdullah<sup>asws</sup> about the meats of the sacrificed animal. So he<sup>asws</sup> said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> and Abu Ja'far<sup>asws</sup> both used to give in charity with a third upon their<sup>asws</sup> neighbours, and a third upon the beggars, and a third they<sup>asws</sup> would be withholding for their<sup>asws</sup> family members'.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ شُعَيْبِ الْعَتْرُقِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سَمِعْتُ فِي الْعُمْرَةِ بَدَنَةَ أَيْنَ أَنْحَرَهَا قَالَ بِمَكَّةَ قُلْتُ أَيَّ شَيْءٍ أُعْطِي مِنْهَا قَالَ كُلُّ نَتْنَاءٍ وَأَهْدِ نَتْنَاءً وَتَصَدَّقْ بِثُلُثٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaquob, from Shuayb Al Aqarqufy who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I drove a camel regarding the Umra, where should I slaughter it?' He<sup>asws</sup> said: 'In Makkah'. I said, 'Which thing should he give from it?' He<sup>asws</sup> said: 'He should eat a third, and gift a third, and give in charity with a third'.<sup>20</sup>

### The Hide/skin of the Animal:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنْ يُعْطَى الْجَزَائِرُ مِنْ جُلُودِ الْهَدْيِ وَأَجْلَاهَا شَيْئاً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade giving of the hide, collar and covering of the offering animals to the butchers.<sup>21</sup>

وَ فِي رِوَايَةٍ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُنْتَفَعُ بِجِلْدِ الْأَضْحِيَّةِ وَ يُشْتَرَى بِهِ الْمَتَاعُ وَ إِنْ تُصَدِّقَ بِهِ فَهُوَ أَفْضَلُ

And in another report – Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Benefit (yourself) by the hide of the sacrificed animal, and buy the provisions with it, and if you were to give in charity with it, so it would be superior'.

وَ قَالَ نَحْرَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَدَنَةَ وَ لَمْ يُعْطِ الْجَزَائِرِينَ جُلُودَهَا وَ لَا فَلَائِدَهَا وَ لَا جِلْدَهَا وَ لَكِنْ تَصَدَّقَ بِهِ وَ لَا تُعْطِ السَّلَاحَ مِنْهَا شَيْئاً وَ لَكِنْ أُعْطِيَ مِنْ غَيْرِ ذَلِكَ .

<sup>19</sup> Al Kafi – V 4 – The Book of Hajj Ch 186 H 3

<sup>20</sup> Al Kafi – V 4 – The Book of Hajj Ch 180 H 5

<sup>21</sup> Al Kafi – V 4 – The Book of Hajj Ch 187 H 1

And he<sup>asws</sup> said: ‘Rasool-Allah<sup>saww</sup> sacrificed a camel and did not give the butcher its hide, nor its collar, nor its decor (reins etc.), but he<sup>saww</sup> gave it in charity (instead); and do not give the butcher anything from it, but give him from other than that’.<sup>22</sup>

### The Days for offering the Sacrifice:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ كُتَيْبِ الْأَسَدِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ النَّحْرِ فَقَالَ أَمَّا بِيَّتِي فَثَلَاثَةُ أَيَّامٍ وَ أَمَّا فِي الْبُلْدَانِ فَيَوْمٌ وَاحِدٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Kuleyb Al Asady who said,

‘I asked Abu Abdullah<sup>asws</sup> about the sacrifice, so he<sup>asws</sup> said: ‘As for Mina, so it is three days, and as for in the (other) cities, so it is one day’.<sup>23</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ الْأَضْحَى يَوْمَانِ بَعْدَ يَوْمِ النَّحْرِ وَ يَوْمٌ وَاحِدٌ بِالْأَمْصَارِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far<sup>asws</sup> having said: ‘The (Eid) Al-Azha is two days after the day of the sacrifice, and one day in the cities’.<sup>24</sup>

### How to carry out the Sacrifice and Recite?

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ قَالَ ذَلِكَ حِينَ تَصِفُّ لِلنَّحْرِ تَرْبِطُ يَدَيْهَا مَا بَيْنَ الْخُفِّ إِلَى الرُّكْبَةِ وَ وَجُوبُ جُنُوبِهَا إِذَا وَقَعَتْ عَلَى الْأَرْضِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[22:36] therefore Mention the Name of Allah on these as they stand in a row.** He<sup>asws</sup> said: ‘That is where they are stood in a row for the sacrifice. You would tie down its

<sup>22</sup> Al Kafi – V 4 – The Book of Hajj Ch 187 H 2

<sup>23</sup> Al Kafi – V 4 – The Book of Hajj Ch 178 H 1

<sup>24</sup> Al Kafi – V 4 – The Book of Hajj Ch 178 H 2

hand in what is between the hooves up to the knees, and **then when they fall down [22:36]** - is when they fall upon the ground'.<sup>25</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) كَيْفَ تُنْحَرُ الْبَدَنَةُ فَقَالَ تُنْحَرُ وَ هِيَ قَائِمَةٌ مِنْ قِبَلِ الْيَمِينِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Al Fuzayl, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah<sup>asws</sup>, 'How to slaughter the camel?'. So he<sup>asws</sup> said: 'Slaughter it while it is standing, from the right hand side'.<sup>26</sup>

### The Naher and the Zibha:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) النَّحْرُ فِي اللَّبَّةِ وَ الدَّبْحُ فِي الْحَلْقِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'Abu Abdullah<sup>asws</sup> said: 'النَّحْرُ' the sacrificing is in the upper chest, and 'الدَّبْحُ' the slaughtering is in the throat'.<sup>27</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ لَا يَدْبَحُ لَكَ الْيَهُودِيُّ وَ لَا النَّصْرَانِيُّ أَضْحِيَّتَكَ فَإِنْ كَانَتْ امْرَأَةً فَلْتَدْبَحْ لِنَفْسِهَا وَ تَسْتَقْبِلُ الْقِبْلَةَ وَ تَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حَنِيفًا لِلَّهِ مِنْكَ وَ لَكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'Neither should the Jew, nor the Christian slaughter your sacrificial animal for you. So if it was a woman, then let her slaughter it herself, and she should face the Qiblah, and she should be saying,

'**وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حَنِيفًا لِلَّهِ مِنْكَ وَ لَكَ** *I have turned myself, being upright, wholly to Him Who Originated the skies and the earth[6:79].* O Allah<sup>azwj</sup>! This is from You<sup>azwj</sup> and for You<sup>azwj</sup>.<sup>28</sup>

<sup>25</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 1

<sup>26</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 2

<sup>27</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 3

<sup>28</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 4

وَعَنْهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) يَجْعَلُ السَّكِّينَ فِي يَدِ الصَّبِيِّ ثُمَّ يَقْبِضُ الرَّجُلُ عَلَى يَدِ الصَّبِيِّ فَيَذْبَحُ .

And from him, from Muawiyah Bin Ammar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to make the knife to be in the hand of a youth, then the man would grab the hand of the youth, so he would slaughter'.<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِي عُمَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا اشْتَرَيْتَ هَدْيَكَ فَاسْتَقْبِلْ بِهِ الْقِبْلَةَ وَ انْحَرْهُ أَوْ ادْبَحْهُ وَ قُلْ وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حَنِيفاً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي ثُمَّ أَمِرَ السَّكِّينَ وَ لَا تَنْخَعَهَا حَتَّى تَمُوتَ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwaan, and Ibn Abu Umeyr who said,

'Abu Abdullah<sup>asws</sup> said: 'When you buy your sacrificial animal, so face the Qiblah with it, and sacrifice it, while slaughtering it (one should) say,

'وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ حَنِيفاً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَ لَكَ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ تَقَبَّلْ مِنِّي'

**[6:79] Surely I have turned myself, being upright, wholly to Him Who Originated the skies and the earth, and I am not of the polytheists [6:162] Say: Surely my Prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds [6:163]** There is no associate for Him<sup>azwj</sup>; and with that I am Commanded, and I am from the 'Muslimeen' (the submitters). O Allah<sup>azwj</sup>! From You<sup>azwj</sup> and for You<sup>azwj</sup>. In the Name of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest. Accept from me'. Then use the knife and do not break its bones until it dies'.<sup>30</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَبَدُّأُ بِمِئِّي بِالذَّبْحِ قَبْلَ الْخَلْقِ وَ فِي الْعَقِيمَةِ بِالْخَلْقِ قَبْلَ الذَّبْحِ .

<sup>29</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 5

<sup>30</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 6

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Jameel,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should begin at Mina with the slaughter before the shaving (of the head); but in 'العَقِيقَةُ' 'Al-Aqiqah' (offering for a new born child) with the shaving (of the head) before the slaughter'.<sup>31</sup>

### Shorter Version of Recitation during Sacrifice:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ الْبَجَلِيِّ عَنْ أَبِي خَدِيجَةَ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَهُوَ يَنْحَرُ بَدَنَتَهُ مَعْمُولَةً يَدُهَا الْيُسْرَى ثُمَّ يَقُومُ مِنْ جَانِبِ يَدِهَا الْيُمْنَى وَ يَقُولُ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا مِنْكَ وَ لَكَ اللَّهُمَّ تَقَبَّلْهُ مِنِّي

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hisham Al Bajaly, from Abu Khadeeja who said,

'I saw Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> was sacrificing his<sup>asws</sup> camel having tied down its left leg. Then he<sup>asws</sup> stood by the side of its right hand, and he<sup>asws</sup> was saying:

'بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا مِنْكَ وَ لَكَ اللَّهُمَّ تَقَبَّلْهُ مِنِّي'

'In the Name of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> is the Greatest. O Allah<sup>azwj</sup>! This is from You<sup>azwj</sup>, and for You<sup>azwj</sup>. O Allah<sup>azwj</sup>! Accept it from me<sup>asws</sup>.'

ثُمَّ يَطْعُنُ فِي لَبْتِهَا ثُمَّ يُخْرِجُ السَّكِّينَ بِيَدِهِ فَإِذَا وَجَبَتْ قَطَعَ مَوْضِعَ الذَّبْحِ بِيَدِهِ .

Then he<sup>asws</sup> made a cut in its chest, then brought out the knife. So when it fell down, he<sup>asws</sup> cut the place of the slaughter (throat), by his<sup>asws</sup> hand'.<sup>32</sup>

<sup>31</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 7

<sup>32</sup> Al Kafi – V 4 – The Book of Hajj Ch 185 H 8