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## Slaughtering for other than Allaah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

**Questioner:** The slaughtering of sheep and other such animals at the graves of the pious people, for their sake and in order to please and draw closer to them, is a custom amongst my family. I have tried to prevent them from doing so, but it has only made them more resolute in doing so. I have said to them that this is shirk (associating partners in the worship) of Allaah. But they respond by saying: We only worship Allaah the way He deserves to be worshipped. However, we visit the graves of the Auleeyaa (the pious friends of Allaah) and supplicate to Allaah, through the right of the pious people, so that harm and difficulties may be averted from us. I have said to them that this is not from the religion, but they just tell me to leave them alone upon what they are doing. So what do you suggest should be the cure for such people, and what do you suggest I do to counter act this Bid'ah (innovation)?

**Shaykh Abdul-Azeez ibn Baaz** (رَحْمَةُ اللَّهِ):<sup>1</sup> It is known from the evidences related in the Qur'aan and the Sunnah that sacrificing for other than Allaah, in order to draw close to other than Allaah – whether sacrificing for the jinns, Auleeyaa, idols or other than that from the creation – is an act of shirk and is an act of Jahileeyah (pre-Islaamic ignorance) that was practiced by the mushriks (those who worshipped the pious men, jinns, angels, stones, statues, etc, along with worshipping Allaah). Allaah- the Mighty and Majestic – said: “Say: **Indeed my Prayer, my sacrifice, my living and my dying are all for Allaah Lord of the worlds. No partner do I setup with Him in this, and this is what I have been commanded, and I am the first of the Muslims.**”<sup>2</sup> So Allaah – the Most Perfect – clearly explains in this verse that sacrificing to other than Allaah is like praying to other than Him. And Allaah – the Most High – said: “**Indeed We have granted to the Prophet sallallaahu ‘alayhi wa sallam the Kawthar (a river in Paradise whose banks are lined with tents made from hollow pearls). Therefore turn in Prayer to your Lord and sacrifice to Him alone.**”<sup>3</sup> So Allaah – the One free from all defects – commanded His Prophet in these noble verses that he should pray only to His Lord and that he should sacrifice to only Him, which was opposite of what the mushriks did, in that they used to prostrate to other than Allaah and to sacrifice to other than Him. Allaah – the Most

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<sup>1</sup> (رَحْمَةُ اللَّهِ) (rahimahullaah) May Allaah have mercy on him

<sup>2</sup> Soorah al-An'aam 6:162

<sup>3</sup> Soorah al-Kawthar 108:1-2

High – said: **“And your Lord has commanded that you worship none but Him.”**<sup>4</sup> And He – the Most Perfect – said: **“And they have not been commanded except to worship Allaah alone making the religion purely and sincerely for Him.”**<sup>5</sup> And there are many other verses with the same meaning. So, since sacrificing is one of the acts of ‘Ibaadah (worship), then it is obligatory to make this action purely and sincerely for Allaah alone, without directing it to other than Him. Also ‘Alee ibn Abee Taalib radiallaahu ‘anhu said that the Prophet sallallaahu ‘alayhi wa sallam said: **“May Allaah curse the one who sacrifices to other than Allaah.”** This has been related by Muslim in his Saheeh (no.765).

As for supplicating to Allaah and asking Him by the right of the Auleeyaa or by the right of His Messenger, or by the status of His Messenger – then this does not constitute shirk, but rather it is a Bid'ah (innovation) which leads to shirk, in the opinion of the majority of Scholars. This is because Du'aa (supplication) is an act of worship, and how it is to be done can only be known from the Revelation. And there is nothing authentically established from our Prophet sallallaahu ‘alayhi wa sallam to show the permissibility or validity of this type of tawassul (seeking the means of nearness to Allaah by invoking an intermediary) in which Allaah is asked through the right of His Prophet or the right of the awliyaa or any of His creation. So it is not permissible for any Muslim to innovate new forms of tawassul which has not been prescribed by Allaah, as He – the Most High – said: **“Or do they have partners with Allaah who prescribe for them a religion which Allaah has not prescribed.”**<sup>6</sup> And the Prophet sallallaahu ‘alayhi wa sallam said: **“Whosoever introduces into this affair of ours that which is not from it, will be rejected”**, and in another authentic narration: **“Whosoever does an action that I have not commanded, it will be rejected.”** And the meaning of this is that such innovated actions will be rejected and not accepted from its doer. Thus it is obligatory for the Muslims to restrict themselves to only what Allaah has prescribed and to beware of what people have innovated into the religion. As regards the prescribed forms of tawassul then they are: tawassul (seeking the means of nearness to Allaah) through His Names and His Attributes and by righteous actions, and by one’s ‘Eemaan (faith) in Allaah and His Messenger, and other righteous and prescribed actions similar to this.

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<sup>4</sup> Soorah al-Israa 17:23

<sup>5</sup> Soorah al-Bayyinah 98:5

<sup>6</sup> Soorah ash-Shooraa 42:21