

Concept OF Sacrifice IN Islam AND Christianity (An Exploratory AND Analytical Study)

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ABSTRACT

This research paper named the concept of sacrifice in Islam and Christianity is to be presented as a research review. Many sects such as Catholics, Orthodox and High Church Anglicans believe in sacrifice, while the Protestant sect believes that Jesus was hanged on the gallows were Therefore, their sacrifice was also done on our behalf. Now there is no need to sacrifice anymore. A belief of theirs is called Christ's Atonement. According to the Christian world, the meaning of "Christ's Atonement" is that the sin committed by Sayyidna Adam (peace be upon him) by eating the grain was inherited in all his descendants. Therefore, all the children of Adam became sinners, only Jesus (peace be upon him) was innocent. That's why he, peace be upon him, paid the atonement for the original sin by dying on the cross. The Holy Qur'an refutes this false belief In Surah Al-Baqarah, it is said that Sayyiduna Adam (peace be upon him) asked Allah SWT for forgiveness for his ijtiha mistakes and the Lord of the Universe forgave him. When an ijtiha error of yours was forgiven, the concept of original sin was also proven wrong and there was no need for expiation. Even if it is judged by logical arguments, this belief is not correct, for example, expiation is against God's justice because to punish an innocent person (Christ) and leave the real sinners is a clear opposition to justice and justice. Further, in this research paper, the concept of sacrifice in Islam and Christian faith is presented in a clear manner, which gives further guidance to the researchers

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INTRODUCTION:

When we study the Bible, it mentions five main types of sacrifices: burnt offering, vow offering, peace offering, trespass offering, and trespass

offering. All these are described separately although some of them were presented together.

Burnt offerings, vow offerings, and peace offerings were offered willingly to gain God's pleasure. The Hebrew term for "burnt offering"

means "ascending sacrifice" or "a sacrifice rising up." Because in the burnt offering, the slaughtered animal was burnt on the altar, whose sweet smell or pleasant fragrance went up to God. The prominent feature of the burnt offering was that its blood was sprinkled around the altar. Then the whole animal was burned. The priest would burn everything on the altar so that it would be a burnt offering of a pleasing aroma to Jehovah (God). The Holy Bible has written about the burnt offering:

"If it is a burnt offering, and it is from a herd of cattle, then the animal must be a male without blemish, and the man must bring the animal to the door of the tent of meeting. Then the Lord will accept the offering. That man must be his own." The hand must be placed on the animal's head. The Lord will accept its burnt offering as an atonement for it. The man must kill the calf before the Lord. Aaron's sons must bring the blood of the calf and bring it to the tent of meeting sprinkle it around the altar at the doors of the altar. He shall remove the skin and cut the remaining part of the animal into pieces. Aaron's priests shall prepare wood and fire on the altar. Aaron's priests shall the pieces should be placed on the wood along with the head and fat. The wood should be placed on the altar over the fire. The priest should wash the animal's innards and feet with water. Then the priest should burn all the parts of the animal on the altar. This should be the burnt offering. Its smell pleases the Lord."¹

The sacrifice of the vow is described in the second chapter of Leviticus. It was a sacrifice of satisfaction, which usually consisted of flour mixed with oil and "frankincense". The priest filled his fist with the flour mixed with oil. Take it out, that all the frankincense may fall into it. Then the priest shall burn it on the altar as a memorial of the grain offering. It shall be an offering made by fire of a sweet aroma to [Yehovah].²

Another peace offering was a sacrifice of peace. This name can also be translated "peace offering." In Hebrew, the word peace means more than just freedom from war or turmoil. The Bible uses this word. In addition to this meaning, it also refers to a peaceful relationship with God, joy and happiness. Therefore, peace offerings are not offered to appease God or appease His wrath. Rather, God's approved people used to offer such sacrifices in gratitude for the blessed state of peace with Him or to express their joy for Him. After offering the blood and fat before Jehovah, the priest and the rest of the sacrificer ate in a beautiful and symbolic way, the priest, the sacrificer and Jehovah God participated in the meal, which signified the reconciliation between them.³

A trespass offering and a trespass offering were offered for the remission of sin or atonement for violations of the law. Although these sacrifices were also burned on the altar, they differed from the burnt offering in that the whole animal was presented before God. Instead, only the fat and other special parts were offered. The rest of the animal was burned outside the camp or, in some cases, eaten by the priest. This difference was significant. The purpose of the fat sacrifice was access to God. Therefore, it was offered entirely to God and no one else could participate in it. Interestingly, the burnt offering was preceded by a sin offering or a guilt offering. It was a sign that forgiveness of sins was necessary for a sinner's vow to be acceptable to God.⁴

The sin offering was accepted against the law only in the case of an unwitting sin, that is, a sin due to the weakness of the flesh. A sin offering had to be offered according to one's position or status in the region. In contrast, unrepentant sinners were cut off; no sacrifice could be offered for them.⁵

The meaning and purpose of the trespass offering is explained in the fifth and sixth chapters of Leviticus. It is possible that a person will have

sinned unwittingly. Yet, his transgression may be atoned for by fellow human beings or by Jehovah (God). Being contrary to rights may require correction or correction. Several types of sin have been mentioned in this connection. Some are private sins, some are sins against the holy things of God, and some are completely but there were sins committed due to wrong desires or physical weakness, even if not unknowingly. Apart from confessing such sins, making reparation to the wrongdoer where due and then offering a guilt offering to God it was requested⁶

In addition to all these sacrifices, the great sacrifice of Sayyiduna Ibrahim (peace be upon him) is mentioned in the Bible, in which he prepared to sacrifice his young son, Sayyiduna Ismail (peace be upon him), on the command of Allah, and for the sacrifice, his son was sacrificed in Maqam Muni. They hanged him and prepared to run a knife on his neck. Allah liked this reward and Allah immediately sent a ram from Paradise to sacrifice it. The person who was offered for sacrifice is Hazrat Ismail (peace be upon him), while the Christians claim that he was not Hazrat Ismail (peace be upon him) but Hazrat Isaac (peace be upon him).

Christian claimants present the current Bible text in their argument that mentions Isaac, the Bible text they argue from is:

"And he said to him, Take your son, your dearly loved only son Isaac, and go to the land of Moriah and give him as a burnt offering on one of the mountains of which I will give you knowledge."⁷

"Then God said to him (Abraham), take your only son Isaac, whom you love, to the region of Moriah, and sacrifice your son on the mountain I will show you."

In this regard, there is a clear explanation in the Holy Quran that Hazrat Ishmael is the victim of Allah, as it is clear from these verses of the Holy Quran, Allah Almighty says:

O my Lord! Give me a righteous (son), so We gave them the good news of a tolerant son, then when that son reached the age of running with them, (one day) Ibrahim said: Son! I dreamed that I was slaughtering you, now tell me what is your opinion? The son replied: Father! Do what you have been commanded, you will find me patient, God willing. Then when both of them surrendered and Ibrahim let his son fall on his forehead, we called out to him: O Ibrahim! You have made the dream come true. Indeed, We reward the righteous like this. Indeed, this was a clear trial and We redeemed him (the son) by offering a great sacrifice as a ransom, and among the previous peoples. He left the mention of it well, peace be upon Abraham, We reward those who do good in the same way, surely they were among Our faithful servants, and We gave Abraham the good news of Isaac, who will be a prophet and one of the righteous.⁸

By considering these Qur'anic verses, it becomes clear that Hazrat Ishmael is Zabih Allah, because Allah has described the incident of sacrifice first and then gave the good news of Hazrat Ishaq. Later, Allah gave the good news of the birth of Hazrat Ishaq to Hazrat Ibrahim and in the current Bible, although the name of Hazrat Ishaq is mentioned as Zabihullah, but from the statement of the Bible itself, this fact is clear that the mention of the name of Hazrat Ishaq has definitely been distorted, otherwise Zabihullah is Ishmael. Because in the mentioned text of the Bible, the attribute "your dearly loved only son" is mentioned before the name of Hazrat Ishaq, that is, Allah gave this order to Hazrat Ibrahim (peace be upon him) about his dearly loved and only son. The important thing is that Hazrat Ishaq (peace be upon him) cannot be the only one, Hazrat Ismail (peace be upon him) is the only one, because when Hazrat Ismail (peace be upon him) was born, Hazrat Ibrahim (peace be upon him) had no children and Hazrat Ismail was present at the time of the birth of Hazrat Ishaq

(peace be upon him) were As the Bible itself states:

"Abram was eighty-six years old when Hagar gave birth to Ishmael."⁹

"When Abraham was a hundred years old, he begot Isaac."¹⁰

From these passages of the Bible, it is known that Hazrat Ishaq (peace be upon him) was 14 years younger than Hazrat Ismail (peace be upon him), this clearly means that Hazrat Ismail (peace be upon him) remained alone for fourteen years after birth, and the demand is also the only son and he was Hazrat Ismail (peace be upon him).

But instead of accepting this fact, Christians say that although Hazrat Ishmael (peace be upon him) is the eldest, but Hazrat Ishaq (peace be upon him) is the only son, because Hazrat Isaac (AS) is the son of his wife and Hazrat Ismail (AS) is the son of a servant, because Hazrat Hagar (AS). Hazrat Sarah was the handmaiden that she gave to Hazrat Ibrahim (peace be upon him).

According to the statement of the Bible, the claim that Hazrat Ishmael (AS) was the son of a slave woman is also proven wrong, because it is clear in the Bible that Hazrat Sarah (AS) did not hand over Hazrat Hagar (AS) to Hazrat Ibrahim (AS) as a slave, but as a wife. That is, he gave his slave in marriage to Hazrat Abraham. As it is in the Bible:

"Sarai took Hagar, her Egyptian servant, and gave her to Abram for his wife."¹¹

It became clear from this that Hazrat Hajra (AS) had become the wife of Hazrat Ibrahim (AS) and Hazrat Ismail (AS) was also born from his wife, just as Hazrat Ishaq (AS) was born from his wife, therefore, Hazrat Ismail (AS) was like Hazrat Isaac (AS). He is the son of Ibrahim (peace be upon him) and is older than him and was alone until his birth.

The summary is that the Bible itself shows that the place where the name of Hazrat Ishaq (peace

be upon him) is mentioned as Zabih Allah, there is a distortion and the real Zabih Allah is Hazrat Ismail (peace be upon him), because the attribute of being the only one was in Hazrat Ismail (peace be upon him). Not in Hazrat Ishaq, (peace be upon him).

The Quran refutes this false belief. In Surah Al-Baqarah, it is said that Sayyiduna Adam (peace be upon him) asked Allah Tabarak and Taala for forgiveness for his ijthad mistakes and the Lord of the Universe forgave him¹². When this ijthad error of yours was forgiven, the concept of original sin was also proven wrong and there was no need for expiation. Even if it is judged by logical arguments, this belief is not correct, e.g.

- Atonement is against God's justice because punishing an innocent person (Christ) and leaving the real sinners is a clear opposition to justice and justice.
- If all the sinners of the world are counted, then if their sins are calculated by calculating their ages, then these sins will exceed the numerical limit. It was over in a few minutes.
- Before the crucifixion of Christ, what arrangements were made for the forgiveness of millions of sinners? also, according to Christians, it is also necessary to believe in Christ in order to benefit from the atonement, so is it fair that the later people are given the benefit of the atonement and the first people are completely deprived of this blessing?
- The person who believes that all his past sins are forgiven, no matter how much he abstains apparently, he will not be afraid of sin in his nature. Then what is the reason that Christ (peace be upon him) prescribes so much punishment for minor sins:

"Whoever looks at a woman with evil desire has committed adultery with her in his heart. So if you're right eye causes you to stumble, pluck it

out and throw it away, for it is better for you that one of your limbs should remain." And let not your whole body be cast into hell."¹³

It is the belief of the Jews that we killed Isa bin Maryam (peace be upon him) by hanging them on a cross and the belief of Christians is that they were hanged on a cross but later on, they were resurrected by Allah and lifted them up to heaven. The Islamic and correct belief is that the Jews put someone else on the cross, mistaking it for Jesus son of Maryam, while Sayyiduna Jesus, peace be upon him, was taken up to the heavens by Allah the Almighty and he will return to the world near the Day of Judgment. Allah Ta'ala, while mentioning the causes of the curse on Bani Israel (Jews) in the Holy Qur'an, stated one of the reasons:

"And when they said, 'We killed Jesus, the son of Mary, the Messenger of God,' although they did not kill him or crucify him, they were in doubt, and those who differed about it they are also in doubt, they have no faith in this matter, they are only following conjectures. They certainly did not kill. Rather, Allah took them to Himself, and Allah is All-Wise."¹⁴

Therefore, some Christian groups say that Jesus bin Maryam sacrificed his life to atone for our sins, so we do not need a sacrifice and consider themselves followers of the Abrahamic religion, then according to the Sunnah of Ibrahim, they should offer animal sacrifices to Allah for the pleasure of Allah and the expiation of their sins.

Now the following is an overview of the concept of sacrifice in Islam.

Sacrifice is one of the important acts of worship and rites of Islam. This act of worship was practiced not only in this Ummah but also in the earlier Ummahs. He said in Surah Hajj:

"And We ordained for every nation the sacrifice, so that they should mention the name of Allah when sacrificing certain animals of the type of cattle, which Allah had bestowed upon them."¹⁵

The history of slaughtering a lawful animal with the intention of closeness begins with the sacrifice of the two sons of Adam (A.S.), Abel and Cain, which was the first sacrifice.

"And you should recite to them (the people of the book) the story of the two sons of Adam, when they both offered some supplication to Allah, and the supplication of one of them was accepted, and the other was not accepted. Gone."¹⁶

Allama Ibn Kathir, may God have mercy on him, has narrated a narration from Hazrat Ibn Abbas, may God be pleased with him, that Abel sacrificed a ram and Cain sacrificed some grain from the produce of the field, in accordance with the constitution of that time. Fire from heaven came down and consumed Abel's ram, leaving Cain's sacrifice.¹⁷

From this, it was known that the worship of sacrifice has been from the time of Hazrat Adam (peace be upon him) and its reality remained almost in Harmalat; However, its special glory and recognition came from the incident of Hazrat Ibrahim and Hazrat Ismail (peace be upon them), and as a memorial to this, sacrifice was declared obligatory on the Prophet Muhammad. The reality, wisdom and virtue of sacrifice are described in several blessed verses in the Holy Quran has been done There are three words for sacrifice in the Holy Quran. One Nasq, the second Nahr and the third Qurban. Surah Inam is in:

"Say that my prayer, my sacrifice, my living and my dying are for Allah, the Lord of all the worlds."¹⁸

Under the above verse, Imam Jisas Razi writes:

"Vinski: Al-Adhaya, but it is not known as Nisak, and like this, the total sacrifice is due to kinship with Allah, and it is Nisak. Allah Almighty said: "Fafdiyyah from fasting and charity and Nisak."¹⁹

"Nasak" means sacrifice, because its name is also "Nasak", similarly, every animal that is slaughtered with the intention of gaining

closeness to Allah Ta'ala is called "Nasak". : "Fiddy from fasting and charity and nusk".

The second word for sacrifice is Nahr in the Holy Qur'an which is in Surah Al-Kawthar:

"

"So pray to your Lord and sacrifice."²⁰

According to Ibn Kathir, there is a number of figures under this verse:

Many commentators, including Hazrat Ibn Abbas, may Allah be pleased with him, Hazrat Ata, Mujahid, Ikrama, may God have mercy on him, say that the "Nahr" of the camel is required from "Wanhr", which is the largest animal to be sacrificed.²¹

The word "sacrifice" appears in the Qur'an in the 27th verse of Surah Maida, where the story of Abel and Cain, the two sons of Adam, is mentioned. Regarding the sacrifice of a camel in Surah Hajj, Allah says:

"And We have ordained for you the sacrificial camels as a sign and a memorial of the worship of God. There are other benefits in them for you, so you should line them up and recite the name of Allah over them when you sacrifice. If they fall on their sides, then eat of their flesh if you want to eat it yourself, and feed it to the poor as well, whether he is one who sits patiently or goes around asking questions, just as we have described the situation of the sacrifice of these animals. In the same way, He made them your subjects, so that you may show thanks, the meat and blood of these sacrifices never reaches Allah, but your piety reaches Him, Allah has made these animals subservient for you in such a way that Praise Allah for the favor that He showed you the right way of sacrifice, and O Prophet! Give glad tidings to those who do well."²²

In Surah Hajj itself, at the second place, it is declared as one of the signs of Allah, and its greatness is explained and the veneration of the

sacrifice has been described as a manifestation of the piety of God found in the heart.

"And whoever maintains full respect for the signs and monuments of Allah Ta'ala, and then this respect for these rites is done with pious hearts."²³

The continuation of the sacrifice in the laws of the previous prophets (peace be upon them) reaches to the mission of Jesus (peace be upon him), whose method was that the sacrifice was slaughtered and the Prophet of the time (peace be upon him) would pray and a fire of a special nature would descend from the sky and consume it. It was considered a sign of acceptance, the Holy Quran says:

"These are the people who say that Allah has commanded us not to confirm any messenger until he brings us a sacrifice that the fire will consume."²⁴

At one place, he said:

"So that all these comers may come for their own benefit and to call upon the name of God on the appointed days of sacrifice which God has given them, except the Ummah of Muhammad! If you wish to eat of these sacrifices yourself, then eat and suffer." Feed the needy."²⁵

Sacrifice is also mentioned in this verse. Nasak and sacrifice were kept in every nation, the main purpose of which is the remembrance of the creator of the universe, the fulfillment of his orders with the spirit that all this is the gift and religion of Allah do not think of possessions as your own; Rather, he should practice the belief that God Almighty is his real owner, as if the act of sacrifice teaches the belief of monotheism and protection from wealth temptation.

Qurbani in the light of blessed hadiths:

Significance of Sacrifice:

The importance of sacrifice can be estimated from this hadith narrated by Hazrat Abu Huraira that he said:

"Man Wajd Sa'ah Film Yashah Fala Yaqrban Musalana"²⁶

"A person who can afford to sacrifice, but still does not do sacrifice, should not enter our Eid-gah."

The importance of sacrifice is also clear from another hadith, the words of which are as follows:

"The Messenger of Allah stayed in Madinah for ten years."²⁷

"The Holy Prophet (peace and blessings of Allah be upon him) lived in Madinah for ten years and used to sacrifice every year."

Even in the last year of his life, he sacrificed one hundred (100) camels, of which sixty-three (63) were slaughtered by him with his blessed hand. He entrusted the task of slaughtering the rest to Hazrat Ali, and along with him, he also slaughtered a cow on behalf of his chaste wives.²⁸

The above-mentioned hadiths prove that the person, who can afford to sacrifice, should necessarily do the sacrifice. Rather, at one place, the Prophet (peace and blessings of Allah be upon him) said:

"O people, in Ali's family, the whole family will be sacrificed."²⁹

"O people! Every family has to sacrifice every year."

On this basis, some imams have declared the sacrifice 'obligatory' on the able-bodied.

❖ **Virtues of Sacrifice:**

There are many hadiths related to the virtue of sacrifice and the sacrificer, such as Umm al-Mu'minin Aisha Siddiqah, may Allah be pleased with her, says that the Messenger of Allah, may God bless him and grant him peace, said:

"What is the action of a man on the Day of Annihilation dearest to Allah than the shedding of blood, so that the Day of Resurrection will come with verses, songs, and poems, and the blood will

fall from Allah before it falls from the earth, and the soul will be fated."

"There is no act more beloved to Allah than sacrifice on the day of Eid al-Adha. Indeed, on the Day of Judgment, the reward of the sacrificed animal will be given; including its horns, hair and hooves, and the sacrifice will go to God's place before the blood of the sacrifice falls on the ground. I accept it, so be happy to sacrifice."³⁰

In another hadith, the Prophet (peace and blessings of Allah be upon him) mentioned two words: the virtue of sacrifice:

"Istfarhwa zahaya kum fanha matayakum ali sarat"³¹

"That is, sacrifice fat and fresh animals, because they will be your rides on the bridge."

❖ **The reality of sacrifice and its reward:**

One day the Companions asked: O Messenger of Allah, what is this sacrifice? Mohammed-peace be upon him-said:

"Sunnah Abikim Ibrahim" means "This is the Sunnah of your father Ibrahim, peace be upon him."

Then asked what is the reward of these sacrifices? So the Prophet (peace and blessings of Allah be upon him) said: "For every hair on the whole body, you will get one good deed."³²

"On the authority of Ibn Abbas, may Allah be pleased with him, he said: The Messenger of Allah, may God bless him and grant him peace, said on the Day of Adha: What action a person does on this day is better than the death of Ibrah, except that it leads to mercy."³³

It is narrated from Hazrat Ibn Abbas that the Messenger of Allah, may God bless him and grant him peace, said on the day of Eid al-Adha: No man has done a better deed today than shedding blood. More than that."

Conclusions:

In the light of the above verses and hadiths, the reality of the sacrifice was known.

- Qurbani is the memorial of Saint Ibrahim.
- Sacrifice has a form and a spirit, the form is to slaughter an animal, and its spirit is to create the spirit of self-sacrifice and to draw near to Allah.
- The scene of worshiping Allah Ta'ala is created collectively.
- d bones.

- The collective power of Muslims is prominently displayed.
- People who are not lucky enough to see meat throughout the year, they also get plenty of meat on the day of sacrifice.
- The skins of the sacrifice provide financial assistance to the poor, the poor and the needy.
- Abundant material is provided for various products, which are made from leather and

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