

## Sacrifice

After you have shot the last idol, offer the sacrifice immediately since these three idols are the statues of trinity and the symbols of three, satanic stages. Always be conscious of your intention and do not forget its meaning! Know what you are doing and why? The rituals should not mislead you to overlook your purpose. All these are "hints", so be careful to view what you are supposed to see. Procedures and techniques should not confuse you, the meanings should be understood and not the formalities.

During Hajj every action depends on and is preceded by your intention. Any action without it is not accepted. Intention is obligatory for fasting too; if you forget to say it, you will somehow feel it. The same is true during the Holy War if you do not declare the intention you are still a fighting soldier. At Hajj, your acts are useless without the intention since these ceremonies are "hints", "signs" and "symbols". A person only physically touches his forehead on the ground if he does not understand the meaning of prostration. He who does not realize the essence of Hajj only brings back from Mecca a suitcase full of souvenirs and an empty mind.

During Hajj you are to:

- Declare monotheism by TAWAF.
- Exercise the struggle of Hajar by Sa'y.
- Show the descent of Adam by going to Arafat from the Kaaba.
- Show the philosophy of man's creation, the evolution of thoughts from pure science to pure love and the ascension of the spirit from mud to God by going from Arafat to Mina.

The last stage of evolution and idealism, absolute freedom with– absolute submission ... or the stage of IBRAHIM is in Mina. Now, you are about to act as Ibrahim. He brought his son Ismail to sacrifice. Who is your Ismail or what is it? – Your position? Your honor? Profession? Money? House? Farm? Car? Love? Family? Knowledge? Social class? Art? Dress? Name? Your life? Your youth? Your beauty? How do I know? But you know it yourself whoever and whatever, you should have brought it with you to sacrifice here. I cannot tell you which one, but I can give you some clues to help – whatever weakens your faith, whatever stops you from "going", whatever distracts you from accepting responsibilities, whatever causes you to be self-centered, whatever makes you unable to hear the message and confess the truth

whatever forces you to "escape", whatever causes you to rationalize for the sake of convenience, whatever makes you blind and deaf ... You are in the position of Ibrahim whose weakness was in his love for Ismail (his son). He was teased by Satan. Imagine yourself at the peak of honor, full of pride and there is only ONE THING for which you can give up everything and sacrifice any other love for its love. THAT IS YOUR ISMAIL! Your Ismail can be a person, an object, a rank, a position or even a "weakness"! But – for Ibrahim it was his son!

Toward the end of his life, Ibrahim witnessed a century of struggle, movement, homelessness, fighting in Holy Wars confrontation with the ignorance of his tribe, oppression of Nimrod and the fanaticism of idol worshippers. While intelligent and rebellious, he spent his youth in the house of a fanatic idol-worshipper and idol-maker (Azar). His barren wife Sara was a fanatic aristocrat.

Ibrahim undertook the difficult task of being a prophet of monotheism within an oppressive system. In that age of darkness, he tolerated a century of torture and created an awareness and love for freedom in a people who were so used to oppression.

Ibrahim got old and lonely. At the height of his prophecy he remained a "man", yet, as any other human being, he wished to have a son. His wife was infertile and he was more than a hundred years old. He was wishful, but not hopeful. Allah rewarded the old man for the time he spent and the suffering he experienced while propagating, "His message". He blessed him with a son (Ismail) from his maid, Hajar. She was a black woman who was not "honorable" enough to create jealousy in the heart of his first wife, Sara.

Ismail was not only a son for his father. He was the result of a whole life's expectation, the reward for a life full of struggle. The only son of an old father, he was the most dear after all those miserable years. For Ibrahim, Ismail was his son, but your Ismail may be "you", your family, your job, your wealth, your fame...How do I know? For Ibrahim, it was his son; such a son for such a father.

In front of his eyes – eyes that were shaded by white eyebrows and glittered with happiness – Ismail grew and received the best care and love from his father whose soul was so firmly devoted to the life of his son. His father saw him as an only sibling growing in the barren desert life of an old farmer. "Every moment of the last days of his life had to be enjoyed". He enjoyed it by having Ismail! Ismail differed from an ordinary child:

- Because his father yearned for him for a hundred years!
- Because he was unexpectedly born to the surprise of his father!

Ismail, the boy, grew as a strong tree. He brought youth and happiness to Ibrahim's life. He was his father's hope, love and kin

The message was revealed – "Ibrahim put the knife to the throat of your son and sacrifice him with your hands!" How can one describe Ibrahim's fear by the shock of this message? Even if we were there as witnesses, we couldn't feel it. The degree of his pain is beyond tolerance or imagination! Ibrahim, the

most humble servant of God and the famous rebel of human history, started to shake as if he were falling apart and the great invincible of history was breaking to pieces. He was terribly shocked by the message, but the command was the order of Allah.

War, the great war, was fighting one's self. The victorious hero of the greatest war in history was broken, weak fearful, amazed and hopeless! Ibrahim was confronted with an internal conflict to choose between Allah and Ismail. What a difficult decision to make? Which one would you choose? Allah or yourself? Interest or value? Dependence or freedom? Policy or fact? To stop or to go? Happiness or perfection? To enjoy or to tolerate the pain of responsibility? To live just to live or to live for your goal? Peace and love or belief and struggle? To follow your nature or your conscious will? To serve your feeling or to serve your faith? To be a father or the prophet? To care for relatives or to carry the message. And ...? Finally Allah or your Ismail? Ibrahim, choose one!

After a hundred years of prophecy among the people, a life of leadership struggling with idol worshippers, ignorant and oppressors, being victorious on all fronts and successful in delivering your responsibilities, nowhere and never having any doubts in your way, disregarding any personal interest, getting as close to God as is possible for a man, establishing the nation of tawheed passing all the exams and ... Do not feel impetuous, do not rest, do not think you are hero, irresistible and having no weakness. Victories of those hundred years should not mislead you or deceive you; do not think you are "innocent". Do not feel so secure and protected from satanic temptations. You are not always immune from those invisible powers that surround mankind. There are so many beams of artificial glories that may make you blind. He (Allah) knows you better than yourself. He knows you are still vulnerable. He knows there is still a point from where you can see the world and worldly matters. Then He severs any narrow contact you may have with this world!

Oh Ibrahim, the victorious hero of the greatest battle of history, with your high spirit and irresistibility! Oh prominent prophet of God!

– Do not think we are finished with you. The distance between man and God is not very far

***God is closer to you than your jugular vein.*** Qur'an 50:16

But the distance is as far as "eternity". Don't take it too easy!

As a prophet, you reached the climax of perfection, but in "obedience", you are not yet "perfect". Oh friend of Allah, founder of monotheism, constructor of the road of Moses, Jesus and Muhammad (S)! Oh symbol of Man's glory, dignity and perfection! – You are Ibrahim, but to be "obedient" is much more difficult. You have to be "absolutely free". Do not be so confident and proud of yourself since there is always the possibility of "falling" at any "peak". The fall of those at the highest peak is most disastrous and tragic!

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