



BOOK
NO

36



*The Rulings and Issues
of Sacrificial Offerings
along with the questions
and its answers*

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PREFACE

Verily, all praise is for Allaah. We praise Him, we seek His assistance, we ask for His forgiveness and we turn to Him in repentance. And we seek refuge in Allaah from the evils of ourselves and the evils of our actions. Whoever Allaah guides, no one can lead him astray, and whoever is led astray, no one can guide him. I bear witness that there is no deity that has the right to be worshipped in truth except Allaah - alone and with no partner. And I bear witness that Muhammad is His slave and messenger, may the peace and praises of Allaah be on him, his family, his Companions and whoever follows them in goodness.

To proceed: I had previously delivered lectures on the rules of sacrificial offerings and slaughtering, which were recorded and it contains discussions on some issues of difference of opinion. However, foreseeing that the lectures might be too long for the laymen, I felt that I should compile those lectures and leave out unnecessary discussions while adding to it what needed to be added.

I ask Allaah to make our efforts in this regard purely for His sake and to make the book a source of clarification for His Religion as well as a benefit for us and the Muslims. Verily, He is Most Generous, Most Kind.

At this point, I would like to thank all my teachers of Jamia Darus Salam, Tamil Nadu and Jamia Islamia University, Saudi Arabia for making me able to compile a book on one of the significant rituals of Islam i.e. udhiyah. I would also like to adopt an attitude of gratitude towards my AskIslamPedia.com's team for supporting me consistently throughout their efforts. At last but not the least, I thank my brother Mohammad Faisal Afroz {May Allaah Preserve Him} of Peddapalli for assistance in English translation of my Urdu book ([Qurbani Ke Ahkamaat O Masael](#)).

May Allaah make this book heavy on the scales of the day of judgment for all of us. Ameen

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1. The Definitions of Udhiyah, Aqeeqah, Valeemah, Hadi, Damm and Dhabihah:

In Arabic Language, the word 'udhiyah' refers to the animals which are sacrificed on the days of sacrifice for eid ul adha [Generally, people wrongly pronounce eid al adha as eid ul dhuha].

'Aqeeqah' refers to the sacrifice that is offered on behalf of the newborn

'Valeemah' refers to the sacrifice that is offered on the occasion of valeemah.

'Hadi' refers to the cattle which are sacrificed by those who have engaged in Hajj Tamattu or Hajj Qiran.

The animal which is sacrificed as expiation for committing a transgression while performing Hajj (in ihram) is referred as 'Damm'.

The animals which are slaughtered in common days are termed as 'Dhabihah'.

2. The Ruling of a Sacrificial Offering:

Concerning this issue, there is a well-known difference of opinion among the scholars (may Allaah have mercy on them). Some scholars are of the view that udhiyah is a confirmed sunnah whereas other scholars are of the view that udhiyah is obligatory.

Imam Abu Hanifa from the salaf and Ibne Taymiyyah from the khalaf are of the view that it is obligatory. In modern times, Shaykh Mashoor Ale Salman [Student of Shaikh Albani] also favored this opinion.

The majority of the scholars are of the view that udhiyah is a confirmed sunnah and is not obligatory. It was narrated in authentic reports from Abu'bakr, Umar and others that they did not deliberately offer udhiyah because they did not want the people to think that it was obligatory. Hence, it is proved that udhiyah is a confirmed sunnah and is not obligatory.

However, the other group of scholars which include Shaykhul Islam Ibn Taymiyyah stated that a person who can afford udhiyah will be sinful if he did not offer sacrifice.

The crux of the discussion is *i.e.* udhiyah is a confirmed sunnah but the prudent approach dictates that one who can afford udhiyah should not neglect to offer it due to laziness.

According to the view of Shaykh Bin Baz and Shaykh Uthaymeen, One should not deem udhiyah as an ordinary act of worship because some scholars have declared it to be obligatory. What we say is that a severe admonition has been reported on this issue.

If a muslim has money and this money is sufficient for his needs and the needs of those on whom he spends and he has surplus money with which he can afford the price of udhiyah, then in this case it is prescribed for him to offer the udhiyah. If he avoids it due to laziness, procrastination, negligence and heedlessness; then he must comprehend that he has been severely warned in the following hadith:

It is the hadith of Abu Hurayrah, according to which the Prophet (sallallahu alayhi wa sallam) said:

“Whoever can afford it but does not offer a sacrifice; let him not come near our prayer-place.” *[Ibn Maajah, hadith no. 3123]*

Some of the leading scholars of hadith did not accept that it is marfoo‘ (attributed to the Prophet (sallallahu alayhi wa sallam)), and they judged it to be the words of Abu Hurayrah, not the words of the Prophet (sallallahu alayhi wa sallam).

It can be deduce from the actions of Sayyiduna Abubakr and Sayyiduna Umar that udhiyah is not obligatory. If it would have been obligatory, the senior companions of the prophet would not have neglected it.

At last but not the least, Udhiyah is not obligatory and it is a confirmed sunnah. However, the one who is independent of means is admonished to offer udhiyah.

It was narrated in saheeh reports from Abu Bakr, ‘Umar and others that they did not offer the udhiyah, because they did not want the people to think that it was obligatory.

Al-Bayhaqi narrated in *Ma'rifat as-Sunan wa'l-Athaar* (14/16, 18893) from Abu Sareehah who said:

I lived during the time of Abu Bakr and 'Umar; they were neighbours of mine, and they did not offer the udhiyah.

Al-Bayhaqi said, after quoting this:

It was narrated to us in the books of as-Sunan, from the hadith of Su-fyaan ibn Sa'eed ath-Thawri, from his father, and the hadith of Mutarrif and Ismaa'eel, from ash-Sha'bi, and in some of their reports it says: That was because they did not want to be taken as an example [and think that the udhiyah was obligatory].

See also: *as-Sunan al-Kubra* (9/444)

It was classed *as saheeh* by *al-Albaani in al-Irwa'* (4/354)

3. The Virtues of Udhiyah:

Many weak narrations related to the virtues of udhiyah are common among the muslims.

For example,

“On the day of resurrection when a man will be crossing the bridge over the hell *i.e.* Pul Sirat, his sacrificed animal will serve as his ride through which the sacrifice-performing person will pass over the Siraat (bridge) easily. Therefore, one must sacrifice whole heartedly”

This is a weak narration.

Similarly,

“The one who performs udhiyah of an animal gets the reward of one good deed for each hair of the sacrificed animal”.

This is also a weak narration

It is enough for the virtue of udhiyah that it is the great practice of Ibraaheem (alayhis salam).

When Ibraaheem (alayhis salam) was ordered to sacrifice this son of his, he responded to his Lord and obeyed His command, hastening to do as He willed. So he told his son Isma'eel (alayhis salam) about it so as to put him at ease and not sacrifice him by force to which Isma'eel (alayhis salam) agreed patiently. When Ibraaheem (alayhis salam) passed the knife over the boy's throat but it did not cut him at all. It was said that a fine white horned ram of paradise was placed between the knife and his throat. Hence, it is proved that udhiyah is a great sunnah.

Allaah says in the Quran,

“That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them” *[Surah Hajj 22: 28]*

The benefits which were witnessed by the mankind include sacrificial animals. This proves the virtue of udhiyah. The slaughtering of the udhiyah is not valid if done before the eid prayer. This proves the importance and virtue of the time of sacrifice.

Allaah says in the Quran,

“It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him” *[Surah Hajj 22: 37]*

These verses of the quran will suffice to prove the virtues of udhiyah. The Messenger of Allaah (sallallahu alayhi wa sallam) preserved this act of sacrifice throughout his life and He (sallallahu alayhi wa sallam) also commanded his ummah to perform it. This has been proven from the speech, actions and tacit approval of the Prophet (sallallahu alayhi wa sallam). This is enough for the virtue of udhiyah.

Allaah says in the Quran,

“Therefore turn in prayer to your Lord and sacrifice” *[Surah Kawthar 108: 2]*

Meaning, firstly perform the eid prayer and then slaughter the sacrificial animal.

4. The Age of Sacrificial Animals:

One of the conditions of sacrificial animals is that it must have reached the required age that is in accordance with the religious standards. It is mentioned in the following hadith:

Muslim (1963) narrated that Jaabir (may Allaah be pleased with him) said: The Messenger of Allaah (sallallahu alayhi wa sallam) said:

“Do not slaughter anything but a musinnah, unless it is too hard for you, in which case you should slaughter a young sheep (jadha’ah min al-da’n)”

Ibne Hajar in ‘Fathul Bari’ and Imam Nawawi in ‘Al Majmoo’ interpreted ‘Musinnah’ as:

Some Scholars interpreted ‘musinnah’ as a thaniyyah of anything *i.e.* the age of an animal; so only an aged animal is permissible to sacrifice.

Some Scholars interpret musinnah as ‘possessor of teeth’ adult *i.e.* sacrificial animal (musinnah) whose milk teeth (the medial incisors) have fallen out and are replaced by permanent teeth. Generally, cattle have front teeth on the lower jaw and a dental pad on the upper jaw. They also have molars for grinding their food. The age of cattle is determined chiefly by examination of the teeth.

End Quote

The research of scientists and veterinary doctors proves that the only way of determining the age of animals is through their teeth. Our Final Prophet *i.e.* The Messenger of Allaah (sallallahu alayhi wa sallam) has explained this technique 1400 years ago.

5. The Method of Determining the Age of an Animal:

The camel will have his milk teeth fallen out and replaced it by permanent teeth by the time it has reached the age of five years.

The cow will have his milk teeth fallen out and replaced it by permanent teeth by the time it has reached the age of two years.

The sheep, goat and ram will have their milk teeth fallen out and replaced it by permanent teeth by the time they has reached the age of one year.

That is the reason, the scholars stated:

The musinnah (or thaniyyah) of goats is one that has reached the age of one year. In case of difference of opinion, the final verdict will be based upon its teeth and not by its age.

The musinnah of cows (male or female) is one of that has reached the age of two years.

The musinnah of camels is one that has reached the age of five years.

Jadha'ah is an animal whose milk tooth has not fallen out but it is fat, healthy and fresh. It is not permissible to slaughter a jadha'ah of any animal except sheep. This was stated by Ibne Hajar and Shaykh Uthaymeen based upon the following hadith:

Muslim (1963) narrated that Jaabir (may Allaah be pleased with him) said: The Messenger of Allaah (sallallahu alayhi wa sallam) said:

“Do not slaughter anything but a musinnah, unless it is too hard for you, in which case you should slaughter a young sheep (jadha'ah min al-da'n)”.

6. Which animals are permissible for offering udhiyah?

The question which arises at this point is; what types of animals are permitted for udhiyah and what types of animals are prohibited for udhiyah?

Allaah says in the Quran,

“That they may witness things that are of benefit to them, and mention the Name of Allah on appointed days, over the beast of cattle that He has provided for them”.

[Surah Hajj 22: 28]

The term 'beasts of cattle' refers to four legged animals but all four legged animals does not fall under this category. It refers to the "An'aam" class of animals which are eight.

Allaah says in the Quran,

"Eight pairs; of the sheep two (male and female), and of the goats two (male and female); Say: 'Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful'.

And of the camels two (male and female), and of oxen two (male and female); Say: 'Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allah ordered you such a thing? Then who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are Zalimun (polytheists and wrong-doers, etc.)'".

[Surah An'aam 6: 143-144]

The list is as follows:

- | | |
|---------------|-----------------|
| 1. Male Goat | 2. Female Goat |
| 3. Male Sheep | 4. Female Sheep |
| 5. Male Camel | 6. Female Camel |
| 7. Male Cow | 8. Female Cow |

However in India, Our non-muslim brothers get displeased with the slaughtering of cows. It is not obligatory upon us to sacrifice only cows in order to strengthen our faith. Rather, we can perform udhiyah be sacrificing a goat or a sheep to celebrate eid ul adha. When our non-muslim brothers are disheartened by this action, we should not be stubborn upon it.

The scholars are of the opinion that prevention of means of mischief is obligatory and there is ample room in islam to avoid this sacrifice of cow in the prevailing situation when there are legal restrictions and communal disharmony over the issue.

What types of animals are prohibited for udhiyah?

There are animals which are legislated to eat in the shariah but they cannot be offered for sacrifice such as hen, deer, rabbit etc... because they do not fall under the category of “The Beasts of Cattle” as we have discussed earlier.

7. The Specified Days of Sacrifice:

The animal should be slaughtered in the specific time frame legislated in the religion or else his sacrifice will not be accepted. If he slaughters an animal other than the prescribed days of sacrifice, his sacrifice will be valid but it will not be deemed as udhiyah which is the sunnah of Ibraheem (alayhis salam). In order to practice the sunnah of Ibraheem (alayhis salam) and the sunnah of the messenger of Allaah (sallallahu alayhi wa sallam); it is obligatory on us to offer the sacrifice at the specified time.

It is from the time after the 'Eid Prayer on the Day of Sacrifice until the sun sets on the last of the days of Tashreeq, which is the thirteenth day of Dhul-Hijjah. So therefore, the days in which the sacrifice is permitted are four: the day of 'Eid, after prayer, and the three days after that (*i.e.* the days of Tashreeq).

Narrated Uqbah ibn 'Aamir: The Messenger of Allaah (sallallahu alayhi wa sallam) said:

“The day of 'Arafah, the day of Sacrifice (al-Nahr) and the days of Tashreeq are our Eid, us Muslims, and they are days of eating and drinking”.

[Sunan Tirmidhee: 773; Sunan Abu Dawud: 2419; Sunan Nasai: 3004; Sunan Darmee: 1805; Tuhfatul Ash'raaf: 9941; Classed as saheeh by al-Albaani in Saheeh Abi Dawood (2090) and Irawa ul Ghaleel (4/130)]

Similarly,

The Prophet (sallallahu alayhi wa sallam) said:

“The days of Tashreeq are the days of eating and drinking.”

Narrated by *Muslim*, 1141, from the hadeeth of Nubayshah al-Hadhali
Allaah says (interpretation of the meaning):

“And remember Allaah during the appointed Days”. [*al-Baqarah* 2:203]

The scholars suggested two interpretations for this term *i.e.* ‘the appointed days’:

1. These are the first ten days of Dhul Hijjah.
2. These are the days of Tashreeq. This was the view of Ibn Abbas

Allaah says (interpretation of the meaning):

"That they might witness things that are of benefit to them (*i.e.*, reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the name of Allaah on appointed days, over the beast of cattle that He has provided for them (for sacrifice)..." [*al-Hajj* 22:28]

In the context of the interpretation of “The Beasts of Cattle”; the "appointed days" are the days of Tashreeq which is from the time after the 'Eid Prayer on the Day of Sacrifice until the sun sets on the last of the days of Tashreeq, which is the thirteenth day of Dhul-Hijjah. So therefore, the one who sacrifices the animal before or after this legislated time; his sacrifice will be valid but it will not be deemed as udhiyah based upon the following authentic report:

Narrated Jubayr bin Mut'im: Allaah's Messenger (salallāhu 'alaihi wa-sallam) said:

“All the days of Tashreeq are for slaughtering.”

[*Sunanul Kubra of Baihaqee, Sahih Ibne Hibban, Silsilatul Ahadees us Saheehah: No. 2476; Allama Albanee declared this narration as saheeh in Sahihul Jami: 4537*]

8. What must be the qualities of a sacrificial animal?

How should be the animal? From what defects the animal must be free? Which animal is not allowed to sacrifice? The following hadith has been reported on this issue:

In *Saheeh al-Bukhaari* (5554) it is narrated from Anas ibn Maalik (may Allaah be pleased with him) that the Prophet (sallallahu alayhi wa sallam) used to sacrifice two horned rams that were white speckled with black.

The Messenger of Allaah (sallallahu alayhi wa sallam) sacrificed rams which were noble, horned and had black around their eyes, mouths and legs.

It was narrated that Abu Sa'eed al-Khudri (may Allaah be pleased with him) said: The Prophet (sallallahu alayhi wa sallam) sacrificed a whole (*i.e.*, not castrated), horned male sheep, with a black face and black (circles) round the eyes, and black legs.

[Sunan Tirmidhee: 1496; Sunan Abu Dawud: 2796; Sunan Nasai: 4395; Sunan Ibne Majah: 1328; Tuhfatul Ash'raaf: 4297; Classed as saheeh by al-Albaani in Saheeh Ibne Majah (3128)]

Meaning, the portion around its eyes was black. Similarly, it was an intact ram with black feet and also black at the stomach. Therefore, one should buy a good, expensive, fat and handsome animal.

As regards to those animals that are disliked, they are mentioned in the following hadith:

It was reported from 'Ubaid bin Fairuz who said: "I asked Al-Barā bin 'Āzib about what is not allowed for Udhiyyah. "

Al-Barā bin 'Āzib narrated that Allah's Messenger (salallāhu 'alaihi wa-sallam) said:

"There are four animals not allowed for sacrifice (on 'Eid): The one-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an

animal with a broken leg with no marrow.”

Al-Barā said: “I also detest an animal which has defective teeth.”

So, the Messenger (salallāhu ‘alaihi wasallam) said: “Leave what you detest, but don’t prohibit it for others.”

Imam Abu Dawud said: (By a lean animal mean) An animal which has no marrow

[Abu Dawūd, no. 2802, Classed as saheeh by al-Albaani in Saheeh Abu Dawud]

The ‘one eyed animal’ means that the animal clearly has a defect in the eye and the defect is apparent. But, if some sort of skin or meat has emerged from the eye, then this is excusable and the animal can be bought for sacrifice. Meaning, the animals with explicit faults are forbidden to sacrifice.

The ‘sick animal’ is the animal which exhibits clear signs of illness. However, if the illness is common as some animals suffer from cold etc... (Or) if the animal gets slightly hurt during its sale and its gradually recovering; then these animals are valid for sacrifice. But, if the animal shows the signs of a fever that causes it unable to walk, loss of appetite, weak etc... its sacrifice would be invalid.

The ‘lame animal’ is the animal which is unable to step safely when walking. However, if the bone of the animal was previously injured and now it’s able to walk (without harming itself); then its sacrifice would be valid. For this examination, we can test the animal by making it walk.

Shaykh Uthaymeen said regarding ‘the animal with a broken leg with no marrow’:

“The animal which is completely deprived of fat”

Meaning, the bones of the animal are clearly visible. Its sacrifice would also be prohibited.

The people of knowledge explained various issues by keeping these conditions in perspective:

1. The animals who have had their ear cut off and it is hanging are not acceptable for sacrifice.
2. The animals that have had their any major part of the body cut off, thereby looking immensely ugly are not acceptable for udhiyah.

But on the contrary side,

1. The animals that have had their horns slightly broken due to a wound or a cut are acceptable for udhiyah
2. The animals whose ears have had a hole made in them for identification are acceptable for udhiyah
3. The animals who have had their skin marked for recognition are acceptable for udhiyah

However, the animals whose horns have been removed entirely from its roots and we can clearly see the stains and defects on the head of the animal, then they are not acceptable for udhiyah.

9. The Etiquettes of Slaughtering and What Should One Say When Slaughtering the Udhiyah

1. Animals should not be dragged mercilessly.
2. We should not slaughter an animal while the rest of the livestock is watching.
3. We should not sharpen the blade in front of the livestock.
4. We should sharpen our blade in order to lessen the pain inflicted on sacrificial offering.
5. We should lay down the animal in such a manner that it's legs face towards the qiblah.
6. We should enforce the neck of animal through our left hand such that its blood vessels become visible.
7. Then, we must slaughter the animal by quickly and passing a sharpened blade over the throat of an animal such that the four

vessels *i.e.* windpipe, esophagus and two blood veins are cut off. The slaughtering should be carried out by right hand.

8. One should mention Allaah's name by saying 'Bismillaah' when slaughtering as it is obligatory.

He can also add:

Bismillaah, wa Allaahu akbar, Allaahumma haadha minka wa laka, haadha 'anni (or if it is being offered on behalf of someone else, haadha 'an [fulaan]), Allaahumma taqabbal min [fulaan] wa aali [fulaan]

Inni wajjahtu wajhiya lilladhi fataras-samawati wal ardha ala millati ibraheema hanifan wama ana minal mushrikin

Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamin, la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin

Translation:

(In the name of Allaah, Allaah is most great. O Allaah, this is from You and to You. This is on my behalf (or if it is being offered on behalf of someone else, This is on behalf of [So and so]). O Allaah, accept (this sacrifice) from [So and so] and the family of [So and so]) – here he should mention his name instead of [fulaan] or [So and so].

I have turned my full attention towards the Supreme Being, Who has created the heavens and the earth, and I am not one of those who associate partners with Him and I am from the Millat E Ibraheem.

Indeed my salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims.

These all are recommended but not obligatory. They can be read and also be waived off.

If one does not remember the above supplications; saying 'Bismillaah wa Allaahu Akbar' while slaughtering will suffice. The sacrifice is valid and will be accepted [In'sha'Allaah].

Supplications before sacrificing animals:

Obligatory Supplication:

One should say the following words while slaughtering: ‘Bismillaah’. It is obligatory

Recommended Supplications:

The rest of supplications are mustahabb *i.e.* recommended but they are not obligatory. If one misses them, the sacrifice will be valid and the animal will be halal *i.e.* permissible to eat. [In’sha’Allaah]

Bismillaah, wa Allaahu akbar, Allaahumma haadha minka wa laka, haadha ‘anni (or if it is being offered on behalf of someone else, haadha ‘an [fulaan]), Allaahumma taqabbal min [fulaan] wa aali [fulaan]

Inni wajjahtu wajhiya lilladhi fataras-samawati wal ardha ala millati ibraheema hanifan wama ana minal mushrikin

Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-al-amin, la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin

The Evidence of saying ‘Bismillaah, wa Allaahu akbar, Allaahumma haadha minka wa laka’:

Jabir ibn Abdullah reported: I was present with the Prophet (sallallahu alayhi wa sallam) on Eid al-Adha at the place of prayer. When the Prophet (sallallahu alayhi wa sallam) finished his sermon, he came down from his pulpit and a ram was brought to him. The Prophet (sallallahu alayhi wa sallam) slaughtered it with his own hand, saying,

“In the name of Allah and Allah is the greatest. This is from me and those of my nation who cannot offer a sacrifice.”

[*Sunan al-Tirmidhi: 1521; Allama Albane declared this narration as authentic in Irwa ul Ghaleel (1152)*]

The Evidence of saying ‘Allaahumma minka wa laka’:

Narrated Jabir ibn Abdullah:

The Prophet (sallallahu alayhi wa sallam) sacrificed two horned rams which were white with black markings and had been castrated.

When he made them face the qiblah, he said:

“I have turned my face towards Him. Who created the heavens and the earth, following Abraham's religion, the true in faith, and I am not one of the polytheists. My prayer, and my service of sacrifice, my life and my death are all for Allah, the Lord of the Universe, Who has no partner. That is what I was commanded to do, and I am one of the Muslims. O Allah it comes from Thee and is given to Thee from Muhammad and his people. In the name of Allah, and Allah is Most Great. He then made sacrifice.”

[Musnad Ahmed: 3/356,362,375; Sunan Tirmidhee: 1521; Sunan Ibne Majah: 3121; Sunan Abu Dawud: 2795; Sunan Nasai: 3004; Sunan Darnee: 1989; Tuhfatul Ash'raaf: 3166; One of the narrators of this hadith i.e. Abu Ayyash al Misri is unknown but he is a Tabi'i and 'Layyinul Hadith'. Three trustworthy narrators have reported ahadith from him. Ibne Khuzimah, Imam Hakim and Imam Dhahabi declared this narration as authentic. Allama Albanee (in the earlier stage of his research) declared this narration as weak but finally classed it as hasan in Saheeh Abi Dawood (8/142)]

The Evidence of saying ‘Allaahumma taqabbal minni’:

Aisha reported: The Messenger of Allaah (sallallahu alayhi wa sallam) ordered for a ram to be brought as a sacrifice.

The Prophet (sallallahu alayhi wa sallam) took the ram and laid it on its side to prepare for slaughtering, then he said,

“In the name of Allah, O Allah, accept it from Muhammad, the house of Muhammad, and the nation of Muhammad.” Then, he sacrificed it.

[Sahih Muslim: 1967]

The supplications which are mentioned in addition to the above mentioned ones such as:

Inni wajjahtu wajhiya lilladhi fataras-samawati wal ardha ala millati ibraheema hanifan wama ana minal mushrikin

Inna salati wa nusuki wa mahyaya wa mamati lillahi rabbil-alamin, la sharika lahu, wa bidhalika umirtu wa ana min al-muslimin

However, if you don't remember these supplications; then saying 'Bismillaah wa Allaahu Akbar' will suffice for sacrifice and it will be accepted. [In'sha'Allaah]

But, if the slaughterman forgets to say this significant dua *i.e.* 'Bismillaah, Wa Allaahu Akbar'; will his sacrifice be accepted?

In this case, Shaikh Saleh al Fawzan and other scholars stated in the light of the verdict of Imam Bukhari that the sacrifice will be accepted because he did not omit saying 'Bismillaah' deliberately. Rather, he committed this mistake because of forgetfulness.

They quoted as evidence:

"Do not eat of what is not slaughtered in Allah's Name. For that would certainly be an act of disobedience" [6:121]

Similarly,

"Allah does not require of any soul more than what it can afford" [2:286]

Further, our ummah has been pardoned for the mistakes which they commit due to forgetfulness.

It was narrated from Abu Dharr Al-Ghifari that The Messenger of Allaah (sallallahu alayhi wa sallam) said:

"Allaah has forgiven for me my nation their mistakes and forgetfulness, and what they are forced to do."

[Sunan Ibne Majah: 2043; Tuhfatul Ashraaf: 11922; Abu Bakr al Hadhali is a weak narrator in this hadith but Allama Albanee declared this narration 'saheeh' due to corroborating reports]

If the Muslim deliberately and knowingly omits to say Bismillah, then the meat he slaughtered may not be eaten as it falls under the class of

dead meat. But if he was unaware of the ruling or forgot to do that, there is no problem.

We do not find any evidence for its prohibition. However, some scholars said that it is essential to say 'Bismillaah' and cannot be waived under any circumstances, whether it is omitted by mistake or deliberately or out of ignorance.

Shaikh Saleh al Fawzan has exhaustively discussed this issue in 'Kitabul At'imah' *i.e.* 'The Book of Foods'. However, we should admonish the people to not to forget to say 'Bismillaah' while slaughtering.

An Objection:

Our non-muslim brothers object regarding the Islamic dhabihah that the animal is tormented and it suffers pain after slaughtering.

Our response is:

"The animal is exuding and it is not being tormented. Meaning, when these four blood vessels are cut off, they pull the blood towards the outside of the body resulting in the excessive movement of the animal. Apparently, we assume that it is suffering. Whereas the fact is that the harsh moments of the animal are from the natural muscular contractions and not due to pain.

There are numerous benefits of Islamic slaughtering. They are as follows:

All of the blood is released from the animal's body. If blood remains in the body, then the uric acid (which is also present in the urine) gets converted into a toxin. If it enters into human body, it will have harmful effects on the body. So, in order to protect us from these toxins, we should adopt Islamic method of slaughtering."

Some people ask:

"Why don't you adopt the method of electrical stunning which was introduced by the people of west after an exhaustive research?"

Our response to this is:

"Research and Verification has been carried out on this issue resulting

in a conclusion. Some doctors killed the animals in both ways *i.e.* the Islamic method and western method such as ECG, EEG etc... and they have recorded their observations through a machine.

The pain suffered by an islamically slaughtered animal was so less that it could not be caught by the machine thereby, ending up in no record of pain.

Whereas, the pain suffered by an electrically stunned animal was heavy and it was recorded by machine.

Moreover, one of the things that are achieved by halal slaughter is that the greatest amount of blood is drained out as soon as possible. When stunned, blood is not released and it has no path of discharge. Resultantly, the meat of the animal spoils quickly leaving a strange foul odour. Therefore, there is a high probability of diseases in this method. When the jugular veins of an animal are cut off in an Islamic manner, the heart enables an easy unpainful death in a few seconds. As we avoid cutting the spinal cord of an animal at the beginning of slaughter, the brain continues to send it electrical impulses to the heart demanding blood.”

10. Some Important Questions Pertaining to Udhiyah:

Question: Is sacrifice of a goat will be sufficed on behalf of all the members of household?

Answer: Alhamdulillah, The answer to this question lies in the following hadith:

Al-Tirmidhi (1505) narrated that ‘Ata’ ibn Yassar said: I asked Abu Ayyoob: How was the sacrifice done at the time of the Messenger of Allaah (sallallahu alayhi wa sallam)?

He said: A man would offer a sheep on behalf of himself and the members of his family, and they would eat some and feed others with some.”

Classed as *saheeh* by *al-Albaani* in *Saheeh al-Tirmidhi*

It says in Tuhfat al-Ahwadhi:

This hadeeth clearly states that a single sheep is sufficient on behalf of a man and the members of his household, even if they are many, and that is correct.

Al-Haafiz ibn al-Qayyim said in Zaad al-Ma'aad:

The teaching of the Prophet (peace and blessings of Allaah be upon him) was that a sheep is sufficient on behalf of a man and the members of his household, even if they are many in number.

Al-Shawkaani said in Nayl al-Awtaar:

In fact a single sheep is sufficient on behalf of the members of a household, even if there are one hundred or more, as is indicated by the Sunnah. End quote.

Shaykh Ibn 'Uthaymeen said in al-Sharh al-Mumti' (5/275):

There is no limit to how many people may share in the reward. The Prophet (peace and blessings of Allaah be upon him) offered a sacrifice on behalf of his entire ummah, and a man may offer a single sheep on behalf of himself and the members of his household, even if they are one hundred strong.

End quote.

The Standing Committee was asked: There are twenty-two people in this family, and they have one income and one budget. On Eid al-Adha they offer a single sacrifice, and I do not know whether that is sufficient or whether they should offer two sacrifices?

They replied:

If the family is big but they live in one house, one sacrifice is sufficient for them, but if they offer more than one sacrifice, that is better.

End quote.

Fataawa al-Lajnah al-Daa'imah, 11/408

Al-Bukhaari (7210) narrated from 'Abd-Allaah ibn Hishaam (may Allaah be pleased with him), that he met the Prophet (sallallahu alayhi wa sallam) when his mother Zaynab bint Humayd took him to the

Messenger of Allaah (sallallahu alayhi wa sallam), and said: “O Messenger of Allaah, accept his oath of allegiance.”

The Prophet (sallallahu alayhi wa sallam) said, “He is too young.” He patted him on the head and made du’aa’ for him, and he used to sacrifice a single sheep on behalf of his whole family.

Al-Haafiz said: The phrase “and he used to sacrifice a single sheep on behalf of his whole family” refers to ‘Abd-Allaah ibn Hishaam.

End quote.

The Standing Committee was asked:

I have two households which are about fifteen kilometers apart, and I want to offer the sacrifice. Should I offer a sacrifice at each house, or at one house?

They replied:

It is sufficient for you to offer one sacrifice on behalf of your two households, so long as the head of both is one person. But if you offer a separate sacrifice at each house, that is better.

End quote.

Fataawa al-Lajnah al-Daa’imah, 11/407

If you live in a separate house, then it is prescribed for you to offer a sacrifice on behalf of yourself and the members of your household, and your father’s sacrifice does not count for you, which is on behalf of him and the members of his household, because you do not live in the same house with them, rather you live in a separate house.

The crux of the discussion is *i.e.* For example, if there are four brothers who are financially independent and all of them are living separately; then they have to offer sacrifice individually. However, if all of them are residing in the same house and are living combined, then one sacrifice will be sufficient on behalf of all the members of household.

The norm of our society is *i.e.* If there are four members in the family; four goats are bought (one on the behalf of mother, one on the behalf of father, one on the behalf of son, one on the behalf of daughter). But, if we sacrifice them by supplicating:

Allaahumma taqabbal minni wa taqabbal ahlee baytee'

'O Allah, accept it from me and from my family'.

Then, each member of our household will get the reward of offering four sacrifices.

Question: What is the ruling on sharing sacrifice in sheep, cow and camel?

Answer: Some people think that a sheep is sufficient on behalf of three people. This is a grave error. One sheep can only be sufficient for one person. A camel or a cow is sufficient on behalf of seven people, whether they are all from one family or are from different families, and whether they are related to one another or not, because the Prophet (sallallahu alayhi wa sallam) gave permission to the Sahaabah to share a camel or a cow, one animal for every seven people, and he did not say anything more specific than that.

Question: Is it permissible for the man who is going to offer the sacrifice to cut his hairs or nails once the first ten days of Dhul hijjah have begun? Does this ruling also apply to the members of his family?

Answer: It is prescribed for the one who wants to offer a sacrifice, once the new moon of Dhu'l-Hijjah appears, not to remove anything from his hair, nails or skin, until he has offered the sacrifice, because of the report narrated by the group except al-Bukhaari, from Umm Salamah (may Allaah be pleased with her), that the Messenger of Allaah (sallallahu alayhi wa sallam) said:

“When you see the new moon of Dhu'l-Hijjah, if any one of you wants to offer a sacrifice, let him leave his hair and nails alone.”

A version narrated by Abu Dawood (2791) and Muslim (1977) says:

“Whoever has an animal to slaughter, when the new moon of Dhu'l-Hijjah appears, let him not remove anything from his hair or nails until he has offered the sacrifice.”

This is the apparent meaning of the hadeeth, which indicates that the prohibition applies only to the one who is going to offer the sacrifice. Based on this, the prohibition applies only to the head of the house-

hold, not to the members of his family, because the Prophet (sallallahu alayhi wa sallam) connected the ruling to the one who is going to offer the sacrifice, so what is understood is that this ruling does not apply to those on whose behalf the sacrifice is offered.

Some people present the following hadith in order to apply this ruling to the members of household:

Narrated Abdullah ibn Amr ibn al-'Aas:

The Prophet (sallallahu alayhi wa sallam) said:

I have been commanded to celebrate festival ('Id) on the day of sacrifice, which Allah, Most High, has appointed for this community.

A man said:

If I do not find except a she-goat or a she-camel borrowed for milk or other benefits, should I sacrifice it?

He (sallallahu alayhi wa sallam) said: No, but you should clip your hair, and nails, trim your moustaches, and shave your pubes. This is all your sacrifice in the eyes of Allah, Most High.

[Musnad Ahmed: 2/168; Sunan Abu Dawud: 2789; Sunan Nasai: 4370; Tuhfatul Ash'raaf: 8909; According to Shaikh Albane, this hadith is weak due to an unknown narrator namely Isa. However, according to the verification of Ibne Hajar, Isa is truthful; Refer Da'eef Abu Dawud: 2/370; Shaikh Albane said in Mishkatul Masabeeh (1424): "The narrator i.e. Isa bin Hilaal in this narration is unknown"]

Question: Can one take out a loan in order to buy the udhiyah?

Answer: Shaikh Ibne Baaz said regarding this issue that it is permissible to take out a loan if there is the hope that one can pay it back, such as if a person has a job and takes out a loan until he gets his salary at the end of the month.

Shaykh al-Islam Ibn Taymiyah (may Allaah have mercy on him) was asked about a person who is not able to offer the udhiyah – should he take out a loan?

He replied:

If he can repay and he takes out a loan so that he can offer a sacrifice, that is good, but he is not obliged to do that.

End quote from Majmoo' al-Fataawa, 26/305

Shaykh Ibn Baaz (may Allaah have mercy on him) was asked:

Is the sacrifice obligatory for one who cannot afford it? Is it permissible to buy the sacrifice on credit until a person gets his salary?

He replied:

The sacrifice (udhiyah) is Sunnah and is not obligatory... there is no sin on a Muslim taking out a loan to offer the sacrifice if he is able to repay it.

End quote.

Fataawa Ibn Baaz, 1/37

Shaykh Uthaymeen said:

A person upon whom Qurbani is not necessary should not incur debts beyond one's capacity to offer the Qurbani. Moreover, leaving the debt exposes one to grave danger, because there is the fear that the debtor would have to pay off his debt on the Day of Resurrection from his hasanaat (good deeds)

Question: What is the time for slaughtering the sacrificial animals?

Answer: It is from the time after the 'Eid Prayer on the Day of Sacrifice until the sun sets on the last of the days of Tashreeq, which is the thirteenth day of Dhul-Hijjah. If he slaughters an animal before the eid prayer, his sacrifice will be valid but it will not be deemed as udhiyah.

Question: What is the ruling on offering as a sacrifice an animal whose tail or ear has been cut off?

Answer: The animals whose defects are not apparent and they are only known when thoroughly scrutinized like the animals whose ears have had a hole made in them for identification, the animals that have had their horns slightly broken due to a wound or a cut, the animals who have had their skin marked for recognition are acceptable for udhiyah.

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

An animal that has no tail, either because it was born that way or had its tail cut off, is acceptable... As for that which has had its buttock cut off, it is not acceptable, because the buttock is a valuable part of the body that people would want.

Based on that, if a sheep has had its buttock cut off, it is not acceptable, but if a goat has had its tail cut off, it is acceptable.

End quote from ash-Sharh al-Mumti' (7/435)

Question: How to distribute to the sacrificial meat?

Answer: We find people exaggerating in this issue, most of them believe that it is obligatory to divide it into thirds, *i.e.*, one third for eating, one third for giving as gifts and one third for giving in charity.

Therefore, they divide every organ of the animal (for instance, kidneys, liver etc...) in three parts but they tend to forget that this type of division is recommended and not obligatory.

The action which was previously forbidden and then waived off will fall under the category of recommendation and permission.

The Messenger of Allaah (sallallahu alayhi wa sallam) forbade that the Muslims preserve the meat of Udhiyah because of some poor families among the people of the desert came to al-Madeenah on the occasion of 'Eid al-Adhaa at the time of the Messenger of Allaah (sallallahu alayhi wa sallam). But then he (sallallahu alayhi wa sallam) allowed it. This means that the prohibition of preserving the meat of Udhiyah was abrogated.

Allaah says (interpretation of the meaning):

“Then eat thereof and feed therewith the poor having a hard time”.

[al-Hajj 22:28]

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said in his commentary:

The words “It is Sunnah to eat one third, give one third as gifts, and give one third in charity” mean it is prescribed, not in the sense that it is obligatory, but that it is mustahabb to divide it into thirds and eat

one third, give one third as gifts, and give one third in charity. If he gives all of it in charity, there is nothing wrong with that and he is not sinning.

Dividing it into thirds, *i.e.*, one third for eating, one third for giving as gifts and one third for giving in charity, is done so that people of all classes or levels will benefit from his sacrifice. One can receive the supplications of poor and love of his relatives through this practice. Thus, he will be endowed with Allaah's mercy.

What is the wisdom behind the distribution of udhiyah?

Shaykh Ibn 'Uthaymeen (may Allah have mercy on him) said:

1. When a believer eats from his sacrifice, he is not only enjoying the blessings of his lord but also he is obeying his lord:
"Eat and drink, but do not waste". [7:31]
2. When he is performing charity, He is expecting reward from his lord. Thereby, gaining Allaah's nearness.
3. When he is distributing the meat among the relatives, he is strengthening the bonds.

Narrated Abu Huraira: The Messenger of Allaah (sallallahu alayhi wa sallam) said:

"Give one another gifts and you will love one another."

[Adabul Mufrad of Imam Bukhari: 594; Musnad Abu Yala: 6148; both of them reported this hadith with a good chain of transmission; Sunanul Kubra of Baihaqee: 6/280; Al Kunna of Imam Dawlabee: 842; Allama Albane declared this narration as 'Hasan' in Sahihul Jami: 3004; Further refer al Irwa: 1601]

The leader of mankind, the Seal of the Prophets and Messengers, our Beloved Muhammad (sallallahu alayhi wa sallam), despite his high status and lofty position, would accept a gift even if it was a sheep's foot or a drink of milk.

Narrated Abu Huraira:

The Messenger of Allaah (sallallahu alayhi wa sallam) would accept a

present, but would not accept alms (sadaqah)

[Sunan Abu Dawud: 4512; Tuhfatul Ash'raaf: 15025; Musnad Ahmed: 2/359; Allama Albane declared this narration as Hasan Sahih]

Shaykh Uthaymeen said:

It is sunnah to distribute the udhiyah uncooked.

There is no limit to what may be eaten or given in charity or used to feed the poor or the rich.

The udhiyah can be distributed even after the days of tashreeq *i.e.* 10, 11, 12 and 13 of Dhul Hijjah.

End Quote

Question: What is the ruling on offering udhiyah on behalf of the dead?

Answer: Shaykh Muhammad ibn 'Uthaymeen (may Allaah have mercy on him) said:

The basic principle concerning the udhiyah is that it is prescribed for the living, as the Messenger of Allaah (peace and blessings of Allaah be upon him) and his companions used to offer the sacrifice on behalf of themselves and their families. With regard to what some of the common folk think, that the sacrifice may be offered on behalf of the dead, there is no basis for that.

When it is offered on their behalf as well as on behalf of the living, such as when a man offers a sacrifice on behalf of himself and the members of his family, and intends thereby both those who are alive and those who are dead. This is permissible, and the basis of that is the fact that the Prophet (sallallahu alayhi wa sallam) offered the sacrifice on behalf of himself and the members of his family, some of whom had previously died.

Jabir ibn Abdullah reported: I was present with the Prophet (sallallahu alayhi wa sallam) on Eid al-Adha at the place of prayer. When the Prophet (sallallahu alayhi wa sallam) finished his sermon, he came down from his pulpit and a ram was brought to him. The Prophet (sallallahu alayhi wa sallam) slaughtered it with his own hand, saying,

“In the name of Allah and Allah is the greatest. This is from me and those of my nation who cannot offer a sacrifice.”

[Sunan al-Tirmidhī: 1521; Sunan Abu Dawud: 2810; Sunan Ibne Majah: 3121; Musnad Ahmed: 3/356; Tuhfatul Ash'raaf: 3099; Sunan Darmee: 1989; There is a difference of opinion that whether the narrator heard this narration from Jabir bin Abdullah or not? However, due to corroborating reports, this is a 'Sahih Li Ghayrihee' hadith. Allama Albaneec declared this narration as authentic in Irwa ul Ghaleel (1152)]

But we do not think that singling out the dead for offering a sacrifice on their behalf is part of the Sunnah, because the Prophet (sallallahu alayhi wa sallam) did not offer a sacrifice specifically on behalf of any of his deceased loved ones. He did not offer a sacrifice on behalf of his paternal uncle Hamzah even though he was one of his dearest relatives, or on behalf of his children who died during his lifetime, who were three married daughters and three sons who died in infancy, or on behalf of his wife Khadeejah who was one of his most beloved wives.

And it is not narrated that any of his companions offered a sacrifice on behalf of any of their deceased loved ones.

The wordings “This is from me and those of my nation who cannot offer a sacrifice” may mean that the sacrifice was performed on behalf of those companions who have been dead by that time.

When sacrificing, one may intend to do it on his behalf and all his family members; in addition to specifying the deceased by name or even by saying all deceased members of his family as a general statement. Meaning, udhiyah is allowed on behalf or for those who have passed away if the udhiyah is included with deceased together with those who are still living. Even if someone did udhiyah for himself, his entire family both living and dead could be included in the sacrificial intention. Evidence for this,

It was narrated from Jabir bin 'Abdullah that a man said:

"O Messenger of Allah, I have wealth and children, and my father wants to take all my wealth".

He (sallallahu alayhi wa sallam) said: "You and your wealth belong to your father"

[Sunan Ibne Majah: 2291; Tuhfatul Ash'raaf: 3093; Misbahus Dhujaaja: 805; Allama Albanee declared this narration as authentic]

If an animal is slaughtered on behalf of the deceased, then one can eat any of it?

Indeed, one can eat from the udhiyah. When the Messenger of Allaah (sallallahu alayhi wa sallam) sacrificed the ram and he prayed:

"In the name of Allah and Allah is the greatest. This is from me and those of my nation who cannot offer a sacrifice."

It is not proven that he (sallallahu alayhi wa sallam) did not eat from that eat or he forbade his companions from consumption.

However, if the sacrifice is performed with the donated wealth, then it will be valid and should be distributed among the needy. However, it will not be counted as udhiyah. This type of sacrifice can be performed throughout the year but udhiyah can only performed on the specific days of Dhul Hijjah.

There are righteous deeds that may be given to the dead and that (the reward) reaches them – such as Hajj, Umrah, Missed Fasts, and Dua.

Shaykh Albanee regarding the reward of monetary acts of worship reaching the deceased:

I say that the earnings of the child will benefit his parents, because he is a trace that they have left behind.

And I say that these acts will not benefit the parents unless it is performed by their children.

End Quote

However, some scholars say that the reward of monetary acts of worship performed by a person on behalf of some of the Muslims will reach them even if they are not his parents.

For this reason it is fitting that such a statement be looked at again so that something we did not say is not attributed to us. We only hold this limited restriction to be correct.

Question: What is the ruling on offering udhiyah on behalf of the messenger of Allaah (sallallahu alayhi wa sallam)?

Answer: Firstly, there is no need for this giving, because the Prophet (sallallahu alayhi wa sallam) is infallible and he is guaranteed forgiveness by Allaah. Therefore, it is impermissible to offer udhiyah on behalf of the messenger of Allaah (sallallahu alayhi wa sallam).

If we really love him, then we should send blessings upon him and should pray for al-waseelah (a station in Paradise) and al-fadeelah (a rank above the rest of creation) for him after the adhaan.

Some people quote the following evidence:

Muhammad ibn ‘Ubayd al-Muhaaribi al-Kufi told us: Shareek told us, from Abu’l-Hasna’, from al-Hakam, from Hanash, from ‘Ali, that he used to offer an udhiyah of two rams, one of behalf of the Prophet (sallallahu alayhi wa sallam) and the other on his own behalf.

He was asked about that, and he said: He instructed me (amara-ni) to do that – meaning the Prophet (sallallahu alayhi wa sallam) and I shall never stop doing it.

[Sunan Tirmidhee: 1495; Sunan Abu Dawud: 2790; Tuhfatul Ash’raaf: 10082; its isnaad is da’eef because of the poor memory of Shareek, Abu’l Hasna’ is majhool (unknown), and Hanash is who was classed as da’eef by the majority of scholars; Allama Abdur Rehman Al-Mubaarakfoori in Tuhfat al-Ahwadhi (4/433) and Allama Albane in Da’eef Tirmidhee declared this narration to be weak]

It is not prescribed to offer or give the udhiyah on behalf of the Prophet (sallallahu alayhi wa sallam), because that was not narrated from any of the Sahaabah.

Rather that should not be done, because it is an action that has been innovated and most refrain from these acts on the eid. The best way of loving the prophet (sallallahu alayhi wa sallam) is to follow his way and the way of his companions.

Question: Can the price of the udhiyah given in charity instead of offering sacrifice?

Answer: The people of knowledge have severely admonished the common folks on this issue and stated that it is prohibited. If you want to perform charity, then you can give supererogatory charity.

Question: Where must be the udhiyah performed?

Answer: It is better to offer the sacrifice in your own country if your family is with you. If your family is elsewhere, and they do not have anyone with them who can offer the sacrifice for them, then send money to them to offer the sacrifice there.

If what is meant is the udhiyah (sacrifice) is not possible to carry out Islamic slaughter in the land where you are staying, then it is better for you to send money to someone who can slaughter it on your behalf in another country where there are family members or poor and needy people.

Some Important Rulings:

1. Shaykh Ibn 'Baaz said: The best sacrifice is a goat. Ibne Qayyim stated: The Messenger of Allaah (sallallahu alayhi wa sallam) often slaughtered goats. So it is recommended.
2. It is permissible to eat the testicles, urinary bladder of halal-slaughtered animals, as there is no evidence to suggest that it is not permissible, and the basic principle is that things are permissible. If something is scientifically bad for health, they one must refrain from it. However, 'permissible' does not exclusively mean 'to be eaten'. Rather, it means that it can be used for a beneficial purpose. For example, skin and horns are permissible but we don't eat it (we use it for our benefit).
3. It is not permissible for the one who offers the sacrifice to sell the skin of his sacrificial animal, because it has been singled out for Allaah in all its parts, and that which has been singled out for Allaah is not permissible for anyone to make money from it. Hence

the butcher should not be given any of it by way of payment. The butcher should not be given anything from it in partial payment for his work, because that is like selling.

4. Shaykh Ibn ‘Uthaymeen said regarding the person who cuts his hair after the month of Dhu’l-Hijjah has begun, and he intends to offer a sacrifice:

Yes, his sacrifice will be accepted but he will be a sinner. With regard to a widespread belief among the common people that if a man removes anything from his hair, nails or skin during the first ten days of Dhu’l-Hijjah, his sacrifice is not valid, this is not correct, because there is no connection between the validity of his sacrifice and his removing anything from these three things.

5. Shaykh Ibn ‘Baaz said:

It is permissible to give a kaafir some of the udhiyah meat in charity so long as this kaafir is not one of those who are killing the Muslims. If he is one of those who are killing them, then he should not be given anything, because Allaah says (interpretation of the meaning):

“Allaah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allaah loves those who deal with equity. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to drive you out, that Allaah forbids you to befriend them. And whosoever will befriend them, then such are the Zaalimoon (wrongdoers those who disobey Allaah)”. [al-Mumtahanah 60:8-9]

6. If a person has selected a sacrificial animal, then some damage befalls it that is not caused by any wrongdoing or negligence, then he slaughters it at the time of slaughtering, then it is valid and is counted as a sacrifice.

Shaykh Ibn ‘Uthaymeen said in his essay Ahkaam al-Udhiyah (Rulings on the Sacrifice) concerning the rulings on selection

of the sacrificial animal: If the animal has a fault that renders it unsuitable for sacrifice, one of two scenarios must apply:

1. That was caused by the owner's wrongdoing or negligence, in which case it must be replaced with another animal that is the same or more perfect, because if the damage was caused by him, he must replace it with another one to be slaughtered instead, and the damaged animal still belongs to him, according to the sound scholarly opinion; he may do whatever he wants with it, sell it or whatever.
2. The fault was caused without any wrongdoing or negligence on the owner's part. In that case he should sacrifice it and it counts as a sacrifice, because it is a trust that is in his keeping but it got damaged through no action or negligence on his part, so there is no sin on him and he does not have to replace it.

End quote.

7. It is permissible for the Muslim to appoint another Muslim to slaughter the udhiyah on his behalf. One must supplicate with the following words:

Bismillaah, wa Allaahu akbar, Allaahumma haadha minka wa laka, haadha 'anni (or if it is being offered on behalf of someone else, haadha 'an [fulaan]), Allaahumma taqabbal min [fulaan] wa aali [fulaan]

We often see the slaughterer in a position in which he is supplicating while reading the lengthy list of the names (in one hand) and slaughtering the animal with the other hand. This should not be done as it hurts the animal. It will suffice to supplicate before the actual act of slaughtering.

Shaykh Uthaymeen said:

Actions are based on intentions and it is not necessary to take out all the names

But, if the slaughterman forgets to say this significant dua *i.e.* 'Bismillaah, Wa Allaahu Akbar'; will his sacrifice be accepted?

In this case, Shaikh Saleh al Fawzan and other scholars stated in the light of the verdict of Imam Bukhari that the sacrifice will be accepted because he did not omit saying 'Bismillaah' deliberately. Rather, he committed this mistake because of forgetfulness.

8. Female can also slaughter the animal but she should be strong and courageous.
9. It is permissible for the one who was appointed to offer the udhiyah to slaughter the udhiyah of the one who appointed him after the (time of) Eid prayer for the one who was appointed to do that, not of the one who appointed him, because the one who was appointed is acting in the stead of the one who appointed him.
It does not matter if the udhiyah is slaughtered before the time of udhiyah begins in the country where the one who appointed him is staying.
10. Meat can be preserved in the form of kababs
11. It is haraam to sell any part of the udhiyah, whether the meat or anything else, even the skin.

Conclusion:

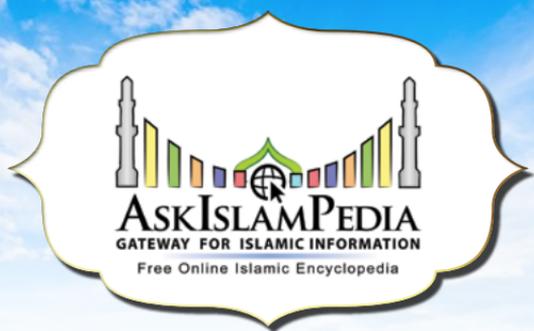
At last, I pray to Allaah to grant us tawfeeq to perform the udhiyah and other acts of worship as well by following the way of the final messenger (sallallahu alayhi wa sallam) in the light of quran and sunnah.

Ameen

Note: This dissertation is actually transcribed from the audio lecture of Fazeelatush Shaikh Arshad Basheer Umri Madani [May Allaah Preserve Him]

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