

FATWA ON THE SACRIFICE OF EID AL-ADHA

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(1)

The Rule of Sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of Sacrifice?

He answered:

Sacrifice is proved by Qur'an, Sunnah and unanimity of Muslims.

Allah the Al-Mighty said: "Therefore to your Lord turn in Prayer and Sacrifice." He also said: "To every people did We appoint rites (of sacrifice), that they might celebrate the Name of Allah over the beast of cattle that He has given them (for food)." These cattle can be camels, cows and sheep. Nothing else is sufficient. Al-Bara' bin 'Azeb may Allah be pleased with him reported that the Prophet peace be upon him said: "The first thing to be done on this day (i.e. the first day of 'Id of Sacrifice) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah), and whoever does so, he acted according to our Sunnah (traditions)." In another narration: "And whoever slaughtered it after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims." (Agreed upon)

Most scholars see that sacrifice is a stressed supererogation. That is the opinion of Al-Shaf'i, Malik and Ahmed.

Other scholars see that sacrifice is obligatory upon those who are able to afford it. That is the opinion of Abu Hanifah and Sheikh of Islam Ibn Taimiah.

The first saying is more preponderant; it is a great Prophetic tradition. Only depressed people leave it.

Al-Nawawi said: Among those who said that sacrifice is supererogation not obligatory are Abu Bakr, 'Umar, Bilal, Abu Masood Al-Badri, Saeed bin Al-Mosayeb, 'Alqama, Al-Aswad, 'Ata', Malik, Ahmed, Abu Yusuf, Ishaq, Abu Thawr, Al-Muzani, Ibn Al-Mondher, Dawood, and others.

There is evidence that strengthens the saying that sacrifice is an obligatory act.

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Whoever can afford it, but does not offer a sacrifice, let him not come near our prayer place." (Narrated by Ahmed and Ibn Majah) It is preponderant that this Hadith is untraceable. And it was graded as authentic by Al-Hakim.

Al-Hafez said: Other Imams see that this Hadith is untraceable, but his narrators are trustworthy. It is only disagreed whether it is traceable or untraceable.

Mikhnaf bin Sulaim reported: We were standing with the Prophet peace be upon him at 'Arafat and he said: "O people, each family, each year, must offer sacrifice and 'Atirah (i.e. a sacrifice that is offered in Rajab)." (Narrated by the five Imams through a weak transmitted chain) At-Tirmidhi graded it as good and eccentric. Al-Shawkany and Abu Bakr Al-Ma'afri graded it as weak.

That is and Allah knows best!

(2)

The Rule of Borrowing to offer a Sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

If a man cannot afford the price of sacrifice, is it permissible for him to borrow to offer the sacrifice?

He answered:

Sacrifice is a stressed supererogation, and he who said that it is obligatory provided that this rule is for those who can afford it. But if a man cannot afford it and can repay the debt, it is recommended for him to borrow to offer a sacrifice for its favor in Islam.

'Aisha may Allah be pleased with her said: "Messenger of Allah, should I borrow to offer a sacrifice?" He said: "Yes, it is a repaid debt." (Narrated by Al-Darqutny and Al-Baihaqi) The transmitted chain of this Hadith is weak.

Sheikh of Islam Ibn Taimiah was asked: "If a man cannot afford price of sacrifice, can he borrow to offer it?" He answered: "If he can repay the debt, it is recommended for him to borrow to offer it, but this is not obligatory."

Scholars see that it is permissible for the guardian of a rich orphan to offer sacrifice for the orphan from his (the orphan) money.

It is also sufficient that a Muslim can offer the sacrifice gifted for him, even if he can afford it.

(3)

The Rule of Offering Sacrifice with Unlawful Money

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of offering sacrifice with unlawful money?

He answered:

It is not acceptable or sufficient to offer a sacrifice possessed through unlawful way; such as being stolen, or with unlawful money.

Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "God is good and accepts only what is good, and He has given the same command to the believers as He has given to the Messengers, saying: "O Messengers, eat of what is good and act righteously" (Al-Qur'an 23:51) and also: "You who believe, eat of the good things which We have provided for you" (Al-Qur'an 2:172). Then he mentioned a man who makes a long journey in a disheveled and dusty state, who stretches out his hands to heaven saying, "My Lord, my Lord," when his food, drink and clothing are of an unlawful nature, and he is nourished by what is unlawful, and asked how such a one could be given an answer." (Narrated by Muslim)

Abu Hurairah also reported that the Messenger of Allah peace be upon him said: "He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain." (Agreed upon)

Muslim narrated that Ibn 'Umar may Allah be pleased with him reported that the Prophet peace be upon him said: "Allah does not accept prayer without purification nor charity from Ghulul (i.e. that which is taken from the spoils of war prior to their distribution)." There are many Hadith of the same meaning.

Al-Ahnaf said: If a man stole a sheep for his pilgrimage, and then its owner permitted it for him, it would be sufficient for him.

(4)

Favor of Sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the favor of sacrifice?

He answered:

Sacrifice has a great favor; it is among apparent greatest rites of Islam. It was said: A country whose people do not offer sacrifice should be fought.

Sacrifice is a stressed Prophetic tradition, and Qur'an recommended for it. There are weak Hadith reported about its favor. 'Aisha may Allah be pleased with her reported that the Prophet peace be upon him said: "On the Day of Sacrifice, no one does a deed more pleasing to God than the shedding of blood. The sacrifice will come on the day of resurrection with its horns, its hairs and its hoofs, and the blood finds acceptance with God before it falls on the ground, so be glad about it." (Narrated by Ibn Majah and At-Tirmidhi who graded it as good and eccentric)

Zaid bin Arqam reported: Companions of God's Messenger asked him the significance of these sacrifices and he replied: "It is a custom which has come down from your father Abraham." They asked what reward they would receive for them and he replied: "For every hair you will receive a blessing." They asked about wool, and he replied "For every strand of wool you will receive a blessing." (Narrated by Ahmed and Ibn Majah)

Ibn Abbas may Allah be pleased with them reported that the Messenger of Allah peace be upon him said: "I never spent money in anything better than a sacrifice on 'Id (al-Adha)." (Narrated by Al-Darqutny) Ibn Al-Araby said: There is no authentic Hadith reported about favor of the sacrifice.

But it is sufficient that the Prophet peace be upon him was offering sacrifice by himself, residing and travelling. And this is sufficient to show favor of the sacrifice.

Anas may Allah be pleased with him reported: "The Prophet peace be upon him slaughtered two rams, black and white in color (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah's Name and Takbir (Allah is the Greatest). Then he slaughtered them with his own hands." (Narrated by the group)

Muslim narrated that Thawban reported: Allah's Messenger peace be upon him slaughtered his sacrificial animal and then said: "Thawban, make his meat

usable (for journey)", and I continuously served him that until he arrived in Medina.

It was reported through a weak transmitted chain that Ibn 'Umar said: "The Messenger of Allah peace be upon him stayed in Madinah for ten years, performing sacrifice every year." (Narrated by Ahmed and At-Tirmidhi who graded it as good)

Ibn Sa'd reported: "The Prophet peace be upon him stayed in Madina for ten years. He never left offering sacrifices."

The evidence that shows that sacrifice is a great rite is what Abu Umamah bin Zaid said: "We used to fatten sacrifices in Madina, and all Muslims were doing the same." (Narrated by Al-Bukhari)

(5)

What is legalized for the one who intends to offer a sacrifice?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is legalized for the one who intends to offer a sacrifice?

He answered:

Um Salamah may Allah be pleased with her reported that the Messenger of Allah peace be upon him said: "If anyone has in his possession a sacrificial animal to offer as a sacrifice (on 'Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhul-Hijjah." (Narrated by the group except Al-Bukhari)

In the narration of Muslim: "When any one of you intending to sacrifice the animal enters in the month (of Dhul-Hijjah), he should not get his hair or nails touched (cut)." It was said to Sufyan that some of the (scholars) did not deem this Hadith to be traceable. He said: But I deem it as traceable (i. e. chain of narration traceable right up to the Holy Prophet).

Scholars disagreed about negation here, whether it is for forbiddance or disapproval. Saeed bin Al-Mosayeb, Rabi'ah, Ahmed, Ishaq, Dawood and some companions of Al-Shaf'i see that it is forbidden for the one who intends to offer a sacrifice to get his hair cut or his nails trimmed until he offers the sacrifice on its time.

Al-Shaf'i and his companions see that it is disapproval, not forbidden.

It was also reported that Al-Shaf'i said: It is recommended for the one who

intends to offer sacrifice to leave shaving and clipping the hair.

Abu Hanifah said: It is not disapproved.

There are three sayings of Malik: It is disapproved, it is not disapproved, and it is forbidden in voluntary sacrifice not obligatory one.

Al-Shaf'i and those who follow him took Hadith of 'Aisha as a proof. 'Aisha may Allah be pleased with her reported: "The Messenger of Allah peace be upon him used to send the Hadi (sacrificial animals) from Al-Madinah, and I would twist the garlands for his Hadi, then he did not avoid anything that the person in Ihram avoids." (Narrated by the group)

In another narration: "There was nothing that Allah had made lawful for the Messenger of Allah, that was unlawful for him until such time as the animal had been sacrificed." (Agreed upon)

The saying that 'it is forbidden' is closer to the right.

It is only the owner of the sacrifice that leave cutting his hair and trimming his nails, not the supervisor, representative or those that he made them share in the sacrifice. He should abstain from cutting any hair of body, and trimming nails of his hands and legs. But he can wash and comb his hair and remove what has been broken of his nails.

There is no sin on him if he cuts his hair or trims his nails in case of ignorance or forgetfulness. And if he deliberately does this, he is sinful, and his sacrifice is sufficient and will be rewarded for it.

Also there is no harm if he cut his hair or trims his nails (after beginning of Dhul-Hijjah) and then intended to offer a sacrifice. But after making the intention, he should not take off any of his hairs or nails.

That is and Allah knows best!

(6)

Giving the Price of Sacrifice as a Charity

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

Which is better: offering a sacrifice or giving its price as a charity?

He answered:

Offering a sacrifice to Allah the Al-Mighty is better than giving its price as a charity. That is what Imam Ahmed, Ibn Al-Qayem and others said.

Al-Bara' bin Azeb may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "The first thing we do on this day (the Day of Sacrifice) of ours is to pray; then we return and sacrifice. If anyone does that, he has correctly followed our custom; but if anyone makes sacrifice before praying, it is only mutton he has got ready beforehand for his family, and has nothing to do with the rites."

In another narration: "If anyone sacrifices after the prayer, his rites are complete and he has correctly followed the practice of the Muslims." (Agreed upon)

This Hadith shows that sacrifice is the Sunnah of our Prophet peace be upon him and tradition of the Muslims, so it is dutiful to follow it.

'Uqbah bin Amer reported: Allah's Messenger peace be upon him distributed sacrificial animals (amongst us for sacrificing them on 'Id al-Adha). So we sacrificed them. There fell to my lot a lamb of less than one year. I said: "Allah's Messenger, there has fallen to my lot a lamb (Jadha'a)", whereupon he said: "Sacrifice that." (Agreed upon)

Ali bin Al-Husain reported that Abu Rafi' said: The Messenger of Allah peace be upon him sacrificed with two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad and the family of Muhammad.

These Hadith and others show that the Prophet peace be upon him did not substitute offering sacrifice with giving its price as a charity, even if he gave doubles of its price as a charity.

(7)

Disapproved Defects in Sacrifices

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What are the disapproved defects of sacrifice?

He answered:

Defects which are disapproved to be found in sacrifices and that we are prohibited to offer sacrifices containing them appear in what Ali bin Abi Taleb reported: "Allah's Messenger peace be upon him enjoined us to pay great attention to the eye and the ear (of the sacrificial animal), and not sacrifice an animal with a slit which leaves something hanging at the front or back of the ear, or with a lengthwise slit or a perforation in the ear." This Hadith was narrated by the five Imams. It was graded as authentic by At-Tirmidhi, Ibn Heban and Al-Hakem.

Ali also reported: "The Messenger of Allah peace be upon him forbade sacrificing an animal that has lost most of its horn or ear." Qatadah said: I mentioned that to Saeed bin al-Mosayeb and he said. [That refers to] one that has lost half or more (of its horn or ear). (Narrated by the five Imams)

Scholars see that prohibition here means disapproval not forbiddance. It is acceptable that some of these defects be in the sacrifice.

Accordingly, these defect and those equal to them or more than them are disapproved to be found in the sacrifice, as long as these defects do not include the four defect mentioned in Hadith of Al-Bara' bin Azeb: A one-eyes 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 old animal which has no marrow. It is more precautious to avoid sacrifices that contain these defects.

Al-Shawkany said: These Hadith show that a sacrifice that contains any of these defects is not sufficient. And those who claim that it is sufficient but disapproved should bring evidence upon this.

It is dutiful upon us to offer sound sacrifices free from all defects. And the sacrifice becomes better and closer to the Prophetic tradition when it has much meat, with expensive price and more perfect in health, shape and taste.

That is and Allah knows best!

(8)

Defects which make the sacrifice be unacceptable

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What defects which should not be found in sacrifices?

He answered:

Defects that make the sacrifice be insufficient and unacceptable are reported in the following Hadith: Al-Bara' bin 'Azeb reported that Allah's Messenger stood among us and said: "There are four types of sacrificial animals which are not permitted: A one-eyes 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 old animal which has no marrow." This Hadith was narrated by the five Imams. It was graded as authentic by At-Tirmidhi, Ibn Heban, Al-Hakem and Al-Nawawi.

In the narration of Al-Nesai: 'Ubaid bin Fayroz said: "I dislike that the animals should have some fault in its horns or teeth." He (the Prophet) said: "What you dislike, forget about it and do not make it forbidden to anyone."

Al-Nawawi said: Scholars agreed that the four defects mentioned in Hadith of Al-Bara' cannot be found in the sacrifice. These defects are: a one-eye 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 old animal which has no marrow. The Hadith also include defects equal or worthier than the mentioned ones; such as blindness and one-leg animal.

Yazeed Dhu Misr narrated: I came to Utbah bin AbdusSulami and said: "Abul-Walid, I went out seeking sacrificial animals. I did not find anything which attracted me except an animal whose teeth have fallen. So I abominated it. What do you say (about it)?" He said: "Why did you not bring it to me?" He said: "Glory be to Allah: Is it lawful for you and not lawful for me?" He said: "Yes, you doubt and I do not doubt. The Messenger of Allah peace be upon him has forbidden an animal whose ear has been uprooted so much so that its hole appears (outwardly), and an animal whose horn has broken from the root, and an animal which has totally lost the sight of its eye, and an animal which is so thin and weak that it cannot go with the herd, and an animal with a broken leg." (Narrated by Ahmed, Abu Dawood and Al-Bukhari, graded as authentic by Al-Hakem)

Other defects that less than those mentioned in the Hadith of Al-Bara' should be avoided for they are suspected, so one should save his religion and honor by avoiding them and be away from disagreements of the scholars.

And regarding minor defects, it is recommended to avoid them either be-

cause they are disapproved or not worthier.

That is and Allah knows best!

(9)

The Sacrifice being defected after appointing it

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of sacrifice which id defected after appointing it?

He answered:

If the sacrifice died, lost or defected with one of the four defects that make the sacrifice be insufficient mentioned in Hadith of Al-Bara' bin Azeb, due to negligence of its owner, it is dutiful upon him to bring another sacrifice, like the previous one or better than it. And if this happened to the sacrifice without negligence of its owner, then it will be sufficient.

Abu Saeed may Allah be pleased with him reported: I bought a sheep to offer it as a sacrifice. Then a wolf attacked us and ate its hindquarter. I asked the Prophet peace be upon him, and he said: "Sacrifices with it." (Narrated by Ahmed and Ibn Majah through a weak transmitted chain)

Jundub bin Sufyan Al-Bajli may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's name on it." (Agreed upon)

Anas may Allah be pleased with him reported that the Messenger of Allah peace be upon him said on the Day of Sacrifice: "Whoever among you has slaughtered before the prayer let him repeat his sacrifice." (Agreed upon)

(10)

Description of Sacrifice of the Prophet peace be upon him

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the description of sacrifice of the Prophet peace be upon him?

He answered:

Sacrifice of the Prophet peace be upon him has the best description; it combined between perfect creation figure, the most beautiful shape and the most honorable and best for people. The best sacrifice is what resembles that of the Prophet peace be upon him. Allah the Al-Mighty said: "Indeed you have in the Messenger of Allah a good example to follow."

Anas may Allah be pleased with him reported: "Allah's Messenger peace be upon him sacrificed with his own hands two horned rams which were white with black markings reciting the name of Allah and glorifying Him (saying Allah-o-Akbar). He placed his foot on their sides (while sacrificing)." (Narrated by the group)

Scholars agreed that it is recommended to sacrifice with animals of horned rams and that combine between white and black markings.

'Aisha may Allah be pleased with her reported: God's Messenger ordered a horned ram with black legs, a black belly and black round the eyes, and it was brought for him to sacrifice. He told 'Aisha to get the knife, and then told her to sharpen it with a stone. When she had done so he took it, then taking the ram he placed it on the ground and cut its throat. He then said: "In the name of God. O God, accept it from Muhammad, Muhammad's family and Muhammad's people." Then he sacrificed it. (Narrated by Muslim, Ahmed and Abu Dawood)

Abu Saeed may Allah be pleased with him reported: "The Messenger of Allah peace be upon him used to sacrifice a choice, horned ram with black round the eyes, the mouth and the feet." (Narrated by the four Imams, graded as authentic by At-Tirmidhi and Ibn Heban)

Abu Rafi' may Allah be pleased with him reported: "When the Messenger of Allah peace be upon him wanted to offer a sacrifice, he brought two large, fat, horned, black-and-white, castrated rams." (Narrated by Ahmed, At-Tabrani and Al-Bazar)

'Aisha and Abu Hurairah may Allah be pleased with them reported: "when the Messenger of Allah peace be upon him wanted to offer a sacrifice, he brought two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad and the family of Muhammad." (Narrated by Ibn Majah)

There is another Hadith in this chapter reported by Jabir and narrated by

Abu Dawood and others.

Ahmed narrated through a weak transmitted chain that Abu Ad-Darda' may Allah be pleased with him reported: "The Messenger of Allah peace be upon him sacrificed with two emasculated sheep."

The Prophet peace be upon him sacrificed with emasculated and non-emasculated animals.

(11)

Ages acceptable in Sacrifices

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What are ages acceptable in sacrifices?

He answered:

Allah the Al-Mighty said: "And for every nation We have appointed rites (of sacrifice), that they may celebrate the Name of Allah over the beast of cattle that he has given them (for food)." Slaughtering sacrifice celebrating the Name of Allah is legal in all religions. Sacrifices shall be among the beast of cattle.

Al-Nawawi said: scholars agreed that the sacrifice shall be among camels, cows or sheep.

And regarding its dutiful ages: Jabir may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Sacrifice only a full-grown animal unless it is difficult for you, in which case sacrifice a she-lamb." (Narrated by the group with the exception of Al-Bukhari and At-Tirmidhi)

'Uqbah may Allah be pleased with him reported: "We sacrificed with the Prophet peace be upon him with she-lambs." (Narrated by Al-Nesai)

Al-Bara' bin Azeb may Allah be pleased with him reported: My maternal uncle Abu Burda sacrificed his animal before ('Id) prayer. Thereupon Allah's Messenger peace be upon him said: "That is a goat (slaughtered for the sake of) flesh (and not as a sacrifice on the day of Adha)." He said: "I have a lamb of six months." Thereupon he said: "Offer it as a sacrifice, but it will not justify for anyone except you," and then said: "He who sacrificed (the animal) before ('Id) prayer, he in fact slaughtered it for his own self, and he who slaughtered after prayer, his ritual of sacrifice became complete and he in fact observed the religious practice of the Muslims." (Agreed upon)

The full grown animal that is sufficient to be offered as a sacrifice is a camel, cow or sheep that has teeth. And the she-lamb does not have teeth. Accordingly,

the camel should complete five years, the cow should complete two years, the sheep should complete year, and the she-lamb should complete year and half.

Hadith of Jabir shows that the full grown sheep is introduced over the she-lamb, but Imam Ahmed and others disagreed with this.

For knowing the age of the sacrifice, the buyer depends on saying of trusty people or the truthful seller.

(12)

The best kinds of sacrifices

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the best kind of sacrificial animals?

He answered:

The best kinds of the beast of cattle are – and Allah knows best – as arranged on the following Hadith. Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: “He who takes a bath on Friday, like the bath for ceremonial purity, and then goes (to the Masjid), he is like one who offers a camel as a sacrifice to seek the Pleasure of Allah; and he who comes at the second hour is like one who offers a cow to win the Pleasure of Allah; and he who comes at the third hour is like one who offers a ram with horns (in sacrifice); and he who comes at the fourth hour is like one who offers a hen; and he who comes at the fifth hour is like one who offers an egg. And when the Imam ascends the pulpit, the angels (who write the names of those who come to the mosque before the coming of the Imam) close (their record) in order to listen to the Khutbah.” (Agreed upon)

The best kinds of sacrifices: a camel for one person, then a cow for one person, then a full grown sheep, then a goat, then a full grown she-lamb, then seventh of a camel, and then seventh of a cow.

The male animal is better than the female, and the young animal of the considered age is better than the old animal.

A kind may precede another one in some countries according to their habit in eating. For example, some countries do not eat camel’s meat and prefer cow’s meat. Then sacrificing with cow in their country is better. And when the sacrifice is good and perfect, it will be better.

That is and Allah knows best!

(13)

The camel equals seven sheep in Sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What does camel equal of sheep in sacrifice?

He answered:

The camel or cow equals seven sheep. Muslim narrated that Jabir may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "In the year of al-Hudaibiya, we, along with God's messenger peace be upon him, sacrificed a camel for seven people and a cow for seven people."

In another narration: "The Messenger of Allah peace be upon him commanded us that seven persons should join in a camel and a cow for offering sacrifice." (Agreed upon)

In a third narration: We joined Allah's Apostle peace be upon him in Hajj and 'Umrah and seven persons shared in the sacrifice of an animal. A person said to Jabir (Allah be pleased with him): "Can seven persons share in the sacrifice of al-Badnah (a camel) as he shares in al-Jazur (a cow)?" He (Jabir) said: "It (al-Jazur) is nothing but one among the budun." Jabir was present at Hudaibiya and he said: "We sacrificed on that day seventy camel, and seven men shared in each sacrifice (of camel)." (Narrated by Muslim)

Ibn Abbas may Allah be pleased with them reported that a man came to the Prophet peace be upon him: "I have to offer a sacrifice and I can afford it, but I cannot find (a camel) to buy." The Prophet told him to buy seven sheep and slaughter them. (Narrated by Ahmed and Ibn Majah)

Huzaifah reported: During the Hajj, the Messenger of Allah peace be upon him made each seven among Muslims to share in (sacrificing) a cow." (Narrated by Ahmed)

A camel or a cow equals seven sheep, and so seven persons can offer it as sacrifice. This is the saying of most scholars. They also agreed that a sheep is sufficient for one person.

Al-Shawkany said: "Hadith of this chapter show that it is permissible to participate in a camel or a cow to offer it as a sacrifice; whether the participators are borrowers or volunteers or some of them are participators and the others are volunteers. This is the saying of most scholars." Abu Hanifah said: "It is provided that all the anticipators should offer the sacrifice as a way of drawing near

to Allah.” Dawood and some of Malikiyah said: It is permissible for the volunteering sacrificial animals, not dutiful.” Malik said: “This is not permissible at all.”

The saying of most scholars is more preponderant.

(14)

Joining together in a Sacrificial Animal

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of joining together in the sacrificial animal?

He answered:

It is permissible that seven persons possess a camel or a cow (to offer it as a sacrifice). Muslim narrated that Jabir may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: “In the year of al-Hudaibiya, we, along with God’s messenger peace be upon him, sacrificed a camel for seven people and a cow for seven people.”

In another narration: “The Messenger of Allah peace be upon him commanded us that seven persons should join in a camel and a cow for offering sacrifice.” (Agreed upon)

It is not permissible to share in seventh of a camel or a cow, or in a sheep. It is not permissible to participate in possessing any of them, but it is permissible to make the participation be in reward, alive or dead.

Abu Salamah reported that ‘Aisha or Abu Hurairah may Allah be pleased with them reported: “When the Messenger of Allah peace be upon him wanted to offer a sacrifice, he brought two large, fat, horned, black-and-white, castrated rams. He slaughtered one on behalf of his nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad and the family of Muhammad.” (Narrated by Ibn Majah) What is permissible for the sheep is also permissible for seventh of the cow or camel.

Most scholars see that it is permissible to join others in reward of the sacrifice, even in a sheep or seventh of a cow or camel. But some scholars said that it is not permissible to join others in reward for the sacrificial sheep or seventh of a cow or camel.

Among innovated matters is what some people do of joining the Prophet peace be upon him in reward of the sacrifice. This opposes what was reported

by 'Ata' bin Yasar: "How were sacrifices offered among you at the time of the Messenger of Allah peace be upon him?" He said: "At the time of the Prophet, a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat some of it and give some to others. Then people started to compete and it became as you see (nowadays)." (Narrated by Ibn Majah and At-Tirmidhi)

Al-Shawkany said: It is right that the sacrifice is sufficient for people the household, even if they are hundred or more; as was reported in the Prophetic tradition.

(15)

When time of slaughtering the sacrifice begins?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

When time of slaughtering the sacrifice begins?

He answered:

Time of slaughtering the sacrifice begins after the sunrise and finishing the 'Id prayer.

Imam Ahmed said: It is not permissible to slaughter the sacrifice before the Imam observes the prayer, but it is permissible to be before he slaughters his sacrifice.

The following Hadith is evidence upon the beginning time of sacrifice: Su-fyan Al-Bajli may Allah be pleased with him reported: I was with Allah's Messenger peace be upon him on the day of 'Id al-Adha. While he had not returned after having offered (the Id prayer) and finished it, he saw the flesh of the sacrificial animals which had been slaughtered before he had completed the prayer. Thereupon he (the Holy Prophet) said: "One who slaughtered his sacrificial animal before his prayer or our prayer ('Id), he should slaughter another one in its stead, and he who did not slaughter, he should slaughter by reciting the name of Allah." (Agreed upon)

Jabir reported that Allah's Apostle peace be upon him said: "Those who had slaughtered their animals ahead of him should slaughter the other ones in their stead. And they should not sacrifice the animal before Allah's Messenger had sacrificed (his animal)" (Narrated by Ahmed and Muslim)

Scholars agreed that offering the sacrifice cannot be before the Dawn prayer. But they disagreed about the beginning time of slaughtering it. The preponderant opinion is that it is not permissible to be before the sunrise, and it

is better to be after the Imam observes the 'Id prayer, delivers the Khutbah and slaughters his sacrifice.

And if the person who wants to sacrifice does not observe the 'Id prayer, he should slaughter it after the sunrise and estimating time of the prayer and Khutbah.

That is and Allah knows best!

(16)

When time of slaughtering the sacrifice ends?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

When time of slaughtering the sacrifice ends?

He answered:

The preponderant saying about the last time of slaughtering the sacrifice is that is at the sunset of the thirteenth day (of Dhul-Hijjah); the last day of the Days of Tashriq.

Jubair bin Mut'im may Allah be pleased with him reported that the Prophet peace be upon him said: "You can slaughter the sacrifice at any day of the days of Tashriq." (Narrated by Ahmed, Ibn Heban and Al-Baihaqi)

Nubaishah Al-Huzali reported that the Messenger of Allah peace be upon him said: "The days of Tashriq are days of eating, drinking, and remembrance of Allah the Al-Mighty." (Narrated by Ahmed, Muslim and Al-Nesai) Al-Bukhari narrated that 'Aisha and Ibn 'Umar may Allah be pleased with them said: "Nobody was allowed to fast on the days of Tashriq except for those, who could not afford the Hadi (sacrifice)."

Al-Bukhari said: Ibn Abbas said that Allah's saying, "and celebrate the remembrance of Allah on the appointed days", refer to the first ten days of Dhul-Hijjah; and the 'fixed days' refer to the three days of Tashriq.

The preponderant opinion is that the sacrifice can be offered at any of these four days; the day of the 'Id and the three days after it.

This is what was reported about Ali, Jubair bin Mut'im, Ibn Abbas, 'Ata', Al-Hasan Al-Basri, 'Umar bin Abdelazeez, Sulaiman bin Musa, Makhool, Al-Shaf'i, Al-Hanabelah, Ibn Taimiah, Ibn Al-Qayem, our Sheikh Abdelazeez bin Baz and our

Sheikh Muhammad Al-'Uthaimen.

Abu Hanifah, Malik and Ahmed said: slaughtering can be on the Day of Sacrifice and the two days after it.

This saying was reported about 'Umar bin Al-Khattab, his son and Anas.

It is true that it is permissible to slaughter sacrifice at nights of the Days of Tashriq. No one among the antecedents, except Malik, prohibited slaughtering at night.

(17)

The best place for offering the sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the best place for offering the sacrifice?

He answered:

Ibn 'Umar may Allah be pleased with them reported: "The Messenger of Allah peace be upon him used to sacrifice and slaughter at the place of prayer." (Narrated by Al-Bukhari, Al-Nesai, Ibn Majah and Abu Dawood)

The place of the 'Id prayer is to be at the desert, for slaughtering there shows the rite of sacrifice and poor people can attend to see the slaughtering and eat.

All places are pure, so you can slaughter the sacrifice at any place. Jabir may Allah be pleased with him reported that the Prophet peace be upon him said: "The earth has been made for me a place of prostration and a means of purification." (Agreed upon)

In another narration reported by Abu Saeed it was added: "with the exception of a graveyard and a bath." (Narrated by the five Imams except Al-Nesai) It was also narrated by Ibn Khuzaimah and Ibn Heban.

It is not permissible to slaughter at a place that may cause harm to people or includes a legal violation; such as slaughtering at graveyard or at a place where slaughtering is for others than Allah.

Thabet bin Al-Dahak reported: In the time of God's Messenger, a man took a vow to slaughter camels at Buwana and came and told him. God's Messenger asked whether the place contained any idol worshipped in pre-Islamic times and was told that it did not. He asked whether any pre-Islamic festival was observed there and was told that no such thing was observed. He then said to the man:

“Fulfill your vow, for a vow to do an act of disobedience to God must not be fulfilled, neither must one to do something over which a human being has no control.” (Narrated by Abu Dawood)

It is more precautious not to slaughter at the bath; the place of fulfilling the nature call, even if it is clean, for it is a shelter of devils and contains impurity. Also the slaughterer says the Name of Allah before slaughtering and it is not permissible to mention the Name of Allah in baths. But regarding slaughtering outside the bath so that the blood flows in it, it is permissible.

That is and Allah knows best!

(14)

The rule of retreating back from offering the sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

Is it permissible to retreat back from offering the sacrifice?

He answered:

The preponderant saying is that of the most scholars; the sacrifice is a stressed supererogation, and you should not leave it as a means of negligence. The evidence upon that it is not obligatory is what Um Salamah reported that the Messenger of Allah peace be upon him said: “If anyone has in his possession a sacrificial animal to offer as a sacrifice (on ‘Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhul-Hijjah.” (Narrated by the group except Al-Bukhari)

Ali bin Al-Husain reported that Abu Rafi’ said: Whenever the Messenger of Allah peace be upon him intended to offer a sacrifice, he used to buy two fat, horned rams which were white with black markings. And after observing the ‘Id prayer and delivering the Khutbah, he brought on of the sheep at his prayer place and slaughtered it with his penknife and then said: “O Allah! This is on behalf of my nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message)”, and he slaughtered the other and said: “This is on behalf of Muhammad and the family of Muhammad”, and let poor people eat both of them and he and his family ate of them. We stayed for years and no one of Banu Hashem offered a sacrifice. The Prophet peace be upon him sufficed them. (Narrated by Ahmed)

Ibn Hazm said: No companion said that the sacrifice is dutiful, and also most scholars said that it is dutiful.

Accordingly, it is permissible to retreat back from offering the sacrifice, even after intending it and leaving shaving the hair and trimming the nails, except if the man appointed the sacrifice either by choosing a sacrifice or by slaughtering an animal with the intention of sacrificing.

Abu Hanifah, Malik and Ibn Taimiah said: The sacrifice is also appointed through buying it. And Allah knows best!

If the sacrifice is appointed, it is prohibited to retreat back. Anas may Allah be pleased with him reported that the Prophet peace be upon him said: "Whoever among you has slaughtered before the prayer let him repeat his sacrifice."

Ibn 'Umar may Allah be pleased with them reported: 'Umar bin Al-Khattab named a bukhti camel for sacrifice (at Hajj). He was offered three hundred dinars for it (as its price). He came to the Prophet peace be upon him and said: "Messenger of Allah, I named a bukhti camel for sacrifice and I was offered for it three hundred dinars. May I sell it and purchase another one for its price?" The Prophet said: "No, sacrifice it." (Narrated by Ahmed, Abu Dawood, Al-Bukhari, Ibn Heban and Ibn Khuzaimah)

(19)

The rule of offering more than one sacrifice for a man and his family

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of offering more than one sacrifice for a man and his family?

He answered:

One sacrifice, whether it is a sheep or seventh of a camel or a cow, is sufficient for a man and his family, alive and dead, even if they are many.

It is not permissible to offer more than one sacrifice to show off people and compete. 'Ata' bin Yasar may Allah be pleased with him reported: I asked Abu Ayoub Al-Ansari: "How were sacrifices offered among you at the time of the Messenger of Allah peace be upon him?" He said: "At the time of the Prophet, a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat some of it and give some to others. Then people started to compete and it became as you see (nowadays)." (Narrated by Ibn Majah and At-Tirmidhi who graded it as sound)

But if a man can afford to offer more than one sacrifice or if a member of a

family wants to offer another sacrifice for himself, and they are way from showing-off, then it is permissible. Anas may Allah be pleased with him reported: "The Messenger of Allah peace be upon him used to sacrifice two rams." And Anas said: "And I sacrifice two rams." (Agreed upon)

Ibn Hajar said: This Hadith is evidence upon offering more than one sacrifice.

He who wants to offer two or three sacrifices for himself, he increases his reward.

Al-Hakem narrated that Ali used to offer two sheep, one on behalf of the Prophet and the other on behalf of himself. When he was asked about this, he said: "The Prophet peace be upon him ordered me to do so, so I will not let this." (Narrated by At-Tirmidhi)

Abu Sariha reported that people of the house of the Prophet used to offer one or two sacrificial sheep. (Narrated by Ibn Majah)

Ibn Al-Mosayeb said: People of the house of the Prophet used to offer a sacrificial sheep. O people of Iraq! Offer a sacrificial sheep for every person.

The Prophet peace be upon him offered hundred sacrificial camels; he slaughtered sixty three camels with himself and commanded Ali to slaughter the other. (Narrated by Muslim)

Thus scholars gave preference to a camel over a sheep, and they judge sacrifices according to Hadi (sacrifices offered at Hajj).

And if offering more than one sacrifice opposed the Sunnah, the Prophet would show this.

Our Sheikh Abdelazeez bin Baz said: It is acceptable for a man to offer one, two sacrifices, or more than this.

It was reported in Fatwas of the Permanent Committee: If a family living in one house is large, one sacrifice is sufficient of them, but offering more than one sacrifice is better.

Our Sheikh Muhammad Al-'Uthaimen said that it is not legal to offer more than one sacrifice for a man and his family.

That is and Allah knows best!

(20)

The rule of offering sacrifice on behalf of the dead

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of offering sacrifice on behalf of the dead?

He answered:

If a dead person recommended before his death to offer a sacrifice for him, then it is dutiful to offer it. It is good for a man offering a sacrifice to make a dead person participate in the reward of the sacrifice. Also it is acceptable to offer a sacrifice for a dead person with no partners, if the one who offers it has sacrificed for himself. But if he did not sacrifice for himself and does not share in the reward of the sacrifice he offered for the dead, he is wrong.

‘Aisha may Allah be pleased with her reported: The Messenger of Allah peace be upon him ordered a horned ram with black legs, a black belly and black round the eyes, and it was brought for him to sacrifice. He told ‘Aisha to get the knife, and then told her to sharpen it with a stone. When she had done so he took it, then taking the ram he placed it on the ground and cut its throat. He then said: “In the name of God. O God, accept it from Muhammad, Muhammad’s family and Muhammad’s people.” Then he sacrificed it. (Narrated by Ahmed, Muslim and Abu Dawood)

Ali bin Al-Husain reported that Abu Rafi’ said: Whenever the Messenger of Allah peace be upon him intended to offer a sacrifice, he used to buy two fat, horned rams which were white with black markings. And after observing the ‘Id prayer and delivering the Khutbah, he brought one of the sheep at his prayer place and slaughtered it with his penknife and then said: “O Allah! This is on behalf of my nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message)”, and he slaughtered the other and said: “This is on behalf of Muhammad and the family of Muhammad”, and let poor people eat both of them and he and his family ate of them. We stayed for years and no one of Banu Hashem offered a sacrifice. The Prophet peace be upon him sufficed them. (Narrated by Ahmed)

At-Tirmidhi narrated that Ali used to offer two sheep, one on behalf of the Prophet and the other on behalf of himself. When he was asked about this, he said: “The Prophet peace be upon him ordered me to do so, so I will not let this.”

Abdullah bin Al-Mubarak said: It is beloved to me to give charity on behalf of the dead more than offering a sacrifice for him. And if he offered a sacrifice for the dead, he should not eat from it and give all of it as a charity.

(21)

The Sunnah of slaughtering the camels

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the Prophetic tradition regarding slaughtering the camels?

He answered:

Allah the Al-Mighty said: “The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.”

Al-Bukhari said: Ibn Abbas said that the camel should be standing.

Ibn Abbas may Allah be pleased with them said that the camel should be standing on three legs, tying its left leg, and the slaughterer says: “By the Name of Allah, and Allah is the Greatest. O Allah! This sacrifice is from You and to You.”

Ibn ‘Umar may Allah be pleased with them came upon a man who had made his camel kneel and was sacrificing it, so he told him to make it stand up fettered according to the Sunnah of Muhammad. (Agreed upon)

Al-Bukhari narrated that Anas reported: “The Prophet peace be upon him sacrificed seven camels standing with his own hand.”

Jabir may Allah be pleased with him reported: “The Prophet peace be upon him and his companions used to sacrifice the camel with its left leg tied and it remained standing on the rest of his legs.” (Narrated by Abu Dawood)

Jabir also reported that the Prophet peace be upon him slaughtered thirty six camels with his own hand, he was stabbing them with a dagger in his hand. (Narrated by Muslim)

The stabbing is to be below the neck.

Salem bin Abdullah said to Suliman bin Abdelmalik: Stand beside its right side and slaughter from its left side.

Slaughtering the camels by this way is a recommended Sunnah. If a person made the camel lie down and slaughter it or slaughtered it on its neck like the sheep, it would be permissible.

That is and Allah knows best!

(22)

THE Sunnah of slaughtering the sheep

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the Prophetic tradition regarding slaughtering the sheep?

He answered:

The Prophetic tradition shows the way of the Prophet in slaughtering the sheep. Anas may Allah be pleased with him reported: "The Prophet peace be upon him slaughtered two rams, black and white in color (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah's Name and Takbir (Allahu Akbar). Then he slaughtered them with his own hands." (Narrated by the group)

'Aisha may Allah be pleased with her reported: God's Messenger ordered a horned ram with black legs, a black belly and black round the eyes, and it was brought for him to sacrifice. He told 'Aisha to get the knife, and then told her to sharpen it with a stone. When she had done so he took it, then taking the ram he placed it on the ground and cut its throat. He then said, "In the name of God. O God, accept it from Muhammad, Muhammad's family and Muhammad's people." Then he sacrificed it. (Narrated by Ahmed, Muslim and Abu Dawood)

Jabir may Allah be pleased with him reported: I witnessed sacrificing along with the Messenger of Allah peace be upon him at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah peace be upon him slaughtered it with his hand, and said: "In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my community." (Narrated by Ahmed, Abu Dawood and At-Tirmidhi)

Jabir also reported: The Messenger of Allah peace be upon him sacrificed two rams on the Day of 'Id. When he turned them to face towards the prayer direction he said: "Verily, I have turned my face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my 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 the first of the Muslims. O Allah, from You to You, on behalf of Muhammad and his nation." (Narrated by Ibn Majah)

It is recommended for the one who offers the sacrifice to slaughter it with himself, but if he represented another man to slaughter it, he should represent a Muslim. A woman, pure or menstruated, and an aware boy can slaughter the sacrifice. It is permissible to offer a person among people of the Books (a Christian or a Jew), not other disbelievers, to slaughter.

It is also recommended to face the Qiblah when slaughtering, and make the sheep or the cow lie on the side he likes.

Saying the Name of Allah when slaughtering is dutiful, but if a slaughterer forgot it, the sacrifice is right. Saying Takbir 'Allah is the Greatest' is recommended. It is also recommended to name those who offer the sacrifice for them. For example: "O Allah! This sacrifice is from You and To you. O Allah! Accept it on behalf of me and of my family." This is a rite; this does not allow to say the intention.

(23)

How the sacrifice is divided?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

How the sacrifice is divided?

He answered:

The Islamic Shari'ah has shown the right of individual and society, the right of the close and the far, in a fair and wise way.

Allah the Al-Mighty said: "And celebrate the Name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat you thereof and feed the distressed ones in want."

This verse has divided the sacrifice into two parts: a half for the one who offers the sacrifice to eat, save and present from it; and the second half is for the poor.

Allah said: "Eat you thereof, and feed such (beg not but) live in contentment, and such as beg with due humility." Some scholars said that Allah's saying, "eat you thereof", is for permission not obligation. The preponderant opinion is that eating from the sacrifice is stressed supererogation. The Prophet peace be upon him ordered that a piece of flesh from each sacrifice should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth. (Narrated by Muslim)

This verse has divided the sacrifice into three parts: a third for the one who offers the sacrifice to eat and save from it, a third to present it and a third for the poor.

'Aisha may Allah be pleased with her reported that the Messenger of Allah peace be upon him said: "eat it, store it and give it in charity." (Agreed upon)

Jabir may Allah be pleased with him reported that the Messenger of Allah

peace be upon him said: "Eat, give charity, provide for yourselves and store up."
(Narrated by Muslim and Al-Nesai)

Salamah bin Al-Akwa' may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Eat of it and feed of it to others and store of it." (Agreed upon)

It was reported that Abdullah bin Masood, Abdullah bin 'Umar and Abdullah bin Abbas were dividing the sacrifice into three parts: for the one who offers it, for his kinship and for the poor. Imam Ahmed and Al-Shaf'i followed this dividing.

It is permissible not to make the three parts be equal to each other. Al-Shaf'iah said that it is permissible to eat the whole sacrifice, and some said that it is dutiful to give part of it as a charity.

'Aisha may Allah be pleased with her reported: Messenger of Allah peace be upon him had slaughtered a sheep and distributed major portions of its meat. Then he asked: "Is there anything left?" She replied: "Nothing, except the shoulder." Thereupon he said: "All of it is left except its shoulder." (Narrated by At-Tirmidhi)

(24)

What should be done to the sacrifice before slaughtering it?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What should be done to the sacrifice before slaughtering it?

He answered:

It is dutiful to be kind to the animal. Abu Ya'li Shaddad bin Aws may Allah be pleased with him reported that the Prophet peace be upon him said: "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)." (Narrated by Muslim)

Sahl bin Amr may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Fear Allah in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are fit."

Ibn Rajab wrote: Ahmed and Ibn Majah narrated that Ibn 'Umar may Allah

be pleased with them reported: The Messenger of Allah peace be upon him commanded that the blade should be sharpened, and hidden from the animals, and he said: "When one of you slaughters, let him do it quickly."

The Prophet peace be upon him also commanded to cut jugular veins when slaughtering. Abu Dawood narrated that Ibn Abbas and Abu Hurairah reported: "The Messenger of Allah peace be upon him forbade the devil's sacrifice (i.e. slaughtering animal whose skin cut off, and is then left to die without its jugular veins being severed)."

Imam Ahmed narrated that Mu'awyah bin Qurra reported that his father said: A man said: "Messenger of Allah, I was going to slaughter a sheep and then I felt sorry for it (or 'sorry for the sheep I was going to slaughter')." He (the Prophet) said twice: "Since you showed mercy to the sheep, Allah will show mercy to you."

(9)

Abstaining from shaving the hair for the one who intends to offer a sacrificial animal

Sheikh Ali Abdullah Al-Numay may God protect him was asked: What is the rule of abstaining from shaving the hair and clipping the nails for the one who intends to offer a sacrificial animal? When the time of abstaining from that begins? Does abstaining from that is for the one who offers the sacrificial animal or it includes people of his family?

He answered:

Um Salamah reported that the Prophet peace be upon him said: “If anyone has in his possession a sacrificial animal to offer as a sacrifice (on ‘Eid Al-Adha), he should not get his hair cut and nails trimmed after he has entered the first day of Dhul-Hijjah.” In another narration: “Let him not remove anything from his hair or skin.”

Al-Nawawi said: Scholars disagree about a person who entered the first day of Dhul-Hijjah and he wanted to offer a sacrificial animal:

- Saeed bin Al-Mosayeb, Rabi’ah, Ahmed, Ishaq, Dawood, and some companions of Al-Shaf’i said that it is forbidden for that person to remove anything from his hair or nail until he will offer his sacrifice.
- Al-Shaf’i and his companions said that It is disapproved to remove hair or nails, but it is not forbidden.
- Abu Hanifah said that it is not disapproved to remove hair or nails.
- Malik said that it is not disapproved to remove hair and nail, and said in another narration that it is disapproved, and said in a third narration that it is forbidden in voluntary sacrifice not in obligatory one.

Scholars who see that it is forbidden to remove hair and nails take the previous Hadith (reported by Um Salamah) as a proof.

Al-Shaf’i and others (who see that it is not forbidden) take the following Hadith as a proof: ‘Aisha may Allah be pleased with her said: “I used to twist the garlands for the Hadi (the sacrificial animals) of the Messenger of Allah peace be upon him, then he would garland them and send them (to Makkah). The Messenger of Allah would refrain

from anything that Allah has permitted until the Hadi was sacrificed.”
(Narrated by Al-Bukhari and Muslim)

The first opinion (that forbids removing hair and nails) is more preponderant.

Al-Tahawy combined between the meanings of Hadith reported by Um Salamah and ‘Aisha that Hadith of Um Salamah means that a person who intends to offer a sacrificial animal shall not remove anything from his hair or nails in the ten days (of Dhul-Hijjah) until he will offer his sacrifice. On the other side, Hadith of ‘Aisha means that it is permissible for a person who intends to offer a sacrificial animal to do any act forbidden upon people on a state of Ihram, except trimming nails and cutting hair in these ten days. (Then the two Hadith give the same meaning.) He also mentioned that forbidding of removing hair and nails is also reported about the Companions of the Prophet peace be upon him.

Saeed bin Al-Mosayeb said: Companions of the Messenger of Allah peace be upon him used to do or say that (preventing removing hair and nails).

Prohibition of removing hair and nails is to be for a person who will offer a sacrificial animal, not for his family or his commissioner. It is permissible to wash the hair, comb it gently and remove the broken nail. A person who intends to offer a sacrificial animal after the days of Dhul-Hijjah have begun, and he has removed his hair and nails before his intention, that would be accepted.

That is and Allah knows best!

(14)

The sacrificial animal: dutiful or recommended

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

Does sacrificial animal is dutiful or recommended?

He answered:

Scholars agreed that offering a sacrifice is one of the rites of Islam and a great pious action that draws men near to Allah. Allah said: “Therefore to your Lord turn in Prayer and Sacrifice.” The Prophet peace be upon him offered a sacrifice and ordered and urged others to do the same. Mikhnaf bin Sulaim said that we were standing with the Prophet peace be upon him at ‘Arafat and I heard him saying: “O people, each family must offer a Sacrifice every year.”

:Scholars disagreed about the rules of the Sacrifice

- The first opinion: Offering a sacrifice is dutiful; that is the opinion of Abu Hanifah and Ibn Taimiah agreed with him.

- The second opinion: Offering a Sacrifice is a stressed supererogation; that is the opinion of most scholars, Abu Bakr and ‘Umar may Allah be pleased with them.

Ibn Hazm said: No one of the Companions of the Prophet reported that the Sacrifice is dutiful. Also most scholars said that it is not dutiful. No texts refers that the Sacrifice is dutiful.

At-Tirmidhi reported that a man asked Ibn ‘Umar about the Sacrifice whether it is dutiful or not. Ibn ‘Umar said that the Prophet peace be upon him offered Sacrifice and Muslim did that after him.

So a Muslim who is able to offer a Sacrifice should offer it. Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: “Whoever can afford it, but does not offer a Sacrifice, let him not come near our prayer place.” This Hadith was narrated by Ahmed and Ibn Majah, and was graded as sound by Al-Hakim. Imams graded this Hadith as untraceable.

Sheikh of Islam Ibn Taimiah said: Sacrifice is a way of spending in a fair manner. It is permissible to offer a Sacrifice for the orphan from his

own money. A woman can also take money from her husband to offer a Sacrifice for members of her family, even without permission of her husband. An indebted can offer a Sacrifice if the loaner does not ask him to pay the debt. A person can also borrow money to offer a Sacrifice if he can pay the debt later, but it is not dutiful for him to do so.

That is and Allah knows best!

(15)

Times of slaughtering the sacrificial animal

Sheikh Ali Abdullah Al-Numay may God protect him was asked: What are the times of slaughtering the sacrificial animal? And what is the best time for doing that?

He answered:

Time of slaughtering the Sacrifice is permissible to begin after offering the 'Eid prayer. But it is better to slaughter it after the Khutbah and after Imam of Muslims would slaughter his Sacrifice.

Anas reported that the Prophet peace be upon him said: "Whoever slaughtered (his sacrifice) before (the 'Id) prayer, should slaughter again." (Agreed upon)

Al-Bara' bin 'Azeb reported that his uncle called Abu Burda slaughtered his Sacrifice before the 'Eid prayer. So Allah's Messenger said to him: "Your (slaughtered) sheep was just mutton (not a Sacrifice)." Abu Burda said: "O Allah's Messenger, I have got a domestic kid." The Prophet said: "Slaughter it (as a Sacrifice) but it will not be permissible for anybody other than you." The Prophet added: "Whoever slaughtered his Sacrifice before the ('Eid) prayer, he only slaughtered for himself, and whoever slaughtered it after the prayer, he offered his Sacrifice properly and followed the tradition of the Muslims." (Agreed upon) In another narration: Abu Burda said, "I have a domestic kid better than two sheep."

A precious and fat Sacrifice that its meat is good is better than two Sacrifices which are low in price and goodness.

Allah said: "Celebrate the praises of Allah during the Appointed Days." Ibn Abbas and Ibn 'Umar said: " 'The Appointed Days' are Tashriq Days. They are four days; the Day of Sacrifice and the three days that follow it." Number of Companions and followers said the same.

It is more preponderant to slaughter your sacrifice at any of these four days. Imam Ahmed, Ibn Taimiah and Ibn Al-Qayem followed that opinion. Ibn Hajar said: The proof of scholars upon that opinion is Hadith reported by Jubair bin Mut'im: "Slaughtering can be at any day of Tashriq Days." (Narrated by Ahmed, its transmitted chain is disconnected)

Scholars agreed that slaughtering can be at day or night. But Ahmed and Malik disagreed with this opinion in another narration.

Slaughtering on the Day of Sacrifice is better. Al-Bara' reported that he heard the Prophet delivering a Khutbah saying: "The first thing to be done on this day (first day of 'Eid Al-Adha) is to pray; and after returning from the prayer, we slaughter our Sacrifices (in the Name of Allah). And whoever does so, he acted according to our Sunnah (traditions)." (Narrated by Al-Bukhari)

That is and Allah knows best!

(16)

When time of slaughtering the sacrifice ends?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

When time of slaughtering the sacrifice ends?

He answered:

The preponderant saying about the last time of slaughtering the sacrifice is that is at the sunset of the thirteenth day (of Dhul-Hijjah); the last day of the Days of Tashriq.

Jubair bin Mut'im may Allah be pleased with him reported that the Prophet peace be upon him said: "You can slaughter the sacrifice at any day of the days of Tashriq." (Narrated by Ahmed, Ibn Heban and Al-Baihaqi)

Nubaishah Al-Huzali reported that the Messenger of Allah peace be upon

him said: “The days of Tashriq are days of eating, drinking, and remembrance of Allah the Al-Mighty.” (Narrated by Ahmed, Muslim and Al-Nesai) Al-Bukhari narrated that ‘Aisha and Ibn ‘Umar may Allah be pleased with them said: “Nobody was allowed to fast on the days of Tashriq except for those, who could not afford the Hadi (sacrifice).”

Al-Bukhari said: Ibn Abbas said that Allah’s saying, “and celebrate the remembrance of Allah on the appointed days”, refer to the first ten days of Dhul-Hijjah; and the ‘fixed days’ refer to the three days of Tashriq.

The preponderant opinion is that the sacrifice can be offered at any of these four days; the day of the ‘Id and the three days after it.

This is what was reported about Ali, Jubair bin Mut’im, Ibn Abbas, ‘Ata’, Al-Hasan Al-Basri, ‘Umar bin Abdelazeez, Sulaiman bin Musa, Makhool, Al-Shaf’i, Al-Hanabelah, Ibn Taimiah, Ibn Al-Qayem, our Sheikh Abdelazeez bin Baz and our Sheikh Muhammad Al-’Uthaimeen.

Abu Hanifah, Malik and Ahmed said: slaughtering can be on the Day of Sacrifice and the two days after it.

This saying was reported about ‘Umar bin Al-Khattab, his son and Anas.

It is true that it is permissible to slaughter sacrifice at nights of the Days of Tashriq. No one among the antecedents, except Malik, prohibited slaughtering at night.

(17)

The best place for offering the sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the best place for offering the sacrifice?

He answered:

Ibn 'Umar may Allah be pleased with them reported: "The Messenger of Allah peace be upon him used to sacrifice and slaughter at the place of prayer." (Narrated by Al-Bukhari, Al-Nesai, Ibn Majah and Abu Dawood)

The place of the 'Id prayer is to be at the desert, for slaughtering there shows the rite of sacrifice and poor people can attend to see the slaughtering and eat.

All places are pure, so you can slaughter the sacrifice at any place. Jabir may Allah be pleased with him reported that the Prophet peace be upon him said: "The earth has been made for me a place of prostration and a means of purification." (Agreed upon)

In another narration reported by Abu Saeed it was added: "with the exception of a graveyard and a bath." (Narrated by the five Imams except Al-Nesai) It was also narrated by Ibn Khuzaimah and Ibn Heban.

It is not permissible to slaughter at a place that may cause harm to people or includes a legal violation; such as slaughtering at graveyard or at a place where slaughtering is for others than Allah.

Thabet bin Al-Dahak reported: In the time of God's Messenger, a man took a vow to slaughter camels at Buwana and came and told him. God's Messenger asked whether the place contained any idol worshipped in pre-Islamic times and was told that it did not. He asked whether any pre-Islamic festival was observed there and was told that no such thing was observed. He then said to the man: "Fulfill your vow, for a vow to do an act of disobedience to God must not be fulfilled, neither must one to do something over which a human being has no control." (Narrated by Abu Dawood)

It is more precautious not to slaughter at the bath; the place of fulfilling the nature call, even if it is clean, for it is a shelter of devils and contains impurity. Also the slaughterer says the Name of Allah before slaughtering and it is not permissible to mention the Name of Allah in baths. But regarding slaughtering outside the bath so that the blood flows in it, it is permissible.

That is and Allah knows best!

(14)

The rule of retreating back from offering the sacrifice

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

Is it permissible to retreat back from offering the sacrifice?

He answered:

The preponderant saying is that of the most scholars; the sacrifice is a stressed supererogation, and you should not leave it as a means of negligence. The evidence upon that it is not obligatory is what Um Salamah reported that the Messenger of Allah peace be upon him said: "If anyone has in his possession a sacrificial animal to offer as a sacrifice (on 'Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhul-Hijjah." (Narrated by the group except Al-Bukhari)

Ali bin Al-Husain reported that Abu Rafi' said: Whenever the Messenger of Allah peace be upon him intended to offer a sacrifice, he used to buy two fat, horned rams which were white with black markings. And after observing the 'Id prayer and delivering the Khutbah, he brought on of the sheep at his prayer place and slaughtered it with his penknife and then said: "O Allah! This is on behalf of my nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message)", and he slaughtered the other and said: "This is on behalf of Muhammad and the family of Muhammad", and let poor people eat both of them and he and his family ate of them. We stayed for years and no one of Banu Hashem offered a sacrifice. The Prophet peace be upon him sufficed them. (Narrated by Ahmed)

Ibn Hazm said: No companion said that the sacrifice is dutiful, and also most scholars said that it is dutiful.

Accordingly, it is permissible to retreat back from offering the sacrifice, even after intending it and leaving shaving the hair and trimming the nails, except if the man appointed the sacrifice either by choosing a sacrifice or by slaughtering an animal with the intention of sacrificing.

Abu Hanifah, Malik and Ibn Taimiah said: The sacrifice is also appointed through buying it. And Allah knows best!

If the sacrifice is appointed, it is prohibited to retreat back. Anas may Allah be pleased with him reported that the Prophet peace be upon him said: "Whoever among you has slaughtered before the prayer let him repeat his sacrifice."

Ibn 'Umar may Allah be pleased with them reported: 'Umar bin Al-Khattab named a bukhti camel for sacrifice (at Hajj). He was offered three hundred dinars for it (as its price). He came to the Prophet peace be upon him and said:

“Messenger of Allah, I named a bukhti camel for sacrifice and I was offered for it three hundred dinars. May I sell it and purchase another one for its price?” The Prophet said: “No, sacrifice it.” (Narrated by Ahmed, Abu Dawood, Al-Bukhari, Ibn Heban and Ibn Khuzaimah)

(19)

The rule of offering more than one sacrifice for a man and his family

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of offering more than one sacrifice for a man and his family?

He answered:

One sacrifice, whether it is a sheep or seventh of a camel or a cow, is sufficient for a man and his family, alive and dead, even if they are many.

It is not permissible to offer more than one sacrifice to show off people and compete. ‘Ata’ bin Yasar may Allah be pleased with him reported: I asked Abu Ayoub Al- Ansari: “How were sacrifices offered among you at the time of the Messenger of Allah peace be upon him?” He said: “At the time of the Prophet, a man would sacrifice a sheep on behalf of himself and the members of his household, and they would eat some of it and give some to others. Then people started to compete and it became as you see (nowadays).” (Narrated by Ibn Majah and At-Tirmidhi who graded it as sound)

But if a man can afford to offer more than one sacrifice or if a member of a family wants to offer another sacrifice for himself, and they are way from showing-off, then it is permissible. Anas may Allah be pleased with him reported: “The Messenger of Allah peace be upon him used to sacrifice two rams.” And Anas said: “And I sacrifice two rams.” (Agreed upon)

Ibn Hajar said: This Hadith is evidence upon offering more than one sacrifice.

He who wants to offer two or three sacrifices for himself, he increases his reward.

Al-Hakem narrated that Ali used to offer two sheep, one on behalf of the Prophet and the other on behalf of himself. When he was asked about this, he said: “The Prophet peace be upon him ordered me to do so, so I will not let this.” (Narrated by At-Tirmidhi)

Abu Sariha reported that people of the house of the Prophet used to offer one or two sacrificial sheep. (Narrated by Ibn Majah)

Ibn Al-Mosayeb said: People of the house of the Prophet used to offer a sacrificial sheep. O people of Iraq! Offer a sacrificial sheep for every person.

The Prophet peace be upon him offered hundred sacrificial camels; he slaughtered sixty three camels with himself and commanded Ali to slaughter the other. (Narrated by Muslim)

Thus scholars gave preference to a camel over a sheep, and they judge sacrifices according to Hadi (sacrifices offered at Hajj).

And if offering more than one sacrifice opposed the Sunnah, the Prophet would show this.

Our Sheikh Abdelazeez bin Baz said: It is acceptable for a man to offer one, two sacrifices, or more than this.

It was reported in Fatwas of the Permanent Committee: If a family living in one house is large, one sacrifice is sufficient of them, but offering more than one sacrifice is better.

Our Sheikh Muhammad Al-'Uthaimen said that it is not legal to offer more than one sacrifice for a man and his family.

That is and Allah knows best!

(20)

The rule of offering sacrifice on behalf of the dead

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the rule of offering sacrifice on behalf of the dead?

He answered:

If a dead person recommended before his death to offer a sacrifice for him, then it is dutiful to offer it. It is good for a man offering a sacrifice to make a dead person participate in the reward of the sacrifice. Also it is acceptable to offer a sacrifice for a dead person with no partners, if the one who offers it has sacrificed for himself. But if he did not sacrifice for himself and does not share in the reward of the sacrifice he offered for the dead, he is wrong.

'Aisha may Allah be pleased with her reported: The Messenger of Allah peace be upon him ordered a horned ram with black legs, a black belly and black round the eyes, and it was brought for him to sacrifice. He told 'Aisha to get the knife, and then told her to sharpen it with a stone. When she had done

so he took it, then taking the ram he placed it on the ground and cut its throat. He then said: "In the name of God. O God, accept it from Muhammad, Muhammad's family and Muhammad's people." Then he sacrificed it. (Narrated by Ahmed, Muslim and Abu Dawood)

Ali bin Al-Husain reported that Abu Rafi' said: Whenever the Messenger of Allah peace be upon him intended to offer a sacrifice, he used to buy two fat, horned rams which were white with black markings. And after observing the 'Id prayer and delivering the Khutbah, he brought on of the sheep at his prayer place and slaughtered it with his penknife and then said: "O Allah! This is on behalf of my nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message)", and he slaughtered the other and said: "This is on behalf of Muhammad and the family of Muhammad", and let poor people eat both of them and he and his family ate of them. We stayed for years and no one of Banu Hashem offered a sacrifice. The Prophet peace be upon him sufficed them. (Narrated by Ahmed)

At-Tirmidhi narrated that Ali used to offer two sheep, one on behalf of the Prophet and the other on behalf of himself. When he was asked about this, he said: "The Prophet peace be upon him ordered me to do so, so I will not let this."

Abdullah bin Al-Mubarak said: It is beloved to me to give charity on behalf of the dead more than offering a sacrifice for him. And if he offered a sacrifice for the dead, he should not eat from it and give all of it as a charity.

(21)

The Sunnah of slaughtering the camels

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the Prophetic tradition regarding slaughtering the camels?

He answered:

Allah the Al-Mighty said: "The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful."

Al-Bukhari said: Ibn Abbas said that the camel should be standing.

Ibn Abbas may Allah be pleased with them said that the camel should be standing on three legs, tying its left leg, and the slaughterer says: "By the Name of Allah, and Allah is the Greatest. O Allah! This sacrifice is from You and to You."

Ibn 'Umar may Allah be pleased with them came upon a man who had made his camel kneel and was sacrificing it, so he told him to make it stand up fettered according to the Sunnah of Muhammad. (Agreed upon)

Al-Bukhari narrated that Anas reported: "The Prophet peace be upon him sacrificed seven camels standing with his own hand."

Jabir may Allah be pleased with him reported: "The Prophet peace be upon him and his companions used to sacrifice the camel with its left leg tied and it remained standing on the rest of his legs." (Narrated by Abu Dawood)

Jabir also reported that the Prophet peace be upon him slaughtered thirty six camels with his own hand, he was stabbing them with a dagger in his hand. (Narrated by Muslim)

The stabbing is to be below the neck.

Salem bin Abdullah said to Suliman bin Abdelmalik: Stand beside its right side and slaughter from its left side.

Slaughtering the camels by this way is a recommended Sunnah. If a person made the camel lie down and slaughter it or slaughtered it on its neck like the sheep, it would be permissible.

That is and Allah knows best!

(22)

THE Sunnah of slaughtering the sheep

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the Prophetic tradition regarding slaughtering the sheep?

He answered:

The Prophetic tradition shows the way of the Prophet in slaughtering the sheep. Anas may Allah be pleased with him reported: "The Prophet peace be upon him slaughtered two rams, black and white in color (as sacrifices), and I saw him putting his foot on their sides and mentioning Allah's Name and Takbir (Allahu Akbar). Then he slaughtered them with his own hands." (Narrated by the group)

'Aisha may Allah be pleased with her reported: God's Messenger ordered a horned ram with black legs, a black belly and black round the eyes, and it was brought for him to sacrifice. He told 'Aisha to get the knife, and then told her to sharpen it with a stone. When she had done so he took it, then taking the ram he placed it on the ground and cut its throat. He then said, "In the name of God. O God, accept it from Muhammad, Muhammad's family and Muhammad's people." Then he sacrificed it. (Narrated by Ahmed, Muslim and Abu Dawood)

Jabir may Allah be pleased with him reported: I witnessed sacrificing along with the Messenger of Allah peace be upon him at the place of prayer. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah peace be upon him slaughtered it with his hand, and said: "In the name of Allah, Allah, is Most Great. This is from me and from those who did not sacrifice from my community." (Narrated by Ahmed, Abu Dawood and At-Tirmidhi)

Jabir also reported: The Messenger of Allah peace be upon him sacrificed two rams on the Day of 'Id. When he turned them to face towards the prayer direction he said: "Verily, I have turned my face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my 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 the first of the Muslims. O Allah, from You to You, on behalf of Muhammad and his nation." (Narrated by Ibn Majah)

It is recommended for the one who offers the sacrifice to slaughter it with himself, but if he represented another man to slaughter it, he should represent a Muslim. A woman, pure or menstruated, and an aware boy can slaughter the sacrifice. It is permissible to offer a person among people of the Books (a Christian or a Jew), not other disbelievers, to slaughter.

It is also recommended to face the Qiblah when slaughtering, and make the sheep or the cow lie on the side he likes.

Saying the Name of Allah when slaughtering is dutiful, but if a slaughterer forgot it, the sacrifice is right. Saying Takbir 'Allah is the Greatest' is recommended. It is also recommended to name those who offer the sacrifice for them. For example: "O Allah! This sacrifice is from You and To you. O Allah! Accept it on behalf of me and of my family." This is a rite; this does not allow to say the intention.

(23)

How the sacrifice is divided?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

How the sacrifice is divided?

He answered:

The Islamic Shari'ah has shown the right of individual and society, the right of the close and the far, in a fair and wise way.

Allah the Al-Mighty said: "And celebrate the Name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat you thereof and feed the distressed ones in want."

This verse has divided the sacrifice into two parts: a half for the one who offers the sacrifice to eat, save and present from it; and the second half is for the poor.

Allah said: "Eat you thereof, and feed such (beg not but) live in contentment, and such as beg with due humility." Some scholars said that Allah's saying, "eat you thereof", is for permission not obligation. The preponderant opinion is that eating from the sacrifice is stressed supererogation. The Prophet peace be upon him ordered that a piece of flesh from each sacrifice should be put in a pot, and when it was cooked the two of them ate some of it and drank some of its broth. (Narrated by Muslim)

This verse has divided the sacrifice into three parts: a third for the one who offers the sacrifice to eat and save from it, a third to present it and a third for the poor.

'Aisha may Allah be pleased with her reported that the Messenger of Allah peace be upon him said: "eat it, store it and give it in charity." (Agreed upon)

Jabir may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Eat, give charity, provide for yourselves and store up." (Narrated by Muslim and Al-Nesai)

Salamah bin Al-Akwa' may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Eat of it and feed of it to others and store of it." (Agreed upon)

It was reported that Abdullah bin Masood, Abdullah bin 'Umar and Abdullah bin Abbas were dividing the sacrifice into three parts: for the one who offers it, for his kinship and for the poor. Imam Ahmed and Al-Shaf'i followed this dividing.

It is permissible not to make the three parts be equal to each other. Al-Shaf'iah said that it is permissible to eat the whole sacrifice, and some said that it is dutiful to give part of it as a charity.

'Aisha may Allah be pleased with her reported: Messenger of Allah peace be upon him had slaughtered a sheep and distributed major portions of its meat. Then he asked: "Is there anything left?" She replied: "Nothing, except the shoulder." Thereupon he said: "All of it is left except its shoulder." (Narrated by At-Tirmidhi)

(24)

What should be done to the sacrifice before slaughtering it?

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What should be done to the sacrifice before slaughtering it?

He answered:

It is dutiful to be kind to the animal. Abu Ya'li Shaddad bin Aws may Allah be pleased with him reported that the Prophet peace be upon him said: "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)." (Narrated by Muslim)

Sahl bin Amr may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: "Fear Allah in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are fit."

Ibn Rajab wrote: Ahmed and Ibn Majah narrated that Ibn ‘Umar may Allah be pleased with them reported: The Messenger of Allah peace be upon him commanded that the blade should be sharpened, and hidden from the animals, and he said: “When one of you slaughters, let him do it quickly.”

The Prophet peace be upon him also commanded to cut jugular veins when slaughtering. Abu Dawood narrated that Ibn Abbas and Abu Hurairah reported: “The Messenger of Allah peace be upon him forbade the devil’s sacrifice (i.e. slaughtering animal whose skin cut off, and is then left to die without its jugular veins being severed).”

Imam Ahmed narrated that Mu’awyah bin Qurra reported that his father said: A man said: “Messenger of Allah, I was going to slaughter a sheep and then I felt sorry for it (or ‘sorry for the sheep I was going to slaughter’).” He (the Prophet) said twice: “Since you showed mercy to the sheep, Allah will show mercy to you.”

(9)

Abstaining from shaving the hair for the one who intends to offer a sacrificial animal

Sheikh Ali Abdullah Al-Numay may God protect him was asked: What is the rule of abstaining from shaving the hair and clipping the nails for the one who intends to offer a sacrificial animal? When the time of abstaining from that begins? Does abstaining from that is for the one who offers the sacrificial animal or it includes people of his family?

He answered:

Um Salamah reported that the Prophet peace be upon him said: “If anyone has in his possession a sacrificial animal to offer as a sacrifice (on ‘Eid Al-Adha), he should not get his hair cut and nails trimmed after he has entered the first day of Dhul-Hijjah.” In another narration: “Let him not remove anything from his hair or skin.”

Al-Nawawi said: Scholars disagree about a person who entered the first day of Dhul-Hijjah and he wanted to offer a sacrificial animal:

- Saeed bin Al-Mosayeb, Rabi’ah, Ahmed, Ishaq, Dawood, and some companions of Al-Shaf’i said that it is forbidden for that person to remove anything from his hair or nail until he will offer his sacrifice.
- Al-Shaf’i and his companions said that It is disapproved to remove hair or nails, but it is not forbidden.
- Abu Hanifah said that it is not disapproved to remove hair or nails.
- Malik said that it is not disapproved to remove hair and nail, and said in another narration that it is disapproved, and said in a third narration that it is forbidden in voluntary sacrifice not in obligatory one.

Scholars who see that it is forbidden to remove hair and nails take the previous Hadith (reported by Um Salamah) as a proof.

Al-Shaf’i and others (who see that it is not forbidden) take the following Hadith as a proof: ‘Aisha may Allah be pleased with her said: “I used to twist the garlands for the Hadi (the sacrificial animals) of the Messenger of Allah peace be upon him, then he would garland them and send them (to Makkah). The Messenger of Allah would refrain

from anything that Allah has permitted until the Hadi was sacrificed.”
(Narrated by Al-Bukhari and Muslim)

The first opinion (that forbids removing hair and nails) is more preponderant.

Al-Tahawy combined between the meanings of Hadith reported by Um Salamah and ‘Aisha that Hadith of Um Salamah means that a person who intends to offer a sacrificial animal shall not remove anything from his hair or nails in the ten days (of Dhul-Hijjah) until he will offer his sacrifice. On the other side, Hadith of ‘Aisha means that it is permissible for a person who intends to offer a sacrificial animal to do any act forbidden upon people on a state of Ihram, except trimming nails and cutting hair in these ten days. (Then the two Hadith give the same meaning.) He also mentioned that forbidding of removing hair and nails is also reported about the Companions of the Prophet peace be upon him.

Saeed bin Al-Mosayeb said: Companions of the Messenger of Allah peace be upon him used to do or say that (preventing removing hair and nails).

Prohibition of removing hair and nails is to be for a person who will offer a sacrificial animal, not for his family or his commissioner. It is permissible to wash the hair, comb it gently and remove the broken nail. A person who intends to offer a sacrificial animal after the days of Dhul-Hijjah have begun, and he has removed his hair and nails before his intention, that would be accepted.

That is and Allah knows best!

(14)

The sacrificial animal: dutiful or recommended

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

Does sacrificial animal is dutiful or recommended?

He answered:

Scholars agreed that offering a sacrifice is one of the rites of Islam and a great pious action that draws men near to Allah. Allah said: “Therefore to your Lord turn in Prayer and Sacrifice.” The Prophet peace be upon him offered a sacrifice and ordered and urged others to do the same. Mikhnaf bin Sulaim said that we were standing with the Prophet peace be upon him at ‘Arafat and I heard him saying: “O people, each family must offer a Sacrifice every year.”

:Scholars disagreed about the rules of the Sacrifice

- The first opinion: Offering a sacrifice is dutiful; that is the opinion of Abu Hanifah and Ibn Taimiah agreed with him.

- The second opinion: Offering a Sacrifice is a stressed supererogation; that is the opinion of most scholars, Abu Bakr and ‘Umar may Allah be pleased with them.

Ibn Hazm said: No one of the Companions of the Prophet reported that the Sacrifice is dutiful. Also most scholars said that it is not dutiful. No texts refers that the Sacrifice is dutiful.

At-Tirmidhi reported that a man asked Ibn ‘Umar about the Sacrifice whether it is dutiful or not. Ibn ‘Umar said that the Prophet peace be upon him offered Sacrifice and Muslim did that after him.

So a Muslim who is able to offer a Sacrifice should offer it. Abu Hurairah may Allah be pleased with him reported that the Messenger of Allah peace be upon him said: “Whoever can afford it, but does not offer a Sacrifice, let him not come near our prayer place.” This Hadith was narrated by Ahmed and Ibn Majah, and was graded as sound by Al-Hakim. Imams graded this Hadith as untraceable.

Sheikh of Islam Ibn Taimiah said: Sacrifice is a way of spending in a fair manner. It is permissible to offer a Sacrifice for the orphan from his

own money. A woman can also take money from her husband to offer a Sacrifice for members of her family, even without permission of her husband. An indebted can offer a Sacrifice if the loaner does not ask him to pay the debt. A person can also borrow money to offer a Sacrifice if he can pay the debt later, but it is not dutiful for him to do so.

That is and Allah knows best!

(15)

Times of slaughtering the sacrificial animal

Sheikh Ali Abdullah Al-Numay may God protect him was asked: What are the times of slaughtering the sacrificial animal? And what is the best time for doing that?

He answered:

Time of slaughtering the Sacrifice is permissible to begin after offering the 'Eid prayer. But it is better to slaughter it after the Khutbah and after Imam of Muslims would slaughter his Sacrifice.

Anas reported that the Prophet peace be upon him said: "Whoever slaughtered (his sacrifice) before (the 'Id) prayer, should slaughter again." (Agreed upon)

Al-Bara' bin 'Azeb reported that his uncle called Abu Burda slaughtered his Sacrifice before the 'Eid prayer. So Allah's Messenger said to him: "Your (slaughtered) sheep was just mutton (not a Sacrifice)." Abu Burda said: "O Allah's Messenger, I have got a domestic kid." The Prophet said: "Slaughter it (as a Sacrifice) but it will not be permissible for anybody other than you." The Prophet added: "Whoever slaughtered his Sacrifice before the ('Eid) prayer, he only slaughtered for himself, and whoever slaughtered it after the prayer, he offered his Sacrifice properly and followed the tradition of the Muslims." (Agreed upon) In another narration: Abu Burda said, "I have a domestic kid better than two sheep."

A precious and fat Sacrifice that its meat is good is better than two Sacrifices which are low in price and goodness.

Allah said: "Celebrate the praises of Allah during the Appointed Days." Ibn Abbas and Ibn 'Umar said: " 'The Appointed Days' are Tashriq Days. They are four days; the Day of Sacrifice and the three days that follow it." Number of Companions and followers said the same.

It is more preponderant to slaughter your sacrifice at any of these four days. Imam Ahmed, Ibn Taimiah and Ibn Al-Qayem followed that opinion. Ibn Hajar said: The proof of scholars upon that opinion is Hadith reported by Jubair bin Mut'im: "Slaughtering can be at any day of Tashriq Days." (Narrated by Ahmed, its transmitted chain is disconnected)

Scholars agreed that slaughtering can be at day or night. But Ahmed and Malik disagreed with this opinion in another narration.

Slaughtering on the Day of Sacrifice is better. Al-Bara' reported that he heard the Prophet delivering a Khutbah saying: "The first thing to be done on this day (first day of 'Eid Al-Adha) is to pray; and after returning from the prayer, we slaughter our Sacrifices (in the Name of Allah). And whoever does so, he acted according to our Sunnah (traditions)." (Narrated by Al-Bukhari)

That is and Allah knows best!

(16)

Defects which make the sacrifice be unacceptable

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What defects which should not be found in sacrifices?

He answered:

Al-Bara' bin 'Azeb reported that Allah's Messenger stood among us and said: "There are four types of sacrificial animals which are not permitted: A one-eyes 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 old animal which has no marrow." (Narrated by Ahmed and the four Imams, graded as sound by At-Tirmidhi, Ibn He-

ban and Al-Nawawi) Ahmed bin Hanbal said that this Hadith is good.

All scholars agreed that if any animal has any of these four defects, it cannot be offered as a Sacrifice. Other defects which are like or severer than these four ones have the same rule.

In another narration by Al-Nesai: I said to Al-Bara' that I disapprove offering an animal if there is a defect of its horn or if it is still young. Al-Bara' said: "What you disapprove, leave it but do not forbade it for others."

Ali may Allah be pleased with him reported that the Messenger of Allah peace be upon him prohibited to sacrifice an animal with a slit ear or broken horn. (Narrated by the five Imams, graded as good and sound by At-Tirmidhi)

Ali said: "The Messenger of Allah enjoined us to pay great attention to the eye and the ear and not sacrifice a one-eyed animal with a slit which leaves something hanging at the front or back of the ear, or with a perforation in the ear, or an animal with broken front teeth." (Narrated by Ahmed and the four Imams, graded as sound by At-Tirmidhi, Ibn Heban and Al-Hakim)

A slit that leaves something hanging at the front or back of the ear and perforation of the air, these all are defects of the animal's ear; it is disapproved to sacrifice with such animal but the Sacrifice would be correct.

Yazeed said: I came to 'Utbah Al-Sulami and said: "Abu Al-Waleed, I went out seeking sacrificial animals. I did not find anything which attracted me except an animal whose teeth have fallen. So I abominated it. What do you say (about it)?" He (Abu Al-Waleed) said: "Why did you not bring it to me?" He (Yazeed) said: "Glory be to Allah! Is it lawful for you and not lawful for me?" He said: "Yes, you doubt and I do not doubt. The Messenger of Allah has forbidden an animal whose ear has been uprooted so much so that its hole appears (outwardly), and an animal whose horn has broken from the root, and an animal which has totally lost the sight of its eye, and an animal which is so thin and weak that it cannot go with the herd, and an animal with a broken leg." (Narrated by Ahmed, Abu Dawood and Al-Bukhari) Al-Hakim said that the transmitted chain of this Hadith is sound.

Animals that have defects like those stated in the Hadith or severer than them have the same rule; they cannot be offered as a Sacrifice.

That is and Allah knows best!

(31)

Participation in seventh of a sacrificial camel

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

Is it permissible to participate in seventh a Sacrificial Camel?

He answered:

It is permissible that a person can participate in the reward of offering sacrifice of seventh of a camel. He can offer this seventh of a camel as a sacrifice for himself and his family, such as the state of offering a sacrificial sheep.

Some people said that the seventh of a sacrificial camel is offered for one person only, not for his family. Also, the reward will be for that person only as there is no participation in reward of offering seventh of a sacrificial camel. Participation in reward can be in a sacrificial sheep which is sufficient for a person and his family. But this opinion has no origin. People who said that the seventh of a sacrificial camel is offered for one person not for his family took this saying of Abi Ayoub as a proof: "A man used to offer a sacrificial sheep for himself and his family." (Narrated by At-Tirmidhi who graded it as sound) They also took the following Hadith as a proof for that there is no participation in the reward for the seventh of a sacrificial camel: Jabir said: "The Messenger of Allah peace be upon him commanded us that seven persons should join in a camel or a cow for offering sacrifice." (Agreed upon) These sayings are not proofs for these people, but they are against their opinion and can be taken as a proof for scholars who equalize between offering the seventh of a sacrificial camel and a sacrificial sheep.

Scholars agreed that the seventh of a sacrificial camel or a cow is equal to a sacrificial sheep; this is also the opinion of Al-Tahawy and Ibn Rushd. Whoever follows this opinion, he has to equalize between

offering either seventh of a sacrificial camel or a cow, or a sacrificial sheep.

Sheikh Al-Sa'di may Allah show mercy upon him said: "The saying that the reward of offering a sacrificial camel can be for more than one person, and the reward of offering seventh of a sacrificial camel is for one person only, this saying is based on no knowledge and it is against evidences, opinions of scholars, and legal reason."

That is and Allah knows best!

(32)

Multi-Sacrifices

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

Is it better that a woman offers a sacrificial animal for herself; however, her husband offers for himself and his family and she is one of them?

He answered:

Sheikh Ibn 'Uthaimen may Allah show mercy upon him was asked about that matter and he replied:

"This is not legal and it opposes the Prophetic tradition. One sacrifice is sufficient for (all members) of a house." He added: "A man may offer sacrifice for himself and his family. Then his wife would say that she wants to offer sacrifice for herself, and his sister would say the same. As a result, there will be more than one sacrifice at one house; and this act opposes that of the righteous ancestors. The most generous man Muhammad peace be upon him used to offer one sacrifice for himself and his family, and it is known that he had nine wives; meaning nine houses, however he offered only one sacrifice for all of them. The Prophet also offered another sacrifice for his Ummah. Also, a Companion of the Prophet used to offer one sacrificial sheep for himself and his family. Thus what people are doing nowadays is extravagance. People who have much money, they should give it to needy

Muslims.” This answer of Sheikh reflects unique opinion of a great scholar.

:I would like to indicate to the following

There is no doubt that only one sacrifice is sufficient for a person and his family even if they are many, and pride of increasing the number of sacrifices is disapproved. And Hadith of Abi Ayoub may Allah be pleased with him, which is narrated by At-Tirmidhi who graded it as sound, supports this opinion.

However, there is no evidence preventing that a man or people of one house even if they are many can offer more than one sacrifice if they can. Anas may Allah be pleased with him reported: “The Prophet peace be upon him used to offer two rams as sacrifices, and I also used to offer two sacrificial rams.” (Agreed upon)

Ibn Hajar said: This Hadith was taken as a proof that it is permissible to offer more than one sacrifice.

While explaining Hadith narrated by Al-Bukhari, Ibn Battal said: Such traditions explain the meaning of Hadith Anas. This shows that there is variety in this matter. So he who wants to offer two or three sacrifices for himself, his reward will increase.

Al-Hakim narrated and graded the following Hadith as sound: “Ali may Allah be pleased with him used to offer two sacrificial rams for the Prophet peace be upon him, and two sacrificial rams for himself.” (Narrated by At-Tirmidhi who graded it as good and eccentric)

Abi Sariha said: “People of one house may offer one or two sacrificial sheep.” (Narrated by Ibn Majah, its transmitted chain was graded as sound by Al-Bosiry and Al-Shawkany)

Al-Bukhari said: Abu Musa ordered his daughters to offer their sacrifices for themselves.

Saeed bin Al-Mosayeb said: “People of the House (of the Prophet) used to offer one sacrificial sheep, but each of them (people of Iraq)

offered one sacrificial sheep for himself.” (Narrated by Abdulrazeq)

The Prophet peace be upon him offered one hundred sacrificial camels (during Hajj). He slaughtered sixty-three with his own hand, and Ali slaughtered the rest. (Narrated by Muslim)

That is why scholars see that offering a complete camel is better than a ram.

Sheikh Al-Sa’di may Allah show mercy upon him said: “Know that rules of sacrificial animals of Hajj or on the Day of Sacrifice are the same.”

If offering more than one sacrificial animal is disapproved, the merciful Prophet would explain this, especially it is necessary to end disagreements.

Ibn Hazm said: It is permissible that a person may offer more than one sacrifice. The Prophet peace be upon him offered two sacrificial black and white rams. He (The Prophet) did not prevent offering more than two. Offering a sacrifice is a good deed, so offering more is better.

Ibn Hazm also said: Malik sees that a person can offer one sacrificial sheep for himself, and it is sufficient to offer it to all people of his family.

He (Ibn Hazm) added: It is agreed that any sacrificial animal is sufficient to be offered for a person and his family. But Malik said that the saying of Ibn ‘Umar is recommended: “A person should offer one sacrificial sheep for himself only if he can.”

Our Sheikh Abdelazeez bin Baz may Allah show mercy upon him said: It is okay that a person can offer one, two or more sacrifices for himself.”

Among Fatwas of Permanent Commission: If there are many people of one family and they live in one house, then one sacrifice is sufficient for them. But if they offer more than one sacrifice, this will be better.

That is and Allah knows best!

(33)

Favor of offering a sacrificial animal

Sheikh Ali Abdullah Al-Numay may God protect him was asked:

What is the favor of offering a sacrificial animal? And what are Hadith reported about that?

He answered:

Ibn Al-'Araby said: "There is no authentic Hadith reported about favor of offering a sacrificial animal."

Sufficient for us to know its favor what is mentioned in the Qur'an and the Sunnah about it. The Prophet peace be upon him offered two rams as sacrifice, the Companions, the Followers and noble people have followed this Prophetic tradition. It was also reported that the Prophet peace be upon him said: "The greatest day for Allah is the Day of Sacrifice." (Narrated by Ahmed and others)

That is And Allah knows best!
