**كتاب احكام الاضحيه**

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**مترجم الى الانجليزيه**

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**Victim's provisions**

\*The sacrifice is a confirmed Sunnah and an apparent symbol that those who are able to do it should maintain. It is not obligatory. This is what most scholars have said, and among those who said this are Abu Bakr al-Siddiq, Umar ibn al-Khattab, Bilal, and Abu Mas`ud al-Badri.yAnd Saeed bin Al-Musayyab, Ata’, Alqamah, Al-Aswad, Malik, Al-Shafi’i, Ahmad, Abu Yusuf, Ishaq, Abu Thawr, Al-Muzani, Dawud, and Ibn Al-Mundhir.

\*Rabia, Al-Layth bin Saad, Abu Hanifa, and Al-Awza’i said: It is obligatory for the wealthy, except for the pilgrim in Mina. Those who make it obligatory cited the hadith of Anas as evidence for that.tHe said: "The Messenger of God sacrificedr With two horned rams, he slaughtered them with his own hand, and he said Bismillah and Takbir and placed his foot on their sides. Narrated by Al-Bukhari and Muslim. And on the authority of Abu Ramlah bin Mikhnaf, who said: The Messenger of God said:rWhile we were standing with him at Arafat, he said: “O people, every household is required to offer a sacrifice and an ‘atirah every year. Do you know what ‘atirah is? This is what people call the Rajabiyyah.” Narrated by Abu Dawud, Al-Tirmidhi, Al-Nasa’i and others. Al-Tirmidhi said: It is a good hadith. Al-Khattabi said: This hadith is weak in its chain of transmission because Abu Ramlah is unknown, just as the proponents of this view cited other weak hadiths as evidence.

The public cited the hadith of Umm Salamah, may God be pleased with her, who said: The Messenger of God said:r“If the ten days of Dhul-Hijjah begin and one of you wants to offer a sacrifice, he should not cut his hair or trim his nails.” In another narration: “If the ten days of Dhul-Hijjah begin and one of you has a sacrifice and wants to offer it, he should not cut his hair or trim his nails.” In another narration: “If you see the crescent moon of Dhul-Hijjah and one of you wants to offer a sacrifice, he should not trim his hair or trim his nails.” Narrated by Muslim with all of these wordings. Al-Shafi’i said: This is evidence that the sacrifice is not obligatory, based on the statement ofr“And he wanted” so he made it subject to his will. If it were obligatory, he would have said that he should not touch his hair until he sacrifices. They also provided evidence for this with what was authentically reported from Abu Bakr and Umar, may God be pleased with them, “that they did not sacrifice for fear that people would believe that it was obligatory.” Narrated by Al-Bayhaqi, and he narrated it with chains of transmission on the authority of Ibn Abbas and Abu Masoud Al-Badri.y.

\*The sacrifice is a Sunnah for every Muslim who can afford it, whether he is a resident of a city or a village, a traveler or a resident, or a pilgrim in Mina, and others. It was proven in Sahih al-Bukhari and Muslim that the Prophet...rHe sacrificed a cow in Mina on behalf of his wives.

\*Sacrifice is a communal act for the people of one household. If one of them sacrifices, the act of sacrifice is fulfilled for them. One sheep may only be sacrificed for one person, but if one of the people of a household sacrifices it, the act of sacrifice and the act of sacrifice are fulfilled for all of them. Imam Al-Rafi’i Al-Shafi’i said: And this is what was narrated that the Prophet...r“He sacrificed two rams and said: O Allah, accept it from Muhammad and the family of Muhammad.” He said: Just as the obligation is divided into an individual obligation and a communal obligation, the sacrifice is also recommended for every member of the household. This is the end of Al-Rafi’i’s words. A group interpreted the aforementioned hadith as referring to sharing the reward. The scholars’ statement that it is a communal obligation in the sacrifice is similar to their statement about initiating with the greeting of peace and also saying “May Allah have mercy on you” to one who sneezes, that this is a communal obligation. Among the evidence that the sacrifice is a communal obligation is the authentic hadith in Al-Muwatta. Malik said on the authority of ‘Ammarah ibn ‘Abdullah ibn Al-Sayyad that ‘Ata’ ibn Yasar informed him that Abu Ayyub Al-Ansari informed him, saying: “We used to sacrifice one sheep, a man would slaughter it on behalf of himself and the members of his household, then we started to show off to people after that, so it became a form of boasting.” This wording indicates that it is a hadith with a chain of transmission traceable back to the Prophet. They said that ‘Abdullah, the father of ‘Ammarah, is Ibn Al-Sayyad, who was said to be the Antichrist.

\*At the time of sacrifice, they agreed that it is not valid to slaughter it before dawn on the day of sacrifice, and they differed after that:

\*Ata and Abu Hanifa said: Its time begins for the people of the cities when the imam prays and delivers the sermon. Whoever slaughters before that is not eligible. As for the people of the desert and villages, its time for them is when the second dawn appears.

\*Malik said: It is not permissible to slaughter it except after the imam’s prayer, his two sermons, and his slaughter.

\*Al-Shafi’i, Dawud and Ibn al-Mundhir said: Its time is when the sun rises on the Day of Sacrifice, and then enough time has passed for the Eid prayer and two sermons. If he slaughters after this time, it is sufficient for him, whether the imam prays or not, whether the person offering the sacrifice prays or not, whether he is from the city, the village or a traveller, and whether the imam slaughters his sacrifice or not.

\*Ahmad said: It is not permissible before the imam’s prayer, but it is permissible after it before the imam’s slaughter, and this applies equally to the people of the cities and the people of the villages.

\*The evidence for the requirement of the imam’s prayer is the hadith of Al-Bara’ bin Azib, may God be pleased with them both, who said: “The Messenger of God, may God bless him and grant him peace, delivered a sermon to us...”rOn the day of sacrifice, he said: “The first thing we do on this day of ours is to pray, then we return and sacrifice. Whoever does that has followed our Sunnah, and whoever slaughters before we pray, it is only meat that he has hastened for his family and has nothing to do with the ritual.” Narrated by Al-Bukhari and Muslim, and on the authority of AnastThat the Messenger of GodrHe delivered a sermon and ordered those who had slaughtered before the prayer to prepare their slaughter. Narrated by Al-Bukhari and Muslim.

\*The days of slaughtering the sacrifice are the Day of Sacrifice and the three days of Tashreeq. This is what Ali ibn Abi Talib, Jubair ibn Mut’im, and Ibn Abbas said.yAnd Ata’, Al-Hasan Al-Basri, Omar Ibn Abdul Aziz, Sulayman Ibn Musa, Makhul, Dawud Al-Dhahiri, and Al-Shafi’i.

\*Malik, Abu Hanifa, and Ahmad said: It is specific to the Day of Sacrifice and two days after it. This was narrated on the authority of Umar ibn al-Khattab, Ibn Umar, and Anas.y.

\*The majority said: It is permissible to slaughter at night and during the day during these days, but slaughtering at night is disliked, but it is sufficient. Malik said: Slaughtering at night is not sufficient, rather it should be a sheep for meat. This is a narration from Ahmad.

\*It is disliked for someone who wants to offer a sacrifice and the first ten days of Dhul-Hijjah come upon him to trim any of his nails or shave any of his hair until he offers the sacrifice, based on the hadith of Umm Salamah mentioned above. Saeed bin Al-Musayyab, Rabi’ah, Ahmad, Ishaq, and Dawud said: It is forbidden for him. Abu Hanifa said: Nothing is disliked for him, and this is a narration from Malik.

\*They said: The wisdom behind the prohibition is to keep the parts complete so that one may be freed from the Fire, and it was said to be to resemble the one in ihram.

\*Sacrifice is not valid except with camels, cows or sheep. The Ummah has agreed that only a two-year-old camel, cow or goat is acceptable, and only a two-year-old sheep is acceptable. A two-year-old sheep is one that has completed one year and entered its second year. A two-year-old camel is one that has completed five years and entered its sixth year. A two-year-old cow is one that has completed two years and entered its third year. A two-year-old goat is one that has completed two years and entered its third year.

\*A camel is better than a cow, a cow is better than a sheep, and a sheep is better than a goat. This is what Abu Hanifa, Al-Shafi’i, Ahmad, and Dawud said. Malik said: The best of them are sheep, then cows, then camels. He said: sheep are better than goats, and he cited as evidence the hadith of Anas.tThat the ProphetrHe laughed at the two rams and said: And he said:rHe does not leave the best, and the public argued with the hadith of Abu HurairahtThat the Messenger of GodrHe said: “Whoever performs the ritual bath for major ritual impurity on Friday and then goes, it is as if he has offered a camel. Whoever goes in the second hour, it is as if he has offered a cow. Whoever goes in the third hour, it is as if he has offered a horned ram.” Narrated by Al-Bukhari and Muslim. The response to the hadith of Anas is that it is to show that it is permissible, or because a camel or a cow was not available at that time.

\*Sacrificing a sheep is better than sacrificing a seventh of a camel or a seventh of a cow. A seventh of a sheep is better than a camel or a cow because of the shedding of more blood. It is also said that a camel or a cow is better because of the abundance of meat.

\*It is recommended to sacrifice the fattest and most perfect ones, and the best of them are the white ones, then the yellow ones, then the dusty ones, which are not pure white, then the balqa’, which are partly white and partly black, then the black ones.

\*It is permissible to sacrifice a male or a female by consensus, but there is disagreement about which is best.

\*A sheep is sufficient for one person, but not for more than one. However, if one person from a household sacrifices it, the ritual sacrifice is performed for all of them, as mentioned above. It is permissible for seven people to share a camel or a cow for sacrifice, whether they are all members of one household or separate, or some of them want the meat, so it is sufficient for the one seeking closeness to God, whether it is a vowed sacrifice or a voluntary one. Abu Hanifa said: If they are all separate, it is permissible. Malik said: Sharing is not permissible at all, just as it is not permissible for one sheep.

\*It is not permissible to sacrifice an animal that has a defect that reduces the meat, such as a sick, blind, lame, or mangy animal, as narrated by Al-Bara’ bin Azib.tThat the Prophetr He said: “The following are not acceptable as sacrificial animals: an animal that is obviously one-eyed, a sick animal whose sickness is obvious, a lame animal whose limp is obvious, or a broken animal that has no marrow.” Narrated by Abu Dawud, al-Tirmidhi, al-Nasa’i, Ibn Majah, and others. It is a hasan saheeh hadeeth. The meaning of “has no marrow” is one that has no marrow, which is the brain. They said: The consideration is that the upper class of meat seekers in times of prosperity would not desire its meat.

\*It is recommended that a person slaughter his sacrificial animal or his udhiyah himself, except for a woman, for whom it is recommended that she delegate a man to slaughter her sacrificial animal or her udhiyah. It is permissible for a man or woman to delegate someone whose slaughtering is permissible to do so. They agreed that it is permissible for a man to delegate a Muslim to slaughter his sacrificial animal. As for the People of the Book, the majority of scholars say that his delegation is valid. Malik said: It is not valid and it is a meat sheep.

\*It is recommended that he distribute the meat himself, but it is permissible to delegate someone to do so.

\*Intention is a condition for the validity of the sacrifice because it is an act of worship in itself, so intention is required for it.

\*If he sacrificed on behalf of someone else without his permission, it would not be valid on his behalf. If he sacrificed on his own behalf and stipulated that someone else should share in the reward, it would be permissible. This is how the hadith on the authority of Aisha, may God be pleased with her, is interpreted: “The ProphetrHe slaughtered a ram and said: “In the name of God, O God, accept from Muhammad and the family of Muhammad, and from the nation of Muhammad.” Then he sacrificed it. Narrated by Muslim.

\*Sacrifice on behalf of the deceased is permissible because it is a type of charity, and charity on behalf of the deceased benefits him and reaches him by consensus. They cited as evidence for sacrificing on behalf of the deceased the hadith of Ali ibn Abi Talib.tHe used to sacrifice two rams for the Prophet.rAnd with two rams on his own behalf, he said: The Messenger of Godr He ordered me to sacrifice on his behalf forever, so I will sacrifice on his behalf forever.” Narrated by Al-Tirmidhi, Abu Dawud, and Al-Bayhaqi.

\*It is recommended for someone who delegates someone else to slaughter his sacrifice to witness the slaughtering, as Abu Saeed Al-Khudri narrated:t That the Messenger of Godr He said to Fatima, may God be pleased with her: “Get up to your sacrifice and witness it, for with the first drop of its blood your past sins will be forgiven.” Narrated by Al-Bayhaqi and narrated on the authority of Ali.t.

**\*\*Etiquette and Sunnahs of slaughtering, whether for the sacrificial animal, the udhiyah, or anything else:**

\*It is recommended to sharpen the knife and let the animal rest. It is recommended to pass the knife forcefully and with force back and forth so that it is easier. If it is slaughtered with a dull knife, it is disliked and the animal is permissible to slaughter. It is disliked to sharpen the knife while the sheep is looking at the knife and to slaughter the sheep while the other is looking. It is recommended that it be led to the slaughterhouse gently and laid down gently and water be offered to it before slaughtering. Shaddad bin Aws narrated:tThat the ProphetrHe said: “God has prescribed excellence in all things. So if you kill, kill well, and if you slaughter, slaughter well. Let each one of you sharpen his blade and let his slaughtered animal be comfortable.” Narrated by Muslim.

\*It is recommended for every sacrifice that the slaughterer face the qiblah and direct the animal towards it. However, it is more recommended for the sacrificial animal and the offering, because facing the qiblah is recommended in acts of worship, and in some cases it is obligatory. The way to direct the sacrifice is to direct its slaughtering place towards the qiblah, not its face so that he can also face it, or to direct its entire body, or its legs towards the qiblah. It is recommended for the camel to be slaughtered standing on three legs with its knees tied, otherwise kneeling. It is recommended for the cow and the sheep to lie on their left side, leaving their right leg and tying their three legs.

\*Saying Bismillah is recommended when slaughtering. If it is omitted intentionally or by mistake, the slaughtered animal is permissible. However, saying Bismillah intentionally is disliked. Among those who permitted eating what was omitted in Bismillah were Ibn Abbas and Abu Hurairah.ySa`id ibn al-Musayyab, Tawus, Ata`, al-Hasan al-Basri, al-Nakha`i, Abd al-Rahman ibn Abi Layla, Ja`far ibn Muhammad, al-Hakam, Rabi`ah, Malik, al-Shafi`i, Ahmad, Ishaq, and Abu Hanifa, except that he said: Saying Bismillah is a condition for permissibility if one remembers, but not if one forgets. One of the three narrations from Ahmad states that if one leaves it intentionally or unintentionally while hunting, then it is dead. Ibn Sirin, Abu Thawr, and Dawud said: It is not permissible whether one leaves it intentionally or unintentionally.

\*It is not permissible for the slaughterer to say: In the name of Muhammad, nor in the name of God, nor in the name of Muhammad. Rather, it is the right of God Almighty to make the slaughterer do so in His name, and to swear in His name, and to prostrate to Him, and no created being shares in that with Him. Al-Shafi’i, may God have mercy on him, said: If the People of the Book had a sacrifice that they slaughtered in the name of other than God Almighty, such as the Messiah, it would not be permissible. They said: If a Muslim slaughtered for the Kaaba or slaughtered for the Messenger of God,r It is possible to say: It is forbidden because it was slaughtered for someone other than God Almighty. Imam Ibn Al-Qattan said: It is permissible because the Muslim slaughters for God Almighty, and does not believe in the Messenger of God.r What Christians believe about JesusAnd Imam Al-Rafi’i said: Know that slaughtering for the worshipped and in His name is of the same status as prostration, and each of them is a type of glorification and worship specific to God Almighty, who is the one who deserves worship. So whoever slaughters for someone other than an animal or an inanimate object, such as an idol, for the sake of glorification and worship, his slaughter is not permissible and his action is disbelief, like someone who prostrates for someone other than God Almighty in a prostration of worship. So it is the same if he slaughters for him or someone other than him for the sake of worship. But if he slaughters for someone other than God, not for this purpose, such as by sacrificing or slaughtering for the Kaaba to glorify it because it is the House of God, or for His Messenger.rBecause he is the Messenger of God, it is not permissible to prevent the permissibility of slaughtering. This includes slaughtering upon receiving the ruler, as it is a sign of good news for his arrival, similar to slaughtering an ‘aqeeqah upon the birth of a newborn. Such an act does not necessitate disbelief, even if it is forbidden.

\*Prayers for the ProphetrWhen slaughtering, it is recommended according to Al-Shafi’i, but it was disliked by Al-Layth ibn Sa’d and Ibn Al-Mundhir. Judge Iyad narrated from Malik and all the other scholars that it was disliked, and they said: “No one should mention anything except Allah alone when slaughtering.”

\*It is recommended to say Takbir with Bismillah, saying: In the name of God, and God is the greatest. It is also permissible to say when sacrificing with Bismillah: O God, from You and to You, accept from me, on the authority of Anas.tThat the Prophetr He said: “In the name of God and God is greatest.” Narrated by Al-Bukhari and Muslim. Al-Bukhari narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: Let one of you place his sacrifice between himself and the qiblah and then say: From God and to God and God is greatest. O God, from you and for you. O God, accept.

\*There are two cases for the sacrifice and the offering. (One of them) is that it is voluntary, in which case it is recommended to eat from it but not obligatory. Rather, it is permissible to give all of it in charity. This is the view of most scholars, and some of the early Muslims made it obligatory based on the apparent meaning of the hadith of Jabir.t "The ProphetrHe slaughtered sixty-three camels and then gave them to Ali.tSo he slaughtered what remained and included it in his sacrifice, and he ordered a portion of each sacrificial animal to be taken, so he put it in a pot and cooked it, and he ate from its meat and drank from its broth. Narrated by Muslim, and it is a very long hadith in which there is a description of the Farewell Pilgrimage. The portion with the opening of the ba’ is a piece of meat. His statement “what remained” means what remained, and his statement “and included it in his sacrifice” means in his reward. He only took a portion of each sacrificial animal and drank from its broth so that he would have eaten something from each one.

\*It is better to eat a third, give a third in charity to the poor, and give a third to the rich and others. Among those who preferred this is Ibn Masoud.tHe gives it as charity to one poor person. It is not permissible to invite the poor to eat it cooked because they have the right to own it. If he gives it to them cooked, it is not permissible. Rather, he should distribute it raw because cooked food is like bread in terms of the natural disposition.

\*If it is permissible to eat all of it, then the benefit of the sacrifice is to obtain the reward for shedding blood with the intention of drawing closer to God. It was said that something that is called by name must be given in charity because the purpose is to help the poor.

\*The second case: That the offering or sacrifice is obligatory from the beginning without any obligation, such as the blood money for Tamattu’ and Qiran, and the compensations for Hajj and vows.

\*Al-Awza’i, Al-Shafi’i and Dawud said: It is not permissible to eat from it at all, and if he does eat some of it, he must be held responsible and pay the value of what he ate.

\*Abu Hanifa said: He may eat from the blood of tamattu’ and qiran, because it is the blood of a ritual sacrifice, not a compensation. Ahmad said the same: He may not eat from any of the gifts except from tamattu’ and qiran, and the blood of voluntary pilgrimage.

\*Malik said: He may eat from all gifts except the reward for hunting, the sacrifice of harm, and the vowed offering.

\*If someone eats some of the sacrificial animal and gives some of it in charity, will he be rewarded for the entire animal or just for what he gives in charity? The correct view is that he will receive the reward for sacrificing the entire animal and the reward for giving some of it in charity.

\*It is not permissible to sell any part of the sacrificial animal or animal, whether it is a vow or a voluntary act, whether it is meat, fat, skin, horn, wool, or anything else. It is not permissible to make the skin or anything else a wage for the butcher, but he may make something from it that will be of use in itself, such as a water skin, a bucket, a shoe, or anything else, on the authority of Ali.tHe said: “The Messenger of God commanded merI went to a camel and divided its hide and skin, and he ordered me not to give the butcher anything from it, and he said: We will give him from our own money. Narrated by Al-Bukhari and Muslim.

\*It was narrated on the authority of Abu Hanifa that it is permissible to sell the sacrificial animal before slaughtering it, and to sell whatever one wants of it after slaughtering it and give the price in charity. It was also narrated on the authority of Ibn Umar (may Allah be pleased with them both), Ahmad and Ishaq that there is nothing wrong with selling the hide of one’s sacrificial animal and giving the price in charity. Al-Nakha’i and Al-Awza’i said: There is nothing wrong with buying a sieve, an axe and the like with it and making use of them.

\*It is permissible to benefit from the hide of the sacrificial animal and the hadiy that are permissible to eat. If we do not permit it, then it must be given in charity, just like meat. It is permissible to benefit from the hide of the sacrificial animal in all ways, such as making a slipper, sandal, bucket, fur, water skin, sieve, or something similar from it. However, it is not permissible to sell any of that, but rather it should be benefited from itself.

\*If the person offering the sacrifice gives the butcher some of the meat or skin of the sacrificial animal, if he gives it to his butcher, it is not permissible. But if he gives him his wages and then gives him the meat because he is poor, it is permissible, just as it is given to other poor people.

\*The place of sacrifice is the place of the person making the sacrifice, whether it is his country or his place of travel, unlike the Hadi, which is specific to the Sacred Sanctuary.

\* It is better for him to sacrifice in his home in the presence of his family, and the leader of the Muslims sacrifices on behalf of all of them from the public treasury. On the authority of Ibn Umar, may God be pleased with them both, he said: “The Messenger of Godr Slaughtering and slaughtering in the prayer area. Narrated by Al-Bukhari.

\*It is recommended for the traveler to sacrifice as for the resident, and this is what the majority of scholars said. Abu Hanifa said: There is no sacrifice for the traveler. Malik said: It is not prescribed for the traveler in Mina and Mecca. The evidence of the majority is the hadith of Aisha, may God be pleased with her, who said: “The Prophet...”rHe sacrificed on behalf of his wives at Mina during the Farewell Pilgrimage. Narrated by Al-Bukhari and Muslim. On the authority of ThawbantHe said: "The Messenger of God slaughteredrHis sacrifice, then he said: O Thawban, prepare the meat of this. So I continued to feed him from it until he came to Medina.” Narrated by Muslim.

\*If someone buys a sheep and intends it as a sacrifice, it becomes a sacrifice and he must perform the sacrifice according to Abu Hanifa and Imam Malik simply by making the intention. Al-Shafi'i, Ahmad, and Dawud said: It does not become a sacrifice simply by making the intention; rather, it must be slaughtered.

\*They differed regarding feeding the poor people of the covenant from the voluntary sacrifice. Al-Hasan al-Basri, Abu Hanifa, and Abu Thawr permitted it. This is the implication of the Shafi'i school of thought. Malik and al-Layth ibn Sa'd disliked it. They said: "If the meat is cooked, there is nothing wrong with a dhimmi eating from it with Muslims."