

Summary for Islamic Rulings Regarding
the Udhiyah and the `Aqiqah



Prepared by
the General Iftaa` Department
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

All praise is due to Allah, Lord of all the worlds, and may peace and blessings be upon the noblest of creation and the seal of the Prophets, our Master Muḥammad, and upon his family and all his Companions.

The uḍḥiyyah is one of the great rites of Allah, which Muslims are deeply devoted to performing on account of its immense reward and virtue before Allah the Almighty. ʿĀʾishah, may Allah be pleased with her, reported that the Prophet ﷺ said: “There is no deed performed by the son of Ādam on the day of sacrifice that is more beloved to Allah the Almighty than the shedding of blood. Indeed, the sacrificial animal will come on the Day of Resurrection with its horns, its hair, and its hooves. And indeed, the blood reaches Allah before it even falls to the ground. So let your hearts be at ease with it.” — Narrated by al-Tirmidhī and Ibn Mājah.

The rite of the uḍḥiyyah carries profound meanings — among them the spirit of selflessness and sacrifice, gratitude to Allah the Almighty for His abundant blessings, generosity toward one’s family and children, and bringing joy to relatives and the poor alike. It is therefore incumbent upon every Muslim to give this rite its due importance, hold it in the highest reverence, and strive earnestly to preserve and uphold it.

In these concise pages, the General Iftaa’ Department presents a collection of fatwas setting out the most important rulings pertaining to the uḍḥiyyah — matters that every Muslim ought to learn, understand, and act upon with diligence. In addition,

and given the overlap in certain rulings between the two, we have appended to the discussion of the udḥiyyah the most important rulings of the ‘aqīqah.

The content has been presented in a question and answer format to make it easy for the reader to navigate and benefit from.

We ask Allah the Almighty to make this work of benefit to all who read it and share it, and to accept from us and from you our righteous deeds.

The General Iftaa’ Department

Islamic Rulings Regarding the Udhiyah

-What is the meaning of the Udhiyah?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The Udhiyah (Sacrificial Offering) refers to the livestock (An’am) that is slaughtered as an act of drawing closer to Allah the Almighty. This takes place on the day of Eid al-Adha (the 10th of Dhu al-Hijjah) and during the three days of Tashreeq that follow the day of Eid. And Allah the Exalted knows best.

-What is the Sharia basis of the Udhiyah?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The Sharia basis of the Udhiyah is firmly established through the Quran, the Sunnah, and the Consensus (Ijma') of the Muslims:

1. Evidence from the Holy Quran

Allah the Exalted says {what means}: “And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good.” [Al-Hajj/36]. He also says {what means}: “So pray to your Lord and sacrifice [to Him alone]” [Al-Kawthar/2]. According to the most well-known scholarly interpretations of this verse, “prayer” refers to the Eid prayer, and “sacrifice” refers to the slaughtering of the Udhiyah.

2. Evidence from the Sunnah

Al-Bara' bin 'Azib (may Allah be pleased with him) narrated that the Prophet ﷺ said: “The first thing we start with on this day of ours is to pray, then we return and sacrifice. Whoever does that has followed our Sunnah, and whoever slaughters before [the prayer], it is merely meat he has provided for his family; it is not part of the ritual sacrifice in any way” [Reported by Bukhari & Muslim].

Anas (may Allah be pleased with him) narrated: “The Prophet ﷺ sacrificed two white rams with horns. He slaughtered them with his own hand, mentioned the name of Allah (Tas-

miyah), and said the Takbir” [Reported by Bukhari & Muslim].

3. Evidence from Scholarly Consensus (Ijma’)

The Muslims have reached a unanimous consensus on the Sharia basis of the Udhiyah, and no one among the scholars has disagreed with this. [Al-Sherbini, Mughni al-Muhtaj, Vol.6/P.122]. And Allah the Exalted knows best.

-What is the wisdom behind legislating the Udhiyah?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah

The Muslim must know that through the Uđhiyah, he complies with the command of Allah, the Exalted, and performs a worship that brings him closer to Allah and distances him from the Fire.

The Uđhiyah holds profound wisdoms and noble meanings, including:

1-Reviving the Sunnah of Abraham, peace be upon him: He complied with Allah’s command when He ordered him to slaughter his son Ishmael. Abraham, peace be upon him, succeeded in the test, and when he was about to slaughter his

son, Allah sent down a ram to ransom Ishmael and commanded him to slaughter it instead. Allah, the Exalted, says {what means}: “And when he reached with him [the age of] exertion, he said, ‘O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.’ He said, ‘O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast.’ And when they had both submitted and he put him down upon his forehead, We called to him, ‘O Abraham, You have fulfilled the vision.’ Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice.” [Al-Şāffāt/102-107]. Thus, the sacrificial offering became an enduring Sunnah until the Day of Judgment, and Muslims offer their wealth as sacrifices, drawing closer to Allah, the Exalted, reviving this great Sunnah.

2-Providing abundance for people on Eid day and the Days of Tashrīq: Among the wisdoms of the Uḍḥiyah is that the Muslim provides generously for his family, neighbors, relatives, and the poor during these days. The Muslim is encouraged to eat from his sacrifice, give charity from it to the poor, and gift from it to his wealthy neighbors. Thus, goodness spreads throughout the entire community. The Prophet, peace and blessings be upon him, said: “The Days of Tashrīq are days of eating and drinking.” (Narrated by Muslim). Allah, the Exalted, says {what means}: “And the camels and cattle We have appointed for you as among the symbols of Allah; for you therein is good.” [Al-Ḥajj/36]. This good includes the good of both this world and the Hereafter.

-What is the Islamic ruling on the Udhiyah?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The Udhiyah is a Confirmed Sunnah (Sunnah Mu'akkadah) for every adult Muslim of sound mind who possesses the financial means, whether they are a resident, a traveler, or a pilgrim (Haj). This is based on the statement of the Prophet ﷺ: 'When the ten days [of Dhu al-Hijjah] begin and one of you desires to offer a sacrifice, let him not touch [cut] anything of his hair or skin' [Narrated by Muslim].

The point of evidence (Wajh al-Dalalah) here is that the Prophet ﷺ linked the sacrifice to the individual's will and desire by saying, 'and one of you desires.' This indicates that it is not obligatory (Wajib); had it been mandatory, he would have simply said, 'let him not touch his hair until he sacrifices' [without making it conditional upon desire].

Furthermore, it is narrated that Abu Bakr and Umar (may Allah be pleased with them both) would sometimes refrain from offering the sacrifice out of fear that people might mistakenly view it as an obligatory duty [Narrated by al-Bayhaqi and others with a good (Hasan) chain of transmission]. And Allah the Exalted knows best.

-Who is the “Capable Person” for whom the Udhiyah is recommended?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The “Capable Person” (Al-Qadir): This refers to anyone who possesses surplus wealth beyond their own essential needs and the financial maintenance of their wife, children, or whoever is under their legal care, during the day of Eid and the three days of Tashreeq (the 11th, 12th, and 13th of Dhul-Hijjah), as this is the designated timeframe for the sacrifice. And Allah Knows Best.

-Which is superior in terms of reward: The Udhiyah or giving its value in Charity (Sadaqah)?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

Offering an Udhiyah (sacrificial offering) holds greater virtue than donating its monetary value to the poor and needy. This is because the sacrifice is a prominent, manifest ritual among the sacred symbols of Islam. Allah Almighty says: “That [is so]. And whoever honors the symbols of Allah - indeed, it is from the piety of hearts.” (Al-Hajj: 32)

Furthermore, there are numerous authentic and explicit Hadiths highlighting its immense reward. The Prophet (peace and blessings be upon him) consistently offered this sacrifice, as did the Righteous Caliphs after him. And Allah the Almighty Knows Best.

-What are the categories of the livestock permissible for Udhiyah?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

An Udhiyah (sacrificial offering) is only valid if it is selected from Al-An'am (livestock), which includes: camels, cattle, and sheep or goats—whether male or female, and even if castrated. Allah Almighty says {what means}: “And for all religion We have appointed a rite [of sacrifice] that they may mention the name of Allah over what He has provided for them of [sacrificial] livestock.” (Al-Hajj/ 34)

In terms of preference, camels are considered the best choice, followed by cattle, then sheep, and finally goats.

A single sheep or goat is valid as a sacrifice on behalf of one person. However, a single camel or cow can be shared by up

to seven people. This is based on the narration of Jabir (may Allah be pleased with him), who said: “In the year of Al-Hudaybiyah, we sacrificed along with the Messenger of Allah (peace and blessings be upon him) a camel on behalf of seven people, and a cow on behalf of seven people.” (Narrated by Muslim)

(Note: The term “Badanah” used in the original Arabic text specifically refers to a camel in this context). And Allah the Almighty Knows Best.

-When does the time for Udhiyah begin?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The permissible timeframe for Udhiyah (sacrificial offering) begins on the day of Eid al-Adha—the 10th of Dhul-Hijjah—once the sun has risen and a period of time sufficient to perform two brief prayer units (Rak’ahs) and two short sermons (Khutbahs) has passed. This window remains open until the sun sets on the final day of Tashreeq, which is the 13th of Dhul-Hijjah.

Our Master, the Messenger of Allah (peace and blessings be

upon him), said: “Every valley of Mina is a place of sacrifice, and slaughtering may be done throughout all the days of Tashreeq.” (Narrated by Al-Bayhaqi and Ibn Hibban)

The days of Tashreeq refer to the 11th, 12th, and 13th of Dhul-Hijjah.

The most virtuous time to perform the sacrifice is immediately after concluding the Eid prayer, based on the statement of the Prophet (peace and blessings be upon him): “The first thing we do on this day of ours is to pray, then we return and offer our sacrifice. Whoever does that has acted in accordance with our Sunnah (tradition), and whoever slaughters before that, it is merely meat he has provided for his family; it has nothing to do with the ritual sacrifice.” (Reported by Al-Bukhari and Muslim)

What is meant here is an estimation of time rather than the actual performance of the prayer itself, as our Master, the Messenger of Allah (peace and blessings be upon him), used to offer the Eid al-Adha prayer immediately after sunrise.

The sacrifice is valid if performed at any time during these designated days, whether by day or by night, though slaughtering at night is considered disliked (Makruh). And Allah the Almighty Knows Best.

-What are the conditions for a valid Udhiyah?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

First: The age of the animal must meet the Sharia requirements. These requirements vary depending on the type of sacrifice:

Camels: Must have completed five years and entered their sixth.

Cows: Must have completed two years and entered their third.

Goats: Must have completed two years and entered their third. As for Sheep, they must have completed one year and entered their second.

Some scholars have permitted goats that have completed one year and entered their second.

The Hanafi school, along with an opinion in the Maliki school, permits sacrificing sheep that are at least six months old, provided they are healthy and physically substantial. According to the Shafi'i school, it is permissible if the sheep sheds its front teeth (ajdha') before reaching one year [Al-Iqna', by Al-Shirbini (Vol.2/P.588)].

Second: Soundness and freedom from defects. The animal must be free from any defect that causes a decrease in its meat or market value. This is based on the hadith narrated by Al-Bara' bin 'Azib, that the Prophet (peace be upon him) said:

“Four [defects] are not permissible in sacrifices: A one-eyed animal whose blindness is evident, a sick animal whose illness is evident, a lame animal whose lameness is evident, and an emaciated animal that has no marrow in its bones.” [Reported by Abu Dawood and Al-Tirmidhi, who graded it as authentic].

These defects are detailed as follows:

Evident Lameness: It is not permissible to sacrifice a lame animal if the lameness is severe enough to prevent it from walking to the pasture or seeking food, as this leads to a decrease in its meat. However, slight lameness that does not hinder its grazing is overlooked.

Evident Blindness (One-eyed): It is not permissible to sacrifice a sheep, cow, or camel that has a white film over its eye blocking light, or one that has lost an eye entirely. Weak vision that does not affect its ability to eat does not prevent the sacrifice from being valid.

Evident Illness: An animal with a clear sickness that prevents it from eating or moving is not valid. This includes severe mange (Jarab) that spoils the meat.

Extreme Emaciation: An animal so thin that there is no marrow left in its bones is invalid. The standard for emaciation that invalidates the sacrifice is that which spoils the quality of the meat to the point that people would find it undesirable even in times of plenty.

Additional Considerations:

These are the defects mentioned in the Prophetic tradition, and any defect that causes emaciation or reduces the meat or value is compared to them by analogy. This includes animals that are mentally unstable (diseased), those with mange, or those with a missing ear. In contrast, a slit or pierced ear does not affect the validity of the sacrifice. And Allah the Almighty knows best.

-What are the conditions for the validity of the slaughtering process according to Sharia?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

Regarding the Sharia-mandated conditions for the validity of the slaughtering process (Adh-Dhabh), they are as follows:

The Identity of the Slaughterer: The person performing the slaughter must be either a Muslim or from the People of the Book (Christian or Jewish).

The Required Cuts: Both the trachea (windpipe/breathing passage) and the esophagus (food passage) must be completely severed.

Stability of Life: The animal must possess stable life at the start of the slaughtering process. This is identified by clear signs, such as vigorous movement or the forceful gushing of blood after the throat and esophagus are cut.

The Tool of Slaughter: The tool used must be sharp, capable of cutting or piercing by its edge and not by its sheer weight or blunt force. And Allah the Almighty knows best.

-What are the Sunnahs and etiquettes related to the slaughtering of an animal?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

1-Avoid terrifying the animal before it is slaughtered.

2-Do not slaughter the animal in front of others of its kind.

3-Offer water to the animal before the sacrifice.

4-Sharpen the knife thoroughly prior to slaughtering to ensure the cut is made as quickly and cleanly as possible. This is in accordance with the statement of our Master, the Prophet (peace and blessings be upon him): “Indeed, Allah, the Almighty and Majestic, has prescribed excellence (Ihsan) in all things. So when you kill, kill well; and when you slaughter, slaughter well. Let each of you sharpen his blade, and let him put his sacrificial animal at ease.” (Narrated by Muslim)

Do not begin skinning the carcass until you are absolutely certain that the animal has completely passed away.

Slaughter cattle, sheep, and goats while they are lying down on their left side, facing the Qiblah (direction of prayer). Leave the right leg untied so the animal can move it, helping it rest more easily during its final moments. For camels, however, the preferred method (Nahr) is to slaughter them while they are standing up, with their left knee tied. And Allah the Almighty Knows Best.

-What are the Sunnahs and etiquettes recommended for the person offering the Udhiyah?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

There are several Sunnahs and etiquettes that are recommended for the person offering the Udhiyah to observe, including:

1-It is Sunnah for the one intending to sacrifice to refrain from removing any hair or nails once the first ten days of Dhul-Hijjah begin. The Prophet (peace be upon him) said: “When the ten days [of Dhul-Hijjah] begin and one of you intends to offer a sacrifice, let him not touch [remove] any of his hair or skin.” [Narrated by Muslim]. If someone does remove any hair or nails, they have not committed a sin, and their sacrifice remains valid.

2-It is recommended for the person offering the sacrifice to slaughter the animal themselves. If they are unable to do so, they should witness the slaughter. The Messenger of Allah (peace be upon him) said to Fatimah (may Allah be pleased with her): “Stand and witness your sacrifice, for indeed, with its first drop of blood, your [previous sins] are forgiven.” [Narrated by Al-Bayhaqi and Al-Tabarani; it is classified as a weak (da’if) hadith].

3-The animal should be positioned to face the Qiblah at the time of slaughter, as the Qiblah is the most noble of directions.

4-The slaughterer should say: “Bismillah ar-Rahman ar-Rahim” (In the name of Allah, the Entirely Merciful, the Especially Merciful). Even if one forgets to say it, the sacrifice is still permissible to eat. Allah (Blessed and Exalted be He) says: “So eat of that [meat] upon which the name of Allah has been mentioned” [Al-An’am: 118]. It is also recommended to send blessings upon the Messenger of Allah (peace be upon him) and to say “Allahu Akbar” (Allah is the Greatest) after the Tasmiyah.

5-The slaughterer should pray for the sacrifice to be accepted by saying: “O Allah, this is from You and for You, so please accept it from me.” (Allahumma hadhihi minka wa ilayka, fa-taqabbal minni). And Allah the Almighty knows best.

-What is the ruling on sacrificing a castrated animal or one with a missing tail?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is permissible to sacrifice a castrated sheep; as it has been

established that the Prophet (peace be upon him) sacrificed:

“...two large, fat, horned, white-and-black, castrated rams (Mawju’ayn—meaning having crushed testicles).” [Narrated by Ibn Majah in his Sunan].

It is not permissible to sacrifice an animal that is missing its tail, rump, or udder due to being cut off. This is in contrast to an animal that was naturally born without a tail, rump, or udder; such an animal is valid for sacrifice. And Allah the Almighty knows best.

-What is the ruling on offering a sheep as a sacrifice (Udhiyah) if its fat-tail is sound, except that when it was young, the tip of its fat-tail was cut so that it would grow larger? And what is the ruling in case of doubt regarding the amount that was cut?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

Cutting a minor, insignificant portion from the tip of an animal’s fat-tail (al-alyah) to encourage it to grow larger is not considered a defect, and it does not prevent the animal from being valid for sacrifice (Udhiyah).

It is stated in Tuhfat al-Muhtaj (Vol.9/P.352): “There is some scholarly deliberation regarding the common practice of cutting the tip of the fat-tail so that it grows larger. It could potentially be likened to a partial cut of the ear—supported by the jurists’ general rule: ‘even if it is a small amount.’ On the other hand, if it is an exceptionally minor cut, it might have no effect on validity. This is explicitly clarified by the juristic exception to the general rule, which states that cutting a tiny piece from a large limb causes no harm. This latter view is more well-founded.

Furthermore, I found that some scholars investigated this matter and concluded: ‘It should not affect validity if a custom-sanctioned portion of its fat-tail is removed during its youth to make it grow larger and look better, just as castrating a male animal causes no harm.’ However, applying this unconditionally contradicts the established texts of the jurists, as understood from what I have laid out; thus, the restriction I specified is what must be relied upon.”

Similarly, it is mentioned in Nihayat al-Muhtaj (8/135): “If a small piece is cut from the fat-tail to help it grow larger, the most well-founded view is that the sacrifice remains valid, as was given in a formal legal verdict (Fatwa) by my father [Shihab al-Din al-Ramli], may Allah be pleased with him. This is proven by the jurists’ maxim: ‘The loss of a tiny piece from a large limb causes no harm.’”

In cases where there is doubt as to whether the portion cut was large or small, the animal is still deemed valid for sacrifice. It is noted in Hashiyat al-Shubramallisi 'ala Nihayat al-Muhtaj (Vol.8/P.135):

“This matter requires careful consideration, but the closer and more correct view is that it is valid. This is because soundness is the default state for the animal from which the piece was cut, and it aligns with what usually occurs—namely, that the part removed to help the fat-tail grow larger is naturally very small.” And Allah the Almighty Knows Best.

-What is the ruling on sacrificing a hornless sheep?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is valid to sacrifice a hornless sheep (al-Jamma' or al-Jal-ha'). Similarly, a sheep with a broken horn is also acceptable; it does not affect the validity of the sacrifice even if the break causes bleeding, unless the injury is so severe that it leads to the spoilage of the meat. And Allah the Almighty knows best.

-Is it permissible to sacrifice imported livestock (Such as Romanian, Australian, etc.)?

Praise be to Allah, and peace and blessings be upon our mas-

ter, the Messenger of Allah.

As long as the sheep meets the prescribed Sharia age and is free from disqualifying defects, it is valid for sacrifice regardless of its country of origin. Therefore, it is permissible to offer sacrifices from various sources, such as: Romanian, Australian, Spanish, Indian, Sudanese, local (Baladi) livestock, and others. And Allah the Almighty knows best.

-What is the ruling on eating from one`s Udhiyah?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The Udhiyah (sacrificial offering) is divided into two categories: the vowed sacrifice (Al-Mandhurah) and the voluntary sacrifice (Al-Tatawwu’).

First: The Vowed Sacrifice (Al-Mandhurah)

This refers to a sacrifice that has become strictly obligatory due to a formal vow (Nadr). It is completely impermissible for the person offering it, or any members of their family whom they are financially obligated to maintain, to eat any of its meat or fat. Furthermore, it is unlawful for them to personally benefit from its hide, wool, or any other part of it. If they happen to eat any portion of it, the offerer is legally obligated to give an equivalent amount of meat or its monetary value

to charity. (As noted in Tuhfat al-Muhtaj by Imam Ibn Hajar al-Haytami, Vol. 9/P.364).

Second: The Voluntary Sacrifice (Al-Tatawwu')

This is a recommended, non-obligatory sacrifice. The person offering it is fully permitted to eat from its meat, distribute portions as charity to the poor, and give pieces as gifts to those who are well-off. However, it remains a mandatory requirement to donate at least a minor portion of it to charity; this should not be less than approximately half a kilogram of raw, uncooked meat. And Allah the Almighty Knows Best.

-How should the Udhiyah be distributed?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is obligatory to give the poor a portion of the meat from a voluntary sacrifice (Udhiyah al-Tatawwu'), which should not be less than approximately half a kilogram of raw meat. Other parts do not suffice for this obligation, such as the liver, tripe, or intestines.

It is Sunnah for the one offering the sacrifice to divide it into thirds: one-third for himself and his household to eat, one-third to be given as charity to the poor, and one-third to be given as a gift to friends and neighbors, even if they are wealthy. And Allah the Almighty knows best.

-Is it permissible to offer an Udhiyah on behalf of the deceased?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

Offering an Udhiyah (sacrificial animal) on behalf of a deceased person is permissible. This is the official position of the Hanbali school (as stated in *Kashshaf al-Qina'* by al-Bahuti, Vol. 6/P.428) and was also upheld by the prominent Shafi'i scholar Al-'Abbadī (mentioned in *Bidayat al-Muhtaj* by Ibn Qadi Shuhbah, Vol. 4/P.358). It has likewise been narrated as a valid view among some Maliki and Hanafi scholars.

In fact, Imam Abu Dawud dedicated an entire chapter in his *Sunan* collection entitled, "Chapter on Sacrificing on Behalf of the Deceased." In it, he recorded a narration from Hanash, who said: "I saw 'Ali sacrificing two rams, so I asked him, 'What is this?' He replied, 'The Messenger of Allah (peace and blessings be upon him) commanded me to offer a sacrifice on his behalf, so I am sacrificing on his behalf.'"

Imam Abu Dawud also narrated from Jabir (may Allah be pleased with him) that the Prophet (peace and blessings be upon him) said: "O Allah, this is from You, for You, and on behalf of Muhammad and his Ummah (community). In the Name of Allah, and Allah is the Greatest," and he then slaughtered the animal.

The textual evidence here lies in the fact that our Master, the Prophet (peace and blessings be upon him), offered a sacrifice on behalf of his entire community—and it is well-established

that his community includes those who have already passed away.

Furthermore, there is an abundance of sacred texts demonstrating that the rewards of righteous deeds reach the deceased. For instance, it is permissible to fast on behalf of a deceased person who passed away with missed obligatory fasts, and it is equally permissible to perform Hajj on their behalf, both of which are firmly established in authentic Hadiths. Therefore, if the reward of fasting (which is a purely physical act of worship) and Hajj (which is a joint physical and financial act of worship) can reach the deceased, then the reward of an Udhiyah reaches them with greater reason (by way of A Fortiori argument). This is because it is a purely financial act of worship, falling under the general category of charity (Sadaqah).

Additionally, scholars have reached a consensus (Ijma') that the rewards of charity reach the deceased, and since the Udhiyah is inherently an act of charity, it falls under the same ruling. Consequently, based on all the aforementioned evidence, we hold the view that offering a sacrifice on behalf of the deceased is entirely permissible. And Allah the Almighty Knows Best.

-What is the ruling on offering an Udhiyah on behalf of another with their permission?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is permissible for a person to offer a sacrifice (Udhiyah) on behalf of someone else with their permission, even if the person performing it has not offered a sacrifice for themselves. It is stated in Sharh Manhaj al-Tullab (Vol.5/P.261) by Zakariya al-Ansari: "No one may offer a sacrifice on behalf of another without their permission... as opposed to when permission has been granted." And Allah the Almighty knows best.

-Is it permissible to offer an Udhiyah on behalf of another without their permission?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is not permissible for a person to offer a sacrifice (Udhiyah) on behalf of someone else without their permission, except in the following cases: if he sacrifices on behalf of the members of his household, if a guardian sacrifices from his own wealth on behalf of his ward, or if the Imam (ruler) sacrifices from the public treasury (Bayt al-Mal) on behalf of the Muslims. And Allah the Almighty knows best.

-Is it permissible to authorize charitable organizations to perform the Udhiyah on one`s behalf?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is permissible to authorize charitable organizations to perform the Udhiyah on one's behalf. However, if these organizations undertake the slaughtering for a group of people, those in charge of the slaughtering must maintain lists of the names of those who authorized them. Furthermore, at the time of slaughter, the slaughterer must intend that the specific sacrifice is on behalf of a specific person. And Allah the Almighty knows best.

-Is it permissible to appoint a proxy for the Udhiyah outside Jordan?

In the name of Allah; all praise is due to Allah, and peace and blessings be upon the Messenger of Allah.

It is permissible to appoint a proxy—whether an individual or a charitable organization—to perform the udhiyah on one's behalf, even if it is carried out in a country other than that of the donor. This is conditional upon the proxy's adherence to the established requirements of the udhiyah, including the animal's age, its freedom from physical defects, the designat-

ed timing of the slaughter, and the proper distribution of the meat.

However, it is preferable for the one offering the sacrifice to perform the slaughter personally, in order to attain the full reward and blessings of the act. And Allah (Exalted be He) knows best.

-Is it permissible to participate in an Udhiyah?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

Regarding the udhiyah, if it is a sheep or a goat, it only avails for one person. However, if it is a cow or a camel, it avails for seven people. It is permissible for the seven participants to have different intentions; for example, some may intend the sacrifice (Udhiyah), some the 'Aqiqah (sacrifice for a newborn), and others may simply intend to obtain meat.

It is stated in Hashiyat Qalyubi 'ala Sharh al-Mahalli (Vol.4/P.256) and in Bushra al-Karim (p. 706): "If one slaughters a camel or a cow on behalf of seven... it is permissible.

Likewise, it is permissible if some of them intend their seventh for meat, and others intend their seventh for 'Aqiqah." And Allah the Almighty knows best.

-Is it permissible for household members to pool money for the Udhiyah and gift it to one of them?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is permissible for members of a household to pool their money together and gift the total amount to one individual among them so that he may offer the udhiyah. In this case, the family members receive the reward for giving charity (Sadaqah), and the one performing the sacrifice includes them in the spiritual reward (Thawab).

Furthermore, slaughtering a single sheep (on one's own) is considered religiously better than participating as one of seven people in the sacrifice of a cow or a camel. And Allah the Almighty knows best.

-Does sacrificing one sheep avail for the entire household?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

In Islamic jurisprudence, the udhiyah is considered a Communal Sunnah (Sunnah Kifayah) for the members of a single household who share the same financial support.

If one member of the household performs the sacrifice—even if they are not the primary breadwinner, such as the wife or one of the children—the religious request is fulfilled on behalf of the entire household. This is similar to the Funeral Prayer (Salat al-Janazah), where the obligation is dropped for the community if some perform it.

While the communal request is satisfied by one person's action, the specific spiritual reward (Thawab) for the act of worship belongs only to the person who sacrificed, unless that individual explicitly intends to include the other family members in the reward.

A single sacrifice also avails for a man who is married to more than one wife. And Allah the Almighty knows best.

-Is it permissible to include others in the reward of one's sacrifice?

Praise be to Allah, and prayers and peace be upon our Master

the Messenger of Allah.

It is permissible for the one offering a sacrifice (al-muḍaḥḥī) to include another person in the reward of the sacrifice, but it is not permissible for them to share in the price of the sacrifice. It is stated in Mughnī al-Muḥtāj (Vol.6/P.137) by al-Khaṭīb al-Shirbīnī: “If he includes another in the reward of his sacrifice and slaughters it on his own behalf, it is permissible.” And Allah Almighty knows best.

-Is the one offering the Udhiyah liable if its meat spoils?

Praise be to Allah, and prayers and peace be upon our Master the Messenger of Allah.

If the meat of the udhiyah spoils due to the negligence of the one offering the sacrifice in preserving it, or due to improper storage, then he is liable to compensate for the portion due to the poor (which is estimated as half a kilogram of meat). If the sacrifice was a vowed (mandatory) one, then he is liable for all of it.

However, if he was not negligent, then there is no liability upon him, because its ruling is the ruling of a trust (like an

item left in someone's care). And Allah Almighty knows best.

-Is it permissible to sell any part of the Udhiyah, such as wool?

Praise be to Allah, and prayers and peace be upon our Master the Messenger of Allah.

It is not permissible for the one offering the sacrifice (al-muḍaḥḥī) to sell the sacrificial animal nor any of its parts, such as its skin, hair, fur, or wool. Nor is it permissible to give the butcher his fee from the sacrifice (as payment). However, it is permissible to give from it by way of gift or charity.

Imam Muslim narrated in his Ṣaḥīḥ from 'Alī (may Allah be pleased with him) that he said: "The Messenger of Allah (peace and blessings be upon him) commanded me to oversee his sacrificial camels (budn), and to give their meat, skins, and coverings in charity, and not to give any of it to the butcher." He ('Alī) said: "We give him (the butcher) from our own resources (i.e., separately)." And Allah Almighty knows best.

-Is it permissible to purchase the Udhiyah on installments?

Praise be to Allah, and prayers and peace be upon our Master the Messenger of Allah.

It is permissible to purchase the uḍḥiyyah on installments or by borrowing its price. However, it is not recommended for the poor to do so, because they are not required to offer a sacrifice, and Allah does not burden a soul beyond its capacity. If doing so would lead to negligence in providing for one's dependents (nafaqah wājibah), then giving precedence to obligatory maintenance over borrowing to buy the sacrifice is appropriate. This is based on the saying of the Prophet (peace and blessings be upon him): "It is sufficient sin for a person to withhold food from those whom he is responsible to support."

Furthermore, the sacrifice is valid from one who has a debt, but it is preferable (awlā) to repay the debt first, especially if the debt is due immediately (ḥālī). And Allah Almighty knows best.

-Does buying meat equivalent to the weight of a slaughtered animal and distributing it avail for an Udhiyah?

Praise be to Allah, and prayers and peace be upon our Master the Messenger of Allah.

That does not avail for the sacrifice (uḍḥiyyah), because the

sacrifice necessarily requires slaughtering an animal from the category of an'ām (camels, cattle, and sheep/goats) within a specified time.

Rather, that is considered a form of charity (ṣadaqah) for which one is rewarded, but not an udhiyah. And Allah Almighty knows best.

-Is it permissible to give to the poor from among the People of the Book from the Udhiyah?

Praise be to Allah, and prayers and peace be upon our Master the Messenger of Allah.

It is permissible to give to the poor among the People of the Book from a voluntary sacrifice (uḍḥiyyat taṭawwu'), just as it is permissible to give charity (ṣadaqah) to them. This opinion is a view (wajh) within the Shāfi'ī school, which was favored by al-Muḥibb al-Ṭabarī and Imam al-Nawawī. [See: Ḥāshiyat Ibn Qāsim al-'Abbādī 'alā Tuḥfat al-Muḥtāj (Vol.9/P.365)]. And Allah Almighty knows best.

-Is it recommended (mustaḥabb) for the one offering a voluntary sacrifice (uḍḥiyyat taṭawwu') to eat from its meat?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is highly recommended (Mustahabb) for the person offering a voluntary Udhiyah (sacrificial animal) to eat from its meat, but it is not an obligatory requirement (Wajib). Allah the Almighty says {what means}: “So eat of them and feed the needy who do not beg and the beggar. Thus have We subjected them to you that you may be grateful.” (Al-Hajj/ 36)

“So eat of them”: This directive is an encouraging recommendation, not a binding command.

The Qani’ (the needy who do not beg): Refers to a poor person who refrains from asking people for help out of dignity.

The Mu’tarr (the beggar): Refers to a poor person who explicitly asks others for assistance. And Allah the Almighty Knows Best.

-Is it permissible to eat from an Udhiyah slaughtered on behalf of a deceased person?

Praise be to Allah, and prayers and peace be upon our Master the Messenger of Allah.

It is permissible to eat from the uḍḥiyyah that is offered on behalf of a deceased person. This is the madhhab (school of thought) of the Hanbalis. In this case, the heirs take the place of the deceased as if he were alive, with the same rights to eat from it, give it in charity, and offer it as a gift.

It is stated in Maṭālib Uli al-Nuhā (Vol.2/P.472): “Offering a sacrifice on behalf of a deceased person is better than offering one on behalf of a living person, because the deceased is unable (to perform deeds) and is in need of reward. It is to be treated like a sacrifice on behalf of a living person in terms of eating, giving charity, and giving gifts.” And Allah Almighty knows best.

-Is it permissible for one who sacrifices on behalf of another, with the latter’s permission, to eat from the sacrifice/Udhiyah?

It is permissible for someone who sacrificed on behalf of another with their permission to eat from it with their permission, and they stand in their place (act as their representative) in distributing it.

It is stated in Nihayat al-Muhtaj ila Sharh al-Minhaj

(Vol.8/P.141): “And he—meaning the one sacrificing on his own behalf, provided he has not apostatized—has the right to eat from a voluntary sacrifice and his sacrificial gift; rather, it is recommended. As for an obligatory sacrifice, it is forbidden for him to eat from it, whether it was designated as such initially or as a liability in his dhimmah. And excluded by what has preceded is if he sacrifices on behalf of another, or if he apostatized, then it is not permissible for him to eat from it, just as it is absolutely impermissible to feed a disbeliever from it.”(The text I found indicates the impermissibility of eating)

And it is stated in Hashiyat al-Jamal ‘ala Sharh al-Manhaj (Vol.5/P.262): “If a person offers a sacrifice on behalf of a living person with their permission, does he act as their representative in distributing it—on the grounds that permission to sacrifice is permission to distribute it—or does it depend on their explicit permission? This requires consideration, but the first view is not far-fetched.” And Allah the Almighty knows best.

-What is the ruling on purchasing sacrificial animals/Udhiyahs and authorizing their slaughter via telephone?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

It is preferable for the one offering an udhiyah to slaughter

the animal himself, in adherence to the Sunnah, or to be present at the slaughter if possible.

It is valid to authorize a butcher to purchase an udhiyah on his behalf and slaughter it, regardless of whether the animal is owned by the butcher or the butcher is acting as an agent in its sale—according to the Hanbali school—provided that the butcher specifically designates and purchases the animal for the person offering the sacrifice before slaughtering it. And Allah Almighty knows best.

-What is the ruling on storing the meat of sacrificial animals/ Udhiyahs and distributing it throughout the year?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

It is disliked (makruh) to store or preserve the meat udhiyah, whether for a short or long period, provided that the sacrifice is slaughtered within its prescribed lawful time, while also taking care to prevent the meat from spoiling. And Allah Almighty knows best.

-Can an Udhiyah be made up if its time is missed?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

If the udhiyah is a voluntary (nafl) offering and its prescribed time is missed after the three days of Tashriq have ended, then it is not to be made up as a sacrifice; rather, it becomes merely a sheep for meat.

However, if it was a vowed (nadhr) sacrifice and its time is missed, then it must still be slaughtered, and the slaughtered animal is to be treated as it would have been during its prescribed lawful time. And Allah Almighty knows best.

-Is it permissible to slaughter a sheep on Eid al-Adha with the intention of charity (sadaqah) on behalf of a sick person, and with the intention of an udhiyah at the same time?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The udhiyah is an act of worship intended for its own sake; therefore, it must be slaughtered with the intention (niyyah)

of udhiyah.

Whoever intends to draw closer to Allah through this act of obedience with the intention of udhiyah, and also intends to gift the reward to another person, there is no Islamic objection to that. And Allah Almighty knows best.

-Is it permissible to slaughter sacrificial animals/Udhiyahs in public squares and streets?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

The slaughtering of sacrificial animals/udhiyahs should take place in locations designated for slaughter, such as abattoirs (slaughterhouses), or in sites allocated by the relevant authorities for this purpose.

It is not permissible to perform slaughtering in a random or haphazard manner—such as in public squares, on roadsides, or in front of houses—in a way that creates health hazards, causes public nuisance, or endangers public safety. And Allah Almighty knows best.

-What is the ruling on selling sacrificial animals/udhiyahs de-

scribed with specific attributes and authorizing an agent to slaughter them?

Praise be to Allah, and peace and blessings be upon our Master, the Messenger of Allah.

Selling sacrificial animals/udhiyahs that are described with specific attributes is permissible. This falls under the category of a salam sale (forward sale) if conducted using the terminology of salam, and under the category of a regular sale if not using the terminology of salam.

As for authorizing the seller to slaughter the sacrificial animal, the basic principle is that it is permissible, because the agent (wakil) stands in the place of the principal (muwakkil) in achieving his objective. This is a contract that the principal (the buyer) is entitled to perform himself, so authorizing another (the seller) to do so on his behalf is valid.

However, it is a condition for authorization to slaughter that the intention (niyyah) is present either at the time of slaughter or at the time of handing over the sacrificial animal to the agent. The basic principle is that the sacrificial animal must be specifically designated, as it is an act of worship. It is not required to designate it at the time of slaughter; rather, it is valid to do so before that.

It is permissible for the principal either to delegate the inten-

tion to the agent or to formulate it himself when authorizing the agent to slaughter. However, the sacrificial animal must be designated, even if at the time of slaughter, by the agent.

It is obligatory to designate the sacrificial animals so that each person offering a sacrifice receives his own specific animal. Therefore, charitable organizations and companies must take this into consideration and establish a specific mechanism that ensures no mixing of sacrificial animals occurs, so that each person offering a sacrifice receives his own designated animal. And Allah Almighty knows best.

-What are the legal and religious consequences for a charitable organization in the event that an udhiyah is damaged or spoiled after slaughter?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

Charitable organizations entrusted with slaughtering sacrificial animals/udhiyahs and distributing their meat on behalf of their owners are obligated to safeguard the meat from spoilage, damage, theft, and any other harm. This is because such organizations act as agents (wukalā') on behalf of those offer-

ing the sacrifice, and an agent holds what is entrusted to them in trust (amānah) — whether they receive a wage for their work or act on a voluntary basis.

If the udhiyah is damaged after slaughter during the processes of packaging, transportation, or storage due to negligence or oversight — whether on the part of the organization’s own staff overseeing the operation, or on the part of third parties contracted by the organization such as transport or shipping companies — then liability falls upon the negligent party, who is required to compensate for the value of the sacrifice. It is not permissible to cover such compensation from the organization’s other donor funds.

However, if the damage to the udhiyah occurs without any negligence in its preservation and storage on the part of any party involved in the transportation, shipping, or storage process, and is instead attributable to force majeure circumstances beyond their control, then no financial liability is borne by any party in such a case. And Allah Almighty knows best.

-Is it permissible to agree with a butcher to purchase the meat of an animal after it has been slaughtered — for instance, by buying the meat of a sheep at a price determined by the weight of its meat following slaughter, at a fixed rate per kilogram? And what is the ruling if the animal is being purchased with the intention of it being an udhiyyah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is not permissible to sell livestock in the manner of pricing each kilogram of meat after slaughter at a fixed rate, because the meat within the animal prior to slaughter is unseen and unknown. This leads to jahālah (ignorance of the subject matter) and gharar (contractual uncertainty), both of which are among the invalidating factors in sales transactions.

However, it is permissible for the buyer to issue a promise to purchase the meat of the animal after slaughter at a specified price per kilogram, with the actual sale being concluded at the time of weighing the meat — at which point both the quantity of the goods and the total price become known. There is no Sharī'ah objection to this arrangement.

The jurists have stipulated that for a sale to be valid, both countervalues must be present and observable. Al-Khaṭīb al-Shirbīnī, may Allah have mercy upon him, states:

“It is valid to sell a heap of grain whose total measure is unknown to both contracting parties at a rate of one sā' per dirham. This sale is valid because the subject of sale is present and observable, and ignorance of the total price is not harmful since it is known in detail — and uncertainty is thereby lifted.”— [Mughnī al-Muḥtāj, Vol.2/P.355]

As for the uḍḥiyyah, the 'aqīqah, and vowed blood sacrifices (al-dam al-mandhūr) — full ownership of the animal must be established prior to slaughter. It is not valid for such animals to be slaughtered while still in the ownership of the butcher.

Rather, the animal must be purchased alive and then slaughtered with the intention of udḥiyyah or the like. And Allah Almighty knows best.

-What are the Sharia consequences when the sacrificial time for the udhiyah comes to an end?

In the Name of Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

If the sun sets on the final day of Tashriq (the 13th of Dhu al-Hijjah) and the Udhiyah (sacrificial animal) has not yet been slaughtered, its designated time has expired. Should a person slaughter it after this point, it will not be counted as an Udhiyah.

However, if the sacrifice was a vowed one (Mandhurah), they are strictly obligated to slaughter it as a makeup act (Qada'), and its meat must be distributed entirely according to the rules governing vowed sacrifices.

It is stated in Bushra al-Karim (p. 702): "If one slaughters after

sunset on the final day [of Tashriq]... it does not count as an Udhiyah, unless it was a vowed sacrifice, in which case it is fulfilled as a makeup act (Qada’).” And Allah the Almighty Knows Best.

-What is the ruling on mentioning Allah`s name upon slaughtering an animal?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is Sunnah for the slaughterer to say at the time of sacrificing the udhiyah: (Bismillah - In the name of Allah); due to the saying of the Almighty: “So eat of that [meat] upon which the name of Allah has been mentioned” [Al-An’am/118]. It is not obligatory; if one leaves it out intentionally or forgetfully, the consumption of the meat remains permissible. And Allah the Almighty knows best.

-What are the conditions governing the portion that must be distributed to the poor from a voluntary udḥīyyah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The following conditions apply to the portion distributed to the poor from the sacrificial animal:

First: It must be meat — it isn't valid to give the poor organs or offal such as the liver.

Second: It must be given raw — cooked meat does not fulfil the requirement.

Third: It must amount to no less than half a kilogram. And Allah Almighty knows best.

-What is incumbent upon the one offering the udhiyah if, after slaughtering the animal, they discover that one of its internal organs is damaged or diseased?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The presence of disease or defect in the internal organs of a sheep does not affect the validity of the sacrificial animal, unless the disease leads to the animal becoming emaciated and its meat becoming corrupted.

It is stated in al-Iqnā' (2/590) by Imam al-Shirbīnī: “The third disqualifying condition: an animal with a manifest illness — meaning one whose illness visibly results in emaciation and corruption of its meat. However, if the illness is minor and does not produce such effects, it doesn't affect the validity of the sacrificed animal.” And Allah Almighty knows best.

Islamic Rulings Regarding the `Aqiqah

-What is the meaning of the word Aqiqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The 'aqīqah in its linguistic sense refers to the hair upon the head of a newborn at the time of birth.

In its Sharī'ah sense, it refers to the livestock that is slaughtered on behalf of a newborn child. And Allah Almighty knows best.

-What is the Islamic ruling on the Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The ‘aqīqah is a confirmed Sunnah (sunnah mu’akkadah). Two sheep are to be slaughtered for a newborn boy and one sheep for a newborn girl. This is established by numerous Prophetic traditions, among them:

The narration of Samurah ibn Jundub, may Allah be pleased with him, who reported that the Messenger of Allah ﷺ said: “Every child is held in pledge for his ‘aqīqah, which is slaughtered on his behalf on the seventh day, and he is named, and his head is shaved.” — Narrated by al-Tirmidhī, who graded it as ḥasan ṣaḥīḥ.

And the narration of ‘Ā’ishah, may Allah be pleased with her, who said: “The Messenger of Allah ﷺ commanded us to slaughter one sheep as ‘aqīqah for a girl, and two sheep for a boy.” — Narrated by Aḥmad and Ibn Mājah.

The imperative in these narrations is understood to denote recommendation rather than obligation, based on the ḥadīth of ‘Amr ibn Shu’ayb, on the authority of his father, on the authority of his grandfather, who said: The Messenger of Allah ﷺ was asked about the ‘aqīqah, whereupon he said: “Allah does not love ‘uqūq” — as though he disliked the name itself — and then said: “Whoever has a child born to him and wishes to offer a sacrifice on their behalf, let them do so: two equivalent sheep for a boy, and one sheep for a girl.” — Narrated by Aḥmad and Abū Dāwūd.

The legal inference drawn from this narration is that the

Prophet ﷺ linked the slaughter to the wish and willingness of the individual, saying: “whoever wishes to offer a sacrifice... let them do so” — thereby indicating that the ‘aqīqah is recommended (mustahabb) and not obligatory (wājib). And Allah Almighty knows best.

-What is the meaning of the Prophetic statement that a boy is held in pledge (murtahan) for his ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The first interpretation: That if the boy dies in infancy without an ‘aqīqah having been performed on his behalf, he will not intercede for his parents on the Day of Resurrection. This is the position of Imam Aḥmad ibn Ḥanbal, and Imam al-Khaṭṭābī concurred with him, stating: “The finest of what has been said regarding this matter is the position adopted by Aḥmad ibn Ḥanbal.” — [Fath al-Bārī by Ibn Ḥajar, {Vol.9/P.594}]

The second interpretation: That the child is likened to a pledged object (marhūn) — one from which full benefit and enjoyment cannot be derived until it is redeemed. A blessing is only made complete upon the one blessed when they fulfil the obligation of gratitude (shukr), and the prescribed expression of gratitude for this particular blessing is what the

Prophet ﷺ established as Sunnah — namely, the slaughtering of the ‘aqīqah on behalf of the newborn as an act of thankfulness to Allah the Almighty and as a supplication for the well-being and safety of the child. This is the position of Mullā ‘Alī al-Qārī. See: [Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ, Vol.7/P.2688] And Allah Almighty knows best.

-What is the wisdom and purpose behind the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

Among the wisdoms and purposes of the ‘aqīqah are the following:

First: Expressing joy at the blessing of Allah the Almighty, rejoicing in the newborn, and giving thanks to Allah for this gift. Allah the Almighty says (what means): “If you are grateful, I will surely increase you.” [Ibrāhīm/7]

Second: Proclaiming and publicising the lineage (nasab) of the child — and the ‘aqīqah serves as an appropriate and fitting means to this end.

Third: Gladdening the hearts of family members, relatives, friends, and the poor by gathering them together over a shared meal. And Allah Almighty knows best.

-When is it Sunnah to slaughter the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is Sunnah for the ‘aqīqah to be slaughtered on the seventh day from the birth of the newborn. According to the sounder position, the day of birth itself is counted as the first of the seven days. Thus, for example, if the child is born on a Saturday, the ‘aqīqah is to be slaughtered on the following Friday. If the child is born at night, the count begins from the day that follows. And Allah Almighty knows best.

-What should the one performing the slaughter say at the time of slaughtering the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is Sunnah to say the following supplication at the time of slaughtering the ‘aqīqah:

“Bismillāhi wallāhu Akbar, Allāhumma laka wa ilayka, hādhihi ‘aqīqatu fulān.”

(“In the name of Allah, and Allah is the Greatest. O Allah, this is for You and unto You — this is the ‘aqīqah of [the child’s name].”)

This is based on what al-Bayhaqī narrated in Al-Sunan al-Kubrā (Vol.9/P.511), that the Prophet ﷺ said: “Slaughter it in his name and say: In the name of Allah, and Allah is the Greatest. O Allah, this is for You and unto You — this is the ‘aqīqah of so-and-so.”

And Allah Almighty knows best.

-Does the ‘Aqīqah count as valid if it is slaughtered before the seventh day from the birth?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The time during which it becomes permissible to slaughter the ‘aqīqah begins from the moment the newborn is fully delivered from its mother’s womb.

If the animal is slaughtered prior to the birth, it does not count as an 'aqīqah — it is simply considered an ordinary sheep slaughtered for its meat. And Allah Almighty knows best.

-Who is responsible for performing the `Aqiqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The one upon whom the 'aqīqah is incumbent is whoever is obligated to financially maintain the newborn — whether the father, paternal grandfather, or mother. It is to be performed from their own wealth, not from the wealth of the newborn child.

As for one upon whom the financial maintenance of the newborn is not obligatory, they may not perform the 'aqīqah except with the permission of the one upon whom it is obligatory — namely, the father. And Allah Almighty knows best.

-When does the time for the 'Aqiqah lapse and pass?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

If the guardian was financially capable (mūsir) during the

majority of the postnatal period (nifās) — which is sixty days — then the obligation of the ‘aqīqah remains upon him until the child reaches the age of maturity (bulūgh). Once the child reaches maturity, the demand falls away from the father and those like him. At that point, it becomes Sunnah for the child himself to perform the ‘aqīqah on his own behalf.

However, if the guardian was financially incapable (mu’sir) during the postnatal period, and then became financially capable after its expiry — that is, after sixty days — the ‘aqīqah is no longer required of him. And Allah Almighty knows best.

-Is it valid to share in the ‘Aqīqah by contributing a seventh share of a camel or cow?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

Yes, it is permissible. If a group of people jointly share in the slaughter of a camel or a cow on behalf of seven individuals, this is valid — regardless of whether all of them intend the ‘aqīqah, or some intend the ‘aqīqah, others the uḍḥiyyah, and others simply the purchase of meat. And Allah Almighty knows best.

-Who is the one required to slaughter the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is Sunnah for the ‘aqīqah to be slaughtered by the guardian of the newborn — the one upon whom the child’s financial maintenance is obligatory — provided he is financially capable of doing so. ‘Alī ibn Abī Ṭālib, may Allah be pleased with him, reported: “The Messenger of Allah ﷺ performed the ‘aqīqah for al-Ḥasan with one sheep.” — Narrated by al-Tirmidhī. And Allah Almighty knows best.

-Is it valid for the ‘Aqīqah to be performed using the newborn child’s own wealth?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is not permissible for the guardian to perform the ‘aqīqah using the newborn child’s own wealth, because the ‘aqīqah is a voluntary act of giving (tabarru’), and a guardian is prohibited from making voluntary expenditures from the child’s wealth. Should he do so, he becomes financially liable for what he spent. And Allah Almighty knows best.

-What are the conditions that must be met for the ‘Aqīqah to be valid?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The ‘aqīqah is like the recommended uḍḥiyyah in terms of the type of animal, its age, and its required characteristics — since it is a recommended slaughter and therefore resembles the uḍḥiyyah in its rulings.

It is agreed upon without any difference of opinion that the ‘aqīqah is not valid with any animal other than livestock (al-na’am — camels, cattle, and sheep). Likewise, an animal with a disqualifying defect — such as obvious illness, lameness, or blindness in one eye — does not suffice, as has previously been explained in the rulings of the uḍḥiyyah. And Allah Almighty knows best.

-What is the Islamic ruling on eating from the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is recommended (mandūb) to eat from the ‘aqīqah, unless it was vowed (mandhūrah). If the ‘aqīqah was made as a vow, then it is prohibited to eat from it, and it becomes obligatory to distribute the entirety of it in charity to the poor. And Allah Almighty knows best.

-How is the meat of the ‘Aqīqah to be distributed?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

If the ‘aqīqah is a recommended one (mandūbah), it is obligatory to give some portion of it in charity to the poor — even if the amount is small — with the minimum being approximately half a kilogram of meat.

The most preferable manner of distribution is to divide it into three equal portions, as with the uḍḥiyyah:

-One third for the guardian and his household to eat from

-One third to be given in charity to the poor

-One third to be gifted to friends and neighbours, even if they are wealthy

It is furthermore more preferable to send the food to the poor already cooked, rather than inviting them to come and eat. And Allah Almighty knows best.

-Is it Sunnah to cook the meat of the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is Sunnah not to distribute the meat of the ‘aqīqah raw. Rather, it is recommended to cook it with something sweet — such as raisins or honey — as a good omen and expression of hope for the sweetness of the newborn’s character and conduct throughout their life. And Allah Almighty knows best.

-What is the Islamic ruling on breaking the bones of the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is Sunnah not to break the bones of the ‘aqīqah. Rather, each bone should be separated at its joint — as a good omen and expression of hope for the soundness and wholeness of the newborn’s limbs. However, if one does break the bones, it is not considered disliked (makrūh) — it is simply regarded as contrary to what is preferable (khiḷāf al-awlā). And Allah Almighty knows best.

-What is the Islamic ruling on smearing the head of the newborn with the blood of the `Aqiqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

It is disliked (makrūh) to smear the head of the newborn with the blood of the ‘aqīqah, as this is a practice that belongs to the customs of the pre-Islamic era of ignorance (Jāhiliyyah). What is Sunnah instead is to anoint the newborn’s head with saffron or another pleasant fragrance. And Allah Almighty knows best.

-Is it acceptable to perform the `Aqiqah for a male child by slaughtering and distributing the first sheep, and bringing the second one cooked from the restaurant?

Praise be to Allah, and peace and blessings be upon our master, the Messenger of Allah.

It is permissible to slaughter the first sheep with the intention of aqiqah (the newborn’s sacrificial offering) and distribute it entirely [uncooked], and to slaughter the second sheep and have it cooked at a restaurant to bring home for the household. However, it must be noted that it is obligatory to give some portion of the aqiqah in charity to the poor, even if it is a small amount, though it is preferable to send the food cooked to them.

Buying a pre-cooked, ready-made sheep from a restaurant does not suffice as an aqiqah. However, if an agreement is made with the restaurant to explicitly slaughter a sheep with the intention of aqiqah for the newborn, and then cook it afterward, this is permissible.

In conclusion, slaughtering the sheep and distributing it with the intention of aqiqah is permissible, and through it, the foundational prophetic tradition (Sunnah) is fulfilled. As for simply buying a cooked sheep from a restaurant that was not specifically slaughtered with the intention of aqiqah, it will not count as such. Conversely, if the restaurant owner is commissioned (Wakala) to handle both the slaughtering and the cooking as an aqiqah, it is valid—provided that a portion of it, even if small, is given in charity, which is estimated to be approximately half a kilogram of meat. And Allah the Almighty knows best.

-Which takes precedence: the ‘Aqīqah or the Uḍḥiyah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

The ‘aqīqah is an act of worship through which a servant draws closer to Allah the Almighty in gratitude for the blessing of a newborn child. It is a confirmed Sunnah for those who are financially capable, and Allah does not burden any soul beyond what it can bear.

However, the uḍḥiyah takes precedence, as it is a confirmed Sunnah established from the Prophet ﷺ through stronger and more numerous narrations — indeed, the Ḥanafī scholars hold it to be obligatory. Furthermore, its time is narrow and limited, expiring with the passing of the days of Eid, whereas the ‘aqīqah may be delayed until one becomes financially capable of performing it. And Allah Almighty knows best.

-Is it permissible to slaughter a single sheep with the combined intention of both the Uḍḥiyah and the ‘Aqīqah?

All praise is due to Allah, and may peace and blessings be upon our Master, the Messenger of Allah.

According to Shaykh al-Islām Imam Ibn Ḥajar al-Haytamī, it is not permissible to combine the intention of the uḍḥiyah and the ‘aqīqah in a single animal, as each of the two has a distinct and separate cause that differs from the other.

However, Shaykh al-Islām Imam al-Ramlī permitted the combining of both intentions in a single animal — and this position offers a degree of latitude and ease. And Allah Almighty knows best.

-What are the key differences between the ‘Aqīqah and the Uḍḥiyah?

All praise is due to Allah, and may peace and blessings be

upon our Master, the Messenger of Allah.

The following are the key differences between the ‘aqīqah and the uḍḥiyah:

First: The ‘aqīqah is slaughtered as an act of drawing closer to Allah the Almighty and expressing gratitude for the blessing of a newborn child. The uḍḥiyah, on the other hand, is slaughtered as an act of drawing closer to Allah and expressing gratitude to Him specifically during the days of slaughter (ayyām al-naḥr).

Second: The ‘aqīqah is performed on the seventh day from the birth of the newborn, whereas the uḍḥiyah is performed on Eid al-Aḍḥā and its time extends for three days after the Eid.

Third: The ‘aqīqah is performed once in a lifetime for the newborn, whereas the uḍḥiyah is recommended every year.

Fourth: It is Sunnah for the one intending to offer the uḍḥiyah to refrain from cutting his hair and nails until after he has slaughtered. This is not a Sunnah for the one intending to perform the ‘aqīqah.

Fifth: It is Sunnah for the ‘aqīqah to be cooked and distributed to the poor in its cooked form. The uḍḥiyah, by contrast, must be distributed as raw meat. And Allah Almighty knows best.

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