

Different types of Slaughtering during Dhul Hajjah

Slaughtering of Hajj ~ Hadi sent to Mecca ~ Udhiya

Abu Abu Hurayrah

During the season of Hajj, our beloved Prophet (sallallaahu 'alayhi wa sallam) and the sahabah used to slaughter animals for different purposes. This humble effort is to summarize the different types of slaughtering done in the sunnah and the ruling that are applicable to those who undertake these forms of worship.

When our noble scholars examined the sunnah of our Prophet (Sallallaahu 'alayhi wa sallam), they found there are three main types of slaughtering done during the occasion of Hajj.

- 1. Slaughtering of Hajj**
- 2. Hadi sent to Mecca**
- 3. Slaughtering of 'Eid al-Adha (Udhiya)**

It is interesting to note that each of these nusuk has their own separate sets of rules and instructions. One does not substitute the other. It is easy to confuse between the rulings, hence please pay attention to the details. Allaah willing, the topic will become as clear as the sun shining outside on a cloudless morning.

Slaughtering of Hajj

This is only done by the one performing Hajj at-Tamattu' or Hajj-Qiran. They are required to (wajib/fard, obligatory) slaughter an animal on the 10th of Dhul Hijjah onwards as part of their nusuk of Hajj. If they are unable to slaughter an animal, then they fast a total of 10 days, three days from the days of Hajj, and seven days when they return back home.

Does the Muhrim refrain from cutting nails/hair? The answer is yes, but this has nothing to do with the slaughtering. This ruling of abstaining from hair/nail for a muhrim is due to the fact that he is in ihram, it has nothing to do with the slaughtering.

The proofs of this are in the following points:

- A person who does Hajje-ifrad, when he enters ihram he does refrain from cutting hair and nail but we know that a person who does hajj-al-lfrad actually doesn't even slaughter any animal for hajj.

- Some people came to the Prophet (sallallaahu ‘alayhi wa sallam) on the 10th and said we cut our hair before slaughtering, the Prophet (sallallaahu ‘alayhi wa sallam) said “no problem.”
- Also, if we ponder upon the rules of exit of ihram from the following hadith it will be clear that refraining from cutting nails/hair has nothing to do with the slaughtering of hajj!

"Verily on this day has been allowed for you, when you have stoned the Jamrah, that was prohibited for you except women (sexual intercourse). Verily on this day everything that you were prohibited from (by iHraam) has been allowed for you, when you have stoned the Jamrah, except the women (sexul intercourse) - so if evening comes upon you before you have made Tawaaf of this House then you revert to the state of iHraam as you were before stoning the Jamrah - until you make the Tawaaf." [Sunan Abee Dawud, Imam Ibn Qayyim and Ibn Hajr collected all the turuq and this hadith has been authenticated by Imam Al-Albaani. It is established that urwah Ibn Zubair used to implement this hadith during his hajj - see Manasik Al-Hajj wal-Umrah of Al-Albaani]

What types of animal: sheep, goat, cow or camel. There is no age requirement. The age requirement only applies for udhiya done for ‘Eid-Al-Adha.

When to be done: On the day of 10th (any time) or afterwards anytime in Mecca. (can't be transferred to another land)

Hadi sent to Mecca

This is a set of animal the Prophet (Sallallaahu ‘alayhi wa sallam) used to send to Mecca with the hujjaj to be slaughtered along with the other animals on the 10th day of Dhul Hijjah.

Narrated Masruq: that he came to `Aisha and said to her, "O Mother of the Believers! There is a man who sends a Hadi to Ka`ba and stays in his city and requests that his Hadi camel be garlanded while he remains in a state of Ihram from that day till the people finish their Ihram (after completing all the ceremonies of Hajj)" (What do you say about it?) Masruq added, I heard the clapping of her hands behind the curtain. She said, "I used to twist the garlands for the Hadi of Allah's Messenger (sallallaahu ‘alayhi wa sallam) and he used to send his Hadi to Ka`ba but he never used to regard as unlawful what was lawful for men to do with their wives till the people returned (from the Hajj). [Bukhari]

Narrated `Abdullah bin Abu Bakr bin `Amr bin Hazm: That `Amra bint `Abdur-Rahman had told him, "Zaid bin Abu Sufyan wrote to `Aisha that `Abdullah bin `Abbas had stated, "Whoever sends his Hadi (to the Ka`ba), all the things which are illegal for a (pilgrim) become illegal for that person till he slaughters it (i.e. till the 10th of Dhul-Hijja)." `Amra added, `Aisha said, 'It is not like what Ibn `Abbas had said: I twisted the garlands of the Hadis of Allah's Messenger (ﷺ) with my own hands. Then Allah's Messenger (ﷺ) put them round their necks with his own hands, sending them with my father; Yet nothing permitted by Allah was considered illegal for Allah's Apostle till he slaughtered the Hadis.' " [Bukhari]

Some people misunderstood and thought if they are sending hadi to Mecca during hajj, they have to abstain from having relationship with spouse as a Muhrim does in the state of Ihram. So, they started practicing religion from their own understanding. When they came to our mother Aisha, she refuted them and explained that the Prophet (Sallallaahu `alayhi wa sallam) didn't do any of that and she is the one who used to garland the animals to be sent for Hadi.

The great companions Jabir (RadiAllaahu `anhu) reported that when they were present with the Messenger of Allah in Al-Madinah, he sent the Hadi, and whoever wanted to enter Ihram did so, and whoever did not want to, did not. [sunan-an-Nasaee, authenticated by Al-Albaani and Imam Muqbil]

In this narration, what it means by entering ihram is "refraining from cutting nail/hair." Narrated `Aisha: Allah's Messenger (sallallaahu `alayhi wa sallam) used to send the Hadi from Medina and I used to twist the garlands for his Hadi and he did not keep away from any of these things which a Muhrim keeps away from [Bukhari].

Ruling of abstaining from cutting hair and nail: It is optional, if he wishes, he can refrain from cutting hair/nair, or if he wishes he can cut nails/hair.

Now, Sending hadi is not equal to doing udhiya in town. The difference is huge. As for the one who performs udhiya, then he must abstain from cutting nails/hair and removing skin (as we will see below).

The one who sends hadi to Mecca is not exempted from the obligation of slaughtering for `Eid Al-Adha. He must do his udhiya in his home town.

What types of animal: sheep, goat, cow or camel. There is no age requirement. Age requirement is only for Udhiya.

Garlanding the Hadi: This is the only set of animals that can be garlanded as the Prophet (Sallallaahu ‘alayhi wa sallam) did. We don’t have evidence in the sunnah for garlanding any other types of animals.

When to be done: On the day of 10th (anytime) with the animals of Hajj or afterwards any time in Mecca. Can’t be transferred to another land.

Slaughtering of ‘Eid-Al-Adha (Udhiya)

This is the special animal with the special age requirement and special description that the Prophet (Sallallaahu ‘alayhi wa sallam) used to slaughter after the ‘Eid prayer when he was resident in Al-Madinah.

Umm Salama reported Allah's Messenger (sallallaahu ‘alayhi wa sallam) having said this:

When any one of you intending to sacrifice the animal enters in the month (of Dhu'l-Hijja) he should not get his hair or nails touched (cut). In another report says the Prophet (sallallaahu ‘alayhi wa sallam) said: “If anyone has in his possession a sacrificial animal to offer as a sacrifice (on 'Id al-Adha), he should not get his hair cut and nails trimmed after he has entered the first days of Dhu'l Hijja” [Saheeh Muslim]

Ruling of abstaining from cutting hair and nail: It is wajib/fard (obligatory) and it is applicable for the whole household.

This ruling is discussed in details with the evidences in a separate article titled “Removing nails and hair during Dhul-Hijjah”. There are clear evidences from the companions (through the narration of Ibn Musayyib) and specifically from Ibn Umar (RadiAllaahu ‘anhu) regarding this topic.

Scholars who considered this wajib are: Ibn Sireen, Ash-Shafee, Abu Thawr, Al-Nawawi, Al-Tahawiy, Ibn Hazm, Ibn Uthaymeen, Saleh Al-Fawzan and many other noble ones.

What types of animal: sheep (at least 6 months old), goat (at least one year old), cow (at least 2 years old) and camel (at least 5 years old).

When to be done: On the day of 10th after local eid salat (should be done locally). The udhiya can’t be transferred to another land.

All of these three types of slaughtering can be designated to a certain responsible, trustworthy individual (provided they are not transferred to another land). However, if these slaughtering can be done in person and witnessed by the family, this is even better and more rewarding.

Apparent Contradiction regarding cutting nails/hair clarified:

Many people are confused regarding the ruling of abstaining from cutting nail/hair. That is why I thought of addressing this issue separately after I studied and understood the topic from my Sheikh.

From the hadith of Jabir and Aisha, we see the following:

- a) It refers to the one who sends hadi to Mecca while he himself is residing in his home town. This hadi is an extra charity. It shouldn't be confused with udhiya of 'Eid!!
- b) It is ***optional*** to refrain from cutting nails and hair for the one who sends hadi to Mecca. No other rulings of ihram are applicable to this person.
- c) Some people were refraining from relationship with their spouse following the ihram rule of a muhrim. And our mother Aisha (may Allaah be pleased with her) is refuting them by mentioning the practice of the Prophet (Sallallaahu 'alayhi wa sallam).
- d) Some scholars mistakenly understood this hadith to be applicable for udhiya. Hence, their verdict is "it is mustahab for the one who does udhiya to refrain from cutting nails and hair." This is the position of Abu Haneefah, Malik etc.. Imam At-Tahawiyy who was a huge scholar of the hanafi madh-hab contradicted and righteously refuted the hanafis and explained this in his book "mushkil Al-Athaar."
- e) The correct understanding is that the hadith of Jabir/Aisha only apply to those who wish to send their hadi to Mecca. It doesn't apply for the one who intends to slaughter udhiya. And Allaah knows best.

As for the hadith of Umm Salamah, we learn the following:

- a) It only refers to the one who intended to slaughter udhiya for Eid al-Adha.
- b) It is ***obligatory*** to refrain from cutting hair and nails and removing skin once the dhul hijjah starts until the udhiya is completed.
- c) Some of the scholars combined the narration of Umm Salamah, Aisha and Jabir to considered that refraining from removing hair/nail is optional/mustahab/not even needed. This is a mistake.

- d) Some scholars mistakenly thought that the hadith of Jabir/Aisha abrogated the ruling mentioned in the hadith of Umm Salmah and vice-versa. However, it should be clear now that the hadith of Umm Salmah is talking about udhiya of 'Eid and hadith of Aisha/Jabir are referring to hadi sent to Mecca. One didn't abrogate the other. [For more study, refer to Hafiz Ibn Hajar's fathul Bari where he refutes the position of Imam Ad-Dawuudi may Allaah have Mercy on all of them]

To summarize:

- Slaughtering of hajj: This is one of the nusuk of hajj and is not related to ihram or cutting hair/nail etc...
- For hadi sent to mecca: The person has the choice to either abstain from cutting nail/hair. No other rules of ihram are applicable to the person who sends hadi to Mecca.
- For udhiya for Dhul Hijjah: It is obligatory (wajib) to abstain from cutting hair/nail and removing any part of the skin (i.e. biting lips, some people have loose dry skin in the bottom of feet, so take note).

I hope this clarifies some of the points that could be easily confused. I am indebted to the teaching of my teachers, especially my teacher, Shiekh Ghassan Abdel Fattah. His constant support, scholarly research, fatherly shade and love always enriches my soul (by Allah's Mercy). I am highly indebted to my parents (specially my mother) for always supporting me to follow the truth and chose the best course in the religion. I ask Allaah to reward them, forgive them and enter them in Jannat al-Ferdous Al-A'laa.

Wa billaahit Tawfeeq

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