

Keep your Udhiya where it belongs!

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In the name of Allaah, Ar-Rahman, Ar-Raheem and peace & Blessings of Allaah be upon the Prophet, his companions and all those who follow them in excellence.

Many Muslims mistakenly think that if they send their "udhiya" in another country or land this is good because the poor can eat and benefit from this meat and they come up with excuses, "It is a hassle, it is hard because we are busy and the facilities are inconvenient etc..." This is a misunderstanding and a great deviation from the truth.

We ask Allaah to return us back to the truth. Let's learn together the following points through which perhaps Allaah will give us some guidance from the Prophetic sunnah.

1. Udhiya is the sunnah of Sayyidina Mohammad (Sallallahu 'alayhi wa sallam):

Udhiya reminds us about the great sacrifice of Prophet Ibrahim ('alayhis-salaam). Allaah ordered Prophet Ibrahim to slaughter his son. He traveled to the land where his son Ismael ('alayhis-salaam) lived and was about to slaughter him when Allaah ordered him to slaughter a ram instead of his son. Noble brothers, if this great Prophet could go as far as to

literally sacrifice his own son, can't we take off time from our busy schedule and slaughter an animal for the sake of Allaah.

Also, what are we teaching our children? That it is ok not to slaughter but send money somewhere. Whereas, as responsible fathers we should educate our family the importance of this occasion and the importance of slaughtering the animal.

It is the sunnah of Sayyidina Mohammad (Sallallaahu 'alayhi wa sallam).

Narrated Al-Bara':

I heard the Prophet (sallallaahu 'alayhi wa sallam) delivering a Khutba saying, "The first thing to be done on this day (first day of `Id ul Adha) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acted according to our Sunna (traditions)." [Bukhari]

2. **Udhiya is a must:**

The Prophet (sallallaahu 'alayhi wa sallam) said "He who has the capacity and doesn't sacrifice, may not approach our Musallah." [saheeh ibn maajah 2533]

And we know from the Hadith of Umm Atiyyah Al-Ansariyyah, recorded in Bukhari that he (sallallaahu 'alayhi wa sallam) ordered even the women who had menses to witness the 'Eid prayer. If he ordered such women to come to the prayer and made udhiya a prerequisite of attending the eid salat, we can clearly understand that it is a must for the believers to

slaughter if they have the ability to slaughter. This is the opinion of Imam Abu Hanifah and in our time the opinion of Imam Al-Albaani (may Allaah have Mercy on all of them).

3. **Slaughtering should be done according to the sunnah:**

When we look into the sunnah, we see the Prophet (sallallaahu 'alayhi wa sallam) left us a clear example of what type of animal to choose, what age and how many etc... So, it is not permissible for us to change what he left us upon (sallallaahu 'alayhi wa sallam). It is not reported in any authentic Hadith that he (Sallallaahu 'alayhi wa sallam) or companions ever assigned their udhiya to another land. Rather they always slaughtered at the place where they resided.

In fact, even while travelling, the companions used to slaughter if eid al adha would fall during a day of their travel.

It was narrated that Ibn 'Abbas said:

"We were with the Messenger of Allah (sallallaahu 'alayhi wa sallam) on a journey, when the Day of Sacrifice came, so we shared a camel among ten men, and a cow among seven." [An-Nasee and others, Imam Muqbil authenticated it, see Musnad As-saheeh 668. So, did his teacher the sheikh of the shuyukh Imam Al-Albaani, see saheeh sunan an-nasaaee 4404]

4. **If the Prophet wanted he could designate udhiya in another land:**

Of course, the Prophet (sallallaahu ‘alayhi wa sallam) and his companions had the ability to send their udhiya to another land. In fact, the Prophet used to send animals to Mecca to be sacrificed during the season of hajj.

Narrated `Aisha: I used to make the garlands for (the Hadis of) the Prophet (sallallaahu ‘alayhi wa sallam) and he would garland the sheep (with them) and would stay with his family as a non-Muhrim. [Bukhari]

However, this shouldn't be confused with udhiya. Hadi is an extra set of animals the Prophet (sallallaahu ‘alayhi wa sallam) used to send to Mecca on the occasion of Hajj (while residing in Medina). Whereas, udhiya is the animal that he chose to slaughter locally in Medinah after the Eid prayer.

Why did he send the hadi to Mecca? Couldn't he just slaughter them in Medinah? Wouldn't it be easier? Yes, he could but he didn't because these were slaughtered on the occasion of hajj, hence they had to be slaughtered in Mecca, not in Medina. Hence he sent them to Mecca. Whereas, with regards to udhiya that was meant to be slaughtered for Eid al adha, he (sallallaahu ‘alayhi wa sallam) slaughtered them in Medinah, he didn't send the animals of udhiya to Mecca or anywhere else.

Respected brothers and sisters, please take note of this fact.

Another great example is that during the last Hajj he performed, he (sallallaahu ‘alayhi wa sallam) sent Ali (radiallaahu ‘anhu) to Yemen to bring the sacrificial animals for Hajj (Hadith of Jabir in Saheeh Muslim).

Yemen is thousands of miles away from Medinah! So, Ali (radiAllaahu ‘anhu) traveled all the way from Medinah to Yemen to bring the sacrificial

animals to Mecca to slaughter during hajj. Would it not be easy to send a letter to Yemen saying “slaughter on our behalf such and such number of animals on the occasion of hajj.” It would have been easier, but the prophet (sallallaahu ‘alayhi wa sallam) didn’t act according to his own desires, rather he followed the instruction that was revealed to him. This is because these animals were meant for hajj, so they had to be sacrificed in Mecca, not in Yemen. Was it possible to designate these animals to be slaughtered in Yemen? For sure, in fact it would have been much easier.

So, it is wrong to claim that in our time it is easy to designate and send animals but in the Prophet’s time it was hard to do so, hence he didn’t and couldn’t send animals to other lands. Rather he (sallallaahu ‘alayhi wa sallam) did have the ability but still didn’t do it, he and his companions slaughtered where they resided or where the animals were meant to be slaughtered. In the case of the hadi of hajj, it had to be slaughtered in Mecca, so the animals were brought to Mecca! They didn’t say “it is a big hassle! Let’s just leave the animals in Yemen to be slaughtered and to be distributed to the poor!” Rather they obeyed Allaah’s command with beautiful patience.

So, why Muslims today send their animals back home! For what reason! Following whose example!

5. **Eating from the meat of udhiya is the sunnah:**

Noble brothers and sisters know that this meat of udhiya is very special. Don’t deprive your family and children from these great blessings. If there is a great treat in the town, if there is a great restaurant in the corner, all would wish for their family to have a bite or two. Then why not the udhiya

meat. This meat is not equal to any other meat that you slaughter throughout the year. It is special. Its history is special. Its occasion is special. Eating part of it is sunnah, saving part of it is sunnah. If you send the udhiya back home, will you be able to follow your beloved Prophet's command!

The Prophet (sallallaahu 'alayhis-salaam) ordered the sahabah to eat from this meat by saying: "eat, save and give away as sadaqah." [bukhari, Muslim].

Listen to what the great companion Umar Ibn Al-Khattab (RadiAllaahu 'anhu) said on the pulpit.

It was narrated that Abu 'Ubaid said: "I was present for 'Eid with 'Umar bin Khattab. He started with the prayer before the sermon, and said: 'The Messenger of Allah (sallallaahu 'alayhi wa sallam) forbade fasting on these two days, the Day of Fitr and the Day of Adha. As for the Day of Fitr, it is the day when you break your fast, and on the Day of Adha you eat the meat of your sacrifices.'" [reported by Abu Dawud and authenticated by Imam Al-Albaani]

If we really want to share our goodness with the poor people of another land, we can send charity, extra animals to be slaughtered in another land, but the udhiya should be done in the place we reside.

6. **The year of difficulty and udhiya:** One of the years, there was difficulty amongst men yet the Prophet (sallallaahu 'alayhi wa sallam) didn't

allow them to leave off their udhiya. Rather udhiya was performed and then the surplus meat was distributed.

Narrated Salama bin Al-Aqwa': The Prophet (sallallaahu 'alayhi wa sallam) said, "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days." When it was the next year the people said, "O Allah's Messenger (sallallaahu 'alayhi wa sallam)! Shall we do as we did last year?" He said, ' Eat of it and feed of it to others and store of it, for in that year the people were having a hard time and I wanted you to help (the needy). [Bukhari]

Some people say, Muslims are suffering everywhere, they need money. We don't need to slaughter, rather we should send our money to them so they can utilize this money for their needs. These statements are nothing but whispers of the whisperer (al-waswaas) and the with-drawer (al-khannas) who found a permanent throne in the chest (suduur) of these ignorants!

If these people learn the sunnah, they will know exactly what to do. They will know that they can't hold off and cancel their slaughtering and utilize that money to help others unless they want to bring Allaah's wrath upon themselves. Rather if they fear Allaah, they will do the udhiya and then if they have ability they will help the needy people. This is better for them if they knew!

7. Slaughtering is a sign of Islam:

If Muslims keep on sending their udhiya in another land, very soon this land will be void of such great sunnah. We have parents whose adult children consider udhiya as inhuman, and horrible. And this is because the parents never took their children to celebrate this great event. It is with great sadness we see Muslims are more enthusiastic to celebrate the rites of non-Muslims holidays, Halloween, thanksgiving, Christmas and forget about their own celebrations. They don't send their cakes and turkeys of celebration back home but alas they send the udhiya back home.

May Allaah make us return to the truth.

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Special wording from sheikh Uthaymeen

He (may Allah have mercy on him) was also asked: We have heard that you warned people against giving money to these companies, but what is the solution with regard to what has happened in the past? We did Hajj more than once, and we gave money to these companies and they did not take our names. What is the ruling on what was done in the past? Is it acceptable? If it is not acceptable, what do we have to do?

Answer: We did not warn against giving the hadiy (sacrifice), because in fact the hadiy is necessary. The individual has two choices: either to give money to these companies or to sacrifice it himself and leave it on the ground, in which case neither he nor anyone else will benefit from it. If the person is able to slaughter his hadiy and eat from it, give some of it as a gift and give some of it in charity, then undoubtedly this is much better. This is possible for some people who have acquaintances in Makkah and are able to delegate them to do this on their behalf, telling them: Slaughter the hadiy on our behalf. In that case he can benefit from it, or he can go to Makkah, go to the slaughterhouse and buy an animal and slaughter it there, and he will find people crowding around him to take it from him. But what I think is a serious mistake is to send the cost of the sacrifice to another country so that it can be sacrificed there. This is the thing for which there

is no basis. The Prophet (blessings and peace of Allah be upon him) used to send the sacrificial animal to Makkah to be sacrificed in Makkah. There is no report from him, either in a saheeh (sound) or da'eef (weak) hadeeth, that suggests that he sent his sacrificial animal (udhiyah) to any other place; rather he used to slaughter it in his house, and they would eat from it, give some of it as gifts and give some as charity.