The First 10 Days Of Dhul-Hijjah, The Days Of ʿEid And Sacrifice—The Best Days Of The World: Virtues And Rulings

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Allāh has made for the believers *mawāsim* (seasons) throughout the year wherein they can increase in worship and nearness to Allāh — for this reason, Allāh has made some times of the year more virtuous and excellent than others — just as Allāh has made some places more virtuous than others so that people may excel in obedience to Allāh and in taqwā and compete in acts of piety.

From those virtuous times is the first ten days of Dhul-Hijjah, followed by the three days of Tashreeq. The month of Dhul-Hijjah is a great and virtuous month — at the beginning of this month, the pilgrims for Hajj head towards Makkah and the Sacred House of Allāh (*Baytullāh Al-Harām*) so as to fulfil the rites of Hajj seeking the reward of Allāh and forgiveness for their sins so that they may return to their homes unburdened like the day their mothers had given birth to them, free of sins.

The pilgrims go out to Minā on the 8th of Dhul-Hijjah, then the following day (the 9th), they move to the plains of ʿArafah and spend the day in dhikr and duʿā, then in the evening, they move to Muzdalifah and spend the night there. The following morning is the Day of Nahr, the day of ʿEid, the day of the major rites of Hajj — they stone the Jamratul-ʿAqabah, they sacrifice their animals, they clip and shave their heads, they make Tawāf of the

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Kaʿbah and Saʿee between As-Safā and Al-Marwa — and then return to Minā for two or three days, stoning the three Jamarāt daily.

The Excellence Of The First Ten Days Of Dhul-Hijjah

Allāh swore by the ten days of Dhul-Hijjah, and He (the Most High) does not swear by a thing except that it is tremendous and honourable in the sight of Allāh (تَبَارَكَ وَتَعَالَىٰ). He said:

وَالْفَجْرِ

وَلَيَالٍ عَشْرٍ

"By the dawn, and by the ten nights (i.e. the ten days of Dhul-Hijjah)**."** (Al-Fajr: 1-2)

These ten days are the best days for a person to perform righteous deeds and show obedience to Allāh through acts of piety such as prayer, *dhikr*, fasting, *sadaqah* and sacrifice.

Jābir bin ʿAbdillāh (رَضِيَ اللَّهُ عَنْهُ) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

أَفْضَلُ أَيَّامِ الدُّنْيَا أَيَّامُ الْعَشْرِ

"The best days in the world are the ten days [of Dhul-Hijjah]." (Ibn Hibbān, Al-Bazzār, graded *sahīh* by Shaikh Al-Albānī in *Sahīh Al-Jāmiʿ*, no. 133)

Ibn ʿAbbās (رَضِيَ اللَّهُ عَنْهُمَا) narrated that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الأَيَّامِ يَعْنِى أَيَّامَ الْعَشْرِ قَالُوا يَا رَسُولَ اللَّهِ وَلاَ الْجِهَادُ فِى سَبِيلِ اللَّهِ قَالَ وَلاَ الْجِهَادُ فِى سَبِيلِ اللَّهِ إِلاَّ رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَىْءٍ

"There are no days during which righteous deeds are more beloved to Allāh than these ten," meaning the ten of Dhul-Hijjah. They said: **"O Messenger of Allāh, not even Jihād in Allāh's cause?"** He replied: **"Not even Jihād in Allāh's cause, except for the man who leaves out with life and his wealth and does not return with anything."** (Abu Dawūd, no. 2438 and graded *sahīh* by Shaikh Al-Albānī)

Al-Bayhaqī reported from Mujāhid (رَحِمَهُ ٱللَّهُ) who said: **"Once the ten days of Dhul-Hijjah began, Sa'eed bin Jubayr (رَضِيَ ٱللَّهُ عَنْهُ) would exert himself in obedience to Allāh such that it was almost beyond his capacity."** (See *Al-Irwā* of Al-Albānī, no. 890)

Dhikr: Glorification And Praise Of Allāh

These are days of plentiful *dhikr* (glorifying Allāh and remembering Him). Allāh stated:

وَيَذْكُرُوا اسْمَ اللَّهِ فِى أَيَّامٍ مَّعْلُومَاتٍ

"And they mention the name of Allāh on the known days." (Al-Hajj: 28) These are the ten days of Dhul-Hijjah. Allāh (the Most High) also said:

وَاذْكُرُوا اللَّهَ فِى أَيَّامٍ مَّعْدُودَاتٍ

“And remember Allāh during the specified numbered days.” (Al-Baqarah: 203) This verse refers to the days of Tashrīq: the 11th, 12th and 13th of Dhul-Hijjah.

It is legislated for men to raise their voices with Allāh’s remembrance. As for the woman, then she raises her voice to the extent that she can hear herself and those surrounding her, such that it is a low voice different to the men. The following is from the *Takbīrāt* recited by the Sahābah:

الله أكبر الله أكبر لا إله إلا الله

Allāhu akbar, Allāhu akbar, lā ilāha illallāh

الله أكبر الله أكبر ولله الحمد

Allāhu akbar, Allāhu akbar, walillāhil-hamd

Or one may increase the Takbīr (الله أكبر) in the first line to three *Takbīrs*.

The *Takbīrāt* are not to be made in unison as we hear on loudspeakers and in some mosques. Imām ʿAbdul-ʿAzīz Ibn Bāz (رَحِمَهُ ٱللَّهُ) stated: “As for the recital of the Takbīr in unison, then it is not legislated in the Sharīʿah—it is an innovation (بدعة)—their recitation in a united voice is an innovation, not legislated in the religion.”

Fasting In Dhul-Hijjah

One of the wives of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) stated:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَصُومُ تِسْعَ ذِى الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ وَثَلاَثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَالْخَمِيسَ

"The Prophet used to fast the nine days of Dhul-Hijjah, the day ʿĀshoorā and three days of each month, the first Monday of the month and Thursday." (Abu Dawud, no. 2437, *sahīh*)

Fasting ʿArafah: The 9th Day Of Dhul-Hijjah

Allāh's Messenger (ﷺ) said:

مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يُعْتِقَ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِى بِهِمُ الْمَلاَئِكَةَ فَيَقُولُ مَا أَرَادَ هَؤُلاَءِ

"There is no day on which Allāh frees more of His servants from the Hellfire than He does on the Day of ʿArafah. Indeed, He draws close, and then He boasts of them to the Angels, and He says: 'What is it that they want?'" (Muslim, no. 1348)

In a narration, Allāh stated: **"Bear witness, my Angels that verily I have forgiven them!"** (Graded *sahīh* by Imām Al-Albani in *Sahīh At-Targhīb*, no 1154)

It is from the Sunnah to fast the day of ʿArafah. The Messenger (ﷺ) stated: **"Fasting the day of ʿArafah expiates the sins of the previous year and the coming year."** (Muslim) This encouragement is for those who did not travel to Hajj. As for those who are present at ʿArafah, it is disliked for them to fast, as Imām Ibn Khuzaymah (رَحِمَهُ ٱللَّهُ) explained in his *Sahīh*.

The Prophet (ﷺ) said regarding the *Dhikr* of the Day of ʿArafah:

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي

لاَإِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ لَهُ الْـمُـلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

"The best supplication is that of the Day of ʿArafah—and the best that I and the Prophets before me have said is: None has the right to be worshipped but Allāh alone, He has no partner. His is the dominion, and His is the praise, and He is able to do all things." (At-Tirmidhi, and graded *sahīh* by Imām Al-Albānī)

The Day Of *Naḥr* (Slaughter): ʿEid Al-Aḍhā And The Three Days Of *Tashreeq*

The day of *Naḥr* is the greatest day of the year. Allāh's Messenger (ﷺ) said:

أعظم الأيام عند الله يوم النحر ثم يوم القَرِّ

"The greatest day with Allāh is the Day of Sacrifice, then the day of rest." (Abu Dawūd and An-Nasāʾī; graded *sahīh* by Al-Albānī)

In a narration, he said: **"This is the greatest day of Hajj (*yawn al-Hajj al-Akbar*)"** (Abu Dawūd, graded *sahīh* by Al-Albānī)

This is a Day of ʿEid just as the Prophet (ﷺ) said:

إِنَّ يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَأَيَّامَ التَّشْرِيقِ عِيدُنَا أَهْلَ الإِسْلاَمِ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ

"The day of ʿArafah, the day of sacrifice and the days of Tashreeq are our ʿEid, O people of Islam! And they are days of eating and drinking and the glorifying (*dhikr*) of Allāh." (Muslim, Abu Dawūd, An-Nasāʾī and Ahmad—declared *sahīh* by Al-Albānī: *Sahīh Al-Jāmiʿ*, no. 2689)

So, throughout these days, Allāh is plentifully remembered and glorified. It is reported by Ibn Abī Shaybah and Al-Hākim: **"ʿAli (رضي الله عنه) would make *takbīrāt* after Fajr on the day of ʿArafah until ʿAsr on the last day of**

Tashreeq and he would make it after ʿAsr also [on that day].” (See Al-Albānī’s *Al-Irwā*, no. 653-654)

The ʿEid Sacrifice Is An Emphasised Sunnah: An Opportunity Not To Be Missed

الأُضْحِيَّةُ

The *Uḍ’hiyyah* is the sacrifice on ʿEid Al-Aḍhā; it is an emphasised Sunnah that is legislated for both men and women. It is accepted from a man for himself and his household. Likewise, it is accepted from a woman for herself and her household. That is because Prophet (ﷺ) used to sacrifice two horned rams every year, which were white in colour with some black markings. He sacrificed one ram for himself and his family — and the other ram on behalf of those in his ummah who worship Allāh alone yet were not able to sacrifice, as occurs in a report of At-Tirmidhī (no. 1504):

هَذَا عَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي

“This is on behalf of those who did not sacrifice from my Ummah.”

So the least one should sacrifice is one goat (or sheep or ram), and that will suffice him and his family. Abu Ayyūb Al-Ansāri (رضي الله عنه) said:

كَانَ الرَّجُلُ فِي عَهْدِ النَّبِيِّ ـ صلى الله عليه وسلم ـ يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ فَيَأْكُلُونَ وَيُطْعِمُونَ ثُمَّ تَبَاهَى النَّاسُ فَصَارَ كَمَا تَرَى

“A man in the time of the Prophet (ﷺ) would sacrifice one sheep for himself and his household — they would eat from it and feed others.

Then later, people started boasting with their sacrifices, as you can see." (Ibn Mājah, no. 3147, graded authentic by Al-Albānī)

It is allowed for seven families (or seven people) to share in the sacrifice of a cow or camel. Jābir bin Abdillāh (رَضِيَ اللَّهُ عَنْهُ) said that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stated:

الْبَقَرَةُ عَنْ سَبْعَةٍ وَالْجَزُورُ عَنْ سَبْعَةٍ

"A cow is shared between seven, and a camel is shared between seven." (Abu Dāwūd, no. 2808, graded *sahīh* by Al-Albānī)

The *Ud'hiyyah* (sacrifice) is to be performed on the day of Nahr, which is the first day of ʿEid, the 10th of Dhul-Hijjah or on the days of Tashreeq: 11th, 12th and 13th of Dhul-Hijjah. Any of these days is allowable for sacrifice, and the sacrifice is to be performed every year.

However, the slaughtering cannot be performed before the ʿEid prayer. Al-Bukhāri and Muslim reported from Anas (رَضِيَ اللَّهُ عَنْهُ) that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"The one who slaughtered before the ʿEid prayer, then his sacrifice is not counted, rather it is merely meat that he had offered to his family."**

Ahmad and Ibn Hibbān reported from Jubayr bin Mutʿim that Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: **"All the days of *Tashreeq* are for slaughtering."** (A *hasan* hadīth; see *As-Silsilah* of Al-Albānī, no. 2467). The days of Tashreeq are 11th, 12th and 13th of Dhul-Hijjah.

Healthy And Handsome Animals Without Defects

The animal should be the best one can afford, healthy and pleasing to the eye and free from defects. Abu Saʿīd Al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) said:

كَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم يُضَحِّى بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَنْظُرُ فِى سَوَادٍ وَيَأْكُلُ فِى سَوَادٍ وَيَمْشِى فِى سَوَادٍ

"Allāh's Messenger would sacrifice a noble, sturdy, horned ram that had black around its eyes, its mouth and legs." (Abu Dawūd, no. 2796, graded *sahīh* by Al-Albānī). In narration, he warned against sacrificing animals that have obvious defects. Al-Barāʾ bin ʿĀzib narrated that Allāh's Messenger (ﷺ) said:

أَرْبَعٌ لاَ تَجُوزُ فِى الأَضَاحِى الْعَوْرَاءُ بَيِّنٌ عَوَرُهَا وَالْمَرِيضَةُ بَيِّنٌ مَرَضُهَا وَالْعَرْجَاءُ بَيِّنٌ ظَلْعُهَا وَالْكَسِيرُ الَّتِى لاَ تَنْقَى قَالَ قُلْتُ فَإِنِّى أَكْرَهُ أَنْ يَكُونَ فِى السِّنِّ نَقْصٌ قَالَ مَا كَرِهْتَ فَدَعْهُ وَلاَ تُحَرِّمْهُ عَلَى أَحَدٍ

"There are four animals not allowed for sacrifice [on ʿEid]: The one-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps, and an animal with a broken leg with no marrow."

Al-Barāʾ said: **"I also detest an animal which has defective teeth."** So, the Messenger (ﷺ) said: **"Leave what you detest, but don't prohibit it for others."** (Abu Dawūd, no. 2802, Al-Albani declared it to be *sahīh*)

Abu Dawūd and Ibn Mājah also reported from ʿAlī bin Abī Tālib (رضي الله عنه) that Allāh's Messenger (ﷺ) commanded the Companions to examine the eyes and ears of the animals, and he prohibited them from sacrificing an animal that has lost most of its ear.

It is from the Sunnah that the one who offered the sacrifice is to eat from the meat, to give some to his relatives, neighbours and to give some away as charity for the needy.

Withholding From Cutting Hair And Clipping Nails

It is not allowed for the one offering the sacrifice to cut any of his or her hair or to clip their nails. This is due to the saying of the Prophet (ﷺ): **"When the month of Dhul-Hijjah begins, and one of you intends to make a sacrifice (Uḍ'hiyyah أُضْحِيَّةً), then let him not take anything from the hair of his body, or his nails until he has sacrificed."** (Muslim, no. 1977 from Umm Salamah) The time begins from sunset, the night before the first day of Dhul-Hijjah.

If a person forgetfully cuts their hair or nails, then they are not held accountable or sinful — this also applies to the one who combs their hair, washes it, or scratches their scalp and hair falls out, or if they pull away a broken nail—they are excused. However, if a person deliberately cuts any of the hair of his body or clips his nails, then he has disobeyed the Messenger (ﷺ), but it does not invalidate the sacrifice.

As for the one who is appointed to carry out the sacrifice on your behalf, such as the butcher or another Muslim, then he is not prevented from cutting his hair or clipping his nails because he is not offering the sacrifice himself; he is only carrying out the sacrifice on someone else's behalf.

(See *Majmoo' Fatāwā Ibn Bāz* 18/38 — with additional comments and proofs from Abu Khadeejah)

The Animals That Are Acceptable To Be Sacrificed And Their Ages

The sacrificial animals are not accepted unless they are cattle due to the saying of Allāh (سُبْحَانَهُ وَتَعَالَىٰ):

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۗ فَإِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ

"And for every nation, We have appointed religious rites, that they may mention the name of Allāh over the beast of cattle that He has given them for food. And your God is One God (Allāh), so you must submit to Him alone. And (O Prophet) give glad tidings to those who obey Allāh with humility." (Al-Hajj: 34)

So, the cattle are the following animals: **Camels, cows, sheep, and goats, whether male or female**, even though male animals are better as sacrifices.

As for the ages, in all categories, the animal should be of *Thaniyy* age.
A *Thaniyy* animal is one that is old enough to lose its front teeth permanently.

> **For a camel (الإبل):** Five years old and entered into its sixth year.
> **For a cow (البقر):** Two years old and entered into its third year.
> **Sheep (الضأن):** One-year-old and entered into its second year.
> **Goat (المعز):** One-year-old and entered into its second year.

Any animal less than these ages is not acceptable as a sacrifice except in the case when one finds it difficult to acquire a sheep of *thaniyy* age, then he is

permitted to sacrifice a *jadhaʿun* (الجَذَعُ), which is a sheep that has reached six months in age. This is due to the saying of the Prophet (ﷺ):

لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ

"Do not sacrifice except a mature animal unless that is difficult upon you—then you should sacrifice a *jadhaʿah* (younger) sheep." (Muslim, no. 1963) And in that case, the Prophet (ﷺ) said:

إِنَّ الْجَذَعَ يُوفِي مِمَّا يُوفِي مِنْهُ الثَّنِيُّ من المعز

"Verily, a younger sheep is as acceptable as a mature goat." (Abu Dāwūd, no. 2799, Ibn Mājah, no 3140 and graded *sahīh* by Al-Albānī)

Regarding the manners and rulings of slaughtering in Islām. It can be summarised as follows:

The Intention (*an-Niyyah*)

The intention for the slaughter must be sincerely for Allāh, the Most High, and it is held in the heart — whether a person slaughters the animal himself or appoints another to do so on his behalf.

Mentioning the Name of Allāh and the Takbīr

It is legislated for the one slaughtering to say at the time of slaughter: ***"Bismillāh, Wallāhu Akbar"*** (In the Name of Allāh, and Allāh is the Greatest) This is from the Sunnah and from the manifest rites of Islām.

Showing Kindness in the Slaughter

From the guidance of Islām is mercy and kindness towards animals. This includes: sharpening the blade properly, avoiding tormenting or frightening the animal, allowing the animal ease, and carrying out the slaughter swiftly

and gently as much as possible. It is authentically reported from the Prophet (ﷺ) that he said:

إِنَّ اللَّهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَىْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ

"Indeed, Allāh has prescribed excellence in all things. So when you slaughter, then slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters." (Muslim no. 1955)

Questions To Shaikh Ibn ʿUthaymeen (رَحِمَهُ ٱللَّهُ):

1. Sacrificing (Uḍ'hiyyah) on behalf of the deceased

Singling out a sacrifice on behalf of a dead person is not from the Sunnah — and it is not reported from the Prophet (ﷺ), from what I know, that he made individual sacrifices on behalf of any dead person, nor on behalf of his [deceased] Companions during his lifetime, rather a person is to sacrifice an animal for himself and his family. And if he adds the deceased to that intention, then there is no harm.

2. Can a woman slaughter the animal for Uḍ'hiyyah?

Yes, it is allowed for a woman to perform the sacrifice or for anyone other than her. That is because the origin is that men and women share in the acts of worship unless there is a specific text [that prohibits it]. It is established in a hadīth that Kaʿab had a slave girl who used to graze his sheep on a small mountain called Salʾu, situated near the market. Once a sheep was attacked by a wolf [that then fled], so she broke a stone and slaughtered the sheep

with it. When they mentioned that to the Prophet, he permitted them to eat it. (Bukhāri, no. 5502)

3. The one who intends to sacrifice and then cuts his hair or nails before the sacrifice of the animal has taken place.

The ruling on such a person is that he has disobeyed the Messenger (ﷺ) because the Messenger (ﷺ) said: **"When the month of Dhul-Hijjah begins, and one of you intends to make a sacrifice (Uḍ'hiyyah), then let him not take anything from the hair of his body, or his nails until he has sacrificed."** So, a person who violates this command should repent to Allāh, the Most High. As for his sacrifice, it is not affected at all. And it is not as some of the common people think that if a person cuts his hair or his nails, then his sacrifice is invalidated — this is not correct.

4. Is it allowed for a Muslim who has offered his sacrifice to give some of the meat to a non-Muslim, and should the person who has offered the sacrifice eat from the slaughtered meat himself?

It is permitted for a person to give some of the meat (cooked or raw) to a non-Muslim as a charitable act on the condition that the non-Muslim is not fighting or killing Muslims, and if he is fighting and killing them, then he should not be given anything.

As for a person (and his household) eating from his own sacrificed animal, then yes, he should—if he has prayed ʿEid and then sacrificed the animal and he eats from it before eating something else, then that is fine. In fact, the scholars say that it is better. It is from the Sunnah of Allāh's Messenger (ﷺ) and his Companions that they would eat from the animals they sacrificed.

(See *Asʾilah wa Ajwibah Fi Salāt Al-ʿEidayn* of Al-ʿAllāmah Ibn ʿUthaimīn)

Sending The ʿEid Sacrifice (Qurbāni) Abroad To The Poor?

In this **audio, Shaikh Ibn ʿUthaimīn** (رَحِمَهُ ٱللَّهُ) stated that it is not permissible to send money overseas for Uḍ'hiyyah (ʿEid sacrifice) to feed the poor. Then, he explains in detail why, and here are the main points he mentioned:

1. People send the price of their sacrifice (*Uḍ'hiyyah*) overseas to poor countries, and the meat is given to the poor. Some people encourage this, and adverts are placed to convince people to send money overseas for the sacrifice. **This behaviour, in the most part, is due to their ignorance of what the Sharīʿah intends and of the Sharīʿah ruling in this matter.**

2. The first and most important reason for the Uḍ'hiyyah is that the slaughter of the animal itself is an act of nearness to Allāh; it is from the most virtuous types of worship. So, the intent is the slaughter itself, performed by the one offering the sacrifice.

3. The slaughter in the name of Allāh is mentioned at the time of sacrifice, which one cannot do when the money for the animal is sent overseas to be carried out by others.

4. If the money is sent overseas, one cannot eat from the meat that is sacrificed as his Uḍ'hiyyah; and eating from the sacrificed meat is something that is enjoined by Allāh in His Book and also established as the Sunnah of the Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), his family and his Companions. In fact, eating from the sacrifice is regarded as an obligation by a large number of scholars, so, regardless of whether it

is obligatory or recommended, if the sacrifice is done overseas, he cannot eat from his sacrifice (nor can his family, relatives, neighbours and the poor people of his town).

5. By sending it overseas, one has removed a great distinguishing sign of this day of ʿEid from his land.
6. This great distinguishing act of Islam of *Uḍ'hiyyah* is removed from our presence, and our offspring do not see it or feel its greatness. When it is done in the location where you live, the whole household feels this goodness and benefits from the sacrifice of Eid.
7. So, it is a clear and serious error to send the sacrifice to another land rather than perform it where you live.
8. The mistake they make is that they see the sacrifice solely as food for the hungry—and that is an error. If you are truthful in your desire to help the poor and feed the hungry, then you should send them money for food, drink, and clothing. Who is preventing you from doing that?
9. So, you should clarify to people that what they are doing is wrong (sending money for overseas sacrifices). Explain to them that they should perform the *Uḍ'hiyyah* in their homes (locally) and eat from the sacrifice (and feed others).
10. So, the intent of the sacrifice is not to obtain meat for the poor; rather, the most important intent is to attain nearness to Allāh by the slaughter (*dhabh*) of cattle.
11. If one truly wants to help the poor and feed them, send them your money so they can eat, *alhamdulillāh*.

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Allāh (تَبَارَكَ وَتَعَالَىٰ) stated:

وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

"And the cows, oxen, or camels driven to be offered as sacrifices — We have made for you as among the symbols of Allāh, therein you have much good. **So mention the Name of Allāh over them when they are drawn up in lines for sacrifice. Then, when they are down on their sides after slaughter, eat thereof, and feed the poor who do not ask, and the beggar who asks.** Thus, have We made them subject to you that you may be grateful." (Al-Hajj: 36)

Does The Rest Of The Family Have To Withhold From Cutting Hair And Clipping Nails?

Only the family member offering the sacrifice withholds from cutting hair and clipping nails. A *hadīth* of Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) states:

إِذَا رَأَيْتُمْ هِلَالَ ذِى الْحِجَّةِ وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّىَ فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ

"When you see the moon of Dhul-Hijjah and one of you intends to sacrifice then let him withhold from cutting his hair and his nails." (Muslim)

So, there is no mention of family or children. Also, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

من كان له ذبح يذبحه فإذا أهل هلال ذى الحجة فلا يأخذ من شعره وأظفاره حتى يضحى

“Whoever has an animal to sacrifice and the moon of Dhul-Hijjah is sighted, let him not take from his hair and nails until he sacrifices.” (Muslim and an-Nasāʾī)

There is no mention of family and children here either. Both narrations are clear and apparent, pointing to the one who intends the sacrifice (whether male or female).

It is for this reason that the great scholars such as Ibn Bāz, Abdullāh Al-Ghudayān and Al-Fawzān stated:

أن هذا الحديث خاص بمن أراد أن يضحى فقط أما المضحى عنه فسواء كان كبيراً أو صغيراً فلا مانع من أن يأخذ من شعره أو بشرته أو أظفاره بناء على الأصل وهو الجواز ولا نعلم دليلاً يدل على خلاف الأصل

“This hadīth is specific only for the one who intends the sacrifice, as for the one who does it for him (the butcher), whether young or old, there is no prohibition in him cutting his hair or nails based on the origin, which is permissibility. And we have no proof to show anything to the contrary.” (*Fatāwā Lajnah ad-Dāʾimah* 11/426)

Furthermore:

وقال ابن قدامة رحمه الله إذا ثبت هذا , فإنه يترك قطع الشعر وتقليم الأظفار , فإن فعل استغفر الله تعالى ولا فدية فيه إجماعا , سواء فعله عمداً أو نسياناً

Imām Ibn Qudāmah stated: **"If it is established (i.e., the moon sighting), then he must withhold from cutting the hair and clipping the nails. But if he does cut or clip, then he should seek Allāh's forgiveness, and there is no penalty to pay by consensus (*ijmāʿ*), whether it is done deliberately or unintentionally."** (*Al-Mughnī* 9/346).

There is no mention in any narration of wives, parents, and children of one's family, also withholding from cutting hair or clipping nails. Our return in all affairs should be the Sunnah of the Prophet (ﷺ) and the proofs from the authentic narrations.

Finally, if we assume that everyone who is covered by the sacrifice is to withhold from cutting their hair and clipping nails, then the whole ummah should have not cut their hair when the Prophet (ﷺ) sacrificed because he sacrificed one ram for himself and his family; and the other ram on behalf of those in his ummah who worship Allāh alone yet were not able to sacrifice, as occurs in a report of At-Tirmidhi (no. 1504):

هَذَا عَمَّنْ لَمْ يُضَحِّ مِنْ أُمَّتِي

"This is on behalf of those who did not sacrifice from my Ummah." And it is clear that he did not command his family to withhold from cutting or clipping, let alone the ummah. And Allāh knows best.

The Sunnahs of ʿEid

Read a complete guide to the ʿEid prayer and the Sunnahs of ʿEid

From the Sunnah of ʿEid Al-Aḍhā is not to eat until after the prayer. Buraidah (رضي الله عنه) said: **"The Prophet (ﷺ) would not leave home on the day**

of Fitr until he had eaten, and he would not eat on the day of Adhā until he had prayed." (Reported by Ahmad and others)

Shaikhul-Islām Ibn Taymiyyah (رَحِمَهُ ٱللَّهُ) said: Allāh preceded the prayer before the sacrifice in His saying:

فَصَلِّ لِرَبِّكَ وَانْحَرْ

"So, pray to your Lord and offer the sacrifice." So, the Sunnah is to pray before sacrificing on ʿEid Al-Aḍhā.

The method of *Takbīr* of Ibn Masʿūd (رَضِيَ ٱللَّهُ عَنْهُ) on the day of ʻEid was:

الله أكبر • الله أكبر • الله أكبر • لا إله إلّا الله • الله أكبر • الله أكبر • وَللهِ الحمد

It is from the Sunnah to beautify oneself for the ʿEid Prayer with the best garments one has due to the hadīth of Jābir: **"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) would adorn himself with a garment that he would wear on the two ʻEids and on the day of Jumu'ah."** (Reported by Ibn Khuzaymah in his *Sahīh*)

It is reported about Ibn ʿUmar (رَضِيَ ٱللَّهُ عَنْهُمَا) that "He would wear his best garments on the two ʿEids." (Reported by Al-Bayhaqi with a good *isnād*)

The woman must wear the correct *hijāb (jilbāb)* over her house clothes according to the Sharīʿah, which is a *khimār* over which she wears a *jilbāb*. She does not apply make-up, wear perfume, or wear high heels in public.

Nāfiʿ said: **"Ibn 'Umar would leave the home on the day of Fitr and Aḍhā and would say the takbīr out loud until he reached the place of prayer. Then he would make the takbīrs until the imām arrived. He would make takbīr with his takbīr."** (Reported by Ad-Dāruqutni and others with a *sāhih* chain of narration).

Calling out the takbīrs in unison as a congregation as one voice is an innovation *(bidʿah)* —it is not established from the Prophet (ﷺ) or his Companions. What is correct is that each person makes takbīr individually. (See *Majmūʿ Al-Fatawā* of Ibn ʿUthaimeen, 16/288)

If ʿEid Falls On The Same Day As Jumuʿah, Then The One Who Prayed ʿEid Is Not Obligated To Attend Jumuʿah

Ibn ʿAbbās (رضي الله عنهما) narrated from Allāh's Messenger (ﷺ) that he said: **"The ʿEids have come together on this day of yours, so whoever wishes not to offer Jumuʿah, the ʿEid prayer is sufficient for him. But we shall offer the Jumuʿah prayer, *inshāʾ-Allāh*."** (Abu Dawūd, 1073)

ʿEid Is A Day Of Joy And Allowance

Anas (رضي الله عنه) stated that when the Prophet (ﷺ) migrated to Madinah, he saw that the people celebrated two specific days annually. So, the Prophet (ﷺ) asked, **"What are these two days?"** They informed him that these were days of celebration of festivals from the era of *Jāhiliyyah*. So, he said:

إِنَّ اللَّهَ قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الأَضْحَى وَيَوْمَ الْفِطْرِ

"Indeed, Allāh has replaced these days with days better than them: the Day of Adhā and the Day of Fitr." (Abu Dāwūd, no. 1134)

ʿAʾishah (رضي الله عنها) said: **"Abu Bakr entered our home and there were two girls from the Ansār with me, singing about the day of Buʿāth."** She said: **"But they were not really singers."** Abu Bakr said: **"The sounds of**

Shaytān in the house of the Prophet?" That was on the day of ʿEid. However, the Prophet (ﷺ) said: **"O Abu Bakr, every people has its celebration, and this is our celebration."** (Ibn Mājah, no. 1898, *sahīh*)

Women and girls are allowed to beat a simple hand drum and sing innocent songs. On this day, Muslims visit their friends and family to share this joyous occasion; they eat and drink together, and they share gifts. Segregation between men and women is a must in Islam. Women beat the *duff* (a simple one-sided drum), and sing pleasant songs. The elderly are shown kindness and respect, the young are given toys.

A Warning To The Muslims About Disobeying Allāh On ʿEid

Muslims must avoid opposing the Sunnah and keep away from sins on the days of ʿEid such as:

—Men allowing trousers or *thawbs* to extend below the ankles.

—Shaving the beard.

—Forbidden celebrations with harām food, drink and musical instruments.

—Listening to music and '**Muslim singers**'.

—Making videos and taking photographs of people (and of women especially) and then displaying them on social media. This is a huge door to evil and fitnah.

—Imitating the unbelievers in their **celebrations** and practices.

—Watching **movies**.

—Women uncovering (not wearing the correct garments) in public.

—Women leaving the home with make-up, high-heels and perfume in public.

—Flirting and courting between **men and women**.

—Unrelated men and women mixing freely in homes. Please read **“Mind map illustration showing the mahrams (male chaperones) of a woman for travel and sittings”**

We ask Allāh for steadfastness upon the Sunnah. And praise is for Allāh, Lord of the worlds — may Allāh extol and praise our Prophet in the highest company of angels, and send peace and security upon him, his family, his Companions and all who truly follow him.

Abu Khadeejah ʿAbdul-Wāhid

New edition: 29th Dhul-Qaʿdah 1447 AH / 16th May 2026

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