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أَحْكَامُ الْهَدْيِ وَالْأَضَاحِي وَالتَّذَكِّيَةِ

# Rulings on Sacrificial Animals, Offerings, and Slaughtering



The Scientific Committee  
under the Presidency of Religious Affairs  
at the Sacred Mosque and the Prophet's Mosque

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# **Rulings on Sacrificial Animals, Offerings, and Slaughtering**

اللَّجَنَةُ الْعِلْمِيَّةُ

بِرِئَاسَةِ الشُّؤْنِ الدِّيْنِيَّةِ بِالمَسْجِدِ الْحَرَامِ وَالمَسْجِدِ النَّبَوِيِّ

The Scientific Committee under the Presidency of  
Religious Affairs at the Sacred Mosque and the  
Prophet's Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## **Rulings on Sacrificial Animals, Offerings, and Slaughtering**

### **Introduction**

All praise is due to Allah, Lord of the worlds. May the peace and blessings of Allah be upon the one sent as a mercy to the worlds, his family, his Companions, and those who adhere to his Sunnah and follow his guidance until the Day of Judgment. To proceed:

This is a concise treatise encompassing the most essential needs of a Muslim regarding the rulings of sacrificial animals, offerings, and slaughtering. We have compiled it for the visitors of the Two Holy Mosques, so they may be informed and insightful about their religious matters. We implore the Generous Bestower to make it beneficial, righteous, and sincere for His sake. Indeed, He is the best to be asked and the most generous to be hoped for.

The Scientific Committee of the Islamic Content Service Association in Languages

### **The Rulings on Hady and Ud-hiyah**

Hady: Everything that is offered to the Haram (sacred precincts) and slaughtered therein from livestock and others. It is named as such because it is offered to Allah, the Exalted.

'Ud'hiyah: with the hamzah pronounced with a dammah or kasrah, refers to that which is slaughtered for Allah on the Day of Eid and the Days of Tashrīq as a means of getting close to Allah Almighty.

Muslims have unanimously agreed on their legitimacy.

The best sacrificial offerings are camels, then cows, if offered fully due to their higher value and the benefit to the needy with abundant meat, then sheep.

The best of each type is the one with the most meat, followed by the most expensive, as Allah Almighty says:

﴿ذَٰلِكَ وَمَنْ يُعْظِمْ شَعْتِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾ (٢٣)

{This is so. And whoever honors the rituals of Allah, it is from the piety of the hearts.} [Surat al-Hajj: 32]

It is only permissible to offer a Jadh'ah sheep, which is six months old, and a Thaniyyah from other cattle such as camels, cows, and goats. A Thaniyyah camel is five years old, a Thaniyyah cow is two years old, and a Thaniyyah goat is one year old.

A sheep is sufficient as Hady for one person, and as Ud-hiyah, it suffices for one person and his family. A Badanah or a cow suffices as Hady and Ud-hiyah for seven persons, according to the Hadīth of

Jābir ibn ‘Abdullāh (may Allah be pleased with both of them), who said:

«تَحَرَّنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحَدِيدِيَّةِ الْبَدَنَةَ عَنْ سَبْعَةٍ،  
وَالْبَقَرَةَ عَنْ سَبْعَةٍ».

“In the year of Al-Hudaybiyah, we slaughtered with the Messenger of Allah (ﷺ) a camel on behalf of seven persons and a cow on behalf of seven persons.” In another version:

«خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُهْلَيْنِ بِالْحَجِّ فَأَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَشْتَرِكَ فِي الْإِبِلِ وَالْبَقَرِ كُلُّ سَبْعَةٍ مَتَا فِي بَدَنَةٍ».

“We set out with the Messenger of Allah (ﷺ) while proclaiming the intention for Hajj. The Messenger of Allah (ﷺ) commanded us that every seven of us should share in one camel or one cow.” In another version:

«حَجَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَحَرَّنَا الْبَعِيرَ عَنْ سَبْعَةٍ، وَالْبَقَرَةَ عَنْ سَبْعَةٍ».

“We performed Hajj with the Messenger of Allah (ﷺ) and we slaughtered a camel on behalf of seven persons and a cow on behalf of seven persons.”<sup>1</sup>

Abu Ayyūb al-Ansāri (may Allah be pleased with him) reported, when asked: “How were the sacrifices during the Messenger of Allah’s (ﷺ) time?” he said:

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<sup>1</sup> Narrated by Muslim.

«كَانَ الرَّجُلُ يُضَحِّي بِالشَّاةِ عَنْهُ وَعَنْ أَهْلِ بَيْتِهِ، فَيَأْكُلُونَ، وَيُطْعِمُونَ، حَتَّى تَبَاهَى النَّاسُ فَصَارَتْ كَمَا تَرَى».

“A man would sacrifice a sheep for himself and his family, and they would eat from it and feed others, until people began to boast, and it became as you see.”<sup>1</sup>

A sheep is better than the seventh part of a camel and a cow.

Only a sound animal, free from disease, missing limbs, or emaciation, suffices for Hady and Ud-hiyah. Thus, a one-eyed animal with evident blindness, a blind animal, an emaciated animal with no marrow, a lame animal unable to walk with healthy ones, a toothless animal whose front teeth are missing, an animal whose udder has dried up due to old age, or a sick animal with obvious illness does not suffice. This is based on the Hadīth of Al-Bara' ibn 'Azib (may Allah be pleased with him) who said: The Messenger of Allah (ﷺ) stood among us and said:

«أَرْبَعٌ لَا تَجُوزُ فِي الْأَصَاحِي: الْعَوْرَاءُ الْبَيِّنُ عَوْرَهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرَجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْعَجْفَاءُ الَّتِي لَا تُثْقِي».

“Four animals are not valid for Ud-hiyah: a one-eyed animal whose defect is evident; an animal which is evidently ill; a lame animal whose

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<sup>1</sup> Narrated by At-Tirmidhi and Ibn Mājah.

lameness is evident; and an emaciated animal with no fat on it.”<sup>1</sup>

Imam At-Tirmidhi (may Allah have mercy on him) said: “This is acted upon according to the scholars.”<sup>2</sup>

The time for slaughtering the Hady of Tamattu’ and the Ud-hiyah is from after the Eid prayer until the last of the Tashrīq Days, according to the correct opinion.

It is recommended to eat from his Hady if it is Hady of Tamattu’ or Qirān, and from his ‘Ud-hiyah, and to give some as gifts and some as charity in thirds; as Allah Almighty says:

﴿...فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ﴾

{Then eat from it and feed the desperately poor.} [Surat al-Hajj: 28]

As for the compensatory offering (Hady al-Jubrān), which is due to a prohibited act committed during Ihrām or for omitting an obligation, one must not eat from it.

Whoever intends to offer a sacrifice, once the first ten days of Dhul-Hijjah begin, he should not take anything from his hair or his nails until he slaughters the sacrificial animal, as the Prophet (ﷺ) said:

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<sup>1</sup> Narrated by Abu Dāwūd, Al-Tirmidhi, An-Nasā’i, and Ibn Mājah.

<sup>2</sup> Narrated by At-Tirmidhi.



«إِذَا دَخَلَ الْعَشْرُ، وَأَرَادَ أَحَدُكُمْ أَنْ يَصَّي؛ فَلَا يَأْخُذُ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا، حَتَّى يَصَّي».

“When the ten days begin, and one of you wants to offer ‘Ud-hiyah, let him not cut anything from his hair or nails until he offers the sacrifice.”<sup>1</sup>

If he does any of that, he should ask Allah for forgiveness, and no expiation is due upon him.

The manner of slaughtering the sacrificial animals, offerings, and others that are to be slaughtered is as follows:

1. Only a discerning, sane Muslim or a person from the People of the Book may perform the slaughter, intending the act of "tadhkiyah" (slaughtering). He must not slaughter for anyone other than Allah, nor invoke the name of anyone other than Allah. He should mention the name of Allah at the time of slaughter or "nahr" (slaughtering camels), and use a sharp tool that is neither a tooth nor a nail, ensuring the blood flows at the designated place. The slaughterer must be legally permitted to perform the slaughter according to Shariah.<sup>2</sup>

2. He chooses the Ud-hiyah, ensuring to select the finest Ud-hiyah; for indeed

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<sup>1</sup> Narrated by Muslim.

<sup>2</sup> The Rulings on Ud-hiyah by the esteemed scholar Muhammad ibn ‘Uthaymīn, (pp. 56 – 87).

«ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ، أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَّى، وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا».

“The Messenger of Allah (ﷺ) sacrificed two black and white horned rams, which he slaughtered with his hand. He mentioned Allah's name and proclaimed His greatness, and placed his foot on their necks.”<sup>1</sup>

3. Kindness toward the animal to be slaughtered involves doing everything to ease its suffering during the act of slaughter. This includes using a sharp tool and passing it over the area of slaughter quickly and strongly, as the aim is to swiftly end the life in the best manner without causing unnecessary pain. This is based on the Hadīth of Shaddād ibn Aws (may Allah be pleased with him) who said: "I have preserved two things from the Messenger of Allah (ﷺ) who said:

«إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ، وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ، فَلْيُرِحْ ذَبِيحَتَهُ».

“Verily, Allah has enjoined kindness in all things. So, when you kill, kill with kindness; and when you slaughter, slaughter with kindness. Let one of you sharpen his blade and spare the slaughtered animal the suffering.”<sup>2</sup>

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<sup>1</sup> Narrated by Al-Bukhāri and Muslim.

<sup>2</sup> Narrated by Muslim.

It is disliked to sharpen the knife while the animal is looking at it, as reported from Ibn ‘Umar (may Allah be pleased with them both) who said:

أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَدِّ الشَّفَارِ، وَأَنْ تُوَارَى عَنِ الْبَهَائِمِ، وَقَالَ: «إِذَا ذَبَحَ أَحَدُكُمْ؛ فَلْيُجْهِزْ».

The Prophet (ﷺ) commanded that blades be sharpened and kept out of sight of the animals, and said: “When one of you slaughters, let him do so swiftly.”<sup>1</sup>

4. If the sacrificial animal is a camel, it should be slaughtered by Nahr while standing with its left foreleg tied, as per the Hadith of ‘Abdullah ibn ‘Umar (may Allah be pleased with them both). He came upon a man who had made his camel kneel down to slaughter it. He said: Slaughter it while it is standing with one leg tied up, as this is the Sunnah of Muhammad (ﷺ).<sup>2</sup>

5. If the sacrificial animal is not a camel, it should be slaughtered while lying on its left side, and the slaughterer should place his foot on its neck to control it, as in the Hadith narrated by Anas (may Allah be pleased with him) who said:

«ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ، أَمْلَحَيْنِ، أَقْرَنَيْنِ، ذَبَحَهُمَا بِيَدِهِ، وَسَمَى، وَكَبَّرَ، وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا».

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<sup>1</sup> Narrated by Ahmad and Ibn Mājah.

<sup>2</sup> Narrated by Al-Bukhāri and Muslim.

“The Messenger of Allah (ﷺ) sacrificed two black and white horned rams, which he slaughtered with his hand. He mentioned Allah's name and proclaimed His greatness, and put his foot on their necks.”<sup>1</sup>

Mentioning the name of Allah Almighty upon slaughtering and doing Nahr (sacrificing a camel) is obligatory, for Allah Almighty says:

﴿فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ﴾

{So eat of that [meat] over which the name of Allah is mentioned if you [truly] believe in his verses.} [Surat al-An‘ām: 118] And Allah Almighty says:

﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَآئِهِمْ لِيَجْدِلُوكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾

{Do not eat of that [meat] over which the name of Allah is not mentioned, for this is a grave disobedience. But the devils whisper to their [human] friends to argue with you; if you were to obey them, you would surely become polytheists.} [Surat al-An‘ām: 121] And the Prophet (ﷺ) said:

«مَا أَنَهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ؛ فَكُلُوهُ مَا لَمْ يَكُنْ سِنًا وَلَا ظُفْرًا».

“Whatever causes the blood to flow and the name of Allah is mentioned over it, then eat it,

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<sup>1</sup> Narrated by Al-Bukhāri and Muslim.

unless it is with teeth or claws.”<sup>1</sup>

It is recommended to say "Allāhu Akbar" (Allah is the Greatest) along with Tasmiyah (saying Bismillah), based on the Hadīth of Jābir (may Allah be pleased with him) who said: "I attended the Eid al-Adhā prayer with the Messenger of Allah (ﷺ) at the prayer place. When he finished his sermon, he descended from his pulpit, and a ram was brought to him. The Messenger of Allah (ﷺ) slaughtered it with his hand and said:

«بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ، هَذَا عَنِّي وَعَنْ مَنْ لَمْ يُضَحَّ مِنْ أُمَّتِي».

“In the name of Allah and Allah is the Greatest, this is on behalf of myself and those of my Ummah who have not offered a sacrifice.”<sup>2</sup>

7. Cutting the throat, esophagus, and the two jugular veins, and causing the blood to flow: Imam Ibn Bāz (may Allah have mercy on him) said: “The lawful slaughtering of camels, cattle, and sheep is of three types:

The first case: The slaughterer cuts the windpipe, the pharynx, and the jugular veins, which is the most complete and best form of slaughter. If these four are cut, the slaughter is lawful according to all scholars.

The second case: Cutting the throat, esophagus,

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<sup>1</sup> Narrated by Al-Bukhāri and Muslim.

<sup>2</sup> Narrated by Abu Dāwūd and At-Tirmidhi; Al-Albāni classified it as Sahīh (authentic).

and one of the two jugular veins; this is lawful, valid, and good, though it is less than the first.

The third case: Cutting only the throat and esophagus without the two large veins, which is also valid. A group of scholars supported this, and their evidence is the saying of the Prophet (ﷺ):

«مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلُوا، لَيْسَ السِّنُّ وَالظُّفْرُ».

“If the blood is shed and the name of Allah is mentioned, then eat, unless it is slaughtered with teeth or nails.”<sup>1</sup> This is the chosen opinion in this matter.<sup>2</sup>

We ask Allah to benefit us with what He has taught us and to teach us what will benefit us; indeed, He is Most Generous and Most Bountiful. May Allah’s peace and blessings be upon our Prophet Muhammad and his family, and may He grant them abundant peace.



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<sup>1</sup> Narrated by Al-Bukhāri and Muslim.

<sup>2</sup> See Majmū‘ Fatāwā of Ibn Bāz (18/26).



# رسالة الحرمين

## Message of The Two Holy Mosques

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