

# **Sacrifice (Udhiyah) on Behalf of Deceased is Permissible**

Compiled by **Abu Maryam**

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# The Prophet PBUH Sacrificed for both Living and Dead

## Hadith - 1

The Prophet PBUH said: "...**Bismillah, O Allah! Accept it for Muhammad, Muhammad's family, and for the Ummah of Muhammad**" then he sacrificed it. [Sahih Muslim 5091 also Abu Dawud 2792 and 2795, Hasan by Zubair Ali and Albani]

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، قَالَ: قَالَ حَيَّوَةُ: أَخْبَرَنِي أَبُو صَخْرٍ، عَنْ يَزِيدَ بْنِ فُسَيْطٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ، فَأُتِيَ بِهِ لِيُضْحِيَ بِهِ، فَقَالَ لَهَا: «يَا عَائِشَةُ، هَلُمِّي الْمُدِيَةَ»، ثُمَّ قَالَ: «اشْحَذِيهَا بِحَجَرٍ»، فَفَعَلْتُ: ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ، ثُمَّ ضَحَى بِهِ

## Hadith – 2

Narrated from 'Aishah and Abu Hurairah that when the Messenger of Allah (ﷺ) wanted to offer a sacrifice, he brought two large, fat, horned, black-and-white, castrated rams. **He slaughtered one on behalf of his nation, for whoever testified to Allah with monotheism and that he had conveyed (the Message), and he slaughtered the other on behalf of Muhammad and the family of Muhammad**" [Ibn Majah 3122, Hasan by Zubair Ali, Sahih Lighairih by Al Aranout and Sahih by Albani]

حدثنا محمد بن يحيى حدثنا عبد الرزاق أنبأنا سفيان الثوري عن عبد الله بن محمد بن عقيل عن أبي سلمة عن عائشة وعن أبي هريرة أن رسول الله صلى الله عليه وسلم كان إذا أراد أن يضحي اشترى كبشين عظيمين سميين أقرنين أملحين موجوءين فذبح أحدهما عن أمته لمن شهد لله بالتوحيد وشهد له بالبلاغ وذبح الآخر عن محمد وعن آل محمد صلى الله عليه وسلم

**"And the family of Muhammad"** includes each and every one from Prophet's family whether dead or alive as apparent from hadith and also stated by Ibn Baaz, Ibn Uthaimen and Muhammad Salih Munajjid quoted below.

**Ibn Uthaimen** said in his Book "Ahkaam Udhiyah wal Zakaah 2/221-222": **"when a man offers a sacrifice on behalf of himself and the members of his family, there included in it dead also, this is similar to as done by Prophet PBUH when he offered sacrifice and said "O Allah this is from Muhammad and Family of Muhammad", and the dead who died before are included in it"**

كما لو ضحى الإنسان عن نفسه وأهله وفيهم أموات، فقد كان النبي صلى الله عليه وسلم يضحى ويقول: ((اللهم هذا عن محمد وعن آل محمد)) وفيهم من مات سابقا

**Ibn Baaz** said: "Udhiyah (Sacrifice) is Sunnah Moakkidah as per the majority of Scholars, because the Prophet PBUH sacrificed and urged his Ummah to sacrifice, and basically it is required from those who are alive for himself and his family, and one may engage in the reward whomever he wants from living and dead" [Majmu Fatawa Ibn Baaz 18/40]

الأضحية سنة مؤكدة في قول أكثر العلماء؛ لأنه صلى الله عليه وسلم ضحى وحث أمته على الأضحية، والأصل أنها مطلوبة في وقتها من الحي عن نفسه وأهل بيته، وله أن يشرك في ثوابها من شاء من الأحياء والأموات

**Muhammed Salih Al-Munajjid** said: "Another thing that may benefit the deceased is if his relative devotes a share to him of a sacrifice he offers. When the Prophet (peace and blessings of Allaah be upon him) offered a sacrifice, he said: "In the name of Allaah, O Allaah, on behalf of Muhammad and the family of Muhammad" (reported by Muslim, no. 1967) – and the family of Muhammad included both the living and the dead"

[Mawake Islam Sawal wa Jawab 5/4644]

<http://islamqa.info/en/763>

ومما يصل إلى الميت كذلك من الأجر إشراك قريبه له بالأضحية عند ذبحها وقد قال النبي صلى الله عليه وسلم عند ذبح أضحيته: بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ رواه مسلم رقم 1967 وآل محمد فيهم الأحياء والأموات

## Proof from Salaf us Saliheen and Scholars

**Imam Tirmidhi** said in Jami Tirmidhi (under hadith 1495) that **Imam Abdullah Ibn Mubarak** said: "I love to give in charity on their behalf and not to slaughter on their behalf. But if I were to slaughter, then does not eat any of it, but gives it all in charity"

وَقَالَ عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: «أَحَبُّ إِلَيَّ أَنْ يُتَصَدَّقَ عَنْهُ، وَلَا يُضَحَّى عَنْهُ، وَإِنْ ضَحَّى، فَلَا يَأْكُلُ مِنْهَا شَيْئًا، وَيَتَصَدَّقُ بِهَا كُلَّهَا»

**Ibn Taymiah** wrote a Full Chapter in his Majmu Fatawa "Permissibility of Sacrifice for Dead" and he wrote under that chapter: "Sacrificing for dead is Permissible just like it is permissible to do Hajj for dead and giving Sadqa for dead, And sacrificing (for dead) should be done in home not in graveyard" [Majmu Fatawa 26/306]

وَتَجُوزُ الْأُضْحِيَّةُ عَنِ الْمَيِّتِ كَمَا يَجُوزُ الْحَجُّ عَنْهُ وَالصَّدَقَةُ عَنْهُ وَيُضَحَّى عَنْهُ فِي الْبَيْتِ وَلَا يُذْبَحُ عِنْدَ الْقَبْرِ

**Ibn Baaz** said: "When there is neither Wasiyah (from deceased for his sacrifice) nor any Waqf to be carried out (for his sacrifice), (then) I love a man to sacrifice for his father or for his mother or for others and that is Good. This is considered as a type of charity for dead, and Charity is Permissible as per the statements of Ahle sunnah wal Jamaat" [Majmu Fatawa Ibn Baaz 18/40]

وإن لم يكن أوصى بها ولا جعل لها وقفا وأحب إنسان أن يضحي عن أبيه أو أمه أو غيرهما فهو حسن. ويعتبر هذا من أنواع الصدقة عن الميت، والصدقة عنه مشروعة في قول أهل السنة والجماعة

**Ibn Uthaimen** said about sending reward to Deceased: "As for doing Hajj on their behalf, offering sacrifices on their behalf, and giving charity on their behalf, that is undoubtedly permissible, and we do not say that it is haraam" [Majmu Fataawa Ibn Uthaymeen, 21/268 and Duroos Shaikh Uthaimen 11/21]

وأما الحج عنهما والأضحية عنهما والصدقة عنهما فهي جائزة لا شك، ولا نقول: إنها حرام

**Ibn Uthaimen** said in his Book "Ahkaam Udhiyah wal Zakaah 2/221-222": "Udhiyah on behalf of the dead may be of three types:

**Type -1:** When it is offered on behalf of living followed by dead, such as when a man offers a sacrifice on behalf of himself and the members of his family, there included in it dead also, this is similar to as done by Prophet PBUH when he offered sacrifice and said "O Allah this is from Muhammad and Family of Muhammad", and the dead who died before are included in it.

**Type -2:** Offering the sacrifice on behalf of the dead voluntarily and independently of the living. Such as offering a separate sacrifice on behalf of someone died as Muslim, The Hanbali Fuqaha have stated that this is from Goodness (Al Khair i.e. Permissible), and the reward for that will reach the deceased and benefit him, this is by analogy with giving charity on behalf of the dead.

But Some Scholars have stated that sacrifice only for dead (leaving out living) is also recommended, but the mistake is what many people are doing today is they are sacrificing only for dead voluntarily and independently and then they are not sacrificing for themselves and their families who are living and this is not from Sunnah, by this they are depriving themselves from the virtue of sacrifice and this is ignorance, And only if they learned that their sacrifice and their family sacrifice includes dead and alive both. And Fazal of Allah is very vast.

**Type -3:** To sacrifice for the dead under the command of his last wishes (wasaaya). this will be implemented to fulfill his wasiyat. And this will be done as requested (by dead) nothing less and nothing more. The basis for this is the verse in which Allaah says “Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allaah is All-Hearer, All-Knower” [Surah Baqarah 2:181]

وأما الأضحية عن الأموات؛ فهي ثلاثة أقسام

**القسم الأول:** أن تكون تبعا للأحياء، كما لو ضحى الإنسان عن نفسه وأهله وفيهم أموات، فقد كان النبي صلي الله عليه وسلم يضحى ويقول: ((اللهم هذا عن محمد وعن آل محمد)) وفيهم من مات سابقا

**القسم الثاني:** أن يضحى عن الميت استقلالا تبرعا، مثل: أن يتبرع لشخص ميت مسلم بأضحية، فقد نص فقهاء الحنابلة على أن ذلك من الخير، وأن ثوابها يصل إلى الميت وينتفع به؛ قياسا على الصدقة عنه، ولم ير بعض العلماء أن يضحى أحد عن الميت إلا أن يوصي به. لكن من الخطأ ما يفعله بعض الناس اليوم يضحون عن الأموات تبرعا أو بمقتضى وصاياهم، ثم لا يضحون عن أنفسهم وأهليهم الأحياء، فيتركون ما جاءت به السنة، ويحرمون أنفسهم فضيلة الأضحية، وهذا من الجهل، وإلا فلو علموا بان السنة أن يضحى الإنسان عنه وعن أهل بيته فيشمل الأحياء والأموات، وفضل الله واسع

القسم الثالث: أن يضحى عن الميت بموجب وصية منه تنفيذاً لوصيته، فتنفذ كما أوصى بدون زيادة ولا نقص، والأصل في ذلك قوله تعالى في الوصية: (فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ) (البقرة: 181)

## Fatwa from the Highest Authority of Senior Scholars of Saudi Arabia also known as "Al-Lajnah Ad-Daa'imah lil-Buhooth al-'Ilmiyyah wal-Iftaa, headed by Grand Mufti of Saudi Arabia"

### Question -1

Question: 36706 - Is it permissible to offer a sacrifice for the dead?.

**Answer:** Praise be to Allaah.

“The Muslims are agreed that it is prescribed to offer a sacrifice (udhiyah), and it is permissible to offer a sacrifice on behalf of one who has died, because of the general meaning of the hadeeth of the Prophet (peace and blessings of Allaah be upon him), “When the son of Adam dies, all his good deeds come to an end except three: ongoing charity, beneficial knowledge, or a righteous son who will pray for him.” Narrated by Muslim. Abu Dawood, al-Tirmidhi and al-Nasaa’i, and by al-Bukhaari in al-Adab al-Mufrad from Abu Hurayrah. Slaughtering a sacrifice on his behalf is a kind of ongoing charity, because it benefits the person offering the sacrifice, the deceased person, and others. And Allaah is the Source of strength”.

Standing Committee for Academic Research and Issuing Fatwas (Fataawa al-Lajnah al-Daa'imah).

[<http://islamqa.info/en/36706>]

الأضحية للميت :36706

.هل تجوز الأضحية للميت ؟

الحمد لله

أجمع المسلمون مشروعيتها ( أي : الأضحية ) من حيث الأصل ، ويجوز أن يضحى عن الميت ؛ لعموم قوله صلى الله عليه وسلم : « إذا مات ابن آدم انقطع عمله إلا من ثلاث : صدقة جارية ، أو علم ينتفع به ، أو ولد صالح يدعو له » رواه مسلم وأبو داود والترمذي والنسائي والبخاري في الأدب المفرد عن أبي هريرة ، وذبح الأضحية عنه من الصدقة الجارية ؛ لما يترتب عليها من نفع . المضحى والميت وغيرهما

. وبالله التوفيق

اللجنة الدائمة للبحوث العلمية والإفتاء

## Question – 2

Question - 120941: Giving charity on behalf of the deceased and whether the deceased will be aware of that

If a person offers a sacrifice on behalf of his deceased father or gives charity on his behalf or prays for him, and visits his grave, will he be aware that it is from his son so-and-so?.

**Answer:** Praise be to Allaah.

What is indicated by the Islamic texts is that the deceased benefits from charity given by the living on his behalf, and his prayers for him. **Offering a sacrifice on his behalf is a kind of charity**, so if the giver is sincere in giving charity on behalf of the deceased and in praying for him, then the deceased will benefit from that, and the one who prays for him or gives charity on his behalf will be rewarded, by the grace and mercy of Allaah. It is sufficient for him that Allaah knows of his sincerity and good deed, and He will reward both parties..... And Allaah is the source of strength. May Allaah sent blessings upon our Prophet Muhammad and his family and Companions. End quote

Standing Committee For Academic Research and Issuing Fatwas (**Fataawa al-Lajnah al-Daa'imah 9/ 32**)

[<http://islamqa.info/en/120941>]

التصدق عن الميت وعلم الميت بها : 120941

السؤال: إذا ضحى شخص عن والده المتوفى أو تصدق عنه، أو دعا له، وزار قبره، فهل يحس أنه من ابنه فلان؟

الجواب:

الحمد لله

الذي دلت عليه نصوص الشريعة انتفاع الميت بصدقة الحي عنه، ودعائه له، **والضحية عنه نوع من أنواع الصدقة**، فإذا أخلص المتصدق في صدقته عن الميت وفي دعائه له، انتفع الميت، وأثيب الداعي والمتصدق فضلاً من الله ورحمة، وحسبه أن يعلم الله منه الإخلاص وحسن العمل، ويأجر الطرفين،

. وبالله التوفيق وصلى الله على نبينا محمد وآله وصحبه وسلم " انتهى

الشيخ عبد العزيز بن عبد الله بن باز ، الشيخ عبد الرزاق عفيفي ، الشيخ عبد الله بن غديان ، الشيخ عبد الله بن قعود .

فتاوى اللجنة الدائمة " 32/9 "

### Question -3

Question: 36518 - Speaking the intention out loud when slaughtering the sacrifice

Is it permissible to speak the intention out loud for example when I want to slaughter a sacrifice on behalf of my deceased father and I say, "O Allaah, it is the udhiyah for my father So and so," or is it sufficient simply to do the deed without saying anything out loud?.

**Answer:** Praise be to Allaah.

"The seat of the intention is the heart, and whatever a person intends in his heart is sufficient. He should not speak the intention out loud, rather he should say Bismillaah and Allaahu akbar when slaughtering it, because it was proven in al-Saheehayn that Anas (may Allaah be pleased with him) said: "The Prophet (peace and blessings of Allaah be upon him) slaughtered two rams with his own hand, and he said Bismillaah and Allaahu akbar." Narrated by al-Bukhaari, 7/130, no. 5554; Muslim, 3/1556, no. 1966; Ahmad, 3/115.

**There is nothing wrong with you saying, "O Allaah, this is a sacrifice on behalf of my father." This does not mean that you are speaking the intention out loud.**

And Allaah is the Source of strength".

**Standing Committee for Academic Research and Issuing Fatwas (Fataawa al-Lajnah al-Daa'imah)**

[<http://islamqa.info/en/36518>]

التلفظ بالنية عند ذبح الأضحية: 36518

هل يجوز التلفظ بالنية مثلاً لو أردت أن أذبح أضحية لوالدي المتوفى ، فأقول : اللهم إنها أضحية والدي فلان ، أم أعمل الحاجة بدون تلفظ ويكفي ؟

الحمد لله

النية محلها القلب ، فيكتفي بما قصده في قلبه ، ولا يتلفظ بالنية ، وعليه بالتسمية والتكبير عند الذبح ؛ لما ثبت في الصحيحين عن أنس رضي الله عنه قال : ( ضحى النبي صلى الله عليه وسلم بكبشين ذجهما بيده . وسمى وكبر ) رواه البخاري 130/7 برقم (5554) ، ومسلم 1556/3 برقم (1966) وأحمد 115/3

**. ولا مانع من أن تقول : اللهم إن هذه أضحية عن والدي ، وليس هذا من التلفظ بالنية**

. وبالله التوفيق

اللجنة الدائمة للبحوث العلمية والإفتاء

=====END=====