

36651 - What Is the Time for Offering Udhiyah?

the question

What is the time when the (udhiyah) sacrifice should be slaughtered?

Summary of answer

The time for offering the sacrifice begins after the 'Eid prayer on 'Eid al-Adha and ends when the sun sets on the thirteenth of Dhul-Hijjah.

Detailed answer

The time for offering the sacrifice begins after the 'Eid prayer on 'Eid al-Adha and ends when the sun sets on the thirteenth of Dhu'l-Hijjah. So there are four days of sacrifice: the day of 'Eid al-Adha and the three days after it.

It is better to hasten to offer the sacrifice after the 'Eid prayer, as the Messenger (peace and blessings of Allah be upon him) used to do, then the first thing he would eat on the day of 'Eid would be meat from his sacrifice.

Ahmad (22475) narrated that Buraydah (may Allah be pleased with him) said: The Messenger of Allah (peace and blessings of Allah be upon him) did not go out on the day of ('Eid) al-Fitr until he had eaten, and he did not eat on the day of ('Eid) al-Adha until he came back, then he would eat from his sacrifice.

Al-Zayla'i narrated in Nasb al-Rayah (2/221) that Ibn al-Qattan classed it as sahih.

Ibn al-Qayyim (may Allah have mercy on him) said in Zad al-Ma'ad (2/319):

“Ali ibn Abi Talib (may Allah have mercy on him) said: “The days of sacrifice are the Day of Sacrifice (yawm al-nahr) and the three days after it.” This is the view of the imam of the people of Basra, al-Hasan; the imam of the people of Makkah, 'Ata ibn Abi Rabah; the imam of the people of Syria, al-Awza'i; and the imam of the jurists of hadith, al-Shafi'i (may Allah have mercy

on him). It was also the view favoured by Ibn al-Mundhir. The three days are specified because they are the days of Mina, the days of stoning (the Jamarat) and the days of al-Tashriq. It is forbidden to fast on these days. It was narrated via two isnads, one of which supports the other, that the Prophet (peace and blessings of Allah be upon him) said: “All of Mina is the place of sacrifice, and all the [days of al-tashriq](#) are days of sacrifice.” (The hadith was classed as sahih by al-Albani in al-Silsilah al-Sahihah, 2476)

Shaykh Ibn ‘Uthaymin said in Ahkam al-Udhiyah, concerning the time for offering the sacrifice:

“It is from after the ‘Eid prayer on the Day of Sacrifice until the sun sets on the last of the days of al-tashriq, which is the thirteenth of Dhu’l-Hijjah. So there are four days of sacrifice: the day of ‘Eid after the prayer, and three days after that. Whoever slaughters his sacrifice before the ‘Eid prayer is over, or after the sun sets on the thirteenth, his sacrifice is not valid ... but if he has an excuse for delaying it until after the days of al-tashriq, such as if the animal ran away with no negligence on his part, and he did not find it until after the time was over, or if he delegated someone to do it on his behalf and his deputy forgot until the time was over, then there is nothing wrong with offering the sacrifice after the time has ended, because there is an excuse, by analogy with the fact that one who sleeps and misses a prayer or forgets it should offer the prayer as soon as he wakes up or remembers it.

It is permissible to offer the sacrifice during that time by night or by day, but it is better during the day, and the day of ‘Eid after the two khutbahs is the best time. Each day is better than the following day, because that is hastening to do good.”

It says in Fatawa al-Lajnah al-Daimah (11/406):

“The days of sacrifice for pilgrims [performing qiran or tamattu’](#), and for offering the sacrifice (udhiyah) are four: the day of ‘Eid and the three days after that. The time for sacrifice ends when the sun sets on the fourth day, according to the soundest scholarly opinion.”

For more about udhiyah, please see these answers: [36432](#) , [36755](#) , and [36663](#)

And Allah knows best.