192543 - What is the wisdom behind slaughtering the hadiy in the Haram

the question

Is it permissible to bring forward the actions of Hajj that are done on the tenth day (of Dhu’l-Hijjah) to the eighth day, such as the tawaaf and sa‘i of Hajj?
I want to offer a sacrifice and distribute the meat to the poor of the Haram, but I find it difficult to do that; are there any offices that will accept the price thereof? What is the wisdom behind the sacrifice being given to the poor of the Haram?

Detailed answer

Praise be to Allah.

With regard to pilgrims doing ifraad (Hajj on its own, without ‘umrah) and qiraan (‘umrah and Hajj together, without exiting ihram in between), it is permissible for them to bring forward the sa‘i of Hajj and do it immediately after tawaaf al-qudoom (tawaaf of arrival) on the eighth day (of Dhu’l-Hijjah). As for the one who is doing tamattu‘ (‘umrah followed by Hajj, exiting ihram in between), he must do sa‘i twice, once for his ‘umrah and once for his Hajj. One sa‘i is not sufficient in his case, so he must do sa‘i of Hajj after tawaaf al-ifaadah, and tawaaf al-ifaadah cannot be done except after the standing in ‘Arafah and staying overnight in Muzdalifah. Shaykh Saalih al-Fawzaan (may Allah preserve him) was asked:

Is it permissible for the pilgrim who is doing tamattu‘ to bring forward the sa‘i of Hajj to the eighth day (of Dhu’l-Hijjah), ahead of tawaaf al-ifaadah?

He replied:

It is not permissible for the pilgrim who is doing tamattu‘ to bring sa‘i forward and do it before tawaaf al-ifaadah, because sa‘i for the one who is doing tamattu‘ can only be done after tawaaf al-ifaadah. Bringing it forward and doing it before tawaaf al-ifaadah is doing it at the wrong time, so it

is not acceptable. End quote.

http://forsanhaq.com/showthread.php?t=186242

Shaykh ‘Abd al-Kareem al-Khudayr (may Allah preserve him) said:

Sa‘i is one of the pillars or essential parts of Hajj; for the one who is doing tamattu‘, he must do sa‘i after tawaaf al-ifaadah. For the one who is doing qiraan or ifraad, if he did not do sa‘i after tawaaf al-qudoom, then he must do it after tawaaf al-ifaadah. This is something that is well known, on which there is consensus. End quote.

http://webcache.googleusercontent.com/search?q=cache:_fk_y3JpSTgJ:www.khudheir.com/audio/3740+&cd=9&hl=ar&ct=clnk&gl=sa&client=firefox-a

With regard to tawaaf al-ifaadah, stoning the jamaraat, standing in ‘Arafah, and staying overnight in Muzdalifah, it is not permissible to bring any of these actions forward and do them on the eighth day.

Please see the answer to question no. 109230

Secondly:

The hadiy or sacrifice in the case of tamattu‘ and qiraan, and any sacrifice that is required for omitting an obligatory action, must be slaughtered in Makkah, and it is not acceptable to slaughter it elsewhere.

Ibn al-‘Arabi al-Maaliki (may Allah have mercy on him) said:

There is no difference of scholarly opinion concerning the fact that the sacrifice must be offered in the Haram.

End quote from Ahkaam al-Qur’an (2/186)

Fakhr ad-Deen az-Zayla‘i al-Hanafi said in Tabyeen al-Haqaa’iq (2/90):

Any sacrifice that is required of the pilgrim must be slaughtered only in the Haram because Allah, may He be exalted, says (interpretation of the meaning):

“…an offering, brought to the Ka‘bah…”

[al-Maa’idah 5:95]

“and do not shave your heads until the Hady reaches the place of sacrifice”

[al-Baqarah 2:196]

“and afterwards they are brought for sacrifice unto the ancient House (the Haram - sacred territory of Makkah city)”

[al-Hajj 22:33].

Moreover, the word hadiy (sacrificial animal) refers to that which is brought as a gift (hadiyah) to a place, and there is no place for it other than the Haram, so in cannot be slaughtered anywhere but in that place. End quote.

Please see also the answer to question no. 33795

But if a person wants to offer a sacrifice voluntarily, and give as much of it as he wishes to the poor of the Haram, then this is something that is Islamically acceptable, and he may slaughter his sacrifice wherever he likes.

Thirdly:

The word hadiy refers to that which is brought as a gift (hadiyah) to a place, and the place to which the hadiy is brought and in which it is slaughtered is the Haram. Slaughtering it there is done to venerate the symbols of Allah. Allah, may He be exalted, says (interpretation of the meaning):

“and whoever honours the sacred things of Allah, then that is better for him with his Lord”

[al-Hajj 22:30].

Because the Haram is the place for doing the rituals, it is appropriate that the hadiy should be slaughtered there, because offering the sacrifice is one of the rituals.

However we say:

The perfect wisdom behind that is that Allah, may He be exalted, has instructed us to do it. This is what is implied by ‘uboodiyyah or perfect servitude to Allah. Just as Allah has singled out the Ka‘bah for tawaaf (circumambulation), ‘Arafah for standing on the ninth day (of Dhu’l-Hijjah), Muzdalifah for staying overnight, and Mina for stoning the Jamaraat, in specific places that cannot be moved elsewhere, all of this is what is implied by servitude to Allah and complying with His commands. That also includes offering the sacrifice where Allah has instructed His slaves to do that. It makes no difference whether any other wisdom behind it is clear to us or not.

Fourthly:

The individual is not obliged to slaughter his sacrificial animal himself; it is permissible for him to appoint a trustworthy person to do that on his behalf.

Please see the answer to question no. 126662

There are offices and branches of banks that will take care of this matter. If you ask the people living in the Haram, they will tell you where these offices and branches are.

For more information, please see the answer to question no. 33795.

And Allah knows best.