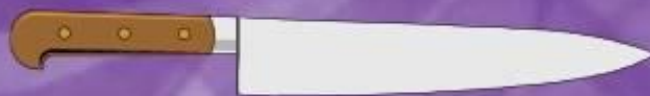


QURBAANI

THE ANNUAL SACRIFICE OF EIDUL ADH-HAA



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

QURBANI

DEFINITION OF QURBANI

The term qurbani is an Urdu word which comes from the Arabic 'Qurban', meaning any act through which a person gains nearness and proximity unto Almighty Allah.

The word Qurban appears thrice in the Holy Quran. In one instance, in Surah Maa-ida, the reference is to an animal sacrifice, details of which shall come further on. In other two places Allah Ta'ala speaks of sacrifice in a general sense, referring to any act which may bring one closer to Him.

And so, by and large this word Qurbani has come to be used as the name of the annual sacrifice of animals at the time of Eidul Ad-haa (bakri Eid).

In arabic words "UDH-HIYYA' or ADH-HAA are used to refer to this sacrifice. These are the very terms employed in the Hadeeth by Rasulullah صلى الله عليه وسلم and his Sahaaba (radhiyallahu anhu) for Qurbani.

In Shar'ee terminology Qurbani or Udh-hiyya means:

The sacrificing of specific animals during a specific period of the year with an intention of gaining proximity unto Allah Azza wa Jall.

THE ORIGIN AND HISTORY OF QURBANI

The practice of sacrificing an animal for the sake of Allah dates right back to the time of our great progenitor, Sayyidun Adam (alayhis Salam). His son HAABEEL was the first human being to sacrifice an animal for Almighty Allah. Speaking of this episode, Allah Azza wa Jall says in Surah Maa-ida:

"And narrate unto them (O Muhammad) the true story of the two sons of Adam; when both of them offered sacrifices (in the Name of Allah), but the offering of one was accepted and not the other..."

(Surah Maa-ida, ayat 27)

In the Tafseer of this ayat Imam Ibni Katheer narrates on the authority of Abdullah bin Abbas (radhiyallahu anhu) that Haabel had offered a sheep, whilst his brother Qaabeel offered part of the crops of his land.

The procedure ordained by Allah in those days was that afire would descend from the heavens and consume the accepted sacrifice. And so accordingly, a fire came down and enveloped the animal slaughtered by Haabeel. The sacrifice of Haabeel was thus accepted, while Qaabeel's sacrifice was rejected. This lead to jealousy on the part of Qaabeel, resulting in the first human death when he murdered his brother Haabeel. Later on, after much remorse and repentance Allah granted him forgiveness.

This procedure of manifesting in this world the acceptance and rejection of people's sacrifices continued right up till the time of Nabi صلى الله عليه وسلم. even after Jihad, Prophets of former times were not allowed to utilize for themselves, or their folowers the spoils of war.

Instead, all wealth, weapons and equipment captured in battle were to be placed on the battlefield in anticipation of this fire. If it came and consumed the booty, their Jihad was accepted by Allah, otherwise not. It was a great boon from Allah for this Ummat that this procedure was discontinued upon the advent of Hazrat Muhammad صلى الله عليه وسلم, thus sparing his Ummat many an embarrassing moment. When we now offer any sacrifice, its acceptance or rejection is known only unto Allah.

When the Sahaaba asked Rasulullah صلى الله عليه وسلم:

"What is this sacrifice, O Prophet of Allah?"

His reply was: ***"It is the Sunnat of your forefather Ibraheem."***

This is an allusion to the very famous story of how Sayyiduna Ibraheem (alayhis salaam) was put to a stringiest test, when he had to slaughter his beloved and only son Isma'eel as a sacrifice unto Allah. Nabi

Ibraheem passed this test in no uncertain terms, with the result that his son was expiated by Allah with a sheep from Jannat. Rasulullah صلى الله عليه وسلم described this supreme sacrifice as the origin of our Qurbani.

We can therefore easily gauge the enormity and importance of this annual sacrifice. Hence when we now offer qurbani, let us contemplate or try to visualize this superb effort on the part of Ibraheem and Isma'eel (alayhis salaam). Let us endeavor to offer qurbani with a similar submission and resignation to the Law of Allah. Let the qurbani not be a mere ritual, devoid of spiritual feeling or sentiment.

QURBANI IN THE QURAN

Regarding the origin of animal sacrifice on a general basis, Almighty Allah states in Surah Hajj:

“And for every nation have We ordained a sacrifice so that they may recite the Name of Allah over the animals which He has provided for them;” (Surah Hajj, ayat 34)

This ayat clearly indicates that every Ummat in the past was required by Allah to offer sacrifices in the form of animals. It is thus evident that the institution of Qurbani is an age-old manner of obtaining qurbat or nearness unto Almighty Allah, and thawaab for the hereafter.

NOTE In view of the importance of Qurbani as outlined above, the Ulema of Islam have ruled that one who rejects the institution of Qurbani (as being part of Islam) outright, becomes a kafir (i.e. such a person has lost his Iman)

THE VIRTUES OF QURBANI

Here we enlist a few verses of the Quran and a few sayings of Nabi Muhammad صلى الله عليه وسلم which emphasize the virtue and significance of Qurbani.

1. In Surah Hajj, Ayat 36 Allah says:

“And for you have We made the sacrificial animal from among the salient features of (The Deen of) Allah; for you therein is much good...”

In the same Surah, Ayat 32 Allah states:

“And whosoever reveres the salient features of (The Deen of) Allah, this is indeed from the piety of the heart.”

The method of revering Qurbani is to regard it as an integral part of Deen, and if one is by the means, to practically fulfill this great ibadat.

2. Further on in Surah Hajj, Ayat 37 Allah states:

“Never does its flesh reach Allah, nor its blood; instead it is your taqwa (piety) that reaches Him;”

The above verse stresses the importance of sincerity when offering sacrifice. The ultimate aim is not the flesh of the animal, but rather the Eternal Pleasure of Almighty Allah.

3. Once the Noble Sahaaba (radhiyallahu anhum) asked The Prophet of Allah:

“What reward is there for us in this qurbani, O Prophet of Allah?”

Rasulullah صلى الله عليه وسلم replied:

“For every hair there is the reward of one good deed.”

The Sahaaba further asked: ***“What about wool O Prophet of Allah?”***

To which he replied:

“For every strand of wool there is the reward of one good act.” (Musnad of Imam Ibni Hambal)

4. Rasulullah ﷺ is reported to have said:

“There is no act of man on the day of Nahr (Eidul Adhhaa) more beloved unto Allah than the sacrifice. And indeed the sacrificed animal will appear on Qiyamat day with its horns, hooves and skin. And indeed, the blood of the sacrifice is accepted by Allah even before it touches the ground. So perform the sacrifice with a happy heart.”
(Ibni Maja, Tirmizi)

Acceptance of the blood of the animal actually implies acceptance of the entire qurbani as such. But the condition for this acceptance is a clean and happy heart, sincerely for the Sake of Allah.

5. Hazrat Abu Saeed Khudri (radhiyallahu anhu) narrates that once on the occasion of qurbani The Messenger of Allah ﷺ said to his daughter Fatima (Radhiyallahu anha):

“O Fatima! Stand near your qurbani animal and witness its sacrifice, for verily every drop of blood is forgiveness for your past sins.”

She then inquired: O Prophet of Allah! Is this virtue specially for us, the Ahle Bait (Family of Rasool), or is it for the entire Ummat? The Prophet replied:

“It is for us as well as for the rest of the Ummat.” (Musnad of Imam Bazzar)

6. Hazrat Abu Hurairah (radhiyallahu anhu) narrates that the Rasul of Allah ﷺ said:

“Whosoever is by the means to offer a sacrifice and does not do so, should not come near our Musallaa (place where Eid Salah is performed.)” (Musnad of Imam Ibni Hambal)

There can be no harsher reprimand than this for those who fail to discharge this noble practice despite having the means to do so.

In view of the tremendous thawaab promised for this qurbani, all muslims should avail themselves of this opportunity to offer a sacrifice for the sake of Allah. Throughout the year we are inclined to spend, and at times WASTE money on unnecessary and trivial purchases.

So there is absolutely no excuse for anyone to neglect this great deed of qurbani. Even those upon whom this act is not wajib, should endeavor to offer a sacrifice, even if it entails SAVING money for this purpose. Why pas up a chance to earn abundant reward for a meagre outlay.

THE VIRTUES OF THE FIRST TEN DAYS OF ZHUL-HIJJA

In Surah Fajr Allah Ta’ala takes an oath on **“THE TEN NIGHTS”**

The commentators maintain that these are the first ten days of Zhul-Hijja. This shows how holy and sacred this period is; and the following Ahadeeth underscore this sacredness:

1. Hazrat Abu Huraira narrates that Rasulullah ﷺ said:

“There are no days more dearer to Allah, in which to perform His Ibadat, than the first ten days of Zhul-Hijja. The fast of one of those days is equivalent to one year’s fasting; and the ibadat of one night during this period is equal to the ibadat of Laylatul-Qadr.”
(Ibni Maja, Tirmizi)

2. Regarding the day of Arafah (9th Zhul- Hijja) the Messenger of Allah ﷺ is reported to have said:

“Whoever fasts on the day of Arafah will be granted forgiveness for sins of the past year and the coming year.”
(Targeeb 111/2)

3. In a hadeeth narrated by Imam Baihaqi the following appears:

“Fasting of the day of Arafah is equal in reward of one thousand fast.” (Targeeb 112/2)

4. Regarding the nights of Eid, Rasulullah ﷺ said:

“Whosoever shall spend the nights of the two Eids (Fitr and Adh-ha) in Ibadat, that person’s heart shall not perish on the day all hearts shall perish (i.e. the day of Qiyamat).”i

May Allah grant all Muslims the opportunity to offer qurbani for His sake, and to perform much worship during these great days, Aameen.

LAWS ON QURBANI

THE NIYYAT (INTENTION) IN QURBANI

From the definition of qurbani given earlier we learn that the niyyat is an essential part of this sacrifice. The purpose of the niyyat is to determine the nature and type of sacrifice to be offered, since in Islam there exist various forms of sacrifice, such as Aqeeqa (upon childbirth), Muta’, Qiraan, Ihsaar (all relating to Hajj and Umra), and the Dum for certain errors in Hajj or Umra. To differentiate between all these types a niyyat is required.

The niyyat for qurbani should actually be made at the time of slaughter. However, a niyyat made at the time of purchase will also suffice. In other words, if an animal was bought with an intention of qurbani then there is no need to renew this niyyat when sacrificing that same animal. The niyyat at the time of purchase will therefore serve the purpose of specification. But it is still better to make another niyyat when sacrificing that animal.

Like in all other acts of worship (salah, zakat, fasting etc.) it is not necessary (i.e. not wajib) to say the niyyat aloud, verbally. It is sufficient to have it in the mind at the time of slaughter. However, it is preferable to read the duas of qurbani at the time of making the sacrifice. These duas, which are mentioned later on, contain the niyyat of qurbani as well.

If anyone does not know these dua, then simply keep in mind the following intention when making qurbani:

O Allah! Intend the qurbani (sacrifice) of this animal for your sake.

CONDITIONS FOR THE WUJOOB (OBLIGATION) OF QURBANI

The following are conditions which make qurbani wajib:

1. ISLAM

Qurbani is wajib upon Muslims only, not upon non-Muslims.

2. IQAMAT

This means being a MUQEEM (non-traveller). Qurbani is therefore not wajib upon a MUSAAFIR (traveller), one who has undertaken a journey of 48 miles or more, and intends staying in one place for less than 15 days.

3. BULOOG

This means puberty. Hence qurbani not wajib on a minor, a child who has not yet reached the age of puberty, even if he/she is in possession of wealth.

4. FINANCIAL MEANS

This refers to the nisaab of sadaqatul-fitr. Being in possession of this amount makes qurbani wajib.

IF THESE CONDITIONS ARE COLLECTIVELY FOUND AT ANY TIME DURING THE THREE DAY QURBANI PERIOD, ONE WILL BE BOUND BY THE SHARIAH TO OFFER QURBANI.

NOTE: Details of the qurbani period, known as the days of Nahr (sacrifice) shall appear further on Insha-Allah.

LAWS REGARDING THE CONDITIONS OF QURBANI

1. If non-Muslims accepts Islam at any time during the qurbani period, and he be in possession of the nisaab, qurbani will become wajib upon that new Muslim. The minor who becomes balig during the qurbani period and is in possession of the nisab, also has to offer qurbani.

2. If a massafir becomes a muqeeem (by either returning home or deciding to stay at one place for 15 days or more) during the qurbani period, the qurbani will become wajib upon such a person.
3. If one upon whom Qurbani was wajib had bought an animal for this purpose, but then decides to go on a Shar'ee journey (48 miles or more), it will NOT be necessary for that person to offer qurbani, unless he/she becomes a muqeeem again during the qurbani days. In this case once qurbani is not compulsory, the animal that was purchased for qurbani could be used for any other purpose. However, one upon whom qurbani was NOT WAJIB (e.g. a poor person) will HAVE to sacrifice the animal purchased for qurbani, even if he/she becomes a musaafir. By buying an animal for qurbani that person has made it wajib upon himself.
4. It is not wajib upon the father to make qurbani on behalf of his minor children, even if they are in possession of the nisaab. It will be sinful for the father to use the money of his minor children for qurbani. If the parent/guardian wishes to make nafl qurbani for minor children, they should do so at their own expense.
5. **The nisaab of sadaqatul-fitr is that amount of wealth in the form of cash, gold, silver, stock, property, etc. which is equal to the value of 612.44 grams of silver, and this nisaab should be apart from one's daily expense and necessities, and the expense and needs of one's wife, children and other dependants.**
This is the nisaab of fitra or sadaqatul-fitr. For this the passing of one Islamic year is not a condition. If this nisaab is found at any time during the days of Nahr (qurbani), it will be wajib upon one to make the sacrifice.
The nisaab in rands could be ascertained yearly from the local Ulema.
6. People residing on farms or in villages, where Eid Salah is not performed, must also make qurbani if the conditions are found.
7. It is not wajib upon the husband to make qurbani on behalf of his wife. If a woman is by the means to offer qurbani (i.e. the conditions as explained above are present), then she should do so from her own wealth. However, if the husband agrees to do it on her behalf, with her consent, then this is in order.
8. Qurbani is not wajib upon an insane person.
9. Qurbani will also be wajib upon that Hajji who happens to be a MUQEEM, and not a MUSSAFIR during the days of Hajj. If the Hajji is a musaafir then of course qurbani will not be wajib upon him.
A hajji will be considered a musaafir when he/she enters makka Mukarrama less than 15 days before Youmut-Tarwiya, i.e. 8th Zhul-Hijja.
A Hajji who has entered Makka 15 days or more before the 8th of Zhul-Hijja will not be regarded as a musaafir, and as such, will have to offer qurbani if by the means.

NOTE:

- a. The dum or hadi of Tamattu' and Qiraan which is slaughtered in Mina is totally separate from the qurbani which is being discussed here.
 - b. Before going for Hajj someone could be entrusted with the task of performing the qurbani AT HOME for the one who is in Hajj. This will spare the Hajji the burden of having to make TWO sacrifices during Hajj (i.e. the dum of Hajj and the qurbani).
10. If a person upon whom qurbani was wajib dies during the days of qurbani before offering his sacrifice, such a person is exempt from qurbani. It is no longer wajib upon him.
But if he dies just prior to the expiry of the qurbani period, he is not exempted from qurbani. It remains wajib and such a person would have been exempted from qurbani. It remains wajib and such a person would have had to make a waisyyat instructing the heirs to do the qurbani on behalf of the mayyit.

THE QURBANI PERIOD

1. Qurbani may only be done during the days of Nahr. NAHR actually means the sacrificing of a camel. But this term is generally used for the three days of qurbani, viz; 10, 11, & 12, ZHUL-HIJJA.
This is the period or the days of qurbani.

2. The qurbani period starts from subuh sadiq (dawn) on the 10th Zhul-Hijja and ends at sunset on the 12th.
Qurbani is allowed at any time during this period, including the nights of the 10th and 11th, but not the night of the 12th.
3. People living in towns or cities, where Eid Salah is performed may not do their qurbani until after the Eid Salah.
But those staying in rural areas (farms, etc.) may begin their sacrifices at the break of dawn on Eid day, even if they intend coming into the city for Eid Salah later on.
4. It is proper for a city-dweller to delegate someone living in the countryside or rural area to perform his (the city-dweller's) qurbani in that rural area BEFORE Eid Salah.
The place where the animal is sacrificed should always be considered to determine whether qurbani is permissible fore Eid Salah or not.
If the animal is being slaughtered in a rural area, that qurbani is ja'iz before Eid Salah. And if it is being cut in the city then the qurbani is only jaiz after Eid Salah.
Hence, one living in the countryside cannot send his animal into the city to have the qurbani doen there before Eid Salah.
On the same principle, one's qurbani is being offered in another city or country, the Eid Salah of that area will considered.
5. From the above it is clear that if one (male or female) living in the city made qurbani before Eid Salah, it is not valid and will have to be repeated. The animal thus slaughtered will be halaal, but will not be counted as qurbani.
6. If Eid Salah is conducted at several places in one city then it will be ja'iz to commence qurbani after the earliest Eid Salah, even though the sacrifice has not yet read his Eid Salah.
7. Those people who are exempted from the Eid Salah, such as women, minors, the lame or sick, must also wait for the completion of the Eid Salah before they can begin sacrificing.
8. If qurbani was offered immediately after Eid Salah, but BEFORE the Eid khutba, it will be valid. But to do so intentionally is sinful
9. If for some reason or other Eid Salah was not performed on Eid day (i.e. 10th Zhul-Hijja) then it will only be jaiz to commence sacrificing AFTER ZAWAAL on that day, i.e. after expiry of the time of Eid Salah, which is just before zawaal.
However, during the next two days qurbani could be done at any time. If Eid Salah was read the following day (11th), or the day thereafter (12th), qurbani would be jaiz even BEFORE the Eid on these two days.
The tarteel or sequence between Eid salah and Qurbani for city-dwellers is wajib only on the first day (i.e. 10th).

When the Eid salah becomes qaza (by failing to read it before zawaal on the 10th) then this tartweeb falls away.

In such a case one may make qurbani from after zawaal on the 10th and at any time on the following two days.
10. If after Eid Salah and qurbani it was discovered that for some reason the Eid Salah was not valid (e.g. Imam had no wuzu, or a faraz was omitted) then the Salah will have to be repeated, but the qurbani made by people will be valid. There is no need to repeat the qurbani.
11. If the need to repeat Eid Salah was realized at the Eidgah before the dispersing of the crowd then the Salah will be repeated then and there, in Jamaat form. In this case no one is allowed to offer qurbani until the Eid Salah has been repeated.
12. If the need to repeat the Salah was only discovered after people had gone home then only the imam should repeat his Salah. It is not necessary to inform the Muslim public. All subsequent qurbanis will be valid (as stated in no. 11 above).

13. If after Eid and qurbani it was discovered that the Hilaal (new moon) information was incorrect, and it was in fact the NINTH of Zhul-Hijja, and not the tenth, then **both** the Salah and qurbani are valid. There is no need to repeat either.
14. Slaughtering at night is valid, but makrooh tanzeehi (better not to do so).
15. If the qurbani animal was sacrificed BEFORE the period of qurbani, it will not be ja'iz to eat its meat. The whole animal must be distributed among the poor.
If qurbani was initially wajib upon the owner then another animal should be bought and sacrificed when the qurbani period enters.

QAZA OF QURBANI

1. After having bought an animal for qurbani, if the days of Nahr passed by without offering that animal in sacrifice, it will be wajib to now give the LIVE animal away to the poor.
If this animal is sold and the money given out in sadaqa then this is also proper.
NOTE: Istighfaar (repentance from sin) should be made when failing to fulfill qurbani.
2. If the animal was given in charity **alive** before the expiry of the days of Nahr, another one should be sacrificed in its place.
As long as the qurbani period remains, the animal must be sacrificed. By giving the live animal away to poor one is not absolved.
3. In the above case, should anyone fail to purchase another animal before expiry of the qurbani period then the price of an animal must be given in charity.
4. If after qurbani period the animal which was supposed to have been given in sadaqa, is slaughtered then its meat and every other part must go to the poor.
5. In the above case it is HARAAM for the owner to eat of that animal since it is no longer qurbani but sadaqa, which is the due of the poor. If some meat was eaten or given to relatives (whom are not poor) then the value of that meat, etc. in cash must go to the poor.
6. One who did not make qurbani for several years should give sadaqa of the price of one animal for each year missed, if qurbani was wajib upon him during the past years.

TYPES OF ANIMALS ALLOWED IN QURBANI

The following animals are allowed for Qurbani purposes:

GOATS, SHEEP (EWES OR RAMS), OXEN (COWS OR BULLS), BUFFALOES, CAMELS.

All species of the above animals, of whichever gender, are permitted for sacrifice. Besides these no other type of animal is allowed.

THE AGE OF THE QURBANI ANIMAL

A goat or sheep must be exactly **one** year of age or more.

An ox should be **two** years or above, and camel should be **five** years or more.

If an animal is even one day under the age limit, qurbani of that animal is not permitted.

A sheep of about **6 months**, which is so fat and healthy that it resembles normal one year old sheep, is allowed for qurbani.

DEFECTS IN THE QURBANI ANIMAL

1. The following animals are not allowed for qurbani:
 - a. An animal blind in one or both eyes.
 - b. An animal without ears from birth.
 - c. An animal with a third or more of the ear or tail missing.
 - d. A lame animal which walks with only three legs, the fourth being totally useless.

- e. An animal without teeth, or which has lost most of its teeth.
 - f. An animal the horns of which have broken off from the roots.
 - g. Such an emaciated animal the bones of which protrude from the skin.
 - h. A cow with **more** than one udder missing.
2. If an animal limps but supports itself on the lame leg to a certain extent, it can be offered in qurbani.
However, if it does not use the lame leg at all when walking, qurbani of it will not be jaiz, as stated in 'd' above.
 3. Lean, thin animals are permitted in qurbani as long as they are not so emaciated as mentioned in 'g' above.
But it is much more rewarding to cut healthy animals for qurbani.
 4. It is permissible to make qurbani of animals born without horns. Similarly, if part of the horns had broken off, qurbani is still allowed as long as they are not uprooted.
 5. Qurbani of castrated animals is also permissible, in fact this is more meritorious.
 6. An animal with scabies is also allowed in qurbani. But if due to the disease the animal has become extremely thin weak, qurbani of it will not be permissible.
 7. If after purchasing an animal for qurbani such a fault developed in that animal which rendered it unfit for qurbani then for one upon whom qurbani was wajib from the very outset, it is incumbent to acquire another animal in its place. The defective animal can no longer be offered in qurbani. For one upon whom qurbani was not wajib from the beginning, it will be permissible to sacrifice that same, defective animal.
 8. If a defect occurs in the animal while slaughtering, this will not affect the qurbani. One should continue with the slaughtering.
 9. A cow with only one udder missing is allowed in qurbani.

FURTHER LAWS REGARDING QURBANI ANIMALS

1. If the qurbani animal bears milk, it will not be jaiz for the owner to extract the milk and use it. When the udders are very full the milk could be removed but must be given to the poor.
2. The same law will apply to the hair and wool of the animal. Prior to qurbani the animal should not be sheared. If it is, then the hair or wool thus removed must also be given in sadaqa. The owner is not permitted to utilize this.
3. If the wool or milk was sold, it will be wajib upon the owner to give the proceeds to the poor.
4. Prior to qurbani no part of the animal may be removed and used for whatever purpose. Once qurbani is done all but FIVE PARTS of the animal may be consumed or used as one wishes.
The following five parts of an animal are haram for consumption

The gall bladder, the urinary bladder, the glands, the blood and the male and female genitalia.

5. It is permissible to sacrifice a pregnant animal. However if the pregnancy is in an advance stage then qurbani of such an animal will be makrooh.
6. If the babe could be delivered before expiry of the days of qurbani, this should be done. Thereafter the mother will be sacrificed.
In this case the newborn animal should be given to the poor.
It cannot be eaten or sold by the owner. If it is sold the money received for it must go to the poor. It is also not proper for the owner to keep that animal for the following year's qurbani.

7. If the qurbani period will expire before the birth of the baby then the mother should be sacrificed. In this case the baby should be removed from the dead animal. If it is still alive the same laws as in no. 6 will apply. If dead, it should be buried. To eat it is haram.
8. If one upon whom qurbani is wajib loses his animal and subsequently purchases another, and then happens to find the first animal, he has the option of sacrificing either one of the two. It is not wajib on him to sacrifice both animals.
If however, he decides to sacrifice the second animal (not the one that was lost), he should compare its price with the first. If it is lesser in price than the first, then the difference in cash must be given to the poor.
9. If this (losing the qurbani animal) happens to one upon whom qurbani was not wajib, he is exempted from qurbani. But, if he buys another animal to replace the lost one, and then finds the first, it is wajib upon him to now sacrifice BOTH animals
10. If the qurbani animal dies then one upon whom qurbani was wajib should buy another animal, whereas for one upon whom it was not wajib, qurbani is waived. Such a person doesn't need to purchase another animal.
11. It is makroof for one on whom qurbani is wajib to substitute one animal for another, after having specially bought the first for qurbani. But should this be done the qurbani of the second animal will be valid.
One on whom the sacrifice is not wajib cannot substitute the first animal. If such a person buys a second animal, the qurbani of BOTH becomes wajib.
12. If one upon whom qurbani was not wajib purchased an animal for sacrifice, it is not permissible for him to sell it. That animal is now reserved for qurbani.

However, if it is sold, the owner will have to buy a SIMILAR animal, or one BETTER than it for qurbani. If he buys an animal inferior to the first, he should compare the value (not price) of both, and then give away the difference in charity.

SHARES IN ONE ANIMAL

1. A camel, cow or buffalo is the equivalent of seven qurbanis.
Hence seven people may share qurbani in an ox or camel.

THE FOLLOWING ARE CONDITIONS FOR SUCH SHARING:

- a. The number of shares cannot exceed seven.
- b. No person's share should be less than one seventh.
- c. All sharing parties should have a niyyat of qurbani, aqeeqa or any other type of sacrifice ordained by The Shariah, such as the dum and hadi in Hajj and Umra.

If the above conditions are not found the qurbanis of all shareholders will be null and void.

2. If any of the sharing parties has no intention of qurbani, aqeeqa, etc. – the share taken was purely for the meat – then everyone's qurbani is nullified. They all have to repeat their qurbanis.
3. A goat and sheep only suffice for one qurbani. No shares are possible here.

4. If one has purchased an ox or camel intending to sacrifice the entire animal for oneself, it will still be jaiz to take in partners in that animal. It is however preferable to make the niyaat for sharing at the time of purchase.

In this case it is MUSTAHAB, not wajib to give the price of the shares sold to others in charity.

It is reported in the hadeeth that once Rasulullah صلى الله عليه وسلم gave one *dinar* (a gold coin) to Hukaim bin Hizam to purchase an animal for qurbani. He went and bought a goat, and then sold it for two *dinars*, making a profit of one *dinar*. Then he purchased another goat for one *dinar* and came to The Holy Prophet with the goat and the one *dinar* profit.

Upon hearing his account of how he came by the extra *dinar* the Prophet of Allah remarked:

"May Allah bless your profitable deal, but slaughter the animal and give that one dinar to charity."

5. If one upon whom qurbani was not wajib comes to into possession of an ox or camel and intends sacrificing the whole one for himself, he cannot take in partners in that animal. He has to sacrifice the entire animal on behalf of himself.

If others had taken shares in his animal then though their qurbanis will be valid, it is wajib on the purchaser to make another six qurbanis (or whatever number of shares he had given out). If the time for qurbani is expired then it is wajib to give the price of these shares in sadaqa. **It is therefore advisable for anyone buying an ox or camel to make the niyyat of sharing at the time of purchase. And if later on he does NOT find any partners, he may still sacrifice the whole animal for himself.**

6. It is also permissible to include in the ox/camel one or more shares for Rasulullah ﷺ. Similarly, nafl qurbanis for oneself or for a dead person, may also be included among wajib shares.

For example, five people are making wajib qurbanis. They purchase a cow for this purpose. Two more people are taken as partners to complete the seven shares, but these two are making nafl qurbani, or qurbani on behalf of Rasulullah ﷺ, this is perfectly in order and everyone's qurbani is valid.

7. If one partner has a niyyat of the Sunnat walima feast, i.e. he intends cooking his share of meat for a walima, this is also proper and will not affect the qurbani of the others.
8. When several people share an animal it is not necessary to divide the meat between the shareholders. If they so wish they may give the whole animal to the poor.
9. If they do decide to distribute the meat among themselves, then this distribution must be effected in equal and exact weight.
Each partner should receive exactly the same amount as the other. Any excess will be haram, even if some partners agree to the excess.
10. If one entire family had shared a cow/camel, it is not wajib upon them to distribute the meat equally among themselves. All the meat could be stored together and used as needed, or cooked and eaten by the whole family.
11. If exact distribution by weight is not desired by the partners then the only way to legalize unequal sharing of the meat is to add part of the offal to each one's share. In this context the skin is also included in the offal.
One partner will be allowed more meat than the other ONLY if some offal is added to the share of the other (i.e. the one receiving less meat).
12. If all partners agree to give a portion of the animal to the poor or to relatives BEFORE distribution among themselves, this is also permissible. The balance of the meat etc. must now be shared equally.
13. If one of the shareholders dies before offering qurbani, his share succeeds to his heirs. Now without their permission the other share-holders are prohibited from going ahead with the qurbani.
Once the heirs grant permission for qurbani to be made on behalf of the deceased they can go ahead and sacrifice the animal. Naturally, the heirs will receive a seventh share of the meat.
14. If out of the seven shares some were making qurbani for the current year whilst others were making qaza qurbani for past years, then the qurbani of the first group (those making current qurbani) is valid. The qurbani of the second group will be counted as nafl, not qadha (since qadha of qurbani is not made by sacrificing animals, but by giving the price of an animal in charity for each year missed). However, in this case THE WHOLE animal must be given to the poor. None of them may eat of their meat.

THE SUNNAT METHOD OF SACRIFICING THE QURBANI

1. First and foremost, before bringing the animal to the place of slaughter ensure that the knife has already been sharpened.
It is not permissible to use a blunt knife for slaughtering, nor is it jaiz to sharpen the knife in front of the animal.

It is reported from Abdullah bin Umar (radhiyallahu anhu) that Rasulullah ﷺ issued an order that knives used for slaughtering should be sharpened and kept out of sight of the animal and he also said:

“When anyone of you slaughters let him be quick and clean.”
(Targeeb of Munzhiri)

It is narrated from Abdullah bin Abbas (radhiyallahu anhu) that once The Messenger of Allah ﷺ passed by a man who was preparing to slaughter an animal. With one foot on the animal's side he was busy sharpening his knife. The poor animal looked terrified. Upon seeing this the Rasul of Allah said to him:

“Do you intend to multiply (the pangs of) death for this animal? Why did you not sharpen your knife before laying it down for slaughter?”
(Targeeb)

2. The animal should not be dragged forcibly to the place of slaughter. Effort should be made to coax it to the slaughter area.

Ibni Seeren reports that once Ameerul-Mumineen Umar (radhiyallahu anhu) saw a man dragging an animal by its feet towards the point of slaughter. He shouted to the man:

“Woe to you! Lead it to its death in a decent and kind manner.”(Targeeb)

3. Having reached the place of slaughter, lay the animal down on its left side with the face towards qibla. The slaughterer can place his foot on the flank of the animal to keep it still.

4. THE DUAS OF QURBANI:

Once the animal is down the slaughterer will recite the following duas:

اني وجهت وجني للذي فطر السموات والارض حنيفا وما انا من المشركين

(Trans.) I have firmly turned myself towards Him Who Has Created the heavens and the earth, and I am not among the Mushrikeen.

لاني ونسكي ومحياي وماتي لله رب العالمين لاشريك له وبذلك امرت وانا من المسلمين

Verily my Salah, my sacrifice, my life, and death are for Allah, Lord of the worlds. He has no partner; and with this have I been commanded, and I am among the Muslimeen.

O Allah! (This animal is) from you اللهم منك ولك
and (it is being sacrificed) for you

5. After reciting above dua softly, say the following words;

In the Name of Allah.

Allah is the Greatest.

6. Upon uttering these words, slaughter the animal swiftly and with as few strokes of the knife as possible.

The above words must be said right at the time of slaughtering.

In a hadeeth narrated by Shaddad bin Ows (radhiyallahu anhu) Rasulullah ﷺ said:

“Verily Allah has ordained proficiency in everything. So when you kill be proficient; let the slaughterer sharpen his knife and give quick relief to his animal.” (Targeeb)

7. After the animal has been slaughtered, say the following dua:

اللهم تقبله مني كما تقبلت من حبيبك محمد وخليتك ابراهيم عليهما الصلاة والسلام

O Allah! Accept it from me like You accepted from Your Beloved One, Muhammad and from Your Friend Ibraheem (Salaat and Salaam upon them both)."

If one is slaughtering an animal on behalf of another the niyyat should include the name of that person, e.g. ***“O Allah, I intend sacrificing this animal for so and so.”***

Then when making the above dua after sacrifice, in place of the word *minnee*, say the name of that person after the word *min*. E.g.

Mention name of person here -----→ اللهم تقبله من

8. The animal should be left a while before skinning. When all life has gone out of the animal only then should the skinning process begin.
9. The skinning and stripping of the animal should not be carried out in front of other live animals. Similarly carcasses should not be left lying around in full view of other animals.
In like manner, it is not permissible to slaughter one animal in front of the other.
NOTE: when carrying out the qurbani slaughtering there should be THREE ENTIRELY SEPARATE AREAS for the whole operation. There must be a compound for keeping the animals. Then, away from this there should be a place for slaughtering. And thirdly, another separate section for the skinning and cleaning.
10. It is proper for a woman to slaughter her own animal. In fact, if she is able to carry out the thabah (slaughtering) correctly, it will be better for her to sacrifice her own animal.
11. If anyone is unable to personally slaughter his/her own animal, such a person should at least be present when the animal is being sacrificed.
However, if a woman's qurbani is being done by a non-mehram (a male with whom she has to observe the rules of hijab or purdah) then it will not be permissible for her to stand by her animal whilst it is being slaughtered.
12. A custom observed in some quarters is the recitation of takbeer loudly, in chorus by bystanders as the animal is being slaughtered. This practice has no basis in The Shariah and does not form any part of the Sunnat method of qurbani. It should therefore be avoided.
13. If no of the aforementioned duas of qurbani are recited at the time of sacrifice, the qurbani will still be valid and the animal will be halaal, as long as *Bismilah Allah Akbar* is uttered upon slaughter. These duas are sunnat, not faraz.

DISTRIBUTION OF THE QURBANI MEAT

1. It is mustahabb to divide the qurbani meat into three parts: one part for the poor, one for relatives/friends, and one part for one's own use.
2. It is also permissible to keep all the meat for oneself, or to give all to the poor, or to give less than a third to charity. In short, there is no hard and fast rule in the distribution of the qurbani meat. It may be used or divided as one wishes. Of course, when it comes to shares in one animal then the laws which have been mentioned earlier (under the heading 'SHARES IN ONE ANIMAL') will have to be applied.
3. The skin of the animal may also be retained for personal use or given away to anyone. Alternatively, it could be sold, in which case the money received for it MUST compulsorily be given to charity. This money cannot be used by the owner. It is better though not to sell, but rather to give away the skin free.
4. The money received for qurbani skins cannot be donated to a Musjid or Madresa. It must go to the poor.
5. The rope used to tie the animal, as well as other items used for the animal before qurbani should also be given in sadaqa.
6. It is not jaiz to give the skin or any part of the animal to workers or helpers as a form of payment for their services.
7. It is not permissible to sell the meat of qurbani. If due to ignorance the meat was sold, it will be wajib to give the proceeds to charity.
8. The distribution of nafl qurbani meat is the same as explained above. There is no difference at all.

9. If a dying person had made a wasiyyat (bequeathal) that qurbani be made on his behalf from his estate, and this wasiyyat was fulfilled, then all the meat of such a qurbani must go to sadaqa. It is not jaiz for the relative of the deceased to eat from the meat.
10. It is permissible to give qurbani meat to non-Muslims.
11. The meat of a qurbani which was executed voluntarily by someone on behalf of a dead person, will be distributed like a nafl qurbani.
12. Qurbani meat may be preserved in any form for future use.
13. It is wajib give the meat of a NAZHAR qurbani to the poor.
The sacrificer cannot eat this meat.
(A nazhar qurbani will be explained later on under 'MISCELLANEOUS LAWS ON QURBANI')
14. If one upon whom qurbani was NOT wajib bought an animal and made a qurbanni, it is BETTER for that person to give all the meat away to the poor, since there exists a difference of opinion among the Hanafi Fuqaha on whether such a person is allowed to eat the meat of his qurbani or not. (Note that this merely mustahabb, not something wajib or compulsory.)

AAADADB (ETIQUETTE) OF QURBANI

1. It is mustahabb to have the qurbani animal ready a good few days before the period of sacrifice, in order to feed and look after the animal. When one becomes attached to the animal to whatever extent, there will definitely be some remorse and grief at the time of sacrifice, and this is in keeping with the spirit of sacrifice

2. It is mustahabb for one who intends making qurbani not to remove any hair or nails from the body once the month of Zhul-Hijja has entered. In this case the hair, nails, etc. will be remove AFTER offering qurbani.

NOTE: It is not wajib to observe this practice, but mustahaab (preferable). On the other hand it is wajib to remove public hairs once every forty days. Hence if one had not removed pubic hair and forty days are up then these hairs should be shaved off immediately, even if one intends to make qurbani. In the Shariah a wajib act always takes precedence over a mustahabb act.

3. On the day of Eidul-Adh haa it is mustahabb not to partake of any food before the Eid Salah, so that one may be able to eat from one's qurbani first. This is the only difference between the sunnats of Eidul-Fitr and Eidul-Adh haa.

It is reported by Imam Baihaqi that one of the things which Rasulullah صلى الله عليه وسلم would eat first on Eid day would be the liver of his qurbani

4. Qurbani of a goat is better than a seventh share in a cow or camel, provided both the goat and seventh share are equal in price and yield the same amount of meat. Otherwise, whichever costs more or yields more meat is better for qurbani.
Similarly, a ram is better than an ewe, if both are equal in the above two factors (cost and amount of meat). Likewise, a female goat is better than a male for qurbani purposes.

5. The best day for qurbani in relation to reward is the first day, then the second, and then the third.

6. **THE QURBANI OF RASULLAH صلى الله عليه وسلم:**

The Honorable Messenger of Allah made qurbani of two rams which had big horns, were white in colour with black patches, and both were castrated.

He sacrificed both with his own blessed hands. At the time of slaughtering the one, he instructed Hazrat Ayesha (radhiyallahu anha) to sharpen the knife on a stone. When she had done this and handed him the knife, he laid down the ram, placing his foot on its flank. After slaughtering it he said:

"O Allah accept this on behalf of the Ummah of Muhammad."

It is therefore only just that whosoever Allah has granted wealth, should reciprocate by offering a qurbani on behalf of Rasulullah صلى الله عليه وسلم

The Noble Messenger of Allah would perform his Eid Salah at the Musallah or Eidgah, and immediately thereafter, right at the Eidgah he would offer his qurbani.

THE FIRST QURBANI IN THE SHARIAH OF NABI MUHAMMAD

During the second year of the Hijrat, when fasting qurbanis were offered on the morning of 10 Zhul-Hijja, after the Eidul Adh-haa salah. Hazrat Jabir (radhiyallahu anhu) says that these were the first sacrifices witnessed by Muslims. The wealthy people among the Banu Salma sacrificed 17 animals (Wafaa-ul Wafaa)

MISCELLANEOUS LAWS ON QURBANI

1. **NAZHAR QURBANI:** it is permissible to make a nazhar or vow of qurbani. If for any valid and lawful purpose one vowed that he/she offer qurbani for the sake of Allah, such a vow is binding and qurbani of the stipulated animal or share becomes wajib during the days of nahr. After fulfilling this vow by offering the sacrifice, all the meat must be given out in sadaqa and should not be eaten.
If one upon whom qurbani was wajib made a vow of qurbani then during the days of nahr two animals will have to be sacrificed, one animal for the qurbani which was already wajib, while the second will be for the nazhar (vow). Here too, the meat of the nazhar qurbani cannot be eaten by the sacrificer, it must be given to the poor.
2. If by mistake two people sacrificed each other's animal thinking it be their own, both their qurbanis are valid
If the error was discovered before consuming or distributing the meat, they can either exchange or leave the matter as it is, with each one retaining the slaughtered animal.
3. If after distribution or eating the error was realized then both parties can absolve each other of the mutual debt (which arose through each one cutting the animal of the other without prior permission). This is completely lawful. If however, they decide to pay each other out for the slaughtered animal (in cases where the price of each animal may vary considerably), this is also lawful, but then the money thus received must be given to the poor.
4. If one slaughters the animal of another, on his behalf, without permission, the qurbani of the owner is valid. There is no need for him to repeat qurbani, since the animal slaughtered was already earmarked for qurbani.
5. If one sacrifices the animal of another **FOR ONE'S OWN QURBANI**, without permission of the owner, and he (the owner) afterwards accepts this slaughtered animal then his qurbani is done, not the qurbani of the unauthorized slaughterer.
But if the owner decides to penalize the unauthorized sacrifice by demanding payment in lieu of the slaughtered animal, this is also allowed. But then the qurbani of the unauthorized sacrifice is done, and not that of the owner. Of course the unauthorized sacrifice will have to pay the owner the price of the animal slaughtered.
6. If one upon whom qurbani is wajib falls to fulfill his **own** qurbani, but makes a qurbani on behalf of Rasulullah صلى الله عليه وسلم or a nafl qurbani on behalf of a deceased relative, this nafl qurbani is valid. But qurbani still remains wajib on that person. Should he not offer his own qurbani, a sin will be incurred for neglecting a wajib duty.
7. If one wishes to make aqeeqa during the days of qurbani, this is permissible. However, first offer the qurbani which is wajib, and then the aqeeq.
8. Qurbani is not a once in a lifetime act like Hajj. Each year if the conditions are found, it will be wajib to offer a qurbani. Like zakat, qurbani is an annual ibadat to be fulfilled by the individual if the conditions are present.
9. It is not permissible to make qurbani for another person without the express permission or consent of that person. If one takes a share in a cow or camel and intends to offer this for another living person without prior permission or consent then the qurbanis of all the other partners are null and void.

THE TAKBEER OF TASHREEQ

1. Takbeer e Tashreeq is the name of the takbeer recited during the Bakri Eid period. The words of this takbeer are as follows:

اَكْبِرُ اللهَ اَكْبِرُ لَالَهُ اِلَّا اللهُ وَاللهُ اَكْبَرُ اللهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

Allah is the Greatest. Allah is the Greatest. There is no God but Allah, and Allah is the Greatest. Allah is the Greatest, and all praises are due unto Allah.

2. It is wajib to recite this takbeer ONCE, LOUDLY AFTER EVERY FARAZ SALAH. There, any person performing a faraz salah must read this takbeer IMMEDIATELY after the completion of the salah, before reading any other zhikr or dua.
3. This takbeer is wajib upon the IMAM, THE MUQTADI (one following the Imam), THE MASBOOQ (one who has missed a few rakaats of the jamaat), AND WOMENFOLK.
4. A woman shall read the takbeer softly, to herself, whilst all the others should read it aloud.
5. The masbooq will read his takbeer after filling in the missed rakaats
6. **Takbeer e tashreeq starts from Fajr salah on the 9th Zhul-Hijja, and ends after Asr salah on the 13th. These five days are known as the days of Tashreeq. In total, takbeer will be recited after 23 faraz salah.**
7. The takbeer will also be read after Juma' and Eid salah, but not after Janaaza salah.
8. If salah which had become qaza during the days of tashreeq are filed in during the same period, takbeer will be read after these qaza salah as well.
Besides the above, takbeer will not be recited after any other qaza salah.
9. If the Imam forgets to say the takbeer, the muqtadees should not wait, but should go ahead and recite the takbeer.
10. It is not a condition that the takbeer be recited in chorus, i.e. all together in one voice. What is important is that each person says the takbeer in an audible voice.
Furthermore, the takbeer should not be read in a screaming and excessively loud manner.
11. If the wuzu broke immediately after salaam, one should first read the takbeer and then go to make wuzu.
12. The takbeer has to be recited immediately after the faraza salah. However, if one forgets and engages in zhikr or dua, the takbeer should be said immediately upon remembering.
As long as one did not speak to anyone, the takbeer remains wajib. If one had spoken or left the Masjid or place of salah, the takbeer can now no longer be recited. One should then make istighfaar (repentance) for omitting this wajib act.
13. Those performing Hajj are also required to read the takbeer of tashreeq during the days of tashreeq. After the faraz salah the Muhrim (one in ihram) should FIRST say the takbeer and then the talbiya.
14. In Muzdalifa, when making Jama' of Magrib and Eshaa salah, the takbeer should be recited after the faraz of Magrib too. This will not be regarded as a separation of the two salah.
15. During the first ten days of Zhul-Hijja it is mustahabb to recited this takbeer as a constant zhikr at all times.

THABAH – THE ISLAMIC METHOD OF SLAUGHTER

Hereunder are a few important laws pertaining to Shar’ee Thabah. Since the validity of qurbani depends upon the correct method of slaughter, it will be essential to know at least the basics of this practice. If a qurbani animal is slaughtered incorrectly, and is subsequently rendered haram, that qurbani is not counted and will have to be repeated.

CONDITIONS FOR THABAH:

1. Taking the Name of Allah before slaughtering.
The sunnat words to be recited are:
2. Using a sharp knife or similar instrument.
3. The slaughterer must be a Muslim male or female, or Muslim child who knows the method of slaughter.
4. The instrument used for slaughtering should be stroked over the throat by the HAND of the slaughterer.
5. Severing the four vessels in the throat, viz, the gullet, the jugular vein the two wind pipes.
However, if at least THREE are cut, the animal will be halaal.

If the above factors are observed, the animal will be halaal. On the other hand, if any condition is omitted, the animal will be regarded as carrion by the Shariah.

GENERAL LAWS OF SLAUGHTERING

1. It is **sunnat muakkada** to face qibla while slaughtering. Hence, as far as possible, this practice of facing qibla should not be left out except for a valid reason. However, if this is not done the animal will still be halaal, since this is not a condition for the validity of thabah.
2. If the slaughterer does not take ‘The Name of Allah (i.e. he does not say **Bismillah**) intentionally, the animal is haram.
But if he forgets to recite **Bismillah** when slaughtering, the animal is not haram, but lawful for consumption.
3. Only saying **bismillah** is sufficient to render the animal halaal, even if **Allahu Akbar** was not said. If one says the whole tasmiya, i.e. **Bismillahir Rahmanir Raheem**, this is also enough to ensure the animal is halaal after slaughter.
4. If only two vessels were cut, the animal will be haram.
5. If by mistake the whole head of the animal was cut off at the time of thabah, the animal will still be halaal. However, to do this intentionally is makrooh tahreemi (forbidden).
6. If a woman in haiz (menstruation) or nifaas, or one in the state of janaabat carries out the thabah, the animal will be halaal as long as the conditions mentioned overleaf are found.
7. An animal slaughtered by a non-Muslim is haram.
8. A muhriim (one who is in the state of ihram) cannot slaughter game. If he does, such game will be haram. Besides game a muhriim can slaughter any other animal.
9. It is makrooh tahreemi to slaughter from the nape (back of the neck), or to use a blunt knife, or to skin the animal while there is still life in it. In short, all forms of unnecessary suffering caused to the animal is forbidden.

MAY ALLAH GRANT ALL THE ABILITY TO FULFIL THIS GREAT ACT OF QURBANI, AND ACCEPT FROM US OUR HUMBLE SACRIFICES, AMEEN

THE IBAADAT OF THE DAYS OF EIDUL ADHAA TAKBEER TASHREEK

~ It is compulsory to recite this Takbeer once after every Fardh Salaat, starting from Fajr Salaat, starting from Fajr on the 9th Zil Hajj and ending after Asr on 13th Zil Hajj

~ The takbeer should be recited loudly by all the musallis the moment the Imaam has ended the Salaat. If the Imaam forgets to recite the Takbeer, the muqtadis should begin the recitation without waiting for the Imaam. The takbeer should also be recited after Eid Salaat.

~ At home, the women too may recite this Takbeer after every Fardh Salaat, but silently.

~ The Musaafir (traveller) may or should also recite the Takbeer.

QUR'BAANI

Qur'baani or sacrificing an animal during the days of Eidul Adhaa (10th, 11th and 12th) is the ibadat which has the greatest significance and importance on this occasion. There is no ibadat of greater merit on these days than the Qur'baani. Rasulullah صلى الله عليه وسلم severely criticized and reprimanded those who in spite of the ability, refuse to make qur'baani. He said that such people need not come to the Eidgah for the Eid Salaat.

COMPULSORY

Qur'baani is compulsory on all adult males and females who own the Zakaat Nisaab amount during any of the three days of Qur'baani (10th, 11th, 12th). The Zakaat Nisaab amount presently is approximately R1200.

RELEVANT RULES

~ It is not compulsory on a man to make qurbaani for his and children. Even if one's minor children own sufficient wealth, then too Qur'baani is not waajib on them nor on their parents. If parents wish to have qur'baani made for their minor children, they will have to use their own money. It is not permissible to use the money of minors.

~ It is best that the Qurbaani animal be procured at least a few days before the day of Eid Adhaa. The animal should be well cared for and treated affectionately. In so doing one will imbued with the spirit of sacrifice to a greater degree. The Shariah commands us to honour the Qurbaani animals and to treat them well.

~ If an animal is specified for Qurbaani, its milk, wool, hair, etc, if removed, have to be given in charity to the poor or it may be sold and the money compulsorily be given to the poor.

~ If an animal which has been specified for Qurbaani gives birth, the young animal too has to be sacrificed.

~ On the day of Eid one did not possess the Nisaab value which makes Qurbaani Waajib. Qurbaani will therefore not be obligatory on one. However, before sunset on the 12th of Zil-Hajj one obtained wealth equal to or more than the Zakaat Nisaab value, Qurbaani will now be Waajib on one.

~ Qurbaani is not obligatory upon a musaafir (one who has undertaken a journey of 48 miles or more). However, should the musaafir return home before sunset on the 12th Zil-Hajj or should he make the intention of staying over for 15 days at a place where he has halted on his journey. Qurbaan becomes Waajib upon him.

~ It is best that a person slaughters his own Qurbaani animal if he has the ability of making thabah. If he is unable to slaughter another may do it for him.

~ It is mustahab (preferable) for one to stand in the presence of the Qurbaan animal when it is being slaughtered. Females, however, should not be present if ghair mahram males happen to be around.

~ In a cow, camel or buffalo are seven shares. The seven shares may be taken by a single person or persons. Qurbaani of more than seven people in an animal of this kind is not valid.

~ If at the time of purchasing an animal in which there are seven shares. The niyyat was to make qurbaani of the whole animal (the seven shares) on behalf of oneself, then it is best to make the qurbaani as intended without taking partners in the qurbaani. However, if after having made this niyyat, partners are taken into the qurbaani, it (the Qurbaani) will be valid only if qurbaani was Waajib on the partners, if (the Qurbaani of the whole animal) will not be valid.

~ When distributing the meat among the shareholders in a Qurbaani animal, the meat must be distributed by weight and not by estimating. Distribution of the meat by estimate is not permissible. The shares holder who takes the head, trotters and skin will have to take less meat than the other

shareholders, and there is no fixed measure for this. As long as the meat is less than that of the other partners, the distribution will be valid.

NB Distribution of the meat by weight here refers to the distribution among the partners in the Qurbaani animal and not to general distribution to non-partners.

¶ If one on whom Qurbaani is not Waajib purchases an animal with the intention of making qurbaani, then Qurbaani will become Waajib (compulsory) on him.

¶ Qurbaani was Waajib on someone, but the days of Qurbaani passed by without the Qurbaani being made. There is now no alternative other than giving the price of a qurbaani animal in Sadqah to the poor. If one had procured an animal for the purpose, the very animal must be given in Sadqah to the poor. If the Qurbaani was executed in fulfillment of the Wasiyyat of one who has died and such Qurbaani was made from the money of the deceased's estate, it is then Waajib to give all the meat in Sadqah to the poor.

DEFECTS IN ANIMALS

For the validity of Qur'baani it is essential that the animals are free of defect. The Qurbaani will not be valid if a defective animal is sacrificed. The following faults will be regarded as defects for the purpose of Qurbaani:

1. Blindness in both or one eye.
2. A third or more of an ear cut off.
3. A third or more of the tail cut off.
4. Total lameness in one or more of the legs. However, if the animal is partially lame or the leg is not so severely injured and it is able to walk with it although limping, then the animal will be valid for Qurbaani.
5. Extremely emaciated and weak.
6. The majority of teeth having fallen out. If the number of teeth which had fallen out is greater than the number of remaining teeth, the animal is not valid for Qurbaani.
7. An animal born without ears.
8. A horn broken off at the base or at the root. If the horn is only partially broken off, the animal will be valid for Qurbaani.

The above faults render the animal defective and unfit for Qurbaani.

A castrated animal is valid for Qurbaani and so is an animal born without horns.

THE SKINS

The skin of the sacrificed animal may either be sold or retained for one's own use. If sold, the money has compulsorily to be given to the poor. The money derived from the sale of Qurbaani skins cannot be used for Musjid purposes or for other acts of charity. It is necessary to give the money to such people who qualify to accept Zakaat.

IMPORTANCE OF QURBAANI

The importance of the Qurbaani may be understood from the following statement of Rasulullah ﷺ :

"He who does not make the Qurbaani inspite of having the means to offer it, should not attend our Musallah."

The Musallah or Eid Gah is the vacant ground on the outskirts of the town where the Eid Salaat is performed.

This Hadith does not prohibit the culprit from going to the Musalla and performing the Eid Salat. In fact, it is necessary for him to perform the Eid Salaat even if he has willfully neglected this great ibaadat of Qurbaani. Rasulullah ﷺ, in this Hadith rather emphasizes the importance of the Qurbaani and the evil of deliberately omitting it. One who will fully ignore the performance of the Qurbaani is like one who has dissociated himself from the general body of the Ummah, hence Nabi-e-Kareem ﷺ criticizes him so severely to jolt him into realizing the evil of his neglect.

THE QURBAANI MEAT

The Mustahab (best) method of distributing the qurbaani meat is to divide it into three equal parts. One part should be given to the poor, one part to one's relatives and friends and one part retained for one's own family. However it is permissible to distribute all the meat to the poor to any persons of one's choice even if they are not among the poor. One may also retain all the meat for one's own use, the intention of the Qurbaani should not be the eating of meat. If one's intention is the meat, then the Qurbaani will not be valid since the purpose of Qurbaani is neither eating nor feeding. The purpose is to gain the Pleasure of Allah Ta'ala, it is therefore imperative that the niyyat is examined and purified. It is not permissible to sell

the Qurbani meat nor is it permissible to give any part of the meat or of the animal to the labourers as wages for their labour, Qurbaani meat may be given to non-Muslims as well.

SLAUGHTER MERCIFULLY

Qurbaani or the Sacrifice of animals on the 10th, 11th and 12th Zih-Hajj, is a very lofty Ibadat decreed by Allah Ta'ala in commemoration of Nabi Ibraahim's supreme sacrifice of his son Ismaail (alayhis salaam) at the altar of Allah's command. The father offering the sacrifice of his little boy, the Love of Allah Ta'ala was not a jocular affair nor an occasion of play or amusement. The noble father and khaleel (friend) of Allah Ta'ala was ordered to slit the throat of his beloved son with his own hands. He passed his trial in the highest degree of success and Allah Ta'ala substituted a ram for Ismaail (alayhis salaam). It is to commemorate this wonderful and supreme sacrifice of Nabi Ibraahim (alayhis salaam) that we have to sacrifice animals each year on the occasion of Eidul Adha.

Keeping in mind what this ibadat is all about, when the Muslim is about to slaughter or have his animal slaughtered, he should bring to his mind Hadhrat Ibraahim (alayhis salaam) slaughtering his son Hadhrat Ismaail (alayhis salaam). But this thought is furthest from the minds of most people who make the Qurbaani.

One of the gravest acts of transgression committed in negation of the pirit underlying Qurbaani is the gross maltreatment met out to the sacrificial animals. Animals are dragged, kept hungry and thirsty in fear. They are slaughtered at times with blunt knives and by incompetent persons who instead of effecting the Thabah with a clean cut, saw at the neck of the animal. This cruel act – Zulm – is a major sin which destroys much of the thwaab of the Qurbaani.

Animals are slaughtered and skinned in the presence of other live animals. The skinning process begins even before the slaughtered animal has become motionless. While some signs of life remain, workers commence skinning the animals. All these acts are reprehensible, cruel, in-Islamic and haram.

Rasulullah صلى الله عليه وسلم said:

"Verily, Allah Ta'ala has decreed kindness for everything. Therefore, when you kill then effect the killing, when you slaughter, then slaughter kindly. Sharpen your knife and be merciful to the animal."

(Muslim, ibn Majah, Nisai)

Hadhrat Ibn Umar (radhiyallahu anhu) said: Nabi صلى الله عليه وسلم commanded that the knife be sharpened and that it (the knife) be concealed from the animal, and he said: "When anyone of your slaughters he should make haste." (Ibn Majah)

This hadith in fact informs us of the understanding which the animal possesses. The sight of the knife can produce fear in the animal. It should, therefore, not be displayed in its presence. The animal should not be kept down unnecessarily. It should be put on the ground only at the precise moment of slaughter. After laying it down facing the Qublah, there should be no unnecessary delay in slaughtering it.

In one Hadith Rasulullah صلى الله عليه وسلم prohibited dragging of the animal. He ordered that the animal be held by the neck. Nabi-e-kareem صلى الله عليه وسلم also forbade that the animal be kept hungry and thirsty while it awaits to be slaughtered.

Once hadhrat Umar (radhiyallahu anhu) saw a man sharpening his knife after he had laid down the animal. Hadhrat Umar (radhiyallahu anhu) struck the man with his whip and exclaimed:

"Do you want to cause many deaths to the animal?"

In other words, creating fear in the animal was like multiplying death for it. Those who maltreat animals and perform cruelly when sacrificing them should remember that Rasulullah صلى الله عليه وسلم said:

"Beware of the Dua (curse) of the mazloom, for there is no barrier between if (the curse or call of the mazloom) and Allah."

Any person or animal who is oppressed or wronged or brutalized is a mazloom, so beware of the curse. Which emanates from the hearts of even these dumb animals. They are Allah's makhluq (creation). No one is entitled to perpetrate zulm on them. Those making Qurbaani should take note of the under mentioned essential requirements:

- The knife must be very sharp.
- The animals should be properly fed if they have been acquired some time before slaughter.
- An animal must not be slaughtered in front of another animal.
- The animal brought for slaughtering should not see the blood of the other animals.
- Animals should not be skinned while there is any sign of life visible in them.
- An animal taken for slaughtering should not be led past animals which are being skinned.
- The animal should be caught and brought only when the slaughterer is ready for slaughtering. Usually workers grab hold of the animal well in advance. They hold the animal captive while the slaughterer is still engaged in slaughtering another animal.

- h. The animal should be laid down facing the Qiblah.
- i. The neck of the animal should not be saw. Clean cuts should be effected. Rasulullah صلى الله عليه وسلم said;
“He who shows no mercy, mercy will not be shown to him”

MASAA-IL ON QURBAANI (SHAAFI MAZHAB)

Ñ Once the intention is made then it no longer remains Sunnat, but becomes compulsory. The Niyat which will transform the Sunnat Qurbaani into a compulsory sacrifice is to the effect “I intend this animal as a sacrifice.”

Ñ If an animal is purchased with the intention of Qurbaani and that animal is lost or destroyed through no fault of the purchases, then It will not be obligatory to replace the animal. It is Sunnat for one to make his own Qurbaani with his own hands if he has the ability to do so. But, a woman should let someone else make the “zabah” (slaughter) on her behalf.

Ñ It is Sunnat for the one who intends making the Qurbaani not to cut any of his nails or remove any hairs from the body until after the Qurbaani has been offered (i.e. from the 1st Zil-Hajj until after sacrificing the animal)

Ñ It is Sunnat for one to look on when one’s animal is being sacrificed.

Ñ If a sheep has not yet attained the age of one year then its Qurbaani could be made if the following two conditions are present:

- a. It must not be under six months.
- b. Its front teeth must have been replaced with a new set.

Ñ It is not permissible to make Qurbaani on behalf of a living person without his permission nor is it permissible to make Qurbaani on behalf of a deceased is a Wasiyaat (bequest) was not made by the deceased.

Ñ It is not permissible to make Qurbaani of defective animals, e.g. blindness in one eye or both eyes, so much lameness that it cannot keep up with the flock, severe sickness which makes the flesh defective, an animal suffering from scabies, an animal with the ear or part of the ear cut (nor necessarily one third as is the Hanafi mazhab), an animal with the tail or part of the tail cut. Broken horns will not be considered as a defect.

Ñ If a vow was made unto Allah Ta’ala to make Qurbaani of a particular animal and that animal happens to be defective, then it shall have to be sacrificed notwithstanding the defects.

Ñ The period of Qurbaani is from after the Eid Salaat until sunset of the 12th Zil-Hajj.