

اجتماعی قربانی کا صحیح طریقہ

دارالعلوم کراچی

# The Correct Shar'ī Method of Conducting Mass-Shared-Qurbānī

Adopted by  
Dārul 'Ulūm Karachi

Compiled by  
**Mawlānā  
Muhammad  
Muadh Ashraf  
ṣāhib**

*"So let your  
heart be happy  
by it (the  
sacrifice)."*

Endorsed by  
**Hazrat Muftī  
Muhammad  
Taqi Usmani  
ṣāhib**

SUMMARISED & TRANSLATED BY-  
ISLAMIC RESEARCH CENTRE  
SIRĀJUL 'ULŪM INSTITUTE

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(May Allāh preserve him)

*Dārul ‘Ulūm, Karachi, Pakistan*

**Summarised & Translated by  
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِّن بَهِيمَةِ الْأَنْعَامِ ۗ

“And for all religions We have appointed a rite [of sacrifice] that they may mention the name of Allāh over what He has provided for them of [sacrificial] animals.” {Al-Hajj:34}

لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤها وَلَكِنَّ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ

“Their meat will not reach Allāh, nor will their blood, but what reaches Him is piety from you.” {Al-Hajj:37}

قَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْأَضْحَايُ؟ قَالَ "سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ".  
قَالُوا فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ؟ قَالَ "بِكُلِّ شَعْرَةٍ حَسَنَةٌ". قَالُوا فَالْصُّوفُ يَا رَسُولَ اللَّهِ؟  
قَالَ "بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٌ". رواه أحمد وابن ماجه

“The Companions of the Messenger of Allāh ﷺ said: ‘O Messenger of Allāh, what are these sacrifices?’ He ﷺ said: ‘The Sunnah of your father Ibrāhīm.’ They said: ‘What is there for us in them, O Messenger of Allāh?’ He ﷺ said: ‘For every hair, one merit.’ They said: ‘What about wool, O Messenger of Allāh?’ He ﷺ said: ‘For every hair of wool, one merit.’” [Aḥmad, Ibn Mājah]

قَالَ رَسُولُ اللَّهِ ﷺ "مَنْ كَانَ لَهُ سَعَةٌ وَلَمْ يُضَحِّ فَلَا يَفْرِنَنَّ مُصَلَّاتَنَا". رواه أحمد وابن ماجه  
The Prophet ﷺ said, “Whoever can afford it, but does not offer a sacrifice, let him not come near our prayer place.” [Aḥmad, Ibn Mājah]

قَالَ رَسُولُ اللَّهِ ﷺ "مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّخْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ إِتِّهَا  
لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَإِنَّ الدَّمَ لَيَقْعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَفْعَ  
مِنَ الْأَرْضِ فَطِيبُوا بِهَا نَفْسًا". رواه الترمذي وابن ماجه

The Prophet ﷺ said, “A human does no action from the actions on the day of *Nahr* more beloved to Allāh than spilling blood (of sacrificial animals). On the Day of Judgement, it will appear with its horns, hair, and hooves, and indeed the blood will be accepted by Allāh from where it is received before it even falls upon the earth, so let your heart be happy by it.” [Tirmidhī, Ibn Mājah]

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على رسوله الكريم وعلى اله وصحبه أجمعين

### Editor's Note

When this sinful one was training in writing *fatāwā* under the tutelage of the *Faqīh*, the *Muḥaddith*, *Sulṭān*ul ‘*Ārifīn* *Ḥazrat Muftī Ahmed ṣāḥib Khānpūrī* حفظه الله ونفعنا بعلومه وفتاويه a question regarding mass-shared-*qurbānī* came from Batley, UK. We were given the task to write an answer, which we did. Thereafter a similar more detailed question came from Ahmedabad, Gujarat and after reading it *Ḥazrat Muftī ṣāḥib* threw the letter on the table saying, “کسی کی قربانی صحیح نہیں ہوتی,” (No one’s sacrifice is valid.) Thereafter, *Ḥazrat* commented that many people get ideas and put them into action without consulting the ‘*ulamā*’. When they fall into problems, they come to the *muftīs* to fix it. However, it is too late by then. The correct method is to find out the ruling first and then act accordingly. *Alhumdulillāh*, we also wrote an answer to this one and both were approved by *Ḥazrat*. Several ‘*ulamā*’ also used them as a guide to do their mass *qurbānī*. This experience and *Ḥazrat’s* comment had a profound impact on me in highlighting the extreme importance of this issue (specifically) versus the realities that takes place on the ground.

When we saw this important article on the topic of Mass-Shared-Qurbānī by *Mawlānā Muhammad Muadh Ashraf ṣāḥib*, which was endorsed by *Shaykhul Islām Ḥazrat Muftī Muhammad Taqī Usmanī ṣāḥib* حفظه الله, and about which the respected *Muftī Husain Kadodia* of South Africa advised that a summarised version be prepared in English, and thus be made available to the organisers of these *qurbānīs*, I decided, relying on Allāh Ta‘ālā, to take up the task with the assistance of some of my students.

*Alḥumdulillāh*, the entire method of mass-shared-*qurbānī* which has been adopted by *Jāmi‘ah Dārul ‘Ulūm*, Karachi was translated fully and placed in the beginning of this booklet. A summary of the common errors which were explained in the original Urdu article has also been penned and placed in the end of this English version. A translated sample of the *Qurbānī-Application-Form*, which *Dārul ‘Ulūm Karachi* uses has also been added in the end with the information typed out separately for easier reading.

May Allāh accept this humble effort from us and use it as a means to rectify the errors committed in this regard. *وما ذلك على الله بعزيز*. May Allāh Ta‘ālā reward all those who were instrumental in translating and editing this article with the choicest of rewards in both worlds.

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23 Dhul Qa‘dah 1443

23<sup>rd</sup> June 2022

بسم الله الرحمن الرحيم

## Endorsement by

***Shaykhul Islām Ḥazrat Muftī Muhammad Taqī Usmānī Ṣāhib***

**(حفظه الله ونفعنا بعلو مه و فيوضه)**

The time for *Qurbānī* (<sup>ʿ</sup>*Uḍḥiyah*/Sacrifice) is close. Mass-Shared-*Qurbānī* (sacrifice) is becoming widespread regarding which many shortcomings from a *Sharʿī* perspective have come to our knowledge. It is necessary for those who conduct these mass shared sacrifices to know about them. The respected *Mawlānā* Muhammad Muadh Ashraf Ṣāhib, after consulting with me, has written this very important article on this topic, which must be shared far and wide. This is why *Al-Balagh* Magazine is publishing it.

Muhammad Taqī Usmani



## **The Method of Mass-Shared-Qurbānī at Jāmi‘ah Dārul ‘Ulūm Karachi: A Worthy Role Model**

The method of Mass-Shared-Qurbānī at Jāmi‘ah Dārul ‘Ulūm Karachi is one worthy of following. There is always room for improvement in the organizational affairs of any institution. However, it would not be an exaggeration if it is said that, *Alḥumdulillāh*, the method of Jāmi‘ah Dārul ‘Ulūm Karachi is at least free from all the *Shar‘ī* errors. This is because for many years, here, in every step of the way, the entire process of Mass-Shared-Qurbānī is conducted under the direct supervision of fully reliable ‘ulamā kirām and muftiyān ‘izām. The *Shar‘ī* laws are watched over carefully with very astute eyes. All the conditions and etiquettes of *qurbānī* are given special attention, with great precision and organization in all the stages, from the *qurbānī* application form to the purchase of the animal and from the slaughtering of the animal until the distribution of the meat. Furthermore, the foundational objective of the mass-shared-*qurbānī* here is to serve the creation, not to gain financial profits.

## **Jāmi‘ah Dārul ‘Ulūm Karachi’s Shar‘ī Status in the Mass-Shared Qurbānī**

Generally, in Jāmi‘ah Dārul ‘Ulūm Karachi, the animal is not bought in advance. Rather, the money invested in the booking accounts is used to buy and sell the animals. On the *qurbānī*-application-form, the partners and shareholders explicitly appoint the head of the Dārul ‘Ulūm Karachi as their *wakīl* (representative) to arrange all matters, from buying the animal for sacrifice to distributing the meat etc. They also give permission to the head and his representatives to fulfil all these matters.

## The Qurbānī Application Form

Where *qurbānī* is done on a large scale, a *qurbānī*-form plays a crucial role. Therefore, all the necessary details are recorded in *Dārul ‘Ulūm* Karachi’s form. The names of the shareholders or partners, the note of appointing a *wakīl*, the day of the sacrifice, the cow number, the share number, meat and skin of the animal, the amount of money deposited in the account, the authorizations given regarding it, and other details are also recorded. The one intending to do the *qurbānī* fills out this form and signs it.

## The Qurbānī Register

When many forms are filled out, they are compiled into a register. For example: If on the first day applications for two hundred (200) cows come in, a register for two hundred (200) cows is prepared. A separate page is specified for each cow. On this page, the shareholders of this cow and their other details are recorded to the extent that if the shareholder makes a special request for the meat etc., this is also recorded. For example, if a shareholder wishes to give the *Jāmi‘ah* their share instead of keeping it for himself, then this is written on this page. One person from the accounts department is appointed to carry out this task alone during these days. Then, three copies are made of the details of this page. One copy for the *istiqbāliyah* (reception). The second copy for the accounting department and the third copy for the team who will sacrifice the animal and fulfill the other matters at that time.

## The Value of the Animal and the Estimate of the Expenses

A cautious estimate is made of the value of the animal and its other expenses. For example: If one share of a cow is estimated to be fifteen thousand (15,000) rupees, this means that the entire cow is valued at one hundred and five thousand (105,000) rupees because a cow can only be apportioned into seven shares. Now from the total account of one

hundred and five thousand (105,000) rupees which was collected for one cow, ten thousand (10,000) rupees (for instance) is separated for various expenses and ninety-five thousand (95,000) rupees is separated to purchase the cow so that a moderate, healthy cow can be purchased. It is as though two separate accounts are made from the total amount which was deposited for one cow.

### **Buying and Specifying a Cow**

The cow is purchased for the amount of money which was separated and specified for the purchase of the cow. A labelled tag with a number is placed around the cows in the order that they have been purchased. For example: the cow which was bought first will be labelled with the number 1. The second cow will be labelled with the number 2. Additionally, the *Dārul ‘Ulūm’s* stamp is also stamped on to various parts of the cow so that they can be distinguished, and they do not become mixed together with the other animals. A receipt is also given which is signed by the representatives from the *Jāmi‘ah* and sellers. If the money is transferred into the account, there is also a receipt for this so that this transaction remains totally clear.

### **Taking Account of the Excess Money**

As mentioned previously, the calculation for the purchase of the cow and its expenses were done separately and two accounts were created. If the cow was purchased for less than the amount of money which was separated for it, for example, it was bought for 92,000 rupees instead of 95,000 rupees, then the remainder 3000 rupees in this account is redistributed equally to the seven partners. If any money remains in the expenses account, for example, from the ten thousand rupees per cow which was deposited, only eight thousand was used, then permission was already taken in advance on the application-form from the shareholders regarding the remainder two thousand. [They had given

their consent] that the remainder 2000 can be spent on anything by the head of the *Dārul ‘Ulūm* at his own discretion. Therefore, they transferred the ownership of this money to the *Dārul ‘Ulūm* and an official receipt is also made for this. However, this money is usually used for other expenses regarding *qurbānī* itself. For example, repairing the place where the animal is slaughtered, or it is invested into its building expenses. From the very beginning, the expenses regarding these (preparations) were thousands of dollars. So, this small amount of money also becomes part of that sum. Additionally, on the *qurbānī*-form it is also clearly stated from the shareholders that if on the day of *qurbānī*, the shareholder or his representative did not collect this money, then in such a case, this money is gifted to the *Dārul ‘Ulūm*.

### **Qurbānī**

The *qurbānī* (sacrifice) is done on the day of *qurbānī* according to the details mentioned on the form. The team who slaughters the animals also have these details. The cow was already labelled with a specific number. This indicates whose cow it is, or which individuals are shareholders in this cow. *Niyyah* (intention) is practically made for the shareholders. At the time of slaughtering the animal, those individuals on whose behalf the cow is being slaughtered, are also known. The entire method of *qurbānī* is carried out under the guidance of reliable *muftīs* so that nothing is done which contradicts the *Sharī‘ah*.

### **Pieces of the Meat**

As soon as the cow is slaughtered, and its meat begins to be cut into pieces, this meat is labelled with the same number (of the cow) so that the meat of one cow does not get mixed up with the meat of another cow. Great care is taken that no portion of the cow’s meat remains without its numbered tag. For example, if cow number seven’s meat is

being cut into pieces, its pieces, liver and all its other parts are tagged with its relevant number.

### **Weighing and Distributing the Meat**

When all the meat is cut, it is then weighed, and its total weight is recorded. Thereafter, the meat is mixed and stirred properly so that the meat can be distributed justly. This [fair mixing] is done to the extent that the thigh of the animal, which is considered to be the best type of meat, is also cut into various pieces and placed in each share. Thereafter, all the meat is divided into seven equal shares and each share is weighed separately so that there is no difference in the weight of each share. Otherwise, this would necessitate *ribā* (interest) which is *ḥarām* [unlawful]. This weight is also recorded so that it is preserved in the records, and in the event, anyone wishes to know the total weight of the cow, in which he had a share, he can be informed as well. The hooves, head, tongue and brain are not included in the weight. In the *Sharī'ah*, it is also not necessary to weigh these parts. However, since these parts are also the shareholders' ownership, thus, they are distributed in the following manner: four of the shareholders are given a hoof each. Of the remaining shareholders, one is given the tongue, the second the brain and the third is given the head. This is the most cautious way to distribute it and the possibility of *ribā* (interest) will no longer remain.

### **The Skin of the Qurbānī**

The skin remains to be discussed. Regarding this, consent was taken from the shareholders on the *qurbānī*-form that the skin can be gifted to the students of the *Dārul 'Ulūm*. It is also necessary to clarify that if anyone does not wish to gift the meat, money or skin, the organization cannot force him. However, the organization does have the choice to

only accept *wakālat* (agency) upon its prescribed conditions to make the matter of *qurbānī* easy.

This is the method of *Jāmi'ah Dārul 'Ulūm* Karachi which although briefly mentioned, its principles and foundational details have been listed.

May Allāh Ta'ālā accept all of our *qurbānī* (sacrifices) *Āmīn*.

## Common Errors Committed in Mass Shared Qurbānī<sup>1</sup>

Some errors are such, by which the *qurbānī* (sacrifice) would not even be deemed valid. While some are such, that even though the *qurbānī* would be deemed valid, prohibited acts are being committed in other transactions which are connected to the *qurbānī*. Most of these are connected to those organizations which are doing mass-shared-*qurbānī*.

Below is a summarised list of some of these errors.

1. Due to the large number of animals which some organizations receive, they are unable to slaughter all and pack them within the three days of ‘*Eid*. So, some have decided to start slaughtering animals three days prior to ‘*Eid*.
  - This means that the obligation of thousands of people’s *qurbānī* has not been fulfilled and millions of rupees have been wasted, since *qurbānī* has a specific time, like *farḍ ṣalāh*, which must be followed for its validity.
2. A difference in the timings of the ‘*Eid* day for the owner and the *wakīl* (agent/organization). If, for example, the owner lives in the UK and the time for *qurbānī* has not started there, i.e., it is not the *Ṣubaḥ Ṣādiq* (true dawn) of the 10<sup>th</sup> of *Dhul Ḥijjah* in the UK, but it has already started in Pakistan and the organization immediately slaughtered the UK resident’s animal, then the *qurbānī* will not be valid.<sup>2</sup>
3. Having two shares of *qurbānī* in one sheep and then distributing the meat to their respective shareholders.

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<sup>1</sup> This section on “errors” is only a summary of the original Urdu version.

<sup>2</sup> Note there is a difference of opinion on this issue. [Translator] The translator added the example of UK and Pakistan to clarify the issue.

- This is not permissible as only one share is allowed in a sheep for *qurbānī*.
4. Fixing the amount of meat which the organization will give a shareholder and keeping the rest for themselves.
  5. Some organizations are not cautious in weighing the meat. This can lead to *ribā* (interest).
  6. Switching around bad meat with the good one, or vice versa.
  7. After sacrificing a large animal that did not have seven shareholders, adding a next shareholder.
    - After the sacrifice, no new shareholder can be added. This person's *qurbānī* will not be deemed valid. Dealing with *qurbānī* as if one only wants meat is a type of mockery of this *'ibādah*.
  8. Mixing the meat of different animals together.
    - Since each animal is not of the same size, this will lead to unjustly sharing meat to the wrongful owners.
  9. Changing the shares in the large animals. For instance, a person had his share in cow one and someone else who is important came along and purchased a share. So, the organization gave him a share in the first cow and moves one of its fixed shareholders to another animal.
    - This is not permissible. *Dārul 'Ulūm* Karachi issued a *fatwā* against this.
  10. Purchasing an animal first from the money deposited by acting as the *wakīl*, and then keeping the money remaining (after purchasing it and spending on its expenses) for themselves.
    - This is not permissible because no permission was taken from the shareholders in advance.
    - The remaining money must be returned to its rightful owner, given in charity, or it can be spent on any other cause provided that permission was taken for this in advance from the one intending to do *qurbānī*.



11. Keeping the money remaining for themselves and considering it to be a fee for the services they offered.
  - This is not permissible because the fee was unknown and was not fixed.
12. Purchasing and keeping some animals in advance and intending to make a profit by offering a full package inclusive of purchasing the animal, slaughtering it, and carrying out all other related matters for one fixed price.
  - This is not permissible. The price of the animal and the cost of other expenses must be fixed separately, as they are different forms of transactions. One is trade and the other is being an agent to do the *qurbānī* etc.
13. If the organisation bought the animals in advance and they are in the organization's possession, the organisation cannot act as the *wakīl* for the one intending to do *qurbānī* when he buys the animal from the organisation.
  - In this case, since the organisation is no longer a *wakīl* in purchasing the animal, rather it is selling its animals to the customer, the customer must specify the cow at the time of purchase, and it should be labelled. However, this does not occur.
  - The solution for this is that someone who is not associated with the organization should be appointed as the *wakīl* on behalf of the buyer to take possession as a representative of the buyer.
14. The animals are not labelled and specified for their owners. Some organizations decide who the owners are only moments before sacrificing the animals.
  - One of the foundational conditions of a sale is that the item should be fixed especially for an item like an animal, as the prices differ for each individual one. If an animal was to die, then this will lead to many more technical difficulties.

15. In the case when the organization is selling the animal to the customer, then the customer or his representative has to take possession of it, but this does not occur.
- The organization cannot become his *wakīl* here because it is selling the animal to him, and one person cannot sell an item to another and also be his representative to collect the item on behalf of the customer.
  - In many of these cases where the organization is selling its own animals to the customers the sale is *fāsid* (invalid), so without the customer taking possession, he does not become the owner of the animal. Therefore, his *qurbānī* should not be deemed valid.
  - The solution for this is that someone who is not associated with the organization should be appointed as the *wakīl* on behalf of the buyer to take possession as a representative of the buyer.
16. Keeping the head, hooves, skin etc. without the consent of the shareholders.

### Conclusion and a Heartfelt Request to the Organisers<sup>3</sup>

In summary, these are a few common errors which we have heard a lot about, witnessed ourselves, and have even been informed by the organisers themselves. Therefore, we make this heartfelt request to all those friends who are organising this great *ʿibādah* of *Qurbānī* that they protect the *qurbānī* and by extension the hundreds of thousands of rupees, which people earn by their blood and sweat through *ḥalāl* means, from being lost. *Qurbānī* is an act of worship (*ʿibādah*), and it is an obligation (*farīdah*). It is not a business, nor is it like any normal custom, nor is it simply to fulfil some desire. This act of worship has conditions. Being ignorant of its conditions or lackadaisical regarding them is not an excuse.

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<sup>3</sup> This 'conclusion' and following 'advice' are full translations of the original and not simply a summary.

### Advice to the Layman<sup>4</sup>

One should understand this *qurbānī* as an act of worship (*‘ibādah*), learn its *masā’il* (laws) by a reputable *‘ālim* (scholar), and perform this ritual with zeal, only to gain the pleasure of Allāh, while remaining in the boundaries of *Sharī‘ah*. If someone is unable to perform the sacrifice themselves for whatever reason, then one should choose, very carefully, only such an organization which carries out the obligation of the mass-shared-*qurbānī* under the supervision of reliable *‘ulamā kirām*. For example, the *madāris* and other charitable organizations that know the *masā’il* (laws) of *qurbānī* properly and do not play with people’s *qurbānī* in the above manner.

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<sup>4</sup> Translator added this title.

## A Sample of the Qurbānī-Application-Form:<sup>5</sup>

Phone Number: 021-35049774-6

Jāmi'ah Dārul 'Ulūm Karachi

Second Day

Department of Qurbānī Shares 1443 A.H.

Korangi

Cow Number: \_\_\_\_\_

Slip Number: \_\_\_\_\_

Time: \_\_\_\_\_

Date: 11<sup>th</sup> Dhil Hijjah

Phone Number: \_\_\_\_\_

Name & Full Address of All the Shareholders (or their representatives):

Number	Names of Shareholders	Number of Shares	Amount of Money per share	Amount of Money Deposited	Terms Regarding the Qurbānī Meat
1					
2					
3					
	<b>Total:</b>				

Signature of Recipient: \_\_\_\_\_  
Date \_\_\_\_\_

### Terms Regarding the Meat and the Skin of the Qurbānī Animal

1. The skin of the qurbānī animal from my share/ our shares is to be given to the students of the Dārul 'Ulūm.
2. Whoever presents this printed receipt is to be given my share/our shares.
3. In the case where our shares are not collected, we give permission to the Dārul 'Ulūm to distribute our shares of meat, head, hooves, liver, brain, etc. to whoever they deem it appropriate to give it to, even if the person whom it is given to is a sayyid or a wealthy person. Additionally, if I/we delay in collecting my/our share/s to the extent that there is fear of the meat spoiling, then in this case also the Dārul 'Ulūm has permission to distribute it according to their discretion and the aforementioned details.
4. For my qurbānī, I make the head of Dārul 'Ulūm, Karachi my authorized representative (wakil) to make all the arrangements himself (or through one of his agents) at every stage, from purchasing my qurbānī animal until distributing the meat etc. Additionally, the estimated cost of the expenses for the transportation, feed, feeding, butchers' wages and any other needs or arrangements is to be paid in full from my account. After all these expenses, if some money remains from the estimated amount, then the head of the Dārul 'Ulūm can spend it in any cause at his own discretion.
5. If any money remains from my share/s after purchasing the cow and subtracting the estimated costs, and my representatives or I do not collect it on the day of qurbānī, it is to be deposited to the Dārul 'Ulūm's account as a gift. A receipt is to be issued for it.

Note: There can be a delay of an hour or one and a half hours above the prescribed time.

Signature of the shareholder or his representative: \_\_\_\_\_

The arrangements for the qurbānī shares are made at the following three branches of Jāmi'ah Dārul 'Ulūm, Karachi:

1. Jāmi'ah Dārul 'Ulūm Korangi, Karachi Korangi, Industrial Area, Karachi 35049774-6	2. Jāmi'ah Dārul 'Ulūm, Nanak Wara Karachi Opposite Sikh/Sindh Hospital, next to the Meat Market, Karachi Phone number: 32725859, 32714189	3. Jāmi'ah Dārul 'Ulūm Karachi, Gulshan-e-Iqbal In the compound of Baytul Mukarram Masjid, Main University Road, Karachi Phone number: 34025947, 34902579
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<sup>5</sup> The original Urdu Application Form was provided by Shaykh Qāsim 'Abdullāh of Michigan USA a graduate of Dārul Iftā, Dārul 'Ulūm Karachi. May Allāh reward him.

## The Information on the Qurbānī-Application-Form

Phone Number: 021-35049774-6

Jāmi'ah Dārul 'Ulūm Karachi, Department of Qurbānī Shares 1443 A.H.

Korangi

Second Day

Cow Number: \_\_\_\_\_

Slip Number: \_\_\_\_\_

Time: \_\_\_\_\_

Date: 11th Dhil Hijjah

Phone Number: \_\_\_\_\_

Name & Full Address of All the Shareholders (or their representatives):

\_\_\_\_\_

Number	Names of Shareholders	Number of Shares	Amount of Money per share	Amount of Money Deposited	Terms Regarding the Qurbānī Meat
1					
2					
3					
	<b>Total:</b>				

Signature of Recipient: \_\_\_\_\_

Date \_\_\_\_\_

### Terms Regarding the Meat and the Skin of the Qurbānī Animal

1. The skin of the *qurbānī* animal from my share/ our shares is to be given to the students of the *Dārul 'Ulūm*.
2. Whoever presents this printed receipt is to be given my share/our shares.

3. In the case where our shares are not collected, we give permission to the *Dārul ‘Ulūm* to distribute our shares of meat, head, hooves, liver, brain, etc. to whoever they deem it appropriate to give it to, even if the person whom it is given to is a *sayyid* or a wealthy person. Additionally, if I/we delay in collecting my/our share/s to the extent that there is fear of the meat spoiling, then in this case also the *Dārul ‘Ulūm* has permission to distribute it according to their discretion and the aforementioned details.
  4. For my *qurbānī*, I make the head of *Dārul ‘Ulūm*, Karachi my authorized representative (*wakīl*) to make all the arrangements himself (or through one of his agents) at every stage, from purchasing my *qurbānī* animal until distributing the meat etc. Additionally, the estimated cost of the expenses for the transportation, feed, feeding, butchers’ wages and any other needs or arrangements is to be paid in full from my account. After all these expenses, if some money remains from the estimated amount, then the head of the *Dārul ‘Ulūm* can spend it in any cause at his own discretion.
  5. If any money remains from my share/s after purchasing the cow and subtracting the estimated costs, and my representatives or I do not collect it on the day of *qurbānī*, it is to be deposited to the *Dārul ‘Ulūm’s* account as a gift. A receipt is to be issued for it.
- Note:** There can be a delay of an hour or one and a half hours above the prescribed time.

**Signature of the shareholder or his representative:**

The arrangements for the *qurbānī* shares are made at the following three branches of *Jāmi‘ah Dārul ‘Ulūm*, Karachi

1. Jāmi‘ah Dārul ‘Ulūm Karachi Korangi,  
Korangi, Industrial Area, Karachi  
35049774-6
2. Jāmi‘ah Dārul ‘Ulūm Karachi Nanak Wara,  
Opposite Sikh/Sindh Hospital, next to the Meat Market, Karachi  
Phone number: 32725859, 32714189
3. Jāmi‘ah Dārul ‘Ulūm Karachi, Gulshan-e-Iqbāl,  
In the compound of Baytul Mukarram Masjid, Main University Road, Karachi  
Phone number: 34825847, 34982579