

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**The Correct Shar‘ī Method of Conducting
Mass-Shared-Qurbānī
Adopted by
Dārul ‘Ulūm Karachi**

Compiled by

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(May Allāh preserve him)

Dārul ‘Ulūm, Karachi, Pakistan

Summarised & Translated by

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A Sample of the Qurbānī-Application-Form used by Dārul ‘Ulūm Karachi is on (Pg.5)

Endorsement by

Shaykhul Islām Hazrat Muftī Muhammad Taqī Usmānī ṣāhib

(حفظه الله ونفعنا بعلومه وفيوضه)

The time for *Qurbānī* (‘Uḍḥiyah/Sacrifice) is close. Mass-Shared-*Qurbānī* (sacrifice) is becoming widespread regarding which many shortcomings from a *Shar‘ī* 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 organisational 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 organisation 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 share-holders 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*.

A Heartfelt Request to the Organisers

We make this heartfelt request to all those friends who are organising this great *'ibādah* 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 (*'ibādah*), 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.

Advice to the Layman

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 organisation which carries out the obligation of the mass-shared-*qurbānī* under the supervision of reliable *'ulamā kirām*. For example, the *madāris* and other charitable organisations that know the *masā'il* (laws) of *qurbānī* properly and do not play with people's *qurbānī* in the above manner.

A Sample of 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					
	Total:				

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
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