

Laws of Sacrifice

'Uḍḥiyah / Qurbānī



What is 'Uḍḥiyah/Qurbānī?

- ❖ 'Uḍḥiyah is the **Arabic** word used for **an animal which is slaughtered at noon.**
- ❖ Qurbānī is an **Urdu** word which means **sacrifice.**
- ❖ It is derived from the Arabic word 'qurbān' which means **an act performed to gain the pleasure of Allāh and to gain closeness to Him.**

In Islām, it refers to:

- The sacrifice of an animal
- slaughtered during the days of 'Ēid-al-'Aḍḥā
- with the intention of it being an act of worship.

The Obligation of Qurbānī

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

“So, pray to your Lord and sacrifice [animals in His name].”

{Al-Kawthar:2}

- ❖ **وَأَنْحِرْ** – a command
- ❖ This is the **evidence** for it being **wājib** (obligatory).

Virtues of Qurbānī

➤ It is a very beloved act in the sight of Allāh ﷻ .

"A human does no action from the actions on the day of Naḥr more beloved to Allāh than the spilling of blood (of sacrificial animals).

On the Day of Judgement, it will appear with its horns, and hair, and hooves (to be weighed).

The sacrifice is accepted by Allāh before the blood falls upon the earth.

So, let your heart be happy with it."

[Tirmidhī #1493, Ibn Mājah]

Virtues of Qurbānī

➤ **It is very virtuous and rewarding.**

It was narrated that Zayd ibn Arqam رضي عنه said :

"The Companions of the Messenger asked:

“O Messenger of Allāh صلى الله عليه وسلم, what are these sacrifices?”

He replied: “The Sunnah of your father Ibrāhīm”

They said: “What is there for us in them, O Messenger of Allāh?”

He said: “For every hair, one merit.”

They said: “What about wool, O Messenger of Allāh?”

He replied: “For every fibre of wool, one merit.”

[Ibn Mājah #3127]

Virtues of Qurbānī

❖ It is a barrier from the fire of Jahannam.

Hassan ibn ‘Alī رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

“He who sacrifices wholeheartedly and expect a reward for his sacrifice, it will be a barrier for him from the hell-fire.”

[Mu‘jamul Kabīr #2736]

Warning for Not Doing Qurbānī

Abū Hurayrah رضي الله عنه reports that Rasūlullāh صلى الله عليه وسلم said:

“He who has the means of performing qurbānī but does not do so should not come close to our ‘Ēidgāh (place of ‘Ēid ṣalāh).”

[Ibn Mājah #3123]

The Days & Time of Qurbānī

- **STARTS:** 10th Dhul Ḥijjah **after** ‘Ēid Ṣalāh.
- **ENDS:** 12th Dhul Ḥijjah **at sunset.**
- If qurbānī is offered before ‘Ēid Ṣalāh, it will have to be repeated.
- It is **best and most virtuous** to sacrifice one’s animal on:

10th → 11th → 12th



On Whom is Qurbānī Wājib?

➤ Qurbānī is wājib (obligatory) on every Muslim who is:

1. **Free** (i.e., not a slave).
2. **Sane**.
3. **Bāligh** (mature-has reached the age of puberty).
4. **A muqīm** (resident, i.e., not a Shar‘ī traveller) **during the days of sacrifice**.
5. **The owner of niṣāb** (whether in cash, gold, silver, goods for trade or possessions which are in excess of one’s needs and basic debts) **on any of the 3 days of qurbānī**.

Niṣāb:
612.36g of
silver 87.48g of
gold
\$857.30 BDS

On Whom is Qurbānī Wājib?

Note: For qurbānī (and ṣadaqatul fiṭr) to become wājib, it is **not necessary** to:

- possess this wealth for one complete lunar year.
- possess wealth which is productive.

Qurbānī is **NOT** Wājib On:

- 1) **A non-bāligh (immature) child** nor an **insane person** (even if they are wealthy).
 - ❖ It is also **not obligatory on their guardians** to offer the sacrifice on their behalf.
 - ❖ It is **best** if they do it on their behalf.
 - ❖ If the husband/father wishes to offer the sacrifice on behalf of his wife and mature children, **he must seek their permission**.
 - ❖ If the husband/father usually offers sacrifice on behalf of his wife and mature and immature children, and they know about it, the sacrifice is **valid** whether they have explicitly given permission or not.

Qurbānī is **NOT** Wājib On:

2. A Musāfir (Shar‘ī traveller). 48 miles. Staying in one place for less than 15 days.

3. A person who is poor (i.e., does not possess anything above his needs which reaches the niṣāb).

- ❖ If a poor person buys an animal with the intention of qurbānī, sacrifice becomes obligatory on him.
- ❖ It is obligatory on him to sacrifice this specific animal.
- ❖ If a traveller returned home or became wealthy on the 12th of Dhul Ḥijjah before sunset, **qurbānī will be wājib**.

The Qaḍā' of Qurbānī

If a person upon whom qurbānī was obligatory did not sacrifice an animal for a couple years,

it is obligatory to give the value of one goat/sheep in charity in exchange for every year he missed.

The Qurbānī Animal

- **Animals valid for sacrifice** and their **minimum age** requirements:

Goat	1 year
Sheep/Ram	1 year [a big, healthy six-month old is also sufficient]
Cow/Bull/Buffalo	2 years
Camel	5 years

- Animals that are younger than the prescribed age are not suitable for qurbānī.

The Shares of a Qurbānī Animal

- ❖ A cow, bull, buffalo or camel : **7 shares**
 - No one's share can be less than 1/7.
 - The **niyyah (intention)** of all partners **must be to attain reward.**
 - E.G. Shares taken for walimah or aqiqah are valid.
 - Shares taken simply to obtain meat for personal use or sale are not valid.
- ❖ A goat, sheep or ram: **1 share only.**

Animals chosen for qurbānī should be healthy, free from faults and defects.

Animals & Defects

HORNS

Totally uprooted



Broken from the top



Born without horns



Horns did not grow

[Horn buds cauterized in infancy]



Animals & Defects

Ears

Majority [over 1/3] cut off



1/3 or less cut off



Born without ears [1 or both]



Born with small ears



Animals & Defects

Eyes

Blind



Mostly blind [in 1 or both eyes]
[i.e., more than 1/3 of its eyesight is lost]



One-eyed



Animals & Defects

Tail

Majority [over 1/3] cut off



1/3 or less cut off



Born without a tail



[precaution]

Animals & Defects

Tongue

Severed tongue-unable to graze



TEETH

- Only use one with:
1. Most teeth intact
 2. Able to eat on its own

Animals & Defects

LAME ANIMAL

Completely lame



Partially lame

[can only place 3 feet on the ground. Not the 4th]



Can place the 4th on ground and walk with slight limp



Animals & Defects

Miscellaneous

Thin and lean with no bone marrow	<input type="checkbox"/>
Hermaphrodite	<input type="checkbox"/>
An animal which only eats filth and nothing else.	<input type="checkbox"/>
Wild animals	<input type="checkbox"/>
Animal gets injured while slaughtering	<input checked="" type="checkbox"/>
Castrated Animal	<input checked="" type="checkbox"/>

Animals & Defects

SCENARIO: An animal was bought in a healthy and perfect state and thereafter became defective.

RULING:

- ❖ If the owner is **not wealthy** it will be **permissible to offer this animal for qurbānī**.
- ❖ If the owner is **wealthy**, it is **compulsory to obtain another animal**.

The Meat of the Sacrificed Animal

- ❖ It is **best** to divide the meat in **three shares**:
 1. Distribute one share to the **poor and needy**.
 2. Distribute one share to one's **relatives and friends**.
 3. Keep one share for **oneself**.
- ❖ It is **permissible** to **keep all** the meat **for oneself or give all in charity**.

The Meat & Skin of the Sacrificed Animal

- ❖ It can be used to feed one's relatives and friends at a walimah banquet.
- ❖ It can be given to a non-Muslim.
- ❖ It is **not** permissible to sell the meat or skin.
- ❖ If it is sold, it is **wājib** to give its value in charity.
- ❖ It is **not** permissible to give the skin, meat etc. as payment to the slaughterer, skinner, or butcher.
- ❖ **Their wages must be paid separately.**

The Meat & Skin of the Sacrificed Animal

❖ It is **permissible** to utilize the skin for one's personal use.

E.g. Muşallah/Prayer Mat or a leather bag etc.

Scenario: A person had made a **will** for sacrificing an animal.

Ruling: It is **necessary** to give the meat of this sacrificed animal in **charity**.

Cutting Hair & Nails

- ❖ It is **best** for the one who wishes to do a sacrifice (qurbānī) **to refrain from cutting/trimming one's hair and nails.**
- ❖ This includes the moustache and hair under the armpits and pubic region.

When?

- **Upon sighting the moon of Dhul Ḥijjah.**
- **Until one's animal is sacrificed.**
- ❖ If during this period, it has been **40 days** since the hair under the armpits and pubic region was cut:
- ❖ It will become **compulsory to remove** such hair.

Method of Slaughtering the Animal

Before slaughtering:

- It is **mustahab** (preferable) to **sharpen the knife**.
- Do **not** sharpen the knife in front the other animals.
- Give the animal food and water. Do **not** slaughter it while it is hungry or thirsty.
- Do **not** drag it brutally to the place of slaughtering.
- Slaughter it in an **isolated place** away from the other animals.

Method of Slaughtering the Animal

1. It is **best** to slaughter one's animal **with one's own hands**.
2. If one is unable to do so, then **at least be present at the time of slaughter**.
3. Carefully place the animal to lie on its left side and its feet must be facing the qiblah.
4. **Make the intention**. (**Having the intention in the heart is sufficient**. It is **not necessary** to verbalize the intention.)

Method of Slaughtering the Animal

5. Recite بِسْمِ اللّٰهِ اللّٰهُ اَكْبَرُ (In the name of Allāh, Allāh is the Greatest) before slaughtering. This can be recited in English or any language.

6. Reciting the following verses while slaughtering is also established:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَىٰ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.

[Sūrah An‘ām: 79 & 162-163]

Translation: I have turned my face towards Him who created the heavens and the earth, following Ibrāhīm’s religion, the true/straight faith, and I am not one of the polytheists. My prayer, and my sacrifice, my life and my death are all for Allāh, the Lord of the Universe, who has no partner. That is what I was commanded to do, and I am one of the Muslims.

Method of Slaughtering the Animal

7. Place one's right foot on its shoulder and swiftly slaughter it with a sharp knife.

8. Cut the four veins :

- The windpipe.
 - The food passage.
 - The two jugular veins.
- ❖ If at least three of these four veins are cut, the animal is ḥalāl.

Method of Slaughtering the Animal

9. **Supplicate** after slaughtering the animal:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ ﷺ وَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا
السَّلَامُ.

Translation: O Allāh! Accept it from me as You accepted from Your beloved Muḥammad ﷺ and from Your khalīl (friend) Ibrāhīm عَلَيْهِ السَّلَامُ.

10. Do not cut off the head or skin the animal until all movements stop completely.

Method of Slaughtering the Animal

- ❖ If a Muslim **forgets** to recite bismillāh when slaughtering the animal, the animal is **ḥalāl**.
- ❖ If he **intentionally** does not recite bismillāh, the animal will **not** be ḥalāl.
- ❖ It is also **permissible** for a woman to slaughter an animal.



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May Allāh allow us to sacrifice
our animals in the manner He has
commanded us to.

May He accept our qurbānī.

Āmīn.