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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

The Obligation of 'Uḏḥiyah (Sacrifice)

The conditions for 'uḏḥiyah (sacrifice) to be obligatory are as follows:

1. To be free (i.e. not a slave).
2. To be a Muslim.
3. To be a *muqīm* (resident, i.e., not a *Shar'ī* traveller) during the days of sacrifice.
4. To be the owner of *niṣāb* (whether in cash, gold, silver, goods for trade or possessions which are in excess of one's needs) during the days of sacrifice.

Note: It is not a condition to possess wealth for one complete lunar year nor is it a condition to possess wealth which is productive for *qurbānī* and *ṣadaqatul fiṭr* to become obligatory.

[KITĀBUL MASĀ'IL 2/300

BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of Animals with Broken Horns

The sacrifice of an animal with horns that are partially broken from the top (or the outer layer has been peeled off) is valid.

However, if the horn is totally uprooted, the sacrifice of such an animal is not valid.

[KITĀBUL MASĀ'IL 2/316

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of An Animal that was Born without Horns

The sacrifice of an animal that was born without horns is valid.

It is valid to sacrifice an animal that had its horn buds burnt in infancy with fire (cauterized), which resulted in the horns not being able to grow.

[KITĀBUL MASĀ'IL 2/316

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of An Animal With Severed Ears

If a minor portion of the animal's ears is cut off, its sacrifice is valid.

However, if the majority of it is cut off, its sacrifice is not valid.

[حفظه الله [Kitābul Masā'il 2/316-317 by Muftī Salmān Maṣṣūrūrī]]

Minor = One-third of the ear or less.

Major = Over one-third.

[Jawāhirul Fiqh by Muftī Shafī' Usmani 6/326, Raddul Muḥṭār 6/468]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of An Animal Born without Ears

The sacrifice of an animal that was
born without both ears is not valid.

[Kitābul Masā'il 2/316-317 by Muftī Salmān Manṣūrpurī حفظه الله]

The sacrifice of an animal that was
born without one ear is not valid.

[Fatāwā Raḥīmiyah 10/53]

'UḌḤIYAH (Sacrifice) of An Animal with Small Ears

The sacrifice of an animal that was
born with small ears is valid.

[Fatāwā Raḥīmiyah 10/53]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of A Blind Animal

The sacrifice of an animal that is fully or mostly blind (in both eyes) is not valid.

[KITĀBUL MASĀ'IL 2/317 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

Similarly, the sacrifice of an animal that is blind or mostly blind in one eye is not valid. [FATĀWĀ HINDIYAH 5/298, ĀP KE MASĀ'IL 5/437]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of an Animal with a Severed Tail

If the majority of the tail is cut off, the sacrifice of such an animal is not permissible.

If a minor portion [of the tail] is cut off, its sacrifice will be valid.

[KITĀBUL MASĀ'IL 2/318 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

Minor = One-third of the tail or less.

Major = Over one-third.

[Raddul Muḥtār 9/470]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of an Animal with A Severed Tongue

The sacrifice of an animal
with a severed tongue that is
unable to graze is not valid.

[KITĀBUL MASĀ'IL 2/318 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله ,
QURBĀNĪ KE MASĀ'IL KĀ ENCYCLOPEDIA P.86]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of An Animal Born without a Tail

According to Imām Abū Ḥanīfah, the sacrifice of an animal that was born without a tail is valid.

However, according to Imām Muḥammad, its sacrifice is not permissible. (Therefore, the most cautious approach is to refrain from sacrificing such an animal.)

[KITĀBUL MASĀ'IL 2/318

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of a Lame Animal

The sacrifice of an animal that is completely lame or partially lame to the extent that it can only place three feet on the ground but is unable to place the fourth foot is not valid.

However, if it can place the fourth foot on the ground and walk with a limp, then its sacrifice is valid.

[KITĀBUL MASĀ'IL 2/318

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

**'Uḏḥiyah (Sacrifice) of an Animal
with Dry Udders or Severed Udders**

If one of the two udders of a goat has become dry or has been severed, its sacrifice is not valid.

If two udders of a cow or camel have been severed or have become dry, their sacrifice is also not permissible.

However, if only one of the four udders of a cow or camel is severed, their sacrifice is valid.

[KITĀBUL MASĀ'IL 2/319

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**MASĀ'IL OF
'UḌḤIYAH/QURBĀNĪ**
SACRIFICE ON 'EĪD

**'Uḏḥiyah (Sacrifice) of a
Pregnant Animal**

The sacrifice of a pregnant animal is *makrūh* (disliked) when the time for delivery is near.

[KITĀBUL MASĀ'IL 2/319

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**MASĀ'IL OF
'UḌḤIYAH/QURBĀNĪ**
SACRIFICE ON 'EĪD

'Uḏḥiyah (Sacrifice) of a
Hermaphrodite Animal

The sacrifice of a
hermaphrodite animal
(i.e., one which has
both male and female
reproductive organs) is
not valid.

[KITĀBUL MASĀ'IL 2/320

BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of an Animal That Eats Filth

The sacrifice of an animal that only eats filth and does not eat anything else is not valid.

[KITĀBUL MASĀ'IL 2/320 BY MUFTĪ SALMĀN MANŞŪRPŪRĪ حفظه الله]

However, if it eats pure things as well, it will be valid.

[RADDUL MUḤTĀR BY SHĀMĪ 9/470]

The former can be purified by keeping it away from filth for the following periods:

Camel: 40 days. Cow: 20 days.

Sheep: 10 days.

[RADDUL MUḤTĀR BY SHĀMĪ 9/470]

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**MASĀ'IL OF
'UḌḤIYAH/QURBĀNĪ**
SACRIFICE ON 'EĪD

**'Uḏḥiyah (Sacrifice) of a
Wild Animal**

**The sacrifice of a
wild animal is not
permissible.**

[KITĀBUL MASĀ'IL 2/320

BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

'UḌḤIYAH (Sacrifice) of an Animal with Broken Teeth

Imām Abū Ḥanīfah is of the view that if an animal does not have any teeth but it can graze on its own, then its sacrifice is valid. If it is not able to eat and food has to be poured down into its stomach, then its sacrifice would not be valid.

[Badā'īus Sanā'i 5/74, Aḥsanul Fatāwā 7/514, Fatāwā Dārul 'Ulūm Zakariyah 6/359, Hindiyah 5/298, Baḥrur Rā'iq 8/323, Fatāwā Tārtārkhāniyah 17/428, Fatāwā Miftāḥul 'Ulūm, Jāmi'ul Fatāwā 8/166]

Imām Abū Yūsuf is of the opinion that the sacrifice of an animal that has no teeth or the majority of its teeth are broken is not valid. If a few of its teeth are broken and it does not experience difficulty in eating, the sacrifice of such an animal is valid.

[Hindiyah ibid, Tārtārkhāniyah ibid, Kitābul Masā'il 2/317, Jawāhirul Fiqh 1/450, Qurbānī ke Masā'il ka Encyclopedia P.70]

Caution would be to only use such an animal that has most of its teeth intact and is able to eat on its own. And Allāh knows best.

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**MASĀ'IL OF
'UḌḤIYAH/QURBĀNĪ**
SACRIFICE ON 'EĪD

**'Uḏḥiyah (Sacrifice) of a
Castrated (*Khaṣī*) Animal**

The sacrifice of a castrated (*khaṣī*) animal is not only permissible, rather, it is also *masnūn* and more virtuous because its meat is better than an uncastrated animal.

[KITĀBUL MASĀ'IL 2/319

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

The Animal Became Defective While Sacrificing It

In the Sharī'ah, there is nothing wrong with sacrificing such an animal that was healthy at the time of purchase, however, while trying to sacrifice it, it became defective (by jumping and kicking, etc.).

[KITĀBUL MASĀ'IL 2/321

BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Wealthy Person Becomes Poor Before the Days of 'Uḏḥiyah

When a person was wealthy, he bought an animal with the intention of sacrifice. Thereafter, this animal went missing or perished. When the time for sacrifice arrived, this wealthy person became poor (i.e., he was no longer the owner of niṣāb). It would not be obligatory on him to sacrifice another animal.

[KITĀBUL MASĀ'IL 2/302

BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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**MASĀ'IL OF
'UḌḤIYAH/QURBĀNĪ**
SACRIFICE ON 'EĪD

**A Poor Person Becomes Wealthy
During the Days of 'Uḏḥiyah**
'Uḏḥiyah (sacrifice) is
compulsory on a person who
was poor and thereafter
became the owner of the *niṣāb*
during the days of sacrifice
even if this was at the end of
the third day of sacrifice.

[KITĀBUL MASĀ'IL 2/303

BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Poor Person Becomes Wealthy After Offering the Sacrifice

If a poor person sacrifices an animal and he thereafter becomes wealthy on the final day of sacrifice, it will be obligatory on him to repeat another sacrifice. The first sacrifice will be regarded as a nafl (optional) sacrifice because it was fulfilled when it was not obligatory on him.

[حفظه الله KITĀBUL MASĀ'IL 2/303 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UDḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Wealthy Person's Animal Goes Missing

If the animal that a person (upon whom *'udḥiyah* is obligatory) kept with the intention of sacrifice went missing before it was sacrificed, another animal's sacrifice becomes obligatory on him in place of this lost animal.

[حفظه الله KITĀBUL MASĀ'IL 2/303 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Wealthy Person's Animal Dies

If the animal that a wealthy person specified for sacrifice dies before it was sacrificed, the sacrifice of another animal is obligatory on him.

[حفظه الله KITĀBUL MASĀ'IL 2/304 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ SACRIFICE ON 'EĪD

The Lamb/Calf of the Wealthy Person's Animal

The animal that a wealthy person specified for sacrifice gave birth before it was sacrificed. The sacrifice of this lamb/calf is not obligatory on the wealthy person.

[حفظه الله KITĀBUL MASĀ'IL 2/304 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Wealthy Person Switching the Animal of Sacrifice

The wealthy person has a choice to change the animal he specified before the days of sacrifice and sacrifice another animal in its place. This is because the animal does not become specified by the wealthy person specifying it. Therefore, he has the choice of switching [the animal with another].

[حفظه الله KITĀBUL MASĀ'IL 2/304 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

The Obligation of 'Uḏḥiyah (Sacrifice) on a Poor Person

If a poor person buys an animal with the intention of 'uḏḥiyah, sacrifice becomes obligatory on him. It is obligatory on him to sacrifice this specific animal.

[حفظه الله KITĀBUL MASĀ'IL 2/304 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Poor Person's Animal of Sacrifice Goes Missing

If a person upon whom sacrifice was not obligatory buys an animal with the intention of sacrificing it and it thereafter goes missing before it was sacrificed, the sacrifice of another animal is not obligatory on him.

[حفظه الله KITĀBUL MASĀ'IL 2/305 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Poor Person's Animal of Sacrifice Dies

If a poor person buys an animal for sacrifice or he specifies an animal for a vow and it thereafter dies before it was sacrificed, the sacrifice of another animal is not obligatory on him.

[حفظه الله [KITĀBUL MASĀ'IL 2/305 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

The Lamb/Calf of the Poor Person's Animal

The animal that the poor person specified for sacrifice gave birth before it was sacrificed. In such a case, it is obligatory on the poor person to sacrifice the animal and its young.

After sacrifice, it is obligatory to give the meat of the young animal in charity. It is not permissible for personal usage.

[حفظه الله ﷻ BY MUFTĪ SALMĀN MANṢŪRPŪRĪ KITĀBUL MASĀ'IL 2/305]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Poor Person Switching the Animal of Sacrifice

If the poor person specifies an animal for sacrifice verbally, it is no longer permissible for him to change it. Rather, the sacrifice of this specific animal is obligatory on him.

[حفظه الله KITĀBUL MASĀ'IL 2/306 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

The Animals of Sacrifice and Their Age Requirement

GOAT, SHE-GOAT:

One Year

SHEEP, RAM:

One Year or Most of the Year, once Large.*

COW, BUFFALO, BULL:

Two Years

CAMEL

Five Years

[حفظه الله] [KITĀBUL MASĀ'IL 3/311 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

*SEE PIC 32 FOR DETAILS

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Sheep Less than 1-Year-Old for Sacrifice

The Messenger of Allah ﷺ said: “Do not slaughter but a *musinnah**, unless it is difficult for you, in which case you can slaughter a *jadha* ‘ lamb.” [Abū Dāwūd #2797]

“Many of the *ḥanafī fuqahā* (jurist) explain *jadha* ‘ to mean a sheep which has lived the major part of a year. However, there is a difference in pinpointing what is meant by that.

The opinions are as follows: 9 months, 8 months, 7 months, and 6 months. **Six months is the preferred opinion.**

However, they all mention a condition that it should be so **big** that if let loose amongst 1-year-olds, one would **not be able to differentiate between them from afar.**

[ADAPTED FROM MAḤMŪDUL FATĀWĀ VOL.7 PG.448 BY MUFTĪ AHMED KHĀNPŪRĪ حفظه الله]

*MUSINNAH ANIMALS ARE THE AGES MENTIONED IN PIC 31

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

Seven Shares in A Big Animal

Seven people can have shares in a large animal like camels and cows.

A goat or sheep is only sufficient for one share.

[حفظه الله [KITĀBUL MASĀ'IL 3/313 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

It is necessary for All the Partners to Make

the Intention of 'Ibādah (Worship)

It is obligatory for all the partners who are taking shares in a big animal to make the intention for worship. For example, having the intention of 'uḍḥiyah, walīmah, or 'aqīqah. (Therefore, if any person takes a share for a reason other than 'ibādah, for example, taking a share to sell the meat in one's shop, the sacrifice will not be valid for any of the partners who took a share in this animal.)

[حفظه الله] [KITĀBUL MASĀ'IL 3/313 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

Taking A share for Walīmah Along With 'Uḏḥiyah

Since *walīmah* is a *sunnah*, it necessitates receiving rewards. Therefore, if a person takes a share in a large animal with the intention of *walīmah*, this is also valid. This does not affect the shares of those who intend to perform *'uḏḥiyah*.

[حفظه الله KITĀBUL MASĀ'IL 3/314 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF
'UḌḤIYAH/QURBĀNĪ
SACRIFICE ON 'EĪD

Taking A Share for Aqīqah Along
With 'Uḏḥiyah

It is also valid to have a
share for *aqīqah* along
with the shares for
'*uḏḥiyah*.

[KITĀBUL MASĀ'IL 3/314 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ حفظه الله]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

A Few People Come Together to Sacrifice an Animal or Share on Behalf of Someone

In the *Sharī'ah*, there is nothing wrong with a few people coming together to offer an optional sacrifice of an animal or a share of a large animal to send its rewards to a living or dead person. This does not affect the sacrifice of the other shareholders of the animal because the objective of this share is not to fulfill their respective obligation. Rather, obtaining rewards is the objective.

[حفظه الله KITĀBUL MASĀ'IL 3/314 BY MUFTĪ SALMĀN MANṢŪRPŪRĪ]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

Weighing the Meat of a Large Animal and Distributing It Amongst the Shareholders

It is necessary to weigh the meat of the large *qurbānī* animal to distribute it. It is not permissible to distribute it by estimation even if all the shareholders agree to it and said, “I have made any excess you receive *ḥalāl* for any of you,” because there is a possibility of *ribā* which is prohibited by *Sharī'ah*.

However, sharing by estimation would be permissible in the case where along with the meat there are some hooves and skin, etc. in each share as well. For instance, four of the shareholders are given a hoof each, then of the remaining shareholders, one is given the tongue, the second the brain, and the third is given the head.

[KHĀNIYAH, BAZZĀZIYAH, MULTAQAL ABḤUR, TĀRTĀRKHĀNIYAH, HINDIYAH, SHĀMĪ,
JAWĀHIRUL FATĀWĀ, MAḤMŪDUL FATĀWĀ, 'ĀP KE MASĀ'IL, FATĀWĀ QĀSMĪYAH]

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

It is Not Necessary to Make Intention for 'Uḏḥiyah When Slaughtering the Animal

It is not necessary to make a specific intention for sacrifice at the time of slaughtering the animal which was purchased with the intention of 'uḏḥiyah (sacrifice) or one which has been specified. Rather, it will be valid for sacrifice in all cases because specifying it [for sacrifice] when purchasing it is sufficient.

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MASĀ'IL OF 'UḌḤIYAH/QURBĀNĪ

SACRIFICE ON 'EĪD

Sacrificing Someone's Animal

On Behalf of Another Person

If the owner had specified an animal for himself, then someone else slaughtered it on behalf of some other person besides the owner, this sacrifice will still be considered valid on behalf of the owner. This is because another person's intention is not considered valid in an animal which has been specified by the owner. For example, if a man called a butcher to slaughter his animal for the owner, but the butcher slaughtered it on behalf of himself, it will still be counted on behalf of the owner.

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