

WILL 'UḌḤIYAH/QURBĀNĪ/SACRIFICE BE
ACCEPTED BY ALLĀH IF HIS LAWS IN
PURCHASING THE ANIMAL ARE BROKEN?

Part 1

As the month of Dhul Ḥijjah draws near, everyone is preoccupied with searching for an animal to purchase for sacrifice on 'Ēid-al-'Adḥā.

'Uḏḥiyah/Qurbānī is one of the most rewarding acts of worship. It is important that we fulfill it in the correct manner without any form of deception; in accordance with the rulings of the Shar'īah and in a manner most pleasing to Allāh Ta'ālā.

Do we even reflect and think about whether the ways we go about searching and purchasing animals for sacrifice are Islamically correct or not?

Some common scenarios which contradict Islamic teachings that usually occur while purchasing animals for sacrifice are listed in the link below.

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Part 2

Scenario1: A person (Zaid) finalises the sale of a sheep with the owner (John) for \$500 and then agrees to pay and collect it after five days. Within this period, another person (Bakr) offers to pay for this same sheep at a higher price of \$600. John, being a kafir, takes the \$600 from Bakr and gives him Zaid's sheep. When Zaid returns, he finds that the sheep he bought is no longer there and John wishes to give him back his \$500.

In Islām, it is not permissible to use someone else's possessions (or buy it) without their consent.

It is important to understand that in Islām, once a person places an offer (ījāb) and the other person accepts (qabūl), the sale is finalised. The person who agrees to buy the item becomes the new owner of that item even if the item and payment has not been handed over. **Read full article:**

<https://sirajululum.com/?p=770>

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Part 3

The general ruling which the fuqahā' have stated is that in many cases, the second person's (i.e., Bakr's) sacrifice, who took the sheep without the actual Islamic owner's permission and consent will **not** be valid.

In some cases, as mentioned in "*Fatāwā Hindiyyah*", the meat will **not** even be ḥalāl (lawful) for him to eat or distribute to his relatives.

In some cases, the sacrifice made by Bakr would actually be **on behalf** of the **real owner**, Zaid.

Even in the few cases where the sacrifice will be valid on behalf of Bakr, it is mentioned in "*Al-Badā'i'-uṣ-Ṣanā'i'*" that he will still be **sinful** because the transaction was done in an unlawful manner and thus, **it is necessary for him to repent and seek forgiveness.**

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Part 4

Scenario 2: A person ('Amr) discusses with the owner of the sheep regarding purchasing it. He places an offer and is inclined towards purchasing it and informs that he will return tomorrow to finalise the sale. However, the ījāb (offer) and qabūl (acceptance) was not finalised. Another person (Qasam) thereafter offers a higher price and buys the sheep.

In this scenario, even though Qasam would become the owner, however, the manner in which the transaction was conducted **goes against** the teachings of our beloved **Nabī** ﷺ.

He ﷺ **said:** “A man must not offer a price above that offered by his brother.” [Ṣaḥīḥ Muslim]

How will there be any barakah in our sacrifice if we break the commands of Allāh's Rasūl ﷺ?

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Part 5

Scenario 3: A person (Ibrāhīm) finalizes the sale of a sheep with the owner (James) for \$600 and agrees to pay and collect it after three days. Another person (Ḥamīd) also wants this sheep, and he finds out the price Ibrāhīm and the owner agreed on. Within this period, Ḥamīd comes and lies to the owner (James) by saying that Ibrāhīm sent me to pay the \$600 and collect it on his behalf or he lies to the owner that Ibrāhīm, my friend is no longer interested in purchasing the sheep. The owner (James) is deceived and believed this to be true. Thus, he took the \$600 from Ḥamīd who took the sheep for himself.

In many cases, the *qurbānī* will not be valid, and meat will not be *ḥalāl* as explained in scenario 1.

Nabī ﷺ said: “Both the buyer and the seller ... **If they lie and conceal anything, the blessing of their transaction will be erased.**” [Tirmidhī]

Read the full article at the link below:

<https://sirajululum.com/will-qurbani-be-accepted-by-allah-if-his-laws-in-purchasing-the-animal-are-broken-part-2/>

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Part 6

Scenario 4: 'Amr goes looking for a sheep. He spots a big, healthy one which he estimates its value to be approximately \$800. When he speaks with the seller (Sam), he informs him that he is selling it for \$400. 'Amr feels that Sam most probably stole this sheep as he is offering such a low price for a sheep usually valued at a much higher price. Nevertheless, he still goes ahead and buys the sheep from him.

The Messenger of Allāh ﷺ said: “He who buys the stolen property, with the knowledge that it was stolen, shares in the sin and shame of stealing.” [Sunan Bayhaqī]

Hazrat Muftī Ahmed Khanpuri ṣāhib حفظه الله mentions in “Maḥmūdul Fatawā” that the qurbānī of an animal which was bought from someone who stole it is not valid.

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Part 7

Scenario 5: Zaid wishes to purchase a sheep from the owner (Peter) who offers to sell it at \$500. Zaid agrees. After taking the sheep and placing it in his van, Zaid gives the seller (Peter) \$450 instead of the agreed upon \$500. The owner (Peter) is not pleased with this.

The transaction described in this scenario is incorrect.

Allāh Ta'ālā says in the Holy *Qur'ān*: “O you who have Imān, do not unjustly consume the wealth of each other (by stealing or by other unacceptable means), but (you may exchange wealth with each other) by way of trade (conducted) with your mutual consent.” {*Sūrah Nisā'*: 29}

The Messenger of Allāh ﷺ said: “You must not act oppressively, and it is not permissible to take a person's wealth without his consent/agreement.” [Shu'bul 'Imān]

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