

Qurbaani Laws

MADE EASY



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Upon whom is Qurbaani compulsory?

.....Qurbaani is compulsory upon every understanding, mature, resident Muslim male and female who owns nisaab or owns extra items (over and above their need) which equals the nisaab amount, i.e. they own an amount that equals the gold and silver nisaab amount, or they possess homes or properties besides the one they live in or they have extra household items that equal the nisaab amount or they have trading stock, shares etc. Then one share of Qurbaani is necessary for them to do.¹

.....It is not a condition for a year to pass over the nisaab amount or the items that are over and above ones needs. It is also not a condition for the goods to be trading stock. If a person becomes the owner of it before sunset of the 12th of Dhul Hijjah, then Qurbaani is compulsory upon him/her.²

.....From the three days of Qurbaani, if a person becomes the owner of nisaab even on the last day, or he becomes the owner of goods that are over and above his needs, then Qurbaani becomes compulsory upon him.³

.....If a person has a home other than the one he lives in, whether it is for trade or not, or he has a flat besides the one he lives in, he has a vehicle other than what he needs, then this person is a saahib-e-nisaab with regards to Qurbaani. Qurbaani is compulsory upon him.⁴

.....If a person possesses trading stock – of any kind – that equals the nisaab amount, then Qurbaani becomes compulsory upon him.⁵

Qurbaani is Waajib (compulsory)

Rasulullaah stayed in Madinah Munawwarah for ten years after Hijrah. He performed Qurbaani every year with punctuality.⁶

From this we learn that Qurbaani was not specific to Makkah Mu'azzamah, but it is compulsory upon the resident of every city that has the ability. Rasulullaah used to

¹ Shaami vol.6 p.312, Hindiyyah vol.5 p.292, Bada'i vol.5 p.64

² Hindiyyah vol.5 p.292, Bada'i vol.5 p.64

³ Shaami vol.6 p.315, Bada'i vol.5 p.65

⁴ Hindiyyah vol.5 p.293

⁵ Al Bahr vol.2 p.228, Shaami vol.2 p.298, Bada'i vol.2 p.20

⁶ Tirmizi vol.1 p.277, Mirqaat vol.3 p.314

emphasize it. It is for this reason that majority of the scholars say that it is waajib (compulsory).⁷

A

ADHA

..... Adha means Qurbaani. Youm-ul-Adha means the Day of Qurbaani.⁸

SMALL ANIMALS

..... By a small animal is meant a ram or ewe of a sheep or goat.⁹

THE PERSON PASSES AWAY AFTER PURCHASING A QURBAANI ANIMAL

..... If a person who is a Sahib-e-Nisaab (one upon whom Zakaat is obligatory) purchases an animal for Qurbaani and passes away during the days of Qurbaani, the animal will then form part of the estate of the deceased and all the heirs will have a due share in the animal in keeping with the Shariah. The heirs now have a choice either to sacrifice this animal as Qurbaani and thereby allow it to be a form of Esaal-E-Thawaab or they can share it in keeping with the division of the estate.¹⁰

It should be noted that in the case of the heirs opting to sacrifice it for the sake of Esaal-e-Thawaab for the deceased, it is conditional for the heirs to all be matured. The permission of immature heirs is not reliable.

ONE IS UNABLE TO MAKE QURBAANI AFTER PURCHASING THE ANIMAL

..... Qurbaani was Waajib on a person but all three days of Qurbaani pass without the person sacrificing an animal. **He will then have to give in charity the value of a sheep or goat.** If he had already purchased an animal for Qurbaani but was unable to slaughter for some reason, this living animal must be given away in Sadaqah. If the person sacrificed the animal after the days of Qurbaani had already passed due to ignorance of the rules, he will now have to distribute all the meat to the poor. Such meat cannot be given to a wealthy person.¹¹

If the animal is destroyed and the person is unable to make Qurbaani and such a person is wealthy, it will be Waajib for him to give the value of the animal in Sadaqah.¹²

⁷ Bada'i vol.5 p.62

⁸ Shaami vol.6 p.311, Al Bahr vol.8 p.173, Fath ul Qadeer vol.8 p.424, Mirqaat al Mafateeh vol.3 p.302

⁹ Hindiyyah vol.5 p.297, Shaami vol.6 p.322, Bada'i vol.5 p.69

¹⁰ Hindiyyah vol.5 p.293, Al Bahr vol.8 p.175, Shaami vol.6 p.326, Bada'i vol.5 p.72

¹¹ Shaami vol.6 p.321, Hindiyyah vol.5 p.294, 296, Bada'i vol.5 p.67, Fataawa Siraajiyah p.315

¹² Shaami vol.6 p.321, Hindiyyah vol.5 p.294, Al Bahr vol.8 p.176

THE BEST ANIMAL

..... **A female goat is better than a sheep.**¹³

..... The Qurbaani of a ram is better than that of a ewe.¹⁴

..... The Qurbaani of an animal which is more expensive is better and if the price of two animals is the same but the meat of one is better, it will be superior to choose that one.¹⁵

BLIND

..... It is not valid to make Qurbaani of a blind animal.¹⁶

DOUBT WITH REGARD TO AYYAAM-E-NAHR

..... If there is doubt whether it is the twelfth or thirteenth of Zil Hijjah one should not delay till the third day of Qurbaani. In the case where there is a delay and one goes beyond the three days, it will be Mustahab to give the Qurbaani meat away as Sadaqah.¹⁷

STERILE ANIMALS

..... Qurbaani of sterile animals is in order because there is no command of impermissibility with regard to them and **sterility is not considered a fault for Qurbaani. Just as a castrated animal**, although being limited in its capacity, is not considered to be faulty for Qurbaani, so too, is a sterile animal not considered faulty for Qurbaani. In fact, sterile animals are generally more meaty and plump and the quality of the meat is also generally very good due to which Qurbaani of such an animal is permissible.¹⁸

MAD ANIMALS

..... The Qurbaani of a **mad** animal is **in order** but if due to its madness, **it is unable to eat and drink, its Qurbaani will not be valid.**¹⁹

BIG ANIMALS

..... By big animals is meant cows, oxen, buffaloes and camels both male and female.²⁰

¹³ Hindiyyah vol.5 p.300, Shaami vol.6 p.322

¹⁴ Shaami vol. 6 p.322, Hindiyyah vol.5 p.299

¹⁵ Shaamivol.6p.322,Hindiyyahvol.5p.299

¹⁶ Hindiyyah vol.5p.297,AlBahrvol.8p.176,FathulQadeervol.8p.433,Shaamivol.6p.323,Bada'ivol.5 p.75

¹⁷ Aalamgirivol.5p.295

¹⁸ Hindiyyah vol.5 p.297, Shaami vol.6 p.325

¹⁹ Aalamgiri vol.5 p.298, Shaami vol.6 p.323, Al Bahr vol.8 p.176

GOATS

..... It is permissible to slaughter a goat.²¹

..... The condition for a goat is that it should be a year old.²²

THERE IS ONLY ONE SHARE IN A GOAT

..... There is only a single share in one goat. If two people get together and make the intention for both their Qurbaani in the same animal, neither person's Qurbaani will be valid.²³

BUFFALO

..... The Qurbaani of buffaloes both male and female is permissible.²⁴

A SQUINT ANIMAL

..... The Qurbaani of a squint animal is valid.²⁵

OXEN

..... The Qurbaani of oxen is permissible and the same applies to cows but it is conditional for them to be two years old.²⁶

THE ANIMAL GETS LOST

If this happens in the case of some poor person, it will be Waajib for him to sacrifice both the animals because Qurbaani is not Waajib on such a poor person but since he purchased an animal for Qurbaani, it has now become Waajib upon him and since he purchased two animals with this intention, sacrificing both have now become Waajib upon him.²⁷

ANIMALS GET EXCHANGED

..... If an animal was purchased for Qurbaani and another animal had to be given instead, because of the animal been exchanged, the second animal should not be less in value than the

²⁰ Hindiyyah vol.5 p.297, Bada'i vol.5 p.69, Al Bahr vol.8 p.174

²¹ Aalamgiri vol.5 p.297, Shaami vol.6 p.322, Al Bahr vol.8 p.177, Bada'i vol.5 p.69

²² Aalamgiri vol.5 p.297, Shaami vol.6 p.321, Al Bahr vol.8 p.177, Bada'i vol.5 p.69

²³ Hindiyyah vol.5 p.297, Al Bahr vol.8 p.874, Bada'i vol.5 p.70, Takmila Fath ul Qadeer vol.8 p.429

²⁴ Aalamgiri vol.5 p.297, Shaami vol.6 p.322, Al Bahr vol.8 p.177, Bada'i vol.5 p.69

²⁵ Hindiyyah vol.5 p.298, Al Bahr vol.8 p.176, Shaami vol.6 p.325

²⁶ Aalamgiri vol.5 p.297, Shaami vol.6 p.322, Al Bahr vol.8 p.177, Bada'i vol.5 p.69

²⁷ Al Bahr vol.8 p.175, Bada'i vol.5 p.66, Hindiyyah vol.5 p.294, Shaami vol.6 p.326

first. If the second animal was bought for less than the value of the first animal, the difference in value must be given away as Sadaqah.²⁸

THE AGES OF ANIMALS

..... The ages of animals for Qurbaani are fixed:

A goat: One year old.²⁹

A cow, buffalo or ox: Two years old.³⁰

A camel: Needs to be five years old.³¹

If the animals for Qurbaani are younger than this, their Qurbaani will not be permissible.

..... If a ram or ewe, male and female sheep, is older than six months but less than a year old but is so fat and healthy that it appears to be a year old and if left among year old rams and ewes, it does not appear to be younger than them, Qurbaani of such an animal is also permissible. If it is less than six months old, its Qurbaani is not permissible even though it is very healthy and fat. This rule of being less than a year applies only to sheep, rams and ewes.³²

..... If an animal falls short by a day or so in reaching the one year mark, its Qurbaani will not be valid.³³

..... If there is predominant certainty of an animal having reached the right age it will be valid to make its Qurbaani otherwise not. If an animal appears to be of the right age but it is known with certainty that it has still not reached that mark, Qurbaani of such an animal will not be valid. (The exception, as discussed above is in the case of a sheep be it a ram or a ewe.)³⁴

..... If an animal appears to be under age but it is known with certainty that it has reached the appropriate age, its Qurbaani will be valid.³⁵

²⁸ Hindiyyah vol.5 p.294, Al Bahr vol.8 p.175

²⁹ Shaami vol.6 p.322, Hindiyyah vol.5 p.297, Bada'i vol.5 p.70, Al Bahr vol.8 p.177

³⁰ Al Bahr vol.8 p.177, Bada'i vol.5 p.70, Shaami vol.6 p.322

³¹ Shaami vol.6 p.322, Bada'i vol.5 p.70, Al Bahr vol.8 p.177, Hindiyyah vol.5 p.297

³² Al Bahr vol.8 p.177, Fath ul Qadeer vol.8 p.435, Shaami vol.6 p.322

³³ Shaami vol.6 p.322, Hindiyyah vol.5 p.297, Bada'i vol.5 p.79

³⁴ Shaami vol.6 p.322, Aalamgiri vol.5 p.297

³⁵ Shaami vol.6 p.322

AGE AND TEETH

Generally, it is a custom to look at the teeth of the animal for Qurbaani at the time of buying the animal. **In Shari'ah, consideration is given to age and calculated by examination.** This has been discussed under 'the ages of animals'.³⁶

An animal that eats filth

It is not permissible to make Qurbaani of an animal that eats dirt and filth until and unless it is tied (kept in a confined area). If the animal is tied for a few days and is fed fodder, and it is prevented from roaming freely so that it does not put dirt and filth in its mouth, then it will be valid to slaughter it for Qurbaani. **If it is a camel, then it should be tied for forty days. If it is a cow or bull, then for twenty days and a goat should be kept confined and fed fodder for ten days.**³⁷

It is Makruh (disliked) to take benefit

It is Makruh to take benefit from the Qurbaani animal. According to the authentic view, this ruling applies to the wealthy and the poor person.³⁸

The Qurbaani animal

.....It is not permissible to slaughter a horse, chicken, deer etc. because it is not proven from Rasulullaah neither by action or word.³⁹

A weak animal

If an animal is so weak that there is no marrow left in its bones, then it is not valid to use it for Qurbaani. However, if it is not so weak and it can walk, then it will be valid to use it for Qurbaani.⁴⁰

.....It is not valid to make Qurbaani of such a lean, weak animal in whose bones there is no marrow – to such an extent that it cannot walk to the place of slaughter.

.....If the animal is not so lean, then there is no problem with it being lean, it will be permissible to use this animal for Qurbaani.⁴¹ It is however much better to make Qurbaani of a fat healthy animal.⁴²

³⁶ Shaami vol.6 p.326, Al Bahr vol.8 p.178, Bada'i vol.5 p.72

³⁷ Hindiyyah vol.5 p.298, Al Bahr vol.8 p.176, Shaami vol.6 p.325, Bada'i vol.5 p.45

³⁸ Hindiyyah vol.5 p.300, Shaami vol.6 p.329, Al Bahr vol.8 p.178, Bada'i vol.5 p.78

³⁹ Hindiyyah vol.5 p.297, 300, Bada'i vol.5 p.69, Tahtaawi ala ad Durr vol.4 p.160

⁴⁰ Hindiyyah vol.5 p.297

⁴¹ Shaami vol.6 p.323, Bada'i vol.5 p.75, Hindiyyah vol.5 p.298

⁴² Shaami vol.6 p.323, Bada'i vol.5 p.75, Hindiyyah vol.5 p.297

Lame

.....It is not valid to make Qurbaani of an animal that is so lame that it can only walk with three legs, it cannot put the fourth leg on the ground, or it can put the fourth leg on the ground but it cannot put its body weight on it.⁴³

If the animal places its fourth foot on the ground, and it takes support from it, but it limps, then Qurbaani of it is valid.⁴⁴

.....It is not permissible to make Qurbaani of such an animal that is so lame that it cannot walk to the place of slaughter.⁴⁵

Chicken

It is not permissible to slaughter a chicken for Qurbaani. There is no verbal or practical proof for this from Rasulullaah .⁴⁶

White antelope

It is not valid to make Qurbaani of a white antelope. The Qurbaani animals are specified by the Shari'ah. Analogy has no place in it. Only three types of animals are specified for Qurbaani. The first type is male and female Camel, the second is male and female goats, rams ewes, and the third type is cows, bulls, oxen and buffaloes. It is not permissible to slaughter any other type of animal. **It is also conditional that the animals should not be wild but it should be tame and used to humans.**⁴⁷

Buying an animal on weight

It is permissible to sell an animal by weight where the animals are sold by weight because there is less deception in it and inexperienced people will be saved from loss.⁴⁸

Qurbaani of a Deer

A deer is Halaal. It is permissible to eat of its meat, **but it is from among the wild animals and it is not permissible to make Qurbaani of wild animals.** For this reason, it is not permissible to make Qurbaani of a male or female deer. **There is no difference if it is tamed or not.**⁴⁹

⁴³ Shaami vol.6 p.323, Hindiyyah vol.5 p.297, Bada'i vol.5 p.75

⁴⁴ Shaami vol.6 p.323

⁴⁵ Shaami vol.6 p.323, Bada'i vol.5 p.75

⁴⁶ Hindiyyah vol.5 p.297, 300, Al Bahr vol.8 p.177, Shaami vol.6 p.322, Bada'i vol.5 p.69

⁴⁷ Hindiyyah vol.5 p.297, Al Bahr vol.8 p.177, Shaami vol.6 p.322

⁴⁸ Ahsan ul Fataawa vol.6 p.497

⁴⁹ Aalamgiri vol.5 p.297, Bada'i vol.5 p.69, Al Bahr vol.8 p.177, Shaami vol.6 p.322

B

The slaughtered animal of a blind person

It is not conditional for the slaughtered animal to be Halaal that the slaughterer should be someone who can see. **The slaughtered animal of a blind Muslim is Halaal** and it is permissible to eat the meat, although it is better to let a person who is not blind to slaughter so that he can see whether the slaughtering was done properly.⁵⁰

Wasiyyah (bequest)

.....If a person made a bequest that Qurbaani should be made from his wealth and passed away, then it is compulsory to give all the meat to the poor and needy. **It is not permissible for the wealthy to eat of a Qurbaani animal that was made out of fulfilling a vow.**⁵¹

C

CASTRATING AN ANIMAL

..... It is permissible to castrate an animal in order to improve its condition, to make it healthier or with the intention of any other benefit. If the process of castration is not for some beneficial purpose but merely for fun, it is Haraam to do so.⁵²

.....**If the children are immature, then Qurbaani is not compulsory upon them.**⁵³

QURBAANI ON BEHALF OF MATURED CHILDREN

..... It is not the responsibility of a father to make Qurbaani on behalf of his matured children.⁵⁴ If matured children are wealthy, they should make their own Qurbaani or give permission to the father to do so on their behalf. A father can make Qurbaani of matured children with their permission.⁵⁵

CHILD

..... Even if a child is wealthy and not mature, Qurbaani is still not Waajib on him due to which it is not necessary for a guardian to make Qurbaani on his behalf because for Qurbaani to become Waajib one has to be matured.⁵⁶

⁵⁰ Shaami vol.6 p.296, Bada'i vol.5 p.45, Hindiyyah vol.5 p.285

⁵¹ Shaami vol.6 p.326, Fataawa Bazzaaziyyah vol.6 p.290

⁵² Shaami vol.6 p.388, Hindiyyah vol.5 p.357, Al Bahr vol.8 p.204, Takmila Fath ul Qadeer vol.8 p.497

⁵³ Shaamivol.6p.315,AlBahrvol.8p.173

⁵⁴ Aalamgiri vol.5 p.293, Shaami vol.6 p.315, Bada'i vol.5 p.64, Al Bahr vol.8 p.178

⁵⁵ Bada'i vol.5 p.67, Al Bahr vol.8 p.178, Shaami vol.6 p.315

⁵⁶ Al Bahr vol.8 p.174, Shaami vol.6 p.315, Bada'i vol.5 p.64

CHILDREN

..... If children are at an age of understanding they can be taken to the Eidgah otherwise they must not be taken along.

AN ANIMAL BOUGHT ON CREDIT

..... It is not valid to make Qurbaani with an animal bought on credit because it is the possession of someone else.⁵⁷

If they (those who are scheduled to receive money) make Qurbaani without the permission of the heirs, then it is not valid and none of the shareholders' Qurbaani will be done.⁵⁸

Slaughtering a cow

Slaughtering a cow is proven from the Qur'aan⁵⁹ and Hadith.⁶⁰ Seven people can form a partnership in a big animal.

D

DUAA

..... On laying the animal down facing the Qiblah, it is better to recite this verse:⁶¹

إني وجهت وجهي للذي فطر السموات والأرض حنيفاً وما أنا من المشركين إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين

Just before slaughtering, recite this Duaa:

اللهم منك ولك

Then say: بِسْمِ اللَّهِ الْكَبِيرِ and slaughter the animal. After slaughtering recite this Duaa:

اللهم تقبله مني كما قبلت من حبيبيك محمد وخليلك ابراهيم عليهما الصلاة والسلام

If one is slaughtering on behalf of someone else then instead of “منى” say “فلان” mentioning the name of the person.⁶²

⁵⁷ Shaami vol.6 p.331, Bada'i vol.5 p.77, Hindiyyah vol.5 p.303

⁵⁸ Shaamivol.6p.326,AlBahrvol.8p.178,Hindiyyahvol.5p.305

⁵⁹ Surah An'aam, verse 144

⁶⁰ Bukhari vol.2 p.832, Tirmizi vol.1 p.276, Bada'i vol.5 p.70, Al Bahr vol.8 p.174, Takmila Fath ul Qadeer vol.8 p.429

⁶¹ Bada'i vol.5 p.60, 80, Hindiyyah vol.5 p.288, Al Bahr vol.8 p.170,

⁶² Abu Dawud vol.2 p.30, Mishkaat p.129, Bada'i vol.5 p.80, Mishkaat p.127, Al Bahr vol.8 p.169

A SAHIB-E-NISAAB (one upon whom Zakaat is obligatiry) PASSES AWAY DURING THE DAYS OF QURBAANI

.....Qurbaani was compulsory upon a person. However, he did not make the Qurbaani and before the days of Qurbaani could pass, he passed away. The Qurbaani falls off such a person. It would have not been compulsory for him to bequest nor is it necessary upon the heirs to make Qurbaani on his behalf.⁶³

.....If a sahib-e-nisaab passes away during the days of Qurbaani and he did not perform the Qurbaani of that year, then the compulsion of Qurbaani falls off from him.⁶⁴

A person in debt performing Qurbaani

The person who is in debt should worry about fulfilling his debt. He should not perform Qurbaani. However, if he did perform Qurbaani, he will be rewarded.⁶⁵

E

EYES

..... The Qurbaani of an animal which is blind, squint, or a third or more of its sight is lost is not permissible.⁶⁶

..... It is permissible to make Qurbaani of an animal which has a glare in its sight.⁶⁷

Ears

.....Qurbaani of an animal that was born without ears is not valid.⁶⁸ If there are ears, but a third or more of it is cut, then it will not be permissible for Qurbaani.⁶⁹

.....If the animal was born with ears but they are very small, then it is valid to use it for Qurbaani. [Shaami]⁷⁰

⁶³ Hindiyyah vol.5 p.293, Al Bahr vol.8 p.174, Shaami vol.6 p.316

⁶⁴ Ibid

⁶⁵ Imdaad ul Mufteen vol.2 p.685

⁶⁶ Hindiyyah vol.5 p.297, Shaami vol.6 p.323, Bada'i vol.5 p.75, Al Bahr vol.8 p.176, Fath al Qadeer vol.8 p.433, Hindiyyah vol.5 p.298, Shaami vol.6 p.224, Al Bahr vol.8 p.177, Bada'i vol.5 p.76

⁶⁷ Aalamgiri vol.5 p.298

⁶⁸ Hindiyyah vol.5 p.297, Bada'i vol.5 p.75, Al Bahr vol.6 p.176, Shaami vol.6 p.323

⁶⁹ Hindiyyah vol.5 p.298, Shaami vol.6 p.323, Bada'i vol.5 p.75, Al Bahr vol.8 p.177

.....It is permissible to slaughter an animal for Qurbaani whose ears are cut length wise or it is torn towards the face and is hanging, or it is cut from behind, although it is not better.⁷¹

One eyed

It is not valid to slaughter an animal that is one-eyed.⁷²

F

FAT

..... It is not permissible to sell the fat of a Qurbaani animal. If the person making Qurbaani or his agent sold the fat, it will be compulsory to give the proceeds as Sadaqah to someone who is eligible for receipt of Zakaat.⁷³

..... When collective Qurbaani is made, a large amount of fat is gathered. The valid way to dispose of it is to sell it with the permission of all the shareholders and to donate the amount materialized towards the upkeep of poor students in a Madrasah or to make a deserving person the owner thereof.

A FAULT DEVELOPS WHILE WAITING TO SLAUGHTER

If a fault was made while preparing for slaughter, the leg broke or the eye became damaged, then there is no problem. The Qurbaani of such an animal is valid.⁷⁴

FAULTY ANIMALS

It is not permissible to slaughter faulty animals.⁷⁵ However, if it has become faulty due to falling, jumping etc. at the time of slaughtering, then there is no problem.⁷⁶(It would be slaughtered.)

⁷⁰ Shaami vol.6 p.324, Bada'i vol.5 p.75

⁷¹ Shaami vol.6 p.325, Al Bahr vol.8 p.177, Bada'i vol.5 p.76

⁷² Al Muheet Al Burhaani vol.8 p.176, Bada'i vol.5 p.75, Al Bahr vol.8 p. 176, Shaami vol.6 p.323

⁷³ Hindiyyah vol.5 p.301, Bada'i vol.5 p.81, Al Bahr vol.8 p.178

⁷⁴ Hindiyyah vol.5 p.299

⁷⁵ Hindiyyah vol.5 p.297, Bada'i vol.5 p.75, Shaami vol.6 p.323

⁷⁶ Hindiyyah vol.5 p.299, Al Bahr vol.8 p.177, Bada'i vol.5 p.76, Fath ul Qadeer vol.8 p.435

BECAME FAULTY

.....If a **wealthy person** that possesses nisaab bought an animal with the intention of Qurbaani, then it became faulty, **then it is necessary upon him to make Qurbaani of another animal that is not faulty.**⁷⁷

.....If a **poor person** bought an animal with the intention of Qurbaani, then the animal became faulty, then the faulty animal will be sufficient for the poor person. **It is not necessary for the poor person to slaughter another animal in its place.**⁷⁸

.....If a person bought an animal that did not have any defect for Qurbaani, but it became defective, with such a fault that prevents the Qurbaani from being valid, so, if the Qurbaani was that of a vow or oath, then it is necessary that he slaughters an animal that does not have any fault in its place. It does not matter whether he is rich or poor. If the Qurbaani is not of a vow or oath, then it is sufficient for the poor person to slaughter that animal and it is necessary upon the rich person to slaughter an animal that does not have any fault in its place.⁷⁹

.....If a fault was created in the animal while preparing for slaughter, e.g. the legs broke or the eyes were hurt, then there is no problem. The Qurbaani of the animal is valid.⁸⁰

The defect created at the time of Qurbaani

.....There is no consideration given to a defect created in the animal at the time of Qurbaani. The Qurbaani will be valid.⁸¹

.....If a person laid the animal down for Qurbaani and before he could stroke the knife, the animal's eye came out on its own, then the Qurbaani will be valid. [‘Inaayah alal Hidaayah vol.8 p.435]⁸²

⁷⁷ Shaami vol.6 p.207, Hindiyyah vol.5 p.299, Al Bahr vol.8 p.177, Bada'i vol.5 p.76

⁷⁸ Ibid

⁷⁹ Aalamgiri vol.5 p.299, Bada'i vol.5 p.76, Al Bahr vol.8 p.177

⁸⁰ Hindiyyah vol.5 p.299, Fath ul Qadeer vol.8 p.435, Bada'i vol.5 p.76, Al Bahr vol.8 p.177

⁸¹ Hindiyyah vol.5 p.299, Al Bahr vol.8 p.177, Fath ul Qadeer vol.8 p.435, Bada'i vol.5 p.76

⁸² Hindiyyah vol.5 p.299, Bada'i vol.5 p.76

H

THE BEGINNING OF TAKBEER-E-TASHREEQ

..... When Hadhrat Khalleelullah Ibraheem was busy slaughtering his beloved son Hadhrat Ismaeel by the command of Allaah Hadhrat Jibraeel was on his way with a substitute for him from Jannah and the thought occurred to him that it should not happen that Hadhrat Ibraheem slaughters him in haste as a result of which these words were recited by him:

لا إله إلا الله والله أكبر when Hadhrat Ibraheem saw Hadhrat Jibraeel he recited: لا إله إلا الله والله أكبر and when Hadhrat Ismaeel received news of a substitute having been sent in his place he recited: ⁸³ الله أكبر والله الحمد

THE REASON FOR NAMING TASHREEQ

..... **The reason for naming the days of Tashreeq as Tashreeq is the fact that people used to slice the Qurbaani meat into pieces and dry them in the sun. Any such meat which had been dried in the sun was termed “Tashreeq-ul-Lahm”. Due to this connection it was termed the days of Tashreeq.**⁸⁴

..... **According to some Ulema the reason for calling the Eid Salaah and the day of Qurbaani Tashreeq is the fact that the Eid Salaah is performed when the sun is shining.** This is also why the person who performs the Ishraq Salaah is called a Mushriq, because he waits for the sun to rise. This is why the day of Eid is called Tashreeq.⁸⁵

HAIR

..... **It is not permissible to cut the hair of an animal once it has been purchased with the intention of Qurbaani⁸⁶ and if someone has done this, it will be Waajib for him to give its price in Sadaqah.**⁸⁷

⁸³ Al Bahr vol.2 p.165

⁸⁴ Al Bahr vol.2 p.164, Shaami vol.2 p.177, Fath ul Qadeer vol.2 p.48

⁸⁵ Fath ul Qadeer vol.2 p.48

⁸⁶ Hindiyyah vol.5 p.300

⁸⁷ Hindiyyah vol.5 p.301, Bada'i vol.5 p.78, Shaami vol.6 p.329

A beloved practice

عن عائشة قالت قال رسول الله صلى الله عليه وسلم ما عمل يوم النحر أحب الى الله من اهرق الدم وانه ليأتى يوم القيامة رويها واشعارها واظلافها وان الدم ليقع من الله بمكان قبل أن يقع بالأرض فطيبوا بها نفسا. ترمذي ٢٧٥/١ مشكوة ١٢٨

Hadhrat Ayesha radiyallaahu anha narrates that Rasulullaah said that there is no action of the children of Aadam more beloved to Allaah on the 10th of Dhul Hijjah, i.e. Eid ul Adha than Qurbaani. The Qurbaani animal will come on the Day of Qiyaamah with its horns and hair and hooves. And before the blood of the Qurbaani falls, he (the one for whom the Qurbaani is done) reaches the happiness and place of acceptance by Allaah. Therefore, O servants of Allaah, make Qurbaani with complete happiness of heart.

TRIMMING/CUTTING THE HAIR

..... It is Mustahab for one performing Qurbaani to trim his hair only after having sacrificed his Qurbaani animal. This is not Mustahab for one who is not performing Qurbaani. Nonetheless, if he does so to imitate those who are making Qurbaani, his action will not go without reward.⁸⁸

HARAAM THINGS

..... There are seven such things even in a Halaal animal which are not permissible to be eaten. They are:

..... Flowing blood.

..... The penis.

..... The testicles.

..... The anus.

..... The glands.

..... The bladder.

..... The spleen.⁸⁹

In both Kanz and Tahaawi it is stated that the marrow which runs between the spines from the lower back up to the neck is also Haraam.⁹⁰

⁸⁸ Tirmizi vol.1 p.278, Mirqaat ul Mafateeh vol.3 p.306

⁸⁹ Shaami vol.6 p.749

⁹⁰ Tahtaawi ala Ad Durr vol.4 p.360

THE RULE REGARDING THE QURBAANI ANIMAL'S HIDE

..... **Before selling the Qurbaani animal's hide, it can be used for oneself or even given to a wealthy person as a gift.** It can also be given as Sadaqah to the poor and needy. If the hide has been sold, then no matter with what intention it was sold, it will be Waajib to give this money away as Sadaqah which can only be given to the poor and needy. It will not be permissible to give this money to the wealthy, to workers and teachers as a part of their salary.⁹¹

HORNS

.....**The Qurbaani of such an animal that was born without horns or the horns broke is valid.**⁹² However, if the horns broke from the root, then Qurbaani of such an animal will not be valid.⁹³

.....If the top part of the horn has come off (the horn cover), then Qurbaani of this animal is valid.⁹⁴

.....If the horn has come off and the effect of the wound has reached the brain, then it is not valid to slaughter such an animal for Qurbaani.⁹⁵

Warnings for not making Qurbaani

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال من كان له سعة ولم سضح فلا يقربن مصلانا

Hadhrat Abu Hurayrah narrates that Rasulullaah said, "He who does not make Qurbaani despite having the capacity should not come close to our Musallah."⁹⁶

Previous sins forgiven

It is narrated from Hadhrat Abu Sa'eed Khudri that Rasulullaah said to Hadhrat Faatima radiyallaahu anha, "Faatima, stand and stay by your Qurbaani animal (and see it being slaughtered) because your previous sins are forgiven with the first drop of blood that falls on the ground."

⁹¹ Al Bahr vol.8 p.178, Shaami vol.6 p.328, Al Jawhara An Nayyirah vol.2 p.245, Hindiyyah vol.5 p.301, Bada'i vol.5 p.81, Fath ul Qadeer vol.8 p.437

⁹² Hindiyyah vol.5 p.297, Shaami vol.6 p.323

⁹³ Hindiyyah vol.5 p.297, Shaami vol.6 p.323, Al Bahr vol.8 p.176, Bada'i vol.5 p.76, Fath ul Qadeer vol.8 p.434

⁹⁴ Shaami vol.6 p.323, Hindiyyah vol.5 p.297, Al Bahr vol.8 p.176, Bada'i vol.5 p.76, Fath ul Qadeer vol.8 p.434.

⁹⁵ Hindiyyah vol.5 p.297, Shaami vol.6 p.323

⁹⁶ Ibn Majah p.226, Kanz ul Ummaal vol.5 p.107 Hadith 12261

Hadhrat Faatima radiyallaahu anha asked, “O Rasul of Allaah, is this virtue special with us (the family of Rasulullaah) or are we and all the Muslims deserving of this reward?” Rasulullaah said, “It is for us and for all the Muslims.” [At Targhib wat Tarheeb vol.2 p.393]⁹⁷

Horse

It is not permissible to make Qurbaani of a horse. It is not proven verbally or practically from Rasulullaah .⁹⁸

Clothing

Men and women should wear their best clothes on the day of Eid, whether new or used. It is better for men to wear white. It is permissible to wear clothing of other colours. Red and yellow clothing is Makruh for men.

Is charity or Qurbaani more virtuous for the deceased?

It is more virtuous to make Qurbaani on behalf of the deceased for Isaal e Thawaab than it is to give charity during the days of Qurbaani. It is more virtuous to send the reward to the deceased because only wealth is utilized in charity and in Qurbaani, together with wealth, a person sacrifices a lot. That is why it is more virtuous to make Qurbaani.⁹⁹

I

ITCHING ANIMAL

..... It is in order to make Qurbaani of an animal that itches but if due to this the animal has become completely weak or if the itch proceeds from the skin and effects the meat, Qurbaani of such an animal will not be valid.¹⁰⁰

The intention of Qurbaani

It is sufficient to make the intention of Qurbaani in the heart. It is not necessary to say it verbally.¹⁰¹ However, it is necessary to say **بِسْمِ اللَّهِ الْكَبِيرِ** at the time of slaughtering.¹⁰²

Imprisonment

⁹⁷ Kanz ul Ummaal vol.5 p.102, Hadith 12237, Bada'i vol.5 p.79, Al Bahr vol.8 p.179, Shaami vol.6 p.328

⁹⁸ Hindiyyah vol.5 p.297, Al Bahr vol.8 p.177, Shaami vol.6 p.322, Bada'i vol.5 p.69

⁹⁹ Khulaasatul Fataawa vol.4 p.320

¹⁰⁰ Shaami vol.6 p.323, Fath ul Qadeer vol.8 p.434, Al Bahr vol.8 p.176, Bada'i vol.5 p.76

¹⁰¹ Hindiyyah vol.5 p.294

¹⁰² Hindiyyah vol.5 p.288, Al Bahr vol.8 p.169, Shaami vol.6 p.301

.....If a prisoner is a resident, he possesses nisaab, then it will be compulsory upon him to slaughter an animal during the days of Qurbaani. He should do it in the jail or he should tell someone outside the jail. He should do it anywhere out of the jail. In any case, it is necessary for him to do Qurbaani.¹⁰³

.....If a prisoner is imprisoned in another country or he is imprisoned in his country but at a distance of safr (77Km) and he is the owner of nisaab, then Qurbaani will not be compulsory upon him.¹⁰⁴

The slaughtered animal of an immature child

An immature child can slaughter an animal. If he said **بِسْمِ اللَّهِ الْكَبِيرِ** and slaughtered then it is permissible and it is Halaal to eat the meat.¹⁰⁵

Niyyah

.....It is necessary to make the intention of Qurbaani at the time of buying the animal or at the time of slaughtering the animal, otherwise the Qurbaani will not be valid.¹⁰⁶

.....If a person bought an animal with the intention of Qurbaani but at the time of slaughtering, he did not have this in mind. The Qurbaani will be valid.¹⁰⁷

K

KNIFE

..... The knife used to slaughter an animal for Qurbaani must be sharp so that the animal is subject to the least amount of suffering. The knife should not be sharpened in front of any animals.¹⁰⁸

Kaafir

If a Kaafir accepts Islaam during the days of Qurbaani, in fact, even before sunset of the 12th, and he is wealthy and possesses nisaab, then one share of Qurbaani is compulsory upon him if the time of Qurbaani is remaining, otherwise it will be necessary for him to give the value of a medium sized goat in charity if the time has already passed.¹⁰⁹

¹⁰³ Shaami vol.6 p.312, Hindiyyah vol.5 p.292, Al Bahr vol.8 p.174, Bada'i vol.5 p.64, Takmila Fath ul Qadeer vol.8 p.325

¹⁰⁴ Ibid

¹⁰⁵ Shaami vol.6 p.297

¹⁰⁶ Hindiyyah vol.5 p.294

¹⁰⁷ Hindiyyah vol.5 p.294

¹⁰⁸ Hindiyyah vol.5 p.287, Al Bahr vol.8 p.170, Shaami vol.6 p.296

¹⁰⁹ Aalamgiri vol.5 p.292, Bada'i vol.5 p.65

L

Taking a loan and making Qurbaani

If Qurbaani is compulsory and a person does not have cash, then it will be necessary for him to take a loan and make Qurbaani.¹¹⁰ If Qurbaani is not compulsory, then it is not better to take a loan. If he does the Qurbaani, it will be permissible and he will get the reward and it will be necessary to fulfill his loan.¹¹¹

Buying an animal on loan

It is permissible to make Qurbaani with money taken on loan. However, it is impermissible and Haraam to take a loan on interest.¹¹²

M

BEING MATURE

..... If a person becomes mature before sunset of the 10th -11th or 12th of Zil Hijjah and he is wealthy, one share in a Qurbaani will become Waajib on him.¹¹³

DISTRIBUTING MEAT BY ESTIMATION FOR SHARE-HOLDERS

..... **It is not permissible to distribute Qurbaani meat by estimation.** It is necessary to weigh equally when giving. If there is an excess or shortage of meat when giving the different shareholders their shares, it will amount to interest and the taking, giving and eating of interest is Haraam.¹¹⁴

TRIPE

..... **It is permissible to eat tripe.**¹¹⁵

SHINY PART OF TRIPE

..... The shiny part of tripe is Halaal without any abomination.¹¹⁶

¹¹⁰ Hindiyyah vol.5 p.292

¹¹¹ Hindiyyah vol.5 p.292, Shaami vol.6 p.321, Al Bahr vol.8 p.168, Bada'i vol.5 p.45

¹¹² Fataawa Rahimiyyah vol.10 p.52

¹¹³ Bada'i vol.5 p.64, Shaami vol.6 p.316

¹¹⁴ AlBahrvol.8p.174,Bada'ivol.5p.67,FathulQadeervol.8p.430,Shaamivol.6p.317,Hindiyyahvol.5 p.306

¹¹⁵ Shaamivol.6p.769

TO EXCHANGE AND MAKE EACH OTHERS QURBAANI BY MISTAKE

..... Two people purchased two goats for Qurbaani and by mistake one person slaughters the goat of the other, both people's Qurbaani will be valid and it will not be Waajib on either to substitute or give its value in money.¹¹⁷

ROASTING AND EATING

..... It will be valid to roast Qurbaani meat on a fire and eat it. (braai)

DISTRIBUTING THE MEAT BEFORE SHARING AMONG PARTNERS

..... The ruling with regard to giving away with permission, some meat from an animal which was slaughtered on behalf of numerous shareholders, it will be in order provided that there was no share based on a vow taken because in such a case, its distribution to the poor is not Waajib. On the other hand, if there was a vow taken by some shareholder and meat was given to a wealthy person, it is not permissible because in this case it is Waajib for the one taking the vow to give this meat away to the poor as Sadaqah. Thus, the gist of the matter is that the Qurbaani will be done but the person taking a vow will have to offer the price of his share as Sadaqah which was given to some wealthy person.¹¹⁸

IT IS MUSTAHAB TO GIVE A THIRD AS SADAQAH

..... It is Mustahab to allocate a third of the meat from the Qurbaani animal for Sadaqah but it is better for one who has family or is a member of a tribe not to allocate anything for Sadaqah but to rather keep all the meat for his family members.¹¹⁹

MEAT:

..... To tan (make biltong) of a Qurbaani animal is Mustahab and if it is sold, it will be Waajib to give its value in Sadaqah.¹²⁰

To feed the Qurbaani meat to workers

After cooking the Qurbaani meat, it is permissible to feed it to the workers because **the rulings of Qurbaani do not apply after the meat has been cooked.**¹²¹

¹¹⁶ Shaami vol.6 p.749

¹¹⁷ Bada'i vol.5 p.67, Shaami vol.6 p.329, Al Bahr vol.8 p.179, Hindiyyah vol.5 p.305, Fataawa Sirajjiyyah p.313

¹¹⁸ Imdaad ul Fataawa vol.3 p.549

¹¹⁹ Fataawa Sirajjiyyah p.315, Bada'i vol.5 p.81, Hindiyyah vol.5 p.300, Shaami vol.6 p.328

¹²⁰ Aalamgiri vol.5 p.300, Shaami vol.6 p.329, Bada'i vol.5 p.78

¹²¹ Hindiyyah vol.5 p.301, Shaami vol.6 p.329, Al Bahr vol.8 p.179, Fath ul Qadeer vol.8 p.437

Giving meat to a non Muslim

.....It is permissible to give Qurbaani meat to a non Muslim – not as payment. However, the reward for giving to poor Muslims is more because it is Mustahab. Therefore, we should make an effort to give the Qurbaani meat to Muslims.

.....If there is a definite underlying reason, then a person can give the Qurbaani meat to a non Muslim, but it is not better because the poor Muslims are not any less in number.

.....It is permissible to give the Qurbaani meat to the one that collects dirt.¹²²

Raw meat

It is permissible to eat Halaal raw meat. Cooking is not a condition for the meat to be Halaal.¹²³

Heel

It is permissible to eat the heel because it is not from among the Haraam parts.¹²⁴

Meat

.....It is valid to eat the Qurbaani meat, to give it to the wealthy and poor, to dry it and keep it and to keep it in the fridge.¹²⁵(freezer)

.....Besides the meat of a Qurbaani made by vow or bequest, the meat of any Qurbaani can be eaten by the poor and wealthy.¹²⁶

Washing the meat

The meat of an animal that has been slaughtered in a Halaal way that has been separated is pure. It is not necessary to wash it before cooking. It is not prohibited to wash it and cook it. A person can do whatever he likes.¹²⁷

It is necessary to give the meat as Sadaqah

If the Qurbaani was of a vow or of a bequest, then it is necessary to give all the meat to the poor and needy. The person who slaughtered the animal, or his relatives and wealthy people

¹²² Hindiyyah vol.5 p.300

¹²³ Hindiyyah vol.5 p.286, Kifaayatul Mufti vol.8 p.262

¹²⁴ Shaami vol.6 p.749

¹²⁵ Hindiyyah vol.5 p.300, Al Bahr vol.8 p.178

¹²⁶ Shaami vol.6 p.327, Hindiyyah vol.5 p.300

¹²⁷ Fataawa Mahumudiyyah vol.2 p.326, Tahtaawi ala Maraaqi al Falaah vol.1 p.83, Hindiyyah vol.5 p.286, Shaami vol.6 p.327, Bada'i vol.5 p.62

cannot eat of it. Besides these two types of Qurbaani, (vow and bequest) the person slaughtering, his family, wealthy and poor people can eat of the meat.¹²⁸

Selling the meat

If a person sold the Qurbaani meat, then it is necessary for him to give the equal amount of cash in charity.¹²⁹

Distributing the meat

It is better that the meat is divided into three parts. One part for one's house, a second part for one's relatives and friends and a third part for the poor and needy. However, if one's family is big and one needs the meat, then one can keep the meat for one's house. It is not a sin.¹³⁰

Mad

Qurbaani is not compulsory on a mad person. If a mad person has wealth that is equal to nisaab, gold or silver, or trading stock or he has wealth that is over and above his basic needs, then it is not compulsory upon his guardian to make Qurbaani on his behalf because it is a condition to be sane in order for Qurbaani to become compulsory.¹³¹

Makruh

.....It is Makruh to take the animal to the place of slaughter by pulling and stretching.¹³² It is Makruh to delay in slaughtering the animal after laying it down to slaughter it.¹³³

.....It is Makruh to keep the animal hungry and thirsty before slaughtering the animal.¹³⁴

.....The animal should be laid down easily. It is Makruh to lay it down with unnecessary difficulty.¹³⁵

.....It should be laid down facing the Qibla, on its right side. It is Makruh to do it contrary to this.¹³⁶

¹²⁸ Hindiyyah vol.5 p.295, 300, Shaami vol.6 p.627

¹²⁹ Hindiyyah vol.5 p.301, Al Bahr vol.8 p.178

¹³⁰ Hindiyyah vol.5 p.300

¹³¹ Al Bahr vol.8 p.175

¹³² Hindiyyah vol.5 p.287, Bada'i vol.5 p.60

¹³³ Hindiyyah vol.5 p.288, Shaami vol.2 p.296, Al Bahr vol.8 p.170

¹³⁴ Ibid

¹³⁵ Ibid

¹³⁶ Hindiyyah vol.5 p.288, Bada'i vol.5 p.60

.....It is Makruh to slaughter with a blunt knife.¹³⁷

.....It is Makruh to sharpen the knife in front of the animal.¹³⁸

.....It is Makruh to sharpen the knife after laying the animal down.¹³⁹

.....It is Makruh to slaughter one animal in front of another animal.¹⁴⁰

.....It is Makruh to slaughter the animal with such force that the head is separated or the knife reaches the Haraam marrow.¹⁴¹

.....It is Makruh to slaughter the animal above the neck .¹⁴²

.....It is Makruh to separate the neck from the body after slaughter, before the animal has cooled down.¹⁴³

P

PERMISSION

Yes, if the practice in a certain place is such whereby a husband makes Qurbaani for his wife, if a father does so for his matured children and the wife and children are aware of this, the Waajib Qurbaani on their behalf will be sound and valid on the basis of common practice and custom. It will not be necessary to acquire clear cut permission and the common practice and custom will suffice.¹⁴⁴

..... Wherever this is not common practice and custom, it will be necessary to acquire clear cut permission; otherwise the Waajib Qurbaani will not be considered as executed.¹⁴⁵

PROPERTY IS OWNED IN PARTNERSHIP

..... If a person has four sons and they earn along with the father, their earnings being very good. They possess everything a household needs, they own mansions, land and property, wealth and gold, they all have wives and children etc. and they all live together, sharing their

¹³⁷ Hindiyyah vol.5 p.287

¹³⁸ Hindiyyah vol.5 p.287, Bada'i vol.5 p.60

¹³⁹ Hindiyyah vol.5 p.287, Bada'i vol.5 p.60

¹⁴⁰ Tahtaawi ala ad Durr vol.4 p.152, Shaami vol.6 p.296, Hindiyyah vol.5 p.288

¹⁴¹ Al Bahr vol.8 p.170, Bada'i vol.5 p.60

¹⁴² Al Bahr vol.8 p.170

¹⁴³ Al Bahr vol.8 p.170, Bada'i vol.5 p.60, Shaami vol.6 p.296

¹⁴⁴ Shaami vol.6 p.315

¹⁴⁵ Hindiyyah vol.5 p.302, Fataawa Bazzaaziyyah upon Hindiyyah vol.6 p.295, Al Bahr vol.8 p.178, Bada'i vol.5 p.67

expenses, eating together. The father has given them all permission to spend as they see fit. In such a situation where all the shareholders are Sahib-e-Nisaab, it will be Waajib for each of them to have a share in Qurbaani as well. One share will be for the father along with four other shares, one for each son. If their wives too, are Sahib-e-Nisaab, then a share each for them will also be Waajib.

..... If four brothers are partners and each of them possesses the Nisaab, the father passes away and after dividing the inheritance they do not separate but continue as partners in their earnings then on the basis of each of them being a Sahib-e-Nisaab, Qurbaani will be Waajib on each of them separately and not that they can all participate in a single share, for this will not be valid.¹⁴⁶

A PREGNANT ANIMAL

..... It is in order to make Qurbaani of an animal that is pregnant but it is Makrooh to purposely do so at a time when it is close to delivery. **After slaughtering the animal, one will also have to slaughter the young that is removed and to eat it is Halaal. If it is stillborn, it will not be valid to eat it. If it dies before being slaughtered, its meat is Haraam.**¹⁴⁷

..... If the young that came out of the mother's womb is not slaughtered and the days of Qurbaani expire, the living calf should be given away in Sadaqah. **If it was slaughtered after the days of Qurbaani have already passed and is eaten, then the value of the animal has to be given in Sadaqah. To do this is compulsory.**

..... If the calf is raised to adulthood and slaughtered as Qurbaani, one's Waajib Qurbaani will not be fulfilled. The entire animal's meat has to be given away as Sadaqah. If Qurbaani was Waajib on this person, he will have to slaughter another animal to fulfill his Qurbaani.¹⁴⁸

An animal was found pregnant

If a person bought an animal with the intention of Qurbaani and then found that it was pregnant, then if the person who bought the animal is a sahib-e-nisaab, then he can buy another animal for Qurbaani and he can rear the pregnant animal. If he wants to sell it, then he can do so as well.

If the person who bought the animal is not a sahib-e-nisaab, then it is compulsory upon him to slaughter that very animal. For details, see under 'Pregnant animal'.¹⁴⁹

¹⁴⁶ Shaami vol.6 p.312, Hindiyyah vol.5 p.292, Al Bahr vol.8 p.174, Bada'i vol.5 p.64, Fath ul Qadeer vol.8 p.425

¹⁴⁷ Aalamgiri vol.5 p.287, Shaami vol.6 p.322, Hindiyyah vol.5 p.301

¹⁴⁸ Shaami vol.6 p.322, Hindiyyah vol.5 p.302

¹⁴⁹ Kifaayatul Mufti vol.8 p.189

THE PLACE OF SLAUGHTERING

The place of slaughtering is between the throat and the jaw. The entire neck should not be severed. In fact, the Haraam marrow should not be cut. The wind pipe and the veins around it (also called audaaj) should be cut. In this way the impure blood will be taken out and the animal will be given as little difficulty as possible. The blood is not taken out and the animal is given great difficulty without any necessity if any other method is adopted.¹⁵⁰

A SAHIB-E-NISAAB BECOMES POOR

Qurbaani was compulsory upon a person. However, he did not perform it as yet and before the time of Qurbaani could be finished, he became poor. Then Qurbaani falls off him.¹⁵¹

A poor person became wealthy after making Qurbaani

A poor person upon whom Qurbaani was not compulsory performed Qurbaani out of his own will. After this, during the days of Qurbaani, he became wealthy, possessing nisaab. Now, it is compulsory upon him to make a second Qurbaani.¹⁵²

A poor person became wealthy during the days of Qurbaani

If a poor person got wealth before sunset of the 12th of Dhul Hijjah and he became a sahib-e-nisaab, then Qurbaani will become compulsory upon him.¹⁵³

A poor person bought an animal

If a poor person bought an animal with the intention of Qurbaani, then the Qurbaani of that animal becomes compulsory.¹⁵⁴

A poor person took an animal for Qurbaani

....If a person is poor, then Qurbaani is not compulsory upon him. If he buys an animal with the intention of Qurbaani, then the Qurbaani of that animal becomes compulsory upon him.¹⁵⁵ However, if this animal died or got lost, then this Qurbaani falls off him. A second Qurbaani does not become compulsory upon him.¹⁵⁶

¹⁵⁰ Shaami vol.6 p.294, 296, Hindiyyah vol.5 p.285, 287, 288, Al Bahr vol.8 p.169, Bada'i vol.5 p.41, Fath ul Qadeer vol.8 p.412

¹⁵¹ Shaami vol.6 p.315, Aalamgiri vol.5 p.292, Al Bahr vol.8 p.174

¹⁵² Hindiyyah vol.5 p.293, Al Bahr vol.8 p.174, Bada'i vol.5 p.65

¹⁵³ Hindiyyah vol.5 p.292, Bada'i vol.5 p.64

¹⁵⁴ Shaami vol.6 p.321

¹⁵⁵ Ibid

¹⁵⁶ Khulaasatul Fataawa vol.4 p.318, Al Bahr vol.8 p.175

There is more reward for slaughtering in Mina

Qurbaani began in Mina. This is why it is more rewarding to make Qurbaani in Mina as compared to other places. **It is for this reason that Rasulullaah slaughtered 100 camels during Hajj, 63 he slaughtered himself and the rest he gave to Hadhrat Ali** . It is because of this virtue that he made the Qurbaani of so many animals.¹⁵⁷ Generally, Rasulullaah used to make Qurbaani of two animals in Madinah Munawwarah.¹⁵⁸

Nahr (piercing)

Nahr is Sunnah for camels. Nahr refers to piercing the camel at the top part of the chest, close to the neck with a spear or knife so that the veins of the neck could be cut.¹⁵⁹

Q

FOR A STUDENT TO MAKE NAFL QURBAANI

It is better for a student of Deen to buy books of Deen rather than performing Nafl Qurbaani.¹⁶⁰

The difference between Qurbaani and Sadaqah

We also learn that Qurbaani is different from Sadaqah from the fact that there is no specific day for Sadaqah but there is a special day stipulated for Qurbaani. Its name has been kept 'Yaum un Nahr' and 'Eid ul Adha'.¹⁶¹

To give the meat of Qurbaani in exchange for something

It is not permissible to give the Qurbaani meat in exchange for something besides food, nor is it permissible to sell it or give it to the butcher or worker. If a person has done so, then he should give the value of it in charity.¹⁶²

Adaa Qurbaani together with Qadha Qurbaani

If one partner from the seven made the intention for the Qurbaani of the previous year, then the Qurbaani of all the partners will be valid. However, an optional Qurbaani will be done for the one who made the intention for Qadhaa, the Qadhaa will not be considered. It will be

¹⁵⁷ Bada'i vol.5 p.79, Al Bahr vol.8 p.179

¹⁵⁸ Hindiyyah vol.5 p.295, Bada'i vol.5 p.79, Mishkaat p.128, Abu Dawud vol.2 p.30, Tirmizi vol.1 p.275

¹⁵⁹ Bada'i vol.5 p.41, Hindiyyah vol.5 p.287, Al Bahr vol.8 p.171, Shaami vol.6 p.303

¹⁶⁰ Mishkaat p.32

¹⁶¹ Khutbaat Hakeem ul Islaam vol.2 p.446

¹⁶² Shaami vol.6 p.328, Bada'i vol.5 p.81, Hindiyyah vol.5 p.301, Fath ul Qadeer vol.8 p.437, Al Bahr vol.8 p.178

necessary to give all the meat of the animal in charity and it will be necessary to give a medium sized goat in charity in lieu of the Qadhaa Qurbaani.¹⁶³

R

ROPE

It is Mustahab to give the rope of the animal in charity. If a person sold it, then it is compulsory to give the value in charity. If a person wants to use it, then he can and he is also permitted to give it as a gift if he wants to.¹⁶⁴

S

THE TAKBEERAAT-E-TASHREEQ

..... Allahu Akbar Allahu Akbar Lailaha Illalahu Wallahu Akbar Allahu Akbar Walillahil Hamd¹⁶⁵

..... **It is Waajib to recite this Takbeer at least once from after the Fajr Salaah of the ninth Zil Hijjah to the Asr of the thirteenth Zil Hijjah immediately after the Fardh Salaah.**¹⁶⁶

..... Males should recite it aloud while ladies should recite it softly.¹⁶⁷

..... The Takbeer-e-Tashreeq should be recited immediately after the Salaam so much so that if one talks or intentionally breaks one's Wudhu, the Takbeer-e-Tashreeq lapses.¹⁶⁸

.....If a Salaat was missed during the days of Tashreeq and it was performed in that very year during the days of Tashreeq, then in this case too, it is necessary to say the Takbeer after making Salaam after the Fardh Salaat.¹⁶⁹

.....It is necessary upon a Muqeem (resident) to recite the Takbeer e Tashreeq. Similarly, it is also necessary upon the Musaaafir (traveller) due to following a Muqeem.¹⁷⁰

¹⁶³ Shaami vol.6 p.326

¹⁶⁴ Hindiyyah vol.5 p.300, 301, Bada'i vol.5 p.81, Shaami vol.6 p.328, 329, Al Bahr vol.8 p.178

¹⁶⁵ Aalamgiri vol.1 p.152, Al Bahr vol.2 p.165

¹⁶⁶ Aalamgiri vol.1 p.152, Al Bahr vol.2 p.165, Bada'i vol.1 p.195, Shaami vol.2 p.178

¹⁶⁷ Shaami vol.2 p.179, 180

¹⁶⁸ Aalamgiri vol.1 p.152, Al Bahr vol.2 p.165, Bada'i vol.1 p.196

¹⁶⁹ Aalamgiri vol.1 p.152, Al Bahr vol.2 p.166, Bada'i vol.1 p.198

¹⁷⁰ Shaami vol.2 p.179, Al Bahr vol.2 p.166, Bada'i vol.1 p.197, Shaami vol.2 p.180, Hindiyyah vol.1 p.152

.....It is Waajib upon those who are performing Salaat with Jama'ah as well as those performing alone, men and women to recite the Takbeer e Tashreeq.¹⁷¹

IT IS WAAJIB TO SAY THE TAKBEER-E-TASHREEQ ONCE

..... It is Waajib to say the Takbeer-e-Tashreeq once. **To say it more than this is not Waajib.**¹⁷²

THE QADHA OF TAKBEER-E-TASHREEQ

.....If a person forgets to recite the words of Takbeer-e-Tashreeq after the Fardh Namaaz there is no Qadha for it later on. It will be necessary to make Taubah so that the sin can be forgiven.¹⁷³

SLAUGHTERING BY ONE WHO IS ILLEGITIMATE

..... If an illegitimate individual is a Muslim, it will be permissible to eat of the animal slaughtered by him. Eating such meat is permissible.¹⁷⁴

DRAGGING UPSIDE DOWN

..... It is Makrooh-e-Tahreemi to drag the animal by the back legs towards the front to the place of slaughtering.¹⁷⁵

SAY 'ALLAHU AKBAR' AND SLAUGHTERING

..... Reciting 'Allahu Akbar' only when slaughtering an animal makes it Halaal and permissible for consumption but is contrary to the Sunnah. Therefore, one should recite, 'Bismillah Allahu Akbar' before slaughtering the animal.¹⁷⁶

IT IS NOT NECESSARY TO SAY 'ALLAHU AKBAR'

..... **It is sufficient to say, 'Bismillah' at the time of slaughtering and it is not necessary to say 'Allahu Akbar' although saying, 'Bismillahi Allahu Akbar' is in keeping with the Sunnah.**¹⁷⁷

¹⁷¹ Shaami vol.2 p.180, Bada'i vol.1 p.197, Hindiyyah vol.1 p.152

¹⁷² Shaami vol.2 p.177, Hindiyyah vol.1 p.152, Al Bahr vol.2 p.164

¹⁷³ Al Bahr vol.2 p.165, Bada'i vol.1 p.196

¹⁷⁴ Shaami vol.6 p.296, Al Bahr vol.8 p.168, Hindiyyah vol.5 p.285, Bada'i vol.5 p.45

¹⁷⁵ Hindiyyahvol.5p.287,Shaamivol.6p.296,Bada'ivol.5p.60 -78

¹⁷⁶ Shaamivol.6p.301,Bada'ivol.5p.48,Hindiyyahvol.5p.286,AlBahrvol.8p.169

¹⁷⁷ Hindiyyahvol.5p.285,Shaamivol .6.301

FORGETTING TO SAY BISMILLAH

..... Even if a person forgot to recite, “ **بِسْمِ اللَّهِ الْكَبِيرِ** ” and slaughtered an animal, then too, its meat will be Halaal and it is permissible to eat it. This is because it will be accepted that the one slaughtering it on the basis of being a Muslim does not slaughter on any name besides the name of Allaah .¹⁷⁸

HOW BISMILLAH MUST BE READ

..... Zabah (slaughtering) is an action which is done by exercising one's choice and to recite “Bismillaah” precisely when slaughtering is conditional. Thus, one has to slaughter while reciting “Bismillah”. **Nothing else should be done before reciting “Bismillaah” so much so, that if a person lays the animal down and recites “Bismillah” then leaves that animal alive after which he slaughters another animal with the same “Bismillah” he had recited for the first animal, it will not be permissible to eat that slaughtered animal.**¹⁷⁹

MAKING AN ANIMAL UNCONSCIOUS AND SLAUGHTERING

To render an animal unconscious by shooting it in the head or stunning it is not in keeping with the method of slaughtering according to the Sunnah method and Islaamic teachings. There is a strong presumption of the animal being Haraam in such a case. If the death of the animal is certain due to the infliction of such an injury, it is useless to even pass the knife over its throat, for the animal will already be Haraam.¹⁸⁰

THE ANIMAL SHOULD SUFFER AS LITTLE AS POSSIBLE

..... At the time of slaughtering due arrangements must be made to ensure that the animals suffer as little as possible because of which the command is for one to ensure that the knife is very sharp and that an animal must not be slaughtered where it can be seen by other animals. The required veins should be properly severed so that life leaves the animal easily. The knife should not be sharpened in front of the animals.¹⁸¹

INTENDING TO SLAUGHTER AN ANIMAL RAISED AS A PET FOR QURBAANI

..... An intention was made to slaughter an animal which was raised as a pet in the home for Qurbaani during the days of Qurbaani. Due to this intention it will not be compulsory to make Qurbaani of such an animal. It is permissible to exchange or even sell such an animal. (Thus, it will not be compulsory for the person who owned this animal and made such an intention to make Qurbaani of that animal.)¹⁸²

¹⁷⁸ Al Bahr vol.8 p.168, Hindiyyah vol.5 p.288, Shaami vol.6 p.299

¹⁷⁹ Fataawa Sirajjiyyah p.309, Hindiyyah vol.5 p.288, Al Bahr vol.8 p.169, Shaami vol.6 p.302

¹⁸⁰ Shaami vol.6 p.296, Shaami vol.6 p.308, Shaami vol.6 p.296

¹⁸¹ Al Bahr vol.8 p.170, Shaami vol.6 p.294, 296, Hindiyyah vol.5 p.287

¹⁸² Shaami vol.6 p.321

GIVING WATER TO DRINK

..... It is Mustahab to give the Qurbaani animal water to drink before slaughtering it.¹⁸³

STOLEN ANIMALS

..... A person purchases an animal for Qurbaani and later finds out that it was a stolen. If the person bought it from the person who had stolen it, Qurbaani will not be permissible. It will be necessary to buy another animal and make Qurbaani.¹⁸⁴

..... If after the animal is slaughtered, the actual owner gives permission, it will in order to eat the meat, otherwise not.¹⁸⁵

QUBAANI ON BEHALF OF ANOTHER PERSON

..... It is necessary to take permission from a person when performing his Waajib Qurbaani otherwise, that person's Waajib Qurbaani will not be fulfilled.¹⁸⁶

..... If this practice or custom is not found in an area, it will not be valid to make Qurbaani on their behalf without their permission. If this is done, their Qurbaani will not be fulfilled.¹⁸⁷

..... Permission to make Nafil Qurbaani on behalf of someone else is not necessary.¹⁸⁸

..... It is permissible to make Nafil Qurbaani on behalf of both living and dead people because the owner of the Nafil Qurbaani is the one who is slaughtering it while the person on behalf of whom it is being made merely receives the reward thereof.¹⁸⁹

SLAUGHTERING WITH ONE'S OWN HANDS

..... It is better to slaughter one's Qurbaani animal with one's own hands. If one does not know how to slaughter, one can get it done by someone else but it is better to remain standing before the animal at the time of it being slaughtered. And one should also make Talqeen of "بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ" so that the one slaughtering does not make a mistake.¹⁹⁰

¹⁸³ Fataawa Rahimiyya vol.10 p.68

¹⁸⁴ Bada'i vol.5 p.76, Kifaayatul Mufti vol.8 p.197

¹⁸⁵ Hindiyyah vol.5 p.303, Al Bahr vol.8 p.179

¹⁸⁶ Bada'i vol.5 p.67, Al Bahr vol.8 p.178, Hindiyyah vol.5 p.302, Shaami vol.6 p.315

¹⁸⁷ Shaami vol.6 p.315

¹⁸⁸ Shaami vol.6 p.326, Bada'i vol.5 p.72

¹⁸⁹ Shaami vol.6 p.326, Bada'i vol.5 p.72

¹⁹⁰ Hindiyyah vol.5 p.300, Bada'i vol.5 p.79, Al Bahr vol.8 p.179, Shaami vol.6 p.328

MASNOON METHOD OF SLAUGHTERING

Hadhrat Anas narrates that Rasulullaah slaughtered two horned rams that were black and white in colour. He slaughtered them himself. He recited **بِسْمِ اللَّهِ أَكْبَرُ** at the time of slaughtering. I saw that he placed his foot in the animals side and he was saying **بِسْمِ اللَّهِ أَكْبَرُ**. [Bukhaari and Muslim]

IT IS NOT NECESSARY TO MENTION THE NAMES OF SHAREHOLDERS WHEN SLAUGHTERING

It is not necessary to take the name of every shareholder at the time of making Qurbaani. The person slaughtering should think of all the shareholders in his heart at the time of slaughter. There is also no problem if the objective of taking their names is to inform the shareholders.¹⁹¹

THE OBJECTIVE OF SLAUGHTERING

The objective of slaughtering the Qurbaani animal is solely for the pleasure of Allaah and out of honor for Him. A person should slaughter with the thought of it being worship, he should not slaughter with the intention to eat or to show people.¹⁹²

WHERE TO PLACE THE KNIFE WHEN SLAUGHTERING

.....The place of slaughter is below the protruding bone which is below the chin and above the spot where the chest begins. **It is mentioned in Jami' us Sagheer that the entire throat is a place of slaughter.** It does not matter whether it is higher up, in the middle or lower down.¹⁹³

.....If the animal was slaughtered at a spot above the chin, then it will not be Haraam.¹⁹⁴

THE SLAUGHTERER MUST BE A MUSLIM

If the slaughterer is a Muslim, then it does not matter whether the one who catches the animal is a polytheist or a Muslim. It is not compulsory upon the one catching the animal to say **بِسْمِ اللَّهِ أَكْبَرُ**. There is no benefit in saying **بِسْمِ اللَّهِ أَكْبَرُ** if the one catching is a polytheist.

If a polytheist participates in the slaughtering, then the animal will not be Halaal and it will not be permissible to consume the meat and the Qurbaani will not be valid. For this reason, one should not let a non believer or polytheist participate in the Qurbaani. The polytheist should not be given a chance to push the hand of the Muslim while slaughtering, nor should

¹⁹¹ Bada'i vol.5 p.71

¹⁹² Bada'i vol.5 p.71, Hindiyyah vol.5 p.304

¹⁹³ Shaami vol.6 p.294, Hindiyyah vol.5 p.285, Al Bahr vol.8 p.170, Bada'i vol.5 p.41

¹⁹⁴ Ibid

he give his hand in support while stroking the knife. If there is a need for help, then he should only hold the animal.¹⁹⁵

THE DIRECTION THE SLAUGHTERER FACES

It is Sunnah for the slaughterer to face the Qiblah. It is Makruh to leave it out for no reason.¹⁹⁶

CONDITIONS FOR SLAUGHTERING

.....The slaughterer should be a Muslim or a person from the people of the book.¹⁹⁷

.....The name of Allaah should be taken at the time of slaughtering.¹⁹⁸

.....The food pipe, wind pipe and veins should be cut in accordance to the Shari'ah.¹⁹⁹

Note: These are the conditions for Ikhtiyaari slaughter. The conditions for Idtiraari slaughter are different.

HOW SHOULD THE ANIMAL BE MADE TO LAY DOWN WHEN SLAUGHTERING

.....It is Mustahab to lay the animal down on its right side, facing the Qibla. A person should place his foot upon it and slaughter.²⁰⁰

SLAUGHTERING AT NIGHT

It is permissible to slaughter the Qurbaani animal during the nights from the 10th of Dhul Hijjah to the 12th of Dhul Hijjah just as it is permissible to slaughter during the day. In today's time, there is probably electricity found everywhere. There is so much light that no doubt can remain with regards to any vein being cut.²⁰¹

SLAUGHTERING AN ANIMAL WITH A TUMOR

It is permissible to slaughter an animal that has a tumor.²⁰²

¹⁹⁵ Shaami vol.6 p.296, Hindiyyah vol.5 p.285, Al Bahr vol.8 p.168, Bada'i vol.5 p.45, Fath ul Qadeer vol.8 p.407

¹⁹⁶ Bada'i vol.5 p.60, Mabsoot vol.12 p.3, Hindiyyah vol.5 p.288, Al Bahr vol.8 p.170

¹⁹⁷ Bada'i vol.5 p.45

¹⁹⁸ Shaami vol.6 p.302

¹⁹⁹ Hindiyyah vol.5 p.287, Al Bahr vol.8 p.170, Shaami vol.6 p.295, Bada'i vol.5 p.41, Fath ul Qadeer vol.8 p.412

²⁰⁰ Abu Dawud vol.2 p.30, Bada'i vol.5 p.80

²⁰¹ Al Bahr vol.8 p.176, Hindiyyah vol.5 p.295, Bada'i vol.5 p.65, Shaami vol.6 p.312

²⁰² Hindiyyah vol.5 p.299, Shaami vol.6 p.323, Fataawa Rahimiyyah vol.10 p.49

FOUR VEINS TO BE CUT

The four veins should be cut at the times of slaughtering that are on the right and left of the windpipe. **If three are cut, then too it is valid and it will be Halaal to consume it. If only two were cut, then the animal is carrion and it will be Haraam to consume it.** If a person forgets, then it will be valid to eat it.²⁰³

A LIVE CALF COMES OUT

.....After slaughtering a Qurbaani animal, **it is found that a live calf came out, then it should be slaughtered as well**, and if it comes out dead, then it is not permissible to use in any way.

.....**If the Qurbaani animal has given birth just before slaughtering, then the ruling for the calf will be the same as mentioned above.**²⁰⁴

Slaughtering by a dumb person

The slaughtered animal of a dumb person is Halaal. It is permissible to eat of its meat because the dumb person is excused from reciting **بِسْمِ اللَّهِ الْأَكْبَرِ** at the time of slaughter.²⁰⁵

DO NOT CUT OFF ANY PART OF A LIVING ANIMAL

It is not permissible and forbidden to cut off any limb of a living animal. For this reason, after slaughtering, no limb should be severed until the animal has become cool, otherwise it will not be permissible to consume that particular limb.²⁰⁶

SEPARATING THE HEAD

It is Makruh to separate the head of the animal before it can become cool after slaughtering, but the meat of the slaughtered animal will be Halaal.²⁰⁷

BEING PARTNERS WITH ONE WHO TAKES INTEREST

A person should not willfully be a partner with someone who takes interest because in the case where Haraam wealth was used in partnership, none of the shareholder's Qurbaani will be done.

If such a person takes Halaal wealth from someone and uses that in the collective Qurbaani, then it will be permissible to add it to the collective amount.²⁰⁸

²⁰³ Hindiyyah vol.5 p.287, Fath ul Qadeer vol.8 p.412, Al Bahr vol.8 p.170, Shaami vol.6 p.294, Bada'i vol.5 p.41

²⁰⁴ Ibid

²⁰⁵ Shaami vol.6 p.297, 298

²⁰⁶ Hindiyyah vol.5 p.299, 287, 300, Shaami vol.6 p.323, 296, Bada'i vol.5 p.80, Al Bahr vol.8 p.170

²⁰⁷ Hindiyyah vol.5 p.287, 288, Shaami vol.6 p.296, Al Bahr vol.8 p.170, Fath ul Qadeer vol.8 p.415

SLAUGHTERING BY A SHIA

Shias are not Muslims, nor are they people of the book. For this reason, the meat of the animals slaughtered by them is not Halaal.²⁰⁹ The Ithna Ash'ari Shias believe in the alteration of the Qur'aan, the sinless Imams, taqiyya, mut'a, and they believe that all the Sahabah besides three became non Muslims and renegades. By adopting these beliefs, they are out of the fold of Islaam. For details, study the volume of 'Bayyinaat' dedicated to Shism. Detailed discussions and Fataawa are gathered there.²¹⁰

The ruling with regards to Agakhaanis and Bauharis is the same.

PARTNERSHIP WITH A SHIA

Shias are non Muslims, i.e. kaafir. If a share of an animal is that of a Shia, then the Qurbaani will not be done on behalf of anyone of the shareholders.²¹¹

PARTNERSHIP WITH ONE MAKING AQIQAH

.....A number of individuals can join with the intention of aqiqah in a big animal. This is on condition that all the partners intend either Qurbaani or aqiqah.²¹²

.....In a big animal, some partners can make the intention of Qurbaani and some can make the intention of aqiqah.²¹³

.....None of the partners' Qurbaani is nullified if a person among the partners has a share of aqiqah in a big animal.²¹⁴

SLAUGHTERING BY WOMEN

There is no doubt that the animal slaughtered by a Muslim woman is Halaal. It is permissible to consume its meat.²¹⁵ However, because women know very little of this work and there is possibility that she will not be able to stroke the knife properly because of her

²⁰⁸ Shaami vol.5 p.99, vol.6 p.385 p.326, Hindiyyah vol.5 p.349, Bada'i vol.5 p.72

²⁰⁹ Hindiyyah vol.5 p.285, Shaami vol.6 p.296, Al Bahr vol.8 p.168, Bada'i vol.5 p.45, Fath ul Qadeer vol.8 p.407

²¹⁰ Monthly Bayyinaat, vol.50 Shia part – 1408, 1988

²¹¹ Ahsan ul Fataawa vol.7 p.509, Hindiyyah vol.5 p.293, Al Bahr vol.8 p.174, Shaami vol.6 p.316

²¹² Hindiyyah vol.5 p.304, Shaami vol.6 p.326, Al Bahr vol.8 p.178, Bada'i vol.5 p.72

²¹³ Hindiyyah vol.5 p.304,

²¹⁴ Ibid, Shaami vol.6 p.326, Al Bahr vol.8 p.178, Bada'i vol.5 p.72

²¹⁵ Hindiyyah vol.5 p.286, Al Bahr vol.8 p.168, Fath ul Qadeer vol.8 p.207

heart being weak, that is why it is not appropriate to give the work of slaughtering over to women without real necessity.²¹⁶

To sell the Qurbaani animal

It is not appropriate to sell the animal for Qurbaani after it was bought. If a person sold the animal and bought another one that is cheaper, then it is necessary to give the difference in Sadaqah.²¹⁷

Appointing someone to make Qurbaani

.....It is permissible to appoint someone to perform ones Qurbaani.

.....If a person appointed a representative to perform his Qurbaani, then the intention of the representative at the time of buying and slaughtering is sufficient and the representative should slaughter the animal on behalf of the person who appointed him.²¹⁸

Representation in Qurbaani is permissible. A person can make Qurbaani by being a representative of another person. It does not matter whether they are from one country or from different countries. No difference will come about in the ruling.²¹⁹

For example, a resident of Karachi, Pakistan can appoint someone in Lahore through phone, fax, mail or e-mail to do Qurbaani for him. Similarly, a person in Saudi Arabia can appoint someone in Pakistan or Afghanistan to make his Qurbaani for him.

Skin

A person has three types of choices as long as the skin is with him, (1) He can use it himself, (2) He can gift it to somebody, (3) He can give it in charity to the poor and needy.²²⁰

If a person sold the skin for cash or he sold it for something else, then it is compulsory upon him to give that amount in charity.²²¹

It is permissible to sell the skin with the intention of giving the amount in charity. It is a sin to sell the skin with the intention of using the money one's self, even though the sale might be valid.²²²

²¹⁶ Hindiyyah vol.5 p.288

²¹⁷ Hindiyyah vol.5 p.302, Al Bahr vol.8 p.175

²¹⁸ Hindiyyah vol.5 p.297, Al Bahr vol.8 p.176, Shaami vol.6 p.318

²¹⁹ Hindiyyah vol.5 p.297, Al Bahr vol.8 p.176, Shaami vol.6 p.318

²²⁰ Hindiyyah vol.5 p.301, Shaami vol.6 p.328

²²¹ Al Bahr vol.8 p.178

²²² Ibid

Removing the skin

.....When an animal is slaughtered in accordance to the Shari'ah and its blood has come out, i.e. it has cooled down, then it is permissible to remove the skin. It does not matter whether one takes the entire skin off at once, or in small pieces or a person could include the skin of the horns to the skin of the body. All these methods are valid.²²³

.....It is impermissible and Haraam to remove the skin after slaughtering the animal, before it has cooled down. It is necessary to stay away from such an action.²²⁴

The skin got burnt

If the hair of an animal does not stand properly because of the skin getting burnt and there is no wound and all the limbs are intact and healthy, then it will be permissible to slaughter it for Qurbaani.²²⁵

Giving the skin in exchange for something

.....It is not permissible to give the skin of the Qurbaani animal to the worker, Imam, Muazzin or servant as a wage.²²⁶

.....If the above mentioned individuals are deserving of Zakaat, then it is valid to give it to them without taking anything in return.²²⁷

.....It is not permissible to give the skin of the Qurbaani animal to the butcher as a wage.²²⁸

Those deserving of the value of the skin

Those deserving of the skins are the same as those that deserve Zakaat, i.e. poor Muslims, the students of orphanages, Deeni Madaaris, those in need etc.²²⁹

Making a plan with the value of the skin

.....It is necessary to give the value of the skin of the Qurbaani animal in charity to the poor and needy if a person sold it, i.e. it is necessary to make them the owner of it. It is not permissible to give it to anyone besides the poor and needy. If there is a severe need to spend this money on someone besides the poor and needy, then it is necessary to make a plan. The

²²³ Hindiyyah vol.5 p.300

²²⁴ Hindiyyah vol.5 p.287

²²⁵ Hindiyyah vol.5 p.298, Qinyah vol.2 p.40 from Imdaad ul Fataawa vol.3 p.597

²²⁶ Shaami vol.6 p.328, Al Bahr vol.8 p.178

²²⁷ Ibid

²²⁸

²²⁹ Shaami vol.2 p.339, 328, 250, Al Bahr vol.2 p.243, Bada'i vol.2 p.39, Taataarkhaaniyyah vol.2 p.272

method of the plan is that after selling the skin, the amount should be given to a needy or poor person and he should be made the complete owner of it. It should then be told to him that give it on your own accord to a Masjid or Madrasah building or towards the salaries of the teachers etc. and he gives it on his own accord. It will then be permissible to use this money for the Masjid, Madrasah or the teacher's salaries. This condition should not be made at the time of giving the money, but it should be told to him after he has been made the owner.²³⁰

....If the person slaughtered an animal and gave the skin to a poor deserving person and the person who received it then sold it. It will be permissible for him to give it for the wages of the teachers or in the building of the Masjid. However, if the person who made the Qurbaani sold it himself, then he cannot give it as wages or in the Masjid, but it will be necessary for him to give it in charity.²³¹

Slaughtering from the back of the neck

It is prohibited to slaughter the animal from the back of the neck. The meat of an animal slaughtered from the back of the neck side is not Halaal according to Hadhrat Abdullaah bin 'Abbaas .²³²

The throat was cut

If the throat of the chicken or any other animal was totally separated from the body during slaughter, then it will be valid to eat it, it is not Makruh. It is however Makruh to intentionally slaughter the animal in such a way.²³³

The slaughtered animal of a Muslim

....The slaughtered animal of a Muslim is Halaal. A person should not doubt the slaughtered animal of either a new or old Muslim. It is permissible to take the name of Allaah² and eat it.²³⁴

....The slaughtered animal of every Muslim is Halaal. No difference will be created in the Halaal status of the animal due to someone's ill nature or verbal abuse.²³⁵

Sign

²³⁰ Shaami vol.2 p.271, 345, Al Bahr vol.2 p.243, Bada'i vol.2 p.39, Taataarkhaaniyyah vol.2 p.272

²³¹ Ibid

²³² Hindiyyah vol.5 p.287, Al Bahr vol.8 p.170

²³³ Hindiyyah vol.5 p.287, Bada'i vol.5 p.60, Al Bahr vol.8 p.170

²³⁴ Hindiyyah vol.5 p.285, Shaami vol.6 p.296

²³⁵ Ibid

It is valid to slaughter an animal which was injured or a mark came upon it by putting it down on the ground or by hitting it. However, it is better that Qurbaani of such an animal is also not made.²³⁶

T

DO NOT FAST DURING THE DAYS OF TASHREEQ

..... It is not valid to keep fast on the days of Tashreeq because those visiting the Kabah are the guests of Allaah and it is not fitting for guests to go the house of their host and keep fast.²³⁷

TAIL

..... **An animal which does not have a tail from birth is not permissible for Qurbaani.** If an animal does have a tail but a third or more than a third is cut off, such an animal too, will not be permissible for Qurbaani.²³⁸

..... According to one opinion if the animal has half a tail, whereby half has been cut off, it will be acceptable for Qurbaani. Consequently, if one is at such a place where animals with full tails or animals with tails cut to less than a third are not found, in such places, due to circumstances, Qurbaani of such animals will be permitted.²³⁹

..... NOTE: In Africa the tails of animals are cut due to their opinion that this prevents the animals from being exposed to disease as a result of which animals with complete tails cannot be found. Therefore, if people there do not find sheep with full tails in spite of searching, will be allowed to make their Qurbaani with such tailless animals.

ANIMALS WITH CUT TAILS

..... Qurbaani of animals whose tails are cut off by more than a third is not valid.²⁴⁰

FAT TAILED RAM'S TAIL NOT TAKEN INTO CONSIDERATION

..... Some sheep have fatty tails. If these tails are broken or completely cut off, then too Qurbaani of such animals is permissible because such tails are not taken into consideration.²⁴¹

²³⁶ Hindiyyah vol.5 p.299, Shaami vol.6 p.323, Bada'i vol.5 p.75

²³⁷ Bada'i vol.2 p.78, Al Bahr vol.2 p.257, 258, Shaami vol.2 p.375

²³⁸ Shaami vol.6 p. 323, 324 Hindiyyah vol.5 p.297, 298, 299 Al Bahr vol.8 p.176, 177, Fath ul Qadeer vol.8 p.433, Bada'i vol.5 p.75

²³⁹ Ibid

²⁴⁰ Hindiyyah vol.5 p.298, Shaami vol.6 p.323, Al Bahr vol.8 p.177, Fath ul Qadeer vol.8 p.433, Bada'i vol.5 p.75

INSTRUMENTS OF SLAUGHTER

..... It is permissible to slaughter with all such things which are sharp enough to sever the veins allowing the blood to flow out. Nonetheless, it is Haraam to do so with the nails or teeth which are fixed to their locations. If the animal is slaughtered with nails or teeth which are not connected to a body, the meat will be Halaal but Makrooh. (Certain wild tribes slaughter their animals in this way with nails and teeth. This is why Nabi ﷺ has forbidden slaughtering in this manner. Also, teeth are also a form of bones and to slaughter with bones is not permissible because the animal will become impure if slaughtered in this way.)²⁴²

..... If a sharp instrument made of gold, silver or copper is used to slaughter an animal, it will be Halaal. Similarly, a sharpened stone or potsherd (shard of pottery), even a sharpened stick used to slaughter an animal will render it Halaal.²⁴³

..... An animal also becomes Halaal when slaughtered with sharpened bamboo or a post.²⁴⁴

TONGUE

If an animal's tongue has been cut, due to which it cannot graze, then Qurbaani of it will not be valid.²⁴⁵

SLAUGHTERING AFTER ZAWAAL

If the Eid Salaat was performed on the 10th of Dhul Hijjah, then the animal of Qurbaani should be slaughtered after Salaat.²⁴⁶ If for some reason, the Salaat could not be performed on the 10th of Dhul Hijjah, then the animal should be slaughtered after Zawaal.²⁴⁷

QURBAANI BEFORE THE EID NAMAAZ

It is not valid to make Qurbaani in the cities where Eid Salaat is performed before the Qurbaani. If someone did so, then it is necessary to slaughter once again. i.e. another animal.

²⁴¹ Shaami vol.6 p.325, Bada'i vol.5 p.75, Al Bahr vol.8 p.176, Hindiyyah vol.5 p.297

²⁴² Shaami vol.6 p.295, 296, Bada'i vol.5 p.42, Al Bahr vol.8 p.170, Fath ul Qadeer vol.8 p.415

²⁴³ Bada'i vol.5 p.42, Al Bahr vol.8 p.170, Shaami vol.6 p.295

²⁴⁴ Ibid

²⁴⁵ Hindiyyah vol.5 p.298, Shaami vol.6 p.325

²⁴⁶ Hindiyyah vol.5 p.295, Bada'i vol.5 p.73, Al Bahr vol.8 p.175, Shaami vol.6 p.318

²⁴⁷ Hindiyyah vol.5 p.295, Bada'i vol.5 p.73, Al Bahr vol.8 p.176, Shaami vol.6 p.318

However, it is permissible to slaughter before the Eid salaah in the villages where Eid Salaah is not performed.²⁴⁸

EID NAMAAS COMES FIRST

Rasulullaah performed the Eid Salaah first, and then commanded that Qurbaani be done. He said that it does not matter whether the person is in Makkah, or Madinah or in any other place of the world.²⁴⁹

THE YEAR IS COMPLETED ON EID'S DAY

The goat that was born on the day of Eid last year will be permissible to be slaughtered on the second day of Eid this year because the year has been completed.²⁵⁰

Trouble

If there was trouble in a city and it became difficult to perform Salaah and the people made Qurbaani after true dawn, then it will be valid.²⁵¹

Qurbaani is for three days

The days of Qurbaani are from the 10th of Dhul Hijjah until just before sunset of the 12th. Qurbaani is not valid on the 13th.²⁵²

The time of Qurbaani

.....On the 10th of Dhul Hijjah after Eid Salaah until just before sunset of the 12th Dhul Hijjah. Whichever day a person wants to do Qurbaani, it will be valid. However, the best day to do Qurbaani is the first day of Eid, then the second and then the third.²⁵³

The time of Qurbaani in the outlying villages (where Jumu'ah and Eid is not performed) is from after true dawn, i.e. it is permissible to make Qurbaani from this time.²⁵⁴

²⁴⁸ Al Bahr vol.8 p.175, Bada'i vol.5 p.73, Fath ul Qadeer vol.8 p.430, Hindiyyah vol.5 p.295, Shaami vol.6 p.318

²⁴⁹ Mishkaat vol.1 p.129

²⁵⁰ Bada'i vol.5 p.70, Hindiyyah vol.5 p.297, Al Bahr vol.8 p.177, Shaami vol.6 p.322

²⁵¹ Hindiyyah vol.5 p.295, Al Bahr vol.8 p.176, Bada'i vol.5 p.74

²⁵² Mu'atta Maalik vol.2 p.497, Shaami vol.6 p.315, Bada'i vol.5 p.65, 74, Hindiyyah vol.5 p.295, Al Bahr vol.8 p.173

²⁵³ Fath ul Qadeer vol.8 p.432, Bada'i vol.5 p.65, Shaami vol.6 p.318

²⁵⁴ Hindiyyah vol.5 p.295, Bada'i vol.5 p.73, Shaami vol.6 p.318, Al Bahr vol.8 p.175

.....It is not valid to make Qurbaani before the Eid Salaat in those areas where Jumu'ah and Eid Salaat is compulsory. Qurbaani should be done after completing the Salaat.²⁵⁵ If a person made Qurbaani before completing Salaat, then that Qurbaani is not considered. It is necessary for him to do another Qurbaani after the Salaat has been completed.²⁵⁶

.....If a person from a city or town sends his Qurbaani animal to a village, then it is valid for his Qurbaani to be done before the Eid Salaat if he is in the city. It is permissible to do the Qurbaani after true dawn before the Salaat in the villages if he sent his Qurbaani animal there. He can ask for the meat and eat it after it has been slaughtered.²⁵⁷

.....It is valid to do Qurbaani before sunset on the 12th of Dhul Hijjah. Once the sun has set, it is not valid to do Qurbaani. Now it will be necessary to give charity.²⁵⁸

.....A person is permitted to do Qurbaani from the 10th to the 12th, day and night. However, it is better to do it during the day, although it is not prohibited at night.²⁵⁹

.....It is permissible to do Qurbaani once the Eid Salaat has been performed in any Masjid or Musallah of the city. It is not necessary that the person performing Qurbaani should complete the Eid Salaat.²⁶⁰

.....If for some reason the Eid Salaat could not be performed on the 10th, then it would be permissible to do Qurbaani on that day after Zawaal.²⁶¹

It is necessary to make Qurbaani during the days of Qurbaani

It is necessary to slaughter the Qurbaani animal during the days of Qurbaani. It is not sufficient to give the amount (of it) in charity, to make someone perform Hajj or help a poor person.²⁶² A person will get the reward of doing those actions but he will be sinful for not performing Qurbaani.²⁶³ In the case where the days of Qurbaani passed, then it is necessary to give the value of one share of Qurbaani in charity.²⁶⁴

²⁵⁵ Hindiyyah vol.5 p.295, Fath ul Qadeer vol.8 p.432, Bada'i vol.5 p.73, Shaami vol.6 p.318

²⁵⁶ Hindiyyah vol.5 p.295, Bada'i vol.5 p.73, Al Bahr vol.8 p.175

²⁵⁷ Al Bahr vol.8 p.175, Shaami vol.6 p.318, Hindiyyah vol.5 p.297, Fath ul Qadeer vol.8 p.431

²⁵⁸ Hindiyyah vol.5 p.295

²⁵⁹ Hindiyyah vol.5 p.295, Bada'i vol.5 p.65, Shaami vol.6 p.318, Fath ul Qadeer vol.8 p.432

²⁶⁰ Hindiyyah vol.5 p.295, Bada'i vol.5 p.73, Al Bahr vol.8 p.175

²⁶¹ Hindiyyah vol.5 p.295

²⁶² Hindiyyah vol.1 p.293, Bada'i vol.5 p.65

²⁶³ Hindiyyah vol.5 p.293, Bada'i vol.5 p.66, Shaami vol.6 p.312

²⁶⁴ Shaami vol.6 p.320, Bada'i vol.5 p.68

A doubt occurred during the days of Qurbaani

If there is doubt with regards to the days of Qurbaani, then a person should not delay the Qurbaani until the third day. He should do the Qurbaani by the second day. If he delayed until the third day, then it is better to give all the meat in charity.²⁶⁵

Eid Salaat is sufficient for Qurbaani

.....**If the Eid Salaat is performed anywhere in the city, it will be permissible to slaughter the Qurbaani animal.** If the person making Qurbaani did not perform the Eid Salaat but the Eid Salaat was performed in any Masjid of the city, then in this case it will be permissible to make Qurbaani without performing the Salaat because **it is not a condition for the person performing Qurbaani to complete the Eid Salaat.** It is sufficient if the Salaat was performed in the Masjid or the Eid Gaah (Musallah).²⁶⁶

.....If the Eid Salaat was performed in one part of the city but it has not been performed in another part, then too it will be permissible to slaughter the Qurbaani animal.²⁶⁷

Eid Salaat was performed on the 11th or 12th

If the Eid Salaat could not be performed on the 10th of Dhul Hijjah due to a curfew, strong winds, rain, hurricanes and rain etc., but it was performed on the 11th or 12th, then in this case it will be permissible to make Qurbaani before the Eid Salaat.²⁶⁸

A traveller

.....**It is not compulsory upon a traveller to make Qurbaani.** If he wants to make Qurbaani out of his own happiness, then he can do so. He will be rewarded.²⁶⁹

.....If a traveller has wealth and he can make Qurbaani easily, then it is Mustahab to make Qurbaani.²⁷⁰

.....If a traveller came to his home or became a resident and he became capable during the days of Qurbaani – before sunset of the 12th of Dhul Hijjah, then Qurbaani is compulsory upon him. If he is not capable, but he is poor, then Qurbaani is not compulsory upon him.²⁷¹

²⁶⁵ Hindiyyah vol.5 p.295

²⁶⁶ Hindiyyah vol.5 p.295,296, Al Bahr vol.8 p.175, Shaami vol.6 p.318

²⁶⁷ Al Bahr vol.8 p.175, Hindiyyah vol.5 p.295, Shaami vol.6 p.318

²⁶⁸ Hindiyyah vol.5 p.295

²⁶⁹ Shaami vol.6 p.312, Hindiyyah vol.5 p.292, Bada'i vol.5 p.63

²⁷⁰ Ibid

²⁷¹ Hindiyyah vol.5 p.292, Bada'i vol.5 p.615

However, if he bought an animal with the intention of Qurbaani during the days of Qurbaani, then Qurbaani of that very animal is compulsory.²⁷²

A traveller and Takbeer

Due to the following, it is also compulsory upon the traveller to say the Takbeer-e-Tashreeq.²⁷³

V

COOKING VERMICELLI

It is permissible to cook vermicelli on the day of Eid. However, it should not be taken to be necessary.

W

QURBAANI FOR THE SAKE OF FEEDING AT A WEDDING\ Walimah

If a person made Qurbaani with the intention of serving at a wedding, and not with the intention of reward and to fulfill a compulsory duty, then in this case, the Qurbaani will not be valid. It is necessary to do another share of Qurbaani.²⁷⁴

Worker

If a worker owns nisaab, then Qurbaani is compulsory upon him. The ruling for governmental and non governmental workers is the same.

If a worker does not own nisaab, whatever wages he earns, is spent or some money remains at the end of the month but this amount does not equal nisaab, but is less, then Zakaat and Qurbaani is not compulsory on him.²⁷⁵

Summary by

A.H.Elias (Mufti)

May Allaah protect him. 1437--2016

²⁷² Hindiyyah vol.5 p.292, Bada'i vol.5 p.65

²⁷³ Hindiyyah vol.1 p.152

²⁷⁴ Bada'i vol.5 p.71

²⁷⁵ Shaami vol.6 p.312, Aalamgiri vol.5 p.292, Bada'i vol.5 p.63, Al Bahr vol.8 p.173, Takmila Fath ul Qadeer vol.8 p.425