

Why do we perform Qurbani?

- It pleases Allah Ta'ala.
- It is an act of *'ibadah* (worship)
- The act of *qurbani* is also a *sunnah* of Prophet Ibrahim (AS).

The companions once asked, "O Prophet of Allah, what is *qurbani*?" The prophet (peace be upon him) replied, "It is the *sunnah* of your father, Ibrahim (AS)". [*Ibn Majah*]

- It is a reminder of the sacrifice of Habil and Prophet Ibrahim (AS).
- It is a sign of true faith.
- It is very rewarding.

When the companions asked the Prophet (peace be upon him), "What reward and goodness is there for us from it (i.e. *qurbani*)?" The Prophet replied that there is "a reward for every hair" and "every fibre of the wool" on the *qurbani* animal. [*Ibn Majah*]

- It is the best action during the days of sacrifice (*qurbani*).

The Prophet (peace be upon him) also said, "There is nothing dearer to the Almighty during the days of *Qurbani* (i.e. 10th, 11 and 12th of *Dhul Hijjah*) than the sacrificing of animals. The sacrificed animal shall come on the Day of Resurrection with its horns, hair, and hooves (to be weighed in reward). The sacrifice is accepted by the Almighty before the blood reaches the ground. Therefore sacrifice with an open and happy heart." [*Ibn Majah; al-Tirmidhi; al-Targhib*]

- There is great reward and protection from miseries in the Hereafter.
- It is an expression of gratitude to Allah for his infinite favours.
- In not doing so is the displeasure of Allah and His Messenger.

He (peace be upon him) said, "He who is able to perform *qurbani* yet does not do so, let him not approach our place of [Eid] *salah*." [*al-Hakim; al-Targhib*]

It is praiseworthy and greatly rewarding for a person to perform additional *qurbani* (sacrifice of animal) on behalf of family, relatives, deceased, pious predecessors and in particular our beloved Prophet Muhammad (peace be upon him) and his family.

It is more rewarding to sacrifice an animal and distribute the meat to the poor and needy on behalf of the deceased [in extending its reward to them] than to give that amount of money in charity on their behalf during the days of *Eid al-Ad'ha*.

On whom is Qurbani necessary?

It is *wajib* (necessary) to slaughter a *qurbani* animal during the days of *qurbani* for every Muslim who during the *days of sacrifice (qurbani)* is:

- Sane;
- *Baligh* (having reached the age of puberty);



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- Possessor of enough wealth i.e. owning *nisab* or the equivalent in cash surplus to basic necessities – (The difference between *qurbani* and *zakah* is that it is not a requirement for an entire year to pass over one's wealth for the *qurbani* to be compulsory upon someone. *Qurbani* is *wajib* upon the person upon whom *sadaqat al-fitr* is *wajib*.)
- And a non-traveller (resident; *muqim*).

It is not *wajib* for an insane person, a minor, a poor person or a *musafir* [travelling *shar'i* distance] to perform *qurbani*. However, in doing so, there will be reward. If they now purchase an animal with the intention of *qurbani*, then to make *qurbani* of that very animal purchased [which was previously optional] now becomes *wajib* on them. If these individuals [on whom it is not necessary to slaughter the animal] sacrifice the animal voluntarily and then, within the *days of sacrifice*, they become on whom *qurbani* is necessary (i.e. the poor person receives enough money [to reach the *nisab*], or the child becomes *baligh* or a traveller returns from the journey or intends to stay at the place for than 15 days, all before the sunset on the 12th of *Dhul Hijjah*), the previous *qurbani* will not suffice [although it will be rewarding and considered a voluntary *qurbani*], and they will be obliged to make another [*wajib*] *qurbani*.

It is not obligatory upon a person to perform *qurbani* on behalf of his children [even if the children are rich]. However, it is recommended for the father or the guardian to execute [*nafl* (voluntary)] *qurbani* on behalf of his minor children or the insane. Importantly, in doing so, the father should make the *qurbani* from his own wealth and not that of the children.

It is incorrect to carry out a *wajib qurbani* on behalf of someone without their permission. It is only allowed as long as consent is sought from them or it is commonly practiced or understood. However, *nafl* (voluntary) *qurbani* may be performed on behalf of someone even without informing them. If a person makes a *qurbani* on behalf of someone else without their consent, the *qurbani* will be invalid [including of those who have a share in the *qurbani*].

If the *qurbani* animal is lost or it dies after purchasing it, another animal must be bought to perform *qurbani* of. If the animal bought second is cheaper than the animal bought first, the difference [in money] should be given in *sadaqah*. If the first animal is discovered or found again, then any one of the two animals may be slaughtered [while it is *mustahab* to give the difference in cost in *sadaqah* if the cheaper one is slaughtered]. However, if a poor person purchased it and it was then lost, he will be excused from purchasing another animal. Now, if he finds the first animal again, it is *wajib* on him to slaughter both animals.

It is preferable for the person intending to perform *qurbani* not to remove hair and nails from the first of *Dhul Hijjah* till the *qurbani* animal has been slaughtered.

What is Qurbani?

Qurbani is to sacrifice and slaughter an animal as an act of worship during the days of Eid al-Ad'ha. It is not sufficient to simply give the price of an animal in charity.



What is the time for Qurbani?

The *qurbani* animal must be slaughtered anytime within the *days of sacrifice*—from the 10th of *Dhul Hijjah* till the sunset of the 12th of *Dhul Hijjah*. *Qurbani* may be performed on any of these three days.

However, the preferred time is the 10th of *Dhul Hijjah* before noon, followed by later on during that day, then the 11th and then the 12th of *Dhul Hijjah*.

It is impermissible to perform *qurbani* any time before the *sub 'h sadiq* (if in the village or farm) or *Eid salah* (if in the city or town) on 10th of *Dhul Hijjah* and after the sun has set on the 12th of *Dhul Hijjah*.

The *qurbani* animal may be slaughtered during the day or night [as long as there is enough light to ensure the veins of the animal are cut properly].

It is impermissible for a person dwelling in the city or town [where the *salah* of *Jumu 'ah* and *Eid* is observed] to perform the *qurbani* prior to the *Eid salah*. The *qurbani* could be performed any time after the [first] *Eid salah* has been observed at any place in the city or the town [whether this person has performed it or not].

The *qurbani* performed immediately after the *Eid salah* [and before the *Eid khutbah*] will thus be valid but it will not constitute a good practice to do the *qurbani* prior to the *Eid khutbah*. If the Imam leads the congregation in *Eid salah* and thereafter realises he did not have ablution [*wudhu`*], the *Eid salah* will not be repeated if the congregation has dispersed when the Imam realised his mistake. However, the *Eid salah* will be repeated if the Imam remembers his mistake prior to the congregation dispersing and leaving the place of *salah*. In such a case, the *qurbani* of the person who slaughters the animal prior to repeating the *Eid salah* will be valid [*istih 'sanah*].

If it is not possible for the people in the city to observe the *Eid salah* on the 10th of *Dhul Hijjah* due to some restriction, curfew or civil disturbance, then the people should wait until after midday (*zawal*) on the 10th of *Dhul Hijjah* and only thereafter perform the *qurbani*. It is permissible to perform the *qurbani* prior to *Eid salah* [unlike on the 10th of *Dhul Hijjah*] if for some reason the *Eid salah* is performed on the 11th or 12th of *Dhul Hijjah*,

However, those living in the villages or farms [where there is no *Jumu 'ah* and *Eid salah*] may slaughter the *qurbani* animal in the village or farm any time after *sub 'h sadiq* (true dawn – when the time for *Fajr salah* commences) of the 10th of *Dhul Hijjah*. Similarly, if a person dwelling in the city sends his *qurbani* animal to the village or farm to be slaughtered, the *qurbani* animal could be slaughtered any time after *sub 'h sadiq* (true dawn) on the 10th of *Dhul Hijjah* [even if the actual person is in the city and it is slaughtered before the *Eid salah* in the city] but as long as *sub 'h sadiq* of the 10th of *Dhul Hijjah* has also appeared in the city where the person is dwelling. However, although the *qurbani* is valid from the time of *sub 'h sadiq*, it is better to delay the *qurbani* in the village for after the sun has risen.

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If a person [on whom *qurbani* was *wajib*] fails to perform the *qurbani* within these three days (from the morning of 10th of *Dhul Hijjah* till sunset on 12th of *Dhul Hijjah*), he will either have to give the animal alive [without slaughtering it] in *sadaqah* or, if he has not purchased an animal yet, give the value equivalent to a goat or sheep in *sadaqah* for the poor and needy. To slaughter an animal after the days of sacrifice cannot substitute actual *qurbani*.

If the person delegated to sacrifice an animal is in another country, then the animal must be slaughtered on a day which is amongst the *days of sacrifice* (from 10th to 12th of *Dhul Hijjah*) in both countries (the country where the person on whom *qurbani* is compulsory on and the country where the actual animal is). Furthermore, the animal should be slaughtered only after the *sub 'h sadiq* (if it is a village) or Eid *salah* (if it is a city) in the place where the animal is.

What are the conditions for the validity of the *Qurbani* animal?

- The *qurbani* animal must be a goat, sheep, ram, or cattle (such as cow, bull, ox and buffalo), or a camel. It does not matter whether the animal is a male or a female.

It is thus impermissible to slaughter any other animal including a horse, chicken, deer, white antelope etc.

Furthermore, it is impermissible to make *qurbani* of a wild animal; the *qurbani* animal should be a tamed and domesticated animal.

Also, it is impermissible to perform *qurbani* of an animal that eats only dirt or filth unless the animal has been kept confined and tied in a specific area and is fed fodder (i.e. forty days for a camel, twenty days for a cow and ten days for a goat).

It is permissible to make the *qurbani* of a pregnant animal; but it is *makruh* to make *qurbani* of an animal close to giving birth.

The poor person must make the *qurbani* of both animals (the one which he purchased and the young one born before *qurbani*), and thereafter give the meat of the young one in *sadaqah*.

The *qurbani* animal could be purchased on cash or on credit.

It is permissible for a person on whom *qurbani* is necessary to substitute and replace his previous animal with another animal; but the poor person is obliged to slaughter the animal he purchased and he cannot replace it with another animal.

It is permissible to delegate the *qurbani* to a person in another country if it is cheap; however, the more a person sows [and spends] in the way of worship, the more reward he will reap.

It is preferable to purchase and slaughter an animal with the best quality of meat or most meat [to feed more poor people with]. Please refer to our previous article for more information on this:

<http://www.askourimam.com/2015/12/07/qurbani/>.



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It is preferable to slaughter the animal by the individual himself or at least for the person to witness his *qurbani* animal being slaughtered. As for the consumption of the meat, it is also preferable for the person himself to consume the meat from his *qurbani* animal and also feed others from it. Thus, the ideal situation is to sacrifice at least one animal locally in order to witness the spirit of *qurbani* and instil its importance and value in the hearts of our families and children. This is unfortunately neglected nowadays.

- This animal should then not be used for any personal use including to ride on, to rent to anyone or to milk it. However, its milk may be given away in charity or sold to buy fodder for the animal.
- The goat or the sheep must be at least one year old unless it is above six months and looks as large and healthy as a one year old [and cannot be distinguished if put amongst one year old sheep]. The cattle must have completed at least two years. The camel must have completed at least five years.

The goat and sheep will suffice for one person only [and not a whole household] but camels and cattle may be divided into up to seven portions and thus suffice for up to seven persons with an equal share [of no less than one-seventh] each.

If anyone's share is of less than one seventh, the *qurbani* of all seven individuals will be invalid. Hence, it is permissible for six people to share one bull [while none of their shares is less than one seventh] but it is impermissible for eight people to share an animal [in which case the entire *qurbani* will be invalid and no one's *qurbani* will be accepted].

It is also permissible for some partners to intend *wajib qurbani* and some to intend *aqiqah* [on birth of a child], *walimah* [on marriage] or optional *qurbani*. However, if any partner intends other than the above-mentioned reasons (i.e. to sell or to just consume the meat,) the *qurbani* of all the partners will be rendered invalid.

- It is permissible for an individual to purchase a big animal (e.g. a cow, bull, buffalo, ox or a camel) with the open intention of allowing others to have a share with him in the animal.

Similarly, it is permissible for others to purchase a share from him and become partners in the animal [as long as the share of each is not less than one seventh].

However, if the individual purchases the big animal solely for himself and he had no intention of sharing it with others at the time of purchasing, then although it is valid for him, if he is a person on whom *qurbani* is *wajib*, to share the animal with others [by selling them parts of the animal], it is better for him to slaughter the animal for himself without making any partners in it.

However, it is impermissible for a poor person (i.e. on whom *qurbani* was not initially *wajib* until he actually bought it), to share his animal with others if he purchased it for himself only and did not intend to share with others at the time of purchase. However, if the poor person yet shares the animal with others, the *qurbani* of others will be valid but the poor person will have to perform a *qurbani* for each of the share he has sold from his [big] animal.



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- The animal purchased to make *qurbani* of must not be stolen. Similarly, the *qurbani* will be invalid if the animal is purchased without the approval of the original owner [of the animal] from a person who is simply entrusted with taking care of the animal.
- The animal must not have a defect or fault.

What is a defect in an animal which makes it incapable of being a *qurbani* animal?

- If the horn of the animal has broken from the root. However, it is permissible to slaughter an animal which was born without horns or has had its horn slightly broken [without injuring its brain and head]
- If one-third or more of the tongue, the tail or any one ear or udder is cut off.
- If the animal is blind from any of the eyes or at least one-third or more of the eyesight is lost.
- If most of the teeth or all the teeth are lost.
- If the animal is born without ears.
- If the effect of a disease reaches the meat of the animal
- If the nose or any of the legs are cut off.
- If the animal is lame and able to walk on only three legs and cannot place on the ground, walk on or place body weight on the fourth.
- If the animal is so weak and feeble that it is unable to walk to the place of slaughter.
- If the animal is extremely thin that has no marrow in its bones.
- If the animal is so sick that the sickness is apparent.
- If the animal cannot be distinguished to be a male or female

If a healthy and faultless animal was purchased for *qurbani* and later it developed a fault rendering it invalid for *qurbani*, another animal must be purchased to substitute the faulty one [except for a poor person who may slaughter the animal he purchased originally albeit with a defect].

However, it is correct to make *qurbani* of an animal which gets any of these defects defect **whilst** it is being slaughtered.

It should also be noted that castration is not considered a defect or fault. In fact, it is virtuous and better to make *qurbani* of a castrated animal [since the quality of its meat is better than that of non-castrated].

How should the *Qurbani* meat and skin be distributed?

- You may keep the meat, skin, bones, fat, and hide of the animal [including the rope fastened to it] for your own personal use or gift it to whomsoever you wish, rich or poor, Muslim or non-Muslim.

It is preferable to reserve one-third of the meat for your household, one-third for family and friends and one-third for the poor and needy. However, the person may even keep everything for himself if he is needy.



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- It is impermissible to give any part of the animal as a form of payment. Neither the meat nor the skin or any part of the animal should be sold or given as payment in lieu of any type of service.
- However, if any part of the animal is sold, the proceeds received from it should be given away in *sadaqah* (charity) to the poor and needy [who are entitled to receive *zakah*]. It is not permissible to give to any other cause [besides to the very poor] such as to upkeep a masjid or madrasah.
- Furthermore, it is impermissible to consume the meat from the *qurbani* performed after the days of *qurbani*, or due to a *jinayah* (error committed during Hajj), or a vow one had undertaken or on behalf of a deceased per his bequest. This meat should be distributed amongst the poor and needy only. It is not permissible for the person himself to consume it nor can he give to any rich person. If he happens to consume it or to give to someone rich, the equivalent amount should be given in *sadaqah*.

However, it is permissible for all [the rich too and not only the poor] to consume the meat of the animal sacrificed voluntarily by the heirs of the deceased [without any bequest from the deceased].

Similarly, if the person [on whom *qurbani* was compulsory] dies during the *days of sacrifice*, the *qurbani* is no more necessary on the deceased and he will not be obliged to make a bequest of it. Thus, the animal will immediately form part of the inheritance for the heirs; they may slaughter the animal and extend the reward to the deceased if they wish [without being obliged]. However, if the person [on whom *qurbani* was compulsory] dies after the *days of sacrifice* without having slaughtered an animal, it is necessary for him to give money equivalent to a goat in *sadaqah* or to make a bequest of it before he dies.

- If several people sharing one animal wish to distribute the meat amongst themselves and do not wish to grant the other permission to benefit from their share, they must share it justly and equally by distributing it by weighing it properly [with one seventh each].

However, if they do not want to divide the meat amongst them, they may distribute the entire animal [without making seven shares] among poor, friends and relatives. Also, it is important to divide and separate carefully the share of the person performing the *qurbani* due to a vow [since that share must be given all in *sadaqah* and cannot be used by anyone else with or without consent].

If a partner having a share [in a big animal] dies before *qurbani*, and all the heirs are sane and mature (*baligh*) and they give their consent, then the *qurbani* will be valid. However, if any one of the heirs does not give consent or any one is a minor (non-*baligh*), the entire *qurbani* will be invalid [for all the partners in the animal].

- The following from an animal are impermissible to consume also [even if from a *halal* animal]: flowing blood, sexual organs, anus, glands, bladder, spleen and [according to some] marrow (from the lower back up to the neck).



What is the method of slaughtering the *qurbani* animal?

- It is preferable for the person to slaughter his *qurbani* animal with his own hands [if he is able to slaughter properly] or for him to at least witness the sacrificing if the responsibility is delegated to someone else. The slaughterer must be a Muslim. The slaughterer must be aware the law of the country may require the person to hold a license for slaughtering.
- Do not keep the animal hungry or thirsty before slaughtering it.
- Do not treat the animal roughly while bringing it to the place of slaughter.
- Do not delay in slaughtering after laying it down.
- Sharpen the knife before slaughtering in order to ease the suffering of the animal. However, do not sharpen the knife in front of the animal.
- Do not slaughter an animal in the presence of another animal.
- Do not render an animal unconscious by stunning it or shooting it in the head [even if it does not die due to it].

It is impermissible to consume an animal which dies due to stunning, a wound or a gunshot etc. However, it will be permissible to consume it if it remains alive and the slaughterer recites *bismillah* and then slaughters it.

- Face the *qiblah* while slaughtering.
- Lay the animal on its left side in a way that the throat and feet of the animal are towards the *qiblah*.
- Make intention of the *qurbani* [whether verbally or in the heart].

It is not compulsory to make a verbal intention or utter the name of the person on behalf of whom the *qurbani* is being conducted. To simply make the intention of sacrifice at the time of purchasing the animal will also suffice for the *qurbani* to be valid – there is no need to make another intention at the time of the actual sacrifice.

It is not necessary to take the names of each partner sharing a portion in the big animal. In fact, the *qurbani* will be valid with a general intention.

- Once the animal has been laid down, [it is better to] recite the *dua before slaughtering*.
Innee wajjah tu wajhiya lillazee fataras samaawaati wal ardha haneefaw wamaa ana minal mushrikeen. Qul Inna salaatee wanusukee wa mahyaaya wa mamaatee lillaahi rabbil `aalameen. Laa shareekalah wa bizaalika umirtu wa ana awwalul muslimen. Allaahumma minka wa laka

“Verily, I have set my face truly and sincerely towards Him Who created the heavens and the earth. I do not and shall never associate partners with Allah. Say, verily my worship, my sacrifice, my living and my dying is for Allah, Lord of the worlds. There is no partner to Him. And with that I have been commanded. And I am from amongst the first to submit [to Him].

O Allah, [this sacrifice is] from you and is for you.”

- Then take the name of Allah or recite any dhikr (remembrance) or praise of Allah (i.e. a supplicating praise will not suffice) while slaughtering.



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You may recite the following while slaughtering the animal: *bismillahi*[W] *Allahu akbar*[S].

If the *bismillah* is omitted intentionally then the animal will become unlawful. The animal will be permissible to consume if it was omitted forgetfully.

A single *bismillah* uttered will not suffice for the slaughtering of multiple animals [if they are slaughtered one after the other]. In fact, it is necessary to recite a separate *bismillah* for each animal.

However, a single *bismillah* will suffice all the animals if they were laid on top of each other and were then all slaughtered with a single blow and propulsion of the knife.

- Slaughter the animal [with its feet facing the *qiblah* and with your right foot on its shoulder].

Slaughter the animal at the throat – below the protruding bone which is below the chin and above where the chest begins. Swiftly and clearly sever the four vessels: the trachea (windpipe), the oesophagus (food pipe) and the two jugular veins [on either side of the throat] of the animal with a very sharp knife [to ease the suffering of the animal]. The slaughter will be valid even if any three of the four are cut [at a minimum]. Do not cut the entire neck. To slaughter an animal from the nape is *makruh*; but it will be valid as long as the vessels are cut.

As for the camel, it is *sunnah* to pierce the camel whilst standing from under the neck with a swift stab at the top part of the chest, close to the neck, with a spear or large knife to sever the four arteries and cause the blood to pour out. This is known as *nahr*. It is permissible, but disliked, to slaughter the camel in the same way as slaughtering a cow [and not by *nahr*].

- You may recite the *dua after slaughtering*.
Allaahumma taqabbalhu minnee kamaa taqabbalta min habeebika Muhammadin (sallallahu `alayhi wasallam) wa min Khaleelika Ibrahim alayhimas salaam
“O Allah, accept it (the sacrifice) from me like You had accepted from Your beloved Muhammad and Your close friend Ibrahim (peace be upon them both).”
- Do not skin, cut or remove any limb of the animal before the body cools down completely.

NB: It is important to be aware of and maintain the legal requirements of the national law when sacrificing an animal.

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