

Masa'il of Udhiyyah (Qurbani)

الحمد لله الذي جعل لكل أمة منسكا ليذكروا اسم الله في أيام معلومات على ما رزقهم من بهيمة الأنعام وعلم التوحيد وأمر بالإسلام ونشهد أن لا إله إلا الله وحده لا شريك له ونشهد أن سيدنا ونبينا محمدا عبده ورسوله الذي هدانا إلى دار السلام

The Virtues of Udhiyyah (Qurbani)

Udhiyyah, or Qurbani, is a very important act of worship commanded by Allah ﷻ. He mentions in Surah al-Kawthar, "So turn in prayer towards your Lord and sacrifice (animals)." It is a confirmed regular practice of the Prophet ﷺ. The act of sacrificing animals has been upheld in every generation. Moreover, sacrificial animals are symbols of Allah ﷻ. Allah ﷻ says, "For every *Ummah* We prescribed the act of sacrifice so that they recite Allah's name over the provision He gave them from the cattle... The big animals of sacrifice are made by Us among the symbols of Allah for you"¹

By sacrificing an animal, a person shows his gratitude to Allah ﷻ for all the blessings He has bestowed. This act of thankfulness is so special to Allah ﷻ, that specific days have been stipulated wherein Qurbani can be performed, i.e. the 10th, 11th, and 12th of Zhul Hijjah. Regardless of how many animals a person may slaughter at different times and days of the year besides these, it can never be same as the inimitable act of Qurbani.

There are two types of Qurbani: the Udhiyyah and the sacrifice for Hajj Qiran and Hajj Tamattu'.

During the specific days of Qurbani, the most desirable act in Allah's sight is the sacrificing of animals. The sacrificed animal shall come on the Day of Judgment with its horns, hair, and hooves (to be weighed). The sacrifice is accepted by Allah before the blood falls on the ground. Therefore, one should sacrifice with an open and happy heart.²

The Companions of the Messenger of Allah ﷺ asked, "O Messenger of Allah, what is Qurbani?" He replied, "It is the Sunnah of your father Ibraheem عَلَيْهِ السَّلَام." Then they asked, "What benefit do we receive from it?" He answered, "A reward for every hair (of the sacrificed animal). They asked "And what about animals with wool, O Messenger of Allah?" He said, "A reward for every strand of the wool."³

On the other hand, the Messenger of Allah ﷺ warned against those who ignore Qurbani. "He who has the means of performing Qurbani but does not do so should not approach to our *musalla* (place of Eid Salah)."⁴

The Shari'ah has prescribed different methods of performing '*ibadah* and each one has its own special virtue. The act of Qurbani is an independent form of '*ibadah* and cannot be substituted by anything else. A person cannot give charity in place of Udhiyyah, just like he cannot give charity in place of Sawm (fasting).

¹ Hajj: 34 - 36

² الترمذي: 1493، ابن ماجه: 3126، الحاكم: 1523

³ ابن ماجه: 3127، الطبراني: 5075، أحمد: 19283، الحاكم: 3467

⁴ ابن ماجه: 3123، أحمد: 8256، الدارقطني: 4743، الحاكم: 232/4 قال الحاكم هذا حديث صحيح الإسناد ووافقه الذهبي

Upon Whom is Qurbani Wajib?

Performing Qurbani is wajib (compulsory) upon every adult Muslim male and female who is sane, a resident (not a Shar'i traveler) and owns at least 612.36 grams (19.6875 troy ounces) of silver or its equivalent in cash, trading assets, or simply any belongings in excess of his personal needs (which amount to at least the value of that much silver). For example, a person owns two cars; one for his personal use and the other is extra. Qurbani will be wajib on him. Unlike the case of Zakat, it is not necessary that this amount be in one's possession for a complete lunar year.

One is to perform Qurbani on the days of Eid al-Adha if he is obliged to pay Sadaqatul Fitr. A person who does not have Sadaqatul Fitr upon him, does not have to give Qurbani. Of course, if he does give Qurbani he will receive a reward.

Time of Qurbani

The time begins after the Eid Salah on the 10th of Zul Hijjah and ends at sunset on the 12th of Zul Hijjah. It is better to perform Qurbani on the first day, then the second, and then the third, in sequence of virtue. If the Qurbani has been offered before the Eid Salah, it must be repeated.¹

There is no *qadha* for Qurbani. One who misses the *wajib* Qurbani on the mentioned dates, must give its equal value in sadaqah.

If the Eid Salah is being performed in multiple places, the Qurbani can begin after the first place finishes its Salah.

Note: When performing Qurbani in a different country, the time of both locations (where the Qurbani is being done and where the person is) should both be kept in mind. The Qurbani should be performed after the respective validity time of both locations. This is the safest way as this is a much-debated contemporary issue.

Animal of Qurbani

Four types of animals, both male or female, are permissible for Qurbani:

- a) camel – five full years of age
 - b) cow, bull, ox, or buffalo – two full years of age
 - c) goat, sheep*, or ram – one full year of age
- * Note: a sheep between 6 months and 1 years of age that looks like a 1-year old sheep, is permissible for Qurbani.²

The animals that are selected for Qurbani should be healthy and free of all defects. If the animal has any of the following defects, it is not appropriate for Udhiyyah:³

- Ears missing from birth OR more than 1/3 of the ear is missing
- Horn broken off from the root.
 - * If the animal is born with no horns or the horn is broken off, but the root remains intact, its use is permissible
- Blind, one eyed, or loss of more than 1/3 of its eyesight
- Absence of tail (Currently, some breeds in the market are produced with no tail)

¹ 1496 : الترمذي

² 1486 : الترمذي

³ 1484 : الترمذي – [not including teeth] ، 1485 : الترمذي Sayyiduna Ali ؑ says that Nabi ﷺ commanded us to examine the ears and eyes of sacrificial animals.

- One leg is lame, in such a way, that it cannot even use it for support and it walks entirely with three legs.
 - * If the animal can use that leg, be it with a limp, it is permitted to be used for Udhiyyah.
- Sick to such an extent that its sickness is apparent on its body
- No teeth or most of its teeth fell out such that it cannot even chew its fodder

Each goat (and it's like) is sufficient for only one person's qurbani, by the ruling of the majority of the Fuqaha. Each big animal (cow, camel, and it's like) is sufficient for seven people.¹

When Doing Qurbani...

- It is more virtuous to slaughter the animal by one's own hands. If one is unable to slaughter, it is advisable that he witnesses the sacrifice.
- It is not necessary to make the niyyah (intention) of Qurbani verbally.
- The Name of Allah ﷻ must be uttered verbally.
- The Qurbani animal should be placed on its left side facing the Qiblah and the following dua should be recited before slaughtering the animal:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَىٰ مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
 إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُؤْمَرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ
 اللَّهُمَّ مِنْكَ وَلَكَ بِاسْمِ اللَّهِ اللَّهُ أَكْبَرُ

"I have, indeed, turned my face straight towards the One who created the heavens and the earth, upon the faith of Ibrahim, and I am not one of those who associate partners with Allah. Say, "My prayer, my offering, my life and my death are for Allah, the Lord of all the worlds. For Him there is no partner. And thus I have been commanded, and I am among those who submit to Allah. O Allah this sacrifice is from you and for you. In the name of Allah, Allah is the Greatest!"²

- When slaughtering the animal one MUST say:

بِاسْمِ اللَّهِ اللَّهُ أَكْبَرُ

- Du'aa after Sacrifice:

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَخَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

"O Allah accept it from me as you accepted from your beloved Muhammad and your friend Ibrahim. Peace be upon them."

¹ For further details about the animals of Qurbani and the different opinions of the Fuqaha, please see SBNY's 'Rules of Qurbani' found in [al-Qalam Academic Journal \(vol. 1, issue 3, pg. 25\)](http://www.sbnny.org/al-Qalam).

² 1989 : الداربي ، 15022 : أحمد ، 3121 ، ابن ماجه ، 2795 ، ابو داود (with a few differences in wording)

- One who intends to perform Udhiyyah, should not clip his nails or cut his hair from the beginning of Zhul Hijjah until his animal has been sacrificed.¹
- Upon consensus of all four mazhahib of Fiqh, it is permissible to perform Qurbani on behalf of the deceased. Its meat will be distributed as normal by the person performing it. It is not necessary to give all of it away in sadaqah.

The Qurbani Meat

It is not permissible to sell the Qurbani meat, nor is it allowed to give the meat and/or skin as payment to the butcher.

It is *mustahab* (preferred) to divide one's portion of the meat into three parts:

1. For himself and his immediate family
2. For relatives, friends, and neighbors
3. To give in sadaqah to the poor and needy

The big animals, like cows, camels, oxen, etc. should be distributed among the shareholders by weighing, not by estimation. However, if the head, skin, or feet are part of the shares it is allowed to distribute using estimation.

The Skin of the Animal

It is permissible to use the skin of animal for personal needs, like a *musalla* (prayer rug). However, if the skin is sold, the proceeds must be given in sadaqah.

Messenger of Allah ﷺ said, "Whosoever sells the skin of his ritually slaughtered animal (Udhiyyah), he has no (reward for his) sacrifice." ²

Sayyiduna Ali ibn Abi Talib ؑ said, "The Messenger of Allah ﷺ ordered me to supervise the (slaughtering) of his camels (badana) and to distribute its meats, skins and covering material in charity and not to give anything of it to the butcher as compensation for slaughtering." ³

Sayyiduna Ali ؑ narrates, "The Messenger of Allah ﷺ offered one hundred camels (badana) and ordered me to distribute their meat (in charity) and I did so. Then he ordered me to distribute their covering material in charity and I did so. Then he ordered me to distribute their skins in charity and I did so." ⁴

Based on these narrations, the Hanafi Fuqaha have derived the principle that no part of the sacrificed animal can be sold or given to the butcher as part of his wages.

¹ مسلم : 1977

² مستدرک الحاکم ص 685

³ البخاري : 1630

⁴ البخاري : 1631

Misconceptions About Udhiyyah

Misconception #1: It is not permissible to slaughter castrated animals (*khasy*).

In truth, it is not only permissible, but it is preferable to slaughter castrated animals.

Misconception #2: The *zabiha* of women is not acceptable.

In truth, the *zabiha* of both men and women is equally acceptable.

Misconception #3: If the meat does not have bones in it, the meat will be *makruh* (disliked).

In truth, this claim is baseless.

Misconception #4: Many insist upon cutting up to the *nukhaa'* (*maghz*, or the marrow of spinal cord) while slaughtering, even after the required passage ways and arteries have already been cut.

This is wrong. Cutting up to the *nukhaa'* is *makrooh* (disliked) but the animal is *halal*.¹

Misconception #5: Some continue cutting until the entire neck is severed.

This is incorrect, because this causes the animal unnecessary pain. Further, it is *makrooh* (disliked) to do so but the animal is *halal*.²

More about Zhul Hijjah

- According to *sahih ahadith*, the first ten days of Zhul Hijjah are among the most virtuous days of the year. Deeds performed in these days are many times better than those of other days. (Bukhari)
- The virtue of having two years of sins forgiven is exclusive for the fast on the Day of Arafah. (Muslim)
- Many people do not perform Qurbani (Udhiyyah) even though they have the means to do so.
- Many people do not even know Qurbani is *wajib* upon them.
- Many of the Deen-conscious mistaken the *nisab* (minimum amount of wealth which obligates) for Qurbani to be the same as that for zakat. "I am not obligated to pay zakat, thus I don't have to perform Qurbani" is the common mistake.
- Possessions excess of basic necessities must be calculated for Qurbani (and Sadaqatul Fitr) obligation. If one has two cars and needs only one, he must include the value of the other car in his calculation to see if he must perform Qurbani or not.
- Important clarification: Zakat is obligatory on four types of wealth: (1) Gold, (2) Silver, (3) Business merchandise, and (4) Cash. If one does not possess enough of these types of wealth to obligate zakat, but if

¹ الهداية 132/7

² ibid

he adds the value of his excess wealth (that which he owns above basic necessities) it equals *nisab* amount, he must perform Qurbani and give Sadaqatul Fitr although he is not obligated to pay zakat.

- Some people perform Qurbani but due to miserliness or a lack of greatness in their hearts for Qurbani, pick an inexpensive animal to slaughter. Whereas in hadith, it is stated, "You should perform Qurbani happily" (Ibn Majah, Tirmizhi).

Takbeerat at-Tashreeq

It is Wajib (compulsory) for every adult Muslim male to recite the Takbeeraat of Tashreeq after every Fardh Salaat-performed with Jamaat or individually from the Fajr of the 9th of Zul-Hijjah to the Asr of the 13th of Zul Hijjah. The Takbeeraat should be recited once only. The words are as follows:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ¹

Allahu Akbar, Allahu Akbar laa ilaha illallahu wallahu akbar. Allahu Akbar walillaahil hamd.

"Allah is the Greatest, Allah is the Greatest. There is no deity besides Allah and Allah is the Greatest. Allah is the Greatest and all praises belong to Him Alone."

Note: Men should recite this Takbeer **aloud, at least once**. Women should do so **silently**.

¹ ابن أبي شيبة : 5679