

Take-Along

FOR QURBANI (UDHIYYAH)

1

Before Qurbani: Choosing the Animal

- cow or buffalo – must be at least two years old
- goat, sheep, or ram – must be at least one year old

* If a sheep is between 6 months and 1 year in age and looks like a 1 year old sheep, it is permissible for Qurbani. It should be healthy, free from defect and can be male or female.

Defects that invalidate Qurbani:

- 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)
- 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

2

During Qurbani: The Supplications (Duas)

It is more virtuous to slaughter the animal with your own hands, or at least to witness the sacrifice. Verbally uttering niyyat (intention) is not necessary, but saying the Name of Allah is.

Place the animal on its left side, facing the Qiblah and then recite this:

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

When slaughtering, you MUST say:

بِاسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Dua after Sacrifice:

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

3

After Qurbani:

The Meat: It is not permissible to sell the meat, or to give the meat and/or skin as payment to the butcher. It is *mustahab* to divide it into three parts:

- For immediate family
- For relatives, friends, and neighbors
- Sadaqah (to the poor and needy)

The Skin:

It permissible use the skin for personal needs, like a *musallah* (prayer rug), but if it is sold, the proceeds must be given in charity.

Based on Hadith Shareef, 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.