



QURBĀNI

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CONTENTS

The First Sacrifice	1
The Sunnah Of Hadrat Ibrâhîm (علیه السلام)	1
The Command Of Qurbâni.....	2
Virtues Of The First Ten Days Of Dhul Hajj.....	4
Virtues Of Sacrifice.....	6
On Whom Is Sacrifice Wâjib?	6
The Days Of Sacrifice	7
The Sacrificial Animal	7
Animals With Defects	8
Rules Observed At The Of Slaughter Time	9
The ‘Eid Salâh.....	10
Takbîr-E-Tashrîq.....	10
Masâ’il (Laws) Of Sacrifice.....	12
Questions And Answers	17
Importance Of Sacrifice	18
Du’ â Before Slaughtering.....	18
Du’ â After Slaughtering The Sacrificial Animal	19

THE FIRST SACRIFICE

The first sacrifice of an animal in the name of Allâh was presented by Hâbîl, the son of Âdam (علیه السلام). In Surah Mâ’idah, the Qur’ân describes the incident of Hâbîl and Kâbîl. Both were asked to present a sacrifice. It is narrated that Hâbîl’s sacrificial offering was a lamb.

(Ruhul Ma’âni Vol. 6 p. 111)

From the above it is absolutely clear that sacrificing animals in the name of Allâh, as an act of worship, is nothing new. Rather it is something that dates back to the time of the first man on earth, Hadrat Âdam (علیه السلام).

THE SUNNAH OF HADRAT IBRÂHÎM (علیه السلام)

The sacrifice of animals annually on the occasion of ‘Eid-ul-Adhâ is linked to the sacrifice of Ibrâhîm (علیه السلام). The following hadîth explains this link to Hadrat Ibrâhîm (علیه السلام):

Zaid bin Arqam (رضی اللہ عنہ) narrates that the companions of Rasûlullâh (ﷺ) enquired; “O Prophet of Allâh, what are these sacrifices (of animals)?” He replied; “It is the Sunnah of your father Ibrâhîm (علیه السلام).” The Sahâbah further enquired, “What benefit is there in it for us, O Prophet of Allâh?” Rasûlullâh (ﷺ) replied; “You will be rewarded for every hair on it’s (the sacrificed animals) body ... and for every fibre of wool.”

(Mishkât vol. 1 p. 129)

To understand how this ‘ibâdah is linked to Ibrâhîm (علیه السلام) we will have to refer to the books of History. The incident regarding the “Qurbâni” of Hadrat Ibrâhîm (علیه السلام) is a very lengthy one. We will merely discuss the main aspects of the astounding spirit of sacrifice displayed on this occasion.

Allâh Ta’âlâ had granted Ibrâhîm (علیه السلام) a son at a very old age. According to some narrations he was eighty-six years old at the time. When this beloved son, Ismâ’îl (علیه السلام), was a young boy, Ibrâhîm (علیه السلام) saw in a dream that he was slaughtering his son. This dream was experienced on three consecutive nights. The dreams of the Ambiyâ being true and a source of revelation, Ibrâhîm (علیه السلام) realised that this was a command of Allâh Ta’âlâ. Hence he immediately undertook to fulfil this command. In order to prepare his son to submit to the order of Allâh, Ibrâhîm (علیه السلام) consulted with his son Ismâ’îl (علیه السلام) regarding the said

command. Ismâ'îl (عليه السلام) unhesitatingly submitted to the order of Allâh Ta'âlâ and assured his father that he would patiently undergo this sacrifice.

Ibrâhîm (عليه السلام), together with his son, proceeded to the place of sacrifice. On three occasions Shaytân attempted to divert them but these exemplary servants of Allâh foisted his treacherous plans. Eventually Ibrâhîm (عليه السلام) placed his son down and began to pass the knife over his throat. However, as much as he tried, the knife would not penetrate. Finally, a voice was heard from above saying: "O Ibrâhîm you have surely fulfilled the dream" (Qur'ân 37:108). Jibraîl (عليه السلام) appeared with a sheep from Jannah and Ibrâhîm (عليه السلام) was ordered to sacrifice it in place of his beloved son.

(Extracted from Ma'âriful Qur'ân vol. 7 pp. 457-46 1)

In commemoration of this astonishing and mind boggling spirit of sacrifice, Allâh Ta'âlâ ordered the Ummah of Rasûlullâh (ﷺ) to sacrifice an animal on the occasion of 'Eid-ul-Adhâ, hence Rasûlullâh (ﷺ) described it as "the Sunnah of your father Ibrâhîm."

(Mishkât vol. 1 p. 129)

THE COMMAND OF QURBÂNI

The command of Qurbâni is found both in the Qur'ân and Ahâdîth. In Surah al-Kawthar Allâh Ta'âlâ says: "And perform salâh for your Sustainer and sacrifice."

(Qur'ân 108:2)

Allama Ibn Kathîr (رحمه الله تعالى) writes the following in the tafsîr (commentary) of this âyah: "The words of Allâh 'and perform salâh for your Sustainer and sacrifice...' (means:) and sacrifice in the name of Allâh alone who has no partner as Allâh Ta'âlâ says in another verse: 'Say, verily my salâh and sacrifice and living and dying is for Allâh, the Sustainer of the worlds. He has no partner...' Ibn 'Abbâs (رضي الله عنه), 'Atâ, Mujâhid, 'Ikrama and Hasan have stated that this refers to sacrificing camels and the like thereof. This is also the opinion of Qatâda, Muhammad ibn Ka'b and many of the pious predecessors. This (injunction) is in contradiction to the practice of the idolaters of prostrating to the graves and sacrificing in the name of other than Allâh."

(Ibn Kathîr vol. 4 p. 558)

After having discussed the above âyah at length, Ibn Kathîr (رحمه الله تعالى) concludes his discussion in the following words: "The correct view is that 'Nahr' (in the âyah) refers to the slaughtering of Qurbâni animals. It is for

this reason that Rasûlullâh (ﷺ) used to (first) perform his 'Eid salâh and then slaughter his animals (thus maintaining the sequence of the injunction in the âyah). Rasûlullâh (ﷺ) would then say; "He who has performed our salâh (i.e. in the manner that we perform it) and slaughtered the animals like us (i.e. after the 'Eid salâh), he has indeed correctly discharged his Qurbâni. However, he who has slaughtered his animals before the salâh, there is no Qurbâni for him." (Bukhârî and Muslim).

(Ibn Kathîr vol. 4 p. 558)

From the above discussion it becomes apparent to the discerning reader that the âyah refers to the slaughtering of the Qurbâni animals. Hence, it is proved beyond the slightest measure of doubt that the order of Qurbâni is proven from the Qur'ân itself.

In another âyah Allâh Ta'âlâ says: "And for every nation we have appointed rites of sacrifice so that they may take the name of Allâh upon that which he has granted them from among the animals."

(Qur'ân 22:34)

Here we find that Allâh Ta'âlâ had ordained the practice of Qurbâni on every nation. If an injunction placed on this Ummah is of such a nature that it had been ordained on every nation, the minimum position that such an injunction would occupy is the position of Wâjib. Furthermore, the word "Mansak" in the above âyah has been clearly defined by Rasûlullâh (ﷺ) in the following hadîth: "Verily our first 'Nusuk' on this day is salâh. Then our second 'Nusuk' is slaughtering."

(Ilâ-us-Sunan vol. 17 p. 221)

From this hadîth it is clearly understood that Rasûlullâh (ﷺ) has defined the slaughtering of animals as the "Nusuk," hence in the above âyah too, since "Mansak" and "animals" have been mentioned together in a general sense of continuity, Mansak would mean the Qurbâni that was performed.

VIRTUES OF THE FIRST TEN DAYS OF DHUL HAJJ

“By the Dawn! And the ten nights! And the even and the odd!”
(Qur’ân 89:1/2/3)

Allâh Ta’âlâ has endowed Friday to be the best day of the week, the month of Ramadân to be the best month of the year, and the last ten days of this month to be the best days of Ramadân. Similarly He has declared the first ten days of the month of Dhul Hajj or Dhul Hijjah to be a period of exceptional benevolence.

As a mark of distinction, Allâh Ta’âlâ has manifested the sanctity of these “ten nights” in the Holy Qur’ân. According to some learned scholars of Islam, the “ten nights” refer to the last ten nights of Ramadân or the first ten days of Muharram or the last five odd nights of Ramadân which includes the Night of Power, both the ‘Eid nights, Mi’râj, ‘Arafât and the 15th of Sha’bân. But the majority of scholars believe that the “ten nights” refer to the first ten nights of Dhul Hijjah. It is for this reason that Hajj is performed during these days.

An additional significance of this month is the fact that the day of ‘Arafât is found in it. The day of ‘Arafât falls on the ninth of Dhul Hijjah. The first ten days of Dhul Hijjah are the most significant days of the year and the day of ‘Arafât is the most significant day of these ten days. It is therefore the most significant day of the year. Allâh Ta’âlâ bestows the greatest honor on His servants by forgiving them. Success in the Hereafter greatly depends on seeking forgiveness; this day is the day of forgiveness. Rasûlullâh (ﷺ) has said that a Muslim who fasts on the day of ‘Arafât has his minor sins of the year forgiven.

There is yet another auspicious day in this blessed month, the day of sacrifice. This is the day on which Hazrat Ibrâhîm (عليه السلام) was tested to sacrifice his beloved son, Hazrat Ismâ’îl (عليه السلام). To commemorate this event, Muslims have been directed to sacrifice animals on this day so that all Muslims can remember this incident and learn a lesson from it. Hence, this day, the 10th of Dhul Hijjah, is known as ‘Eid-ul-Adhâ.

Rasûlullâh (ﷺ) has observed that the first ten days of Dhul Hijjah are a period for offering invocations, supplications, prayers and other ‘ibâdah. In these blessed days if one keeps a fast for one day one obtains the blessing for fasting for one year and the reward for remembering Allâh Ta’âlâ during one night of the ten nights is equal to the reward and

blessings of Lailatul-Qadr (the Night of Power). These days are filled with special virtues and a virtuous deed performed in this period is most pleasing to Allâh Ta’âlâ. The hadîth mentions the special significance and great excellence relating to the first 10 days of Dhul Hijjah.

Hazrat Ibn ‘Abbâs (رضي الله عنه) relates that Rasûlullâh (ﷺ) said, “On no other days are good deeds more liked by Allâh than on these days, the first ten days of Dhul Hijjah.” The Sahâbah asked, “O Rasûlullâh, not even Jihâd in the way of Allâh Ta’âlâ?” Rasûlullâh (ﷺ) replied, “Not even Jihâd in the way of Allâh Ta’âlâ, except for that person who goes out to fight with his life and wealth and does not return with anything.”

(Bukhârî)

It is reported from Abu Huraira (رضي الله عنه) that Rasûlullâh (ﷺ) said, “On no days is the worship of Allâh Ta’âlâ more loved than in the first 10 days of Dhul Hijjah. The fast of each of these days is equal to the fast of a whole year, and the ‘ibâdah of each of these nights is equal to the ‘ibâdah of Lailatul-Qadr.’

(Tirmidhi, Ibn Majah)

It is related by Ibn Abbas (رضي الله عنه) that Rasûlullâh (ﷺ) said, “No days are as weighty with Allâh and so liked by Him for good deeds than the first 10 days of Dhul Hijjah. So in these days increasingly read *Tasbeeh* (Subhaanallaah), *Tahleel* (Laa ilaaha illallaah), *Tahmeed* (Alhamdulillaah) and *Takbeer* (Allaahu akbar).”

(Tabrâni)

Hazrat Abu Qatâdah al-Ansâri (رضي الله عنه) relates that Rasûlullâh (ﷺ) was asked about the *saum* (fast) on the day of ‘Arafât (9th Dhul Hijjah). He said, “It compensates for the minor sins of the past year and the coming year.”

(Muslim)

NOTE: This fast is Mustahab. There is no sin if it is not kept.

It is related that Rasûlullâh (ﷺ) said, “Whoever stays awake and makes ‘ibâdah on the nights of ‘Eid-ul-Fitr and ‘Eid-ul-Adhâ, his heart will not die on the day when all hearts will be dead.”

(Targhib)

Hazrat Mu’âdh ibn Jabal (رضي الله عنه) relates that Rasûlullâh (ﷺ) said, “Jannah is wâjib for those who stay awake with the intention of making ‘ibâdah on the following nights: 8th, 9th and 10th of Dhul Hijjah, the night of ‘Eid-ul-Fitr and the night of 15th Sha’bân.’

(Targhib)

VIRTUES OF SACRIFICE

Hazrat Jaber (رضى الله عنه) reports, "We were accustomed not to eat the meat of our sacrificed camels beyond three days." Then Rasûlullâh (ﷺ) gave us permission (to do so) and asked us to eat and preserve. So we ate and preserved (beyond three days).

It is related by Hazrat 'Â'ishah (رضى الله عنها) that Rasûlullâh (ﷺ) said, "There is nothing dearer to Allâh Ta'âlâ during the days of sacrifice than the sacrificing of animals. The sacrificed animal shall come on the day of Qiyâmah with its horns, hair and hooves (to be weighed in thawâb). The sacrifice is accepted by Allâh Ta'âlâ before the blood reaches the ground. Therefore, sacrifice with an open and happy heart."

Hazrat Zaid ibn Arqam (رضى الله عنه) related that the companions of Rasûlullâh (ﷺ) asked, "O Rasûlullâh, what is sacrifice?" He replied, "It is the Sunnah of your father Ibrâhîm." They asked again, "What benefit do we get from it?" He answered, "A reward for every hair of the sacrificed animal." "And what reward is there for animals with wool?" they asked. "A reward," he said, "for every fibre of the wool."

Rasûlullâh (ﷺ) has said, "The person who sacrifices with a willing heart and with the niyyah of reward, then on the day of judgement that sacrifice will shield him from the fires of hell."

Therefore by performing sacrifice every year a Muslim is abundantly rewarded and drawn closer to Allâh Ta'âlâ. Since this sacrificial devotion can be offered on only three days of the year, this opportunity given by Allâh Ta'âlâ must not be missed by any Muslim on whom sacrifice is wâjib.

Those more blessed with wealth should make optional (nafl) sacrifice for the sake of reward for Rasûlullâh (ﷺ), his Ummah, the Ambiyâ and for their own living or deceased parents and forbearers. Permission for the wâjib sacrifice of a living person is necessary. For nafl sacrifice this consent is not required.

ON WHOM IS SACRIFICE WÂJIB?

Sacrifice during the days of 'Eid-ul-Adhâ is wâjib (compulsory) on all Muslims (male and female) who own wealth to the value of the Zakâh

Nisâb on these days of sacrifice (10th, 11th and 12th Dhul Hijjah). The Nisâb value is the price of either 87.48 grams or 2.81 troy oz. of gold. Whoever possesses this amount of wealth during this period should make the sacrifice.

Sacrifice is not obligatory upon those who are not in possession of this amount of wealth (i.e. the Nisâb value of Zakâh). However, even if sacrifice is not wâjib upon one, an effort should be made to make this great offering so that one may gain the tremendous amount of rewards which the 'ibâdah of sacrifice carries. After all, everyone makes effort to secure unnecessary luxuries even if these cannot be afforded. But, an extremely lethargic attitude is adopted nowadays towards this noble sacrifice which is indeed of great significance. Rasûlullâh (ﷺ) said that a hasanah (good deed) is recorded for every strand of wool or hair on the body of the sacrificed animal. A Muslim when hearing this promise of Rasûlullâh (ﷺ) should reflect about this tremendous amount of reward to be obtained so easily and so cheaply. In our day in view of our neglect of the Deen and the extreme weakness of our 'ibâdah, we should not forgo such a wonderful opportunity to secure such colossal reward so easily. Who knows if one will be alive the following year to participate in this great act of 'ibâdah fixed by Allâh Ta'âlâ in commemoration of the supreme sacrifice of Hadrat Ismâ'il (عليه السلام)!

THE DAYS OF SACRIFICE

The days of sacrifice are the 10th, 11th and 12th Dhul Hijjah. The actual time commences from after the 'Eid salâh and lasts just until before sunset on the 12th Dhul Hijjah. Although it is permissible to make sacrifice during the night, it is not advisable.

The best day for the sacrifice is on the day of 'Eid, the 10th, then on the 11th and then on the 12th.

Sacrifice made before the 'Eid salâh is not valid.

THE SACRIFICIAL ANIMAL

The following types of animals can be offered for sacrifice: camels, oxen, buffaloes, goats, and sheep.

Besides these animals, no other animals can be offered for sacrifice.

A camel has to be at least five years old. Camels less than five years are not valid for sacrifice. Oxen and buffaloes must not be less than two years. Goats should be at least one year old. Goats less than one year are not valid for sacrificing. Sheep too should be at least one year. However, if a sheep less than a year is of such a size that it resembles a sheep of one year then its sacrifice will be valid. This applies only to sheep.

A camel, ox, cow and buffalo have seven shares in each. In other words, seven persons may sacrifice a single one of these animals. One person may also sacrifice the whole animal for his own sacrifice. A goat or a sheep has only one share. Hence, a goat or a sheep can be sacrificed on behalf of only one person.

ANIMALS WITH DEFECTS

For the validity of the sacrifice it is essential that the animals are free of defect. The sacrifice will not be valid if a defective animal is sacrificed. The following faults will be regarded as defects for the purpose of sacrifice:

1. Blindness in both or one eye.
2. A third or more of an ear cut off.
3. Total lameness of one or more legs. However, if the animal is partially lame or the leg is not so severely injured and it is able to walk with it although limping, then the animal is valid for sacrifice.
4. An extremely emaciated and weak animal.
5. The majority of teeth have fallen out. If the of teeth which have fallen out are greater than the number of remaining teeth, the animal is not valid for sacrifice.
6. An animal born without ears.
7. A horn broken off at the base or root. If the horn is only partially broken off, the animal is valid for sacrifice.

The above faults render the animal defective and unfit for sacrifice.

RULES OBSERVED AT THE OF SLAUGHTER TIME

1. The animal to be slaughtered should first be fed and watered; it should not be slaughtered when it is hungry and thirsty.
2. It should not be dragged along to the place of slaughter.
3. It should be laid on the ground with ease as it is abominable to use undue force.
4. It should be laid on the ground on its left side facing the Qiblah, so that it may die easily; it is abominable to do otherwise.
5. Only three of its legs should be tied together.
6. The knife should be sharp; it should never be slaughtered with a blunt knife.
7. If the knife is to be sharpened, it should not be sharpened in front of the animal.
8. The knife should not be sharpened after laying the animal on the ground; it should be done before. It is reported in a hadith that once a man began to sharpen his knife after he had placed the animal on the ground. Seeing this, the Holy Prophet (ﷺ) said, "You wish to give more than one death to the animal."
9. An animal should not be slaughtered in the presence of another.
10. As soon as the animal has been placed on the ground, one should hurry to slaughter it, undue delay must be avoided.
11. The animal should not be slaughtered with such force that the head is severed or the knife reaches the spinal cord.
12. It is incorrect to slaughter the animal above the neck because it causes the animal too much hurt and agony.
13. After slaughtering, the head should not be cut off nor should the animal be skinned as long as the body has not become cold.

(Hidāyah and Shāmi)

The above mentioned injunctions are not peculiar to sacrificial animals only; they are meant for any animal that is to be slaughtered.

THE 'EID SALĀH

The following are Masnûn on the day of 'Eid-ul-Adhâ:

1. Awaken early in the morning.
2. Perform ghusl (masnûn bath) and miswâk.
3. Wear one's best clothes.
4. Apply perfume (itr).
5. Abstain from partaking of food before the 'Eid salâh until the sacrificial meat is available.
6. Recite the takbîrât audibly while going for the 'Eid salâh.
7. To go to the 'Eid salâh by one route and return by another.

The 'Eid salâh consists of two rak'ahs. The only difference is that it has three extra takbîrs in every rak'ah. In the first rak'ah after reciting the *thanâ* (*Subhaanakallaahumma...*) and before the qirâ'ah (recitation), and in the second rak'ah after the qirâ'ah and before the rukû' these takbîrât should be said. While reciting these takbîrât, the hands should be lifted up to the ears. Procedure in the 1st rak'ah:

1. *Allaahu-Akbar* - tie hands-read Thana
2. *Allaahu-Akbar* -} hands go up to the
3. *Allaahu-Akbar* -} ear lobes and then hands at side of body
4. *Allaahu-Akbar* - tie hands
5. Imâm recites qirâ'ah and completes the rak'ah.

In the 2nd rak'ah:

1. Imâm recites qirâ'ah
2. *Allaahu-Akbar* -} hands go up to the
3. *Allaahu-Akbar* -} ear lobes and then
4. *Allaahu-Akbar* -} hands at side of body
5. *Allaahu-Akbar* - go down for rukû' and complete the rak'ah.

It is sunnah to listen to the *khutbah* after the 'Eid salâh.

TAKBÎR-E-TASHRÎQ

(Exaltation and Glorification of Allâh)

The origin of Takbîr-e-Tashrîq dates back to the time when Hazrat Ibrâhîm (عليه السلام) made Hazrat Ismâ'il lie down. Allâh Ta'âlâ ordered Hazrat Jibra'il (عليه السلام) to take along a ransom (fidyah) to the scene of the sacrifice of Hadrat Ismâ'il (عليه السلام). When Hazrat Jibra'il (عليه السلام) appeared there, he feared Ibrâhîm (عليه السلام) would slaughter his son and thus began reciting, "*Allaahu-akbar.*"

Hearing his voice, Hazrat Ibrâhîm (عليه السلام) took it as a glad tiding and exclaimed, "*Laa ilaaha illallaahu wallaahu akbar.*"

Hazrat Ismâ'il (عليه السلام) also thought that the fidyah had arrived and so he rose up to eulogize and thank Allâh Ta'âlâ saying, "*Allâhu-akbar wa lillâhil-hamd.*"

The Takbîr

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَاللَّهُ بَعْدُ

*Allaahu akbar, Allaahu akbar. Laa ilaaha illallaahu wallaahu akbar.
Allaahu akbar wa lil-laahil-hamd.*

Translation: "Allâh is most great. Allâh is most great. There is no Deity besides Allâh and Allâh is most Great. Allâh is most Great and verily all praises are for Allâh."

It is wâjib to recite this takbîr audibly once after every farḍ salâh from the morning of the ninth of Dhul Hijjah (Day of 'Arafah) till the 'Asr salâh of the thirteenth of Dhul Hijjah. The fatwâ is that the one that performs salâh with jamâ'ah, and the one that performs it alone are the same as far as this law is concerned, i.e. it is necessary to recite the takbîr. It is wâjib on both male and female. Females should not say the takbîrât loudly but softly.

(*Shâmi*)

It is mustahab (desirable) for those who read their salâh individually (men or women) and musâfirs (travellers) to recite these takbîrât softly.

NOTE: It is necessary for men to recite these takbîrât in a moderately loud voice. Many people are not mindful of this: either they read it softly or do not read it at all. This negligence should be remedied.

MASÂ'IL (LAWS) OF SACRIFICE

Mas'ala 1. An animal born without horns or one which has its horns broken off from the middle may be used for sacrifice. If the horn has broken off from the root, this may have affected the brains of the animal. Therefore sacrifice of such an animal cannot be made.

Mas'ala 2. Goats that are castrated may be sacrificed. This type of animal is preferable.

(Shâmi)

Mas'ala 3. Those animals that are blind or one eyed, or have a limp cannot be used for sacrifice. Similarly, a sick, weak or thin animal that cannot go to the *madhbah* (place of slaughtering) on its own legs cannot be sacrificed.

Mas'ala 4. If more than a third of the ear of an animal is cut off, such an animal is not suitable for sacrifice. *(Shâmi and Durre Mukhtâr)*. In the same manner, an animal that was born without ears cannot be used for sacrifice.

However, if an animal with a full tail is not available, some Ulama have granted a leeway to sacrifice such an animal.

Mas'ala 5. If an animal was purchased in a healthy and perfect state and thereafter an accident occurred which made the animal unfit for sacrifice, then it will be permissible to offer this animal for sacrifice if the person is not wealthy (*Sâhib-e-Nisâb*). If the owner is a *Sâhib-e-Nisâb*, then it is compulsory to obtain another animal in place of the injured and deformed animal.

(Durre Mukhtâr, Shâmi)

Mas'ala 6. Sacrifice is *wâjib* on all Muslims who are sane, mature (of age) and are possessors of minimum *Zakâh* wealth (*Nisâb*) i.e. 3 oz. of gold or 21 oz. of silver.

Mas'ala 7. The time of sacrifice begins after 'Eid *salâh* on the 10th of Dhul Hijjah and ends at the setting of the sun on the 12th of Dhul Hijjah. It is, however, best to slaughter on the 10th, then on the 11th and thereafter on the 12th, only until sunset.

Mas'ala 8. It is better to slaughter one's own sacrifice with one's own hands. However, if one does not know how to slaughter, then it is permissible to let someone else slaughter it. It is better to be present

when the animal is being slaughtered. This applies to women also, who should be in veil while the sacrifice is being made on her behalf.

Mas'ala 9. Sacrifice is only *wâjib* (necessary) on one's self and not on behalf of any other member of the family. If there is a minor in the family who is rich, even then it is not necessary to sacrifice on his behalf either from his own wealth or from the minor's wealth. If sacrifice is made on behalf of the minor, then the money should not be taken from the minor's wealth. Such a sacrifice will be regarded as optional (*nafl*).

Mas'ala 10. Seven people are allowed to share a cow, camel or buffalo for sacrifice on condition that no person's share should be less than 1/7 of the cow, and that everyone's intention must either be for sacrifice or for 'Aqîqah. If any one of the shareholder's share is less than 1/7, then no one's sacrifice will be correct, (even those who have been given a full share).

Mas'ala 11. If the sacrifice was executed in fulfilment of a bequest (*wasiyyat*) of a deceased person for which he had left wealth, then it is *wâjib* to give all the meat in *sadaqah* to the poor.

Mas'ala 12. It is best that the sacrificial animal be purchased at least a few days before 'Eid-ul-Adhâ. The animal should be well cared for and treated affectionately. In so doing, one will be imbued with the spirit of sacrifice to a greater degree. The Shari'ah commands us to honor the sacrificial animals and to treat them well.

Mas'ala 13. If an animal is selected for sacrifice, its milk, wool, hair, etc. have to be given as charity to the poor; or if these are sold, it is compulsory that the money obtained be given to the poor.

Mas'ala 14. If on the day of 'Eid, a person does not possess the *Nisâb* value, then sacrifice is not obligatory. However, if before sunset on the 12th of Dhul Hijjah one obtained wealth equal to or more than the *Zakâh Nisâb* value, then sacrifice becomes *wâjib*.

Mas'ala 15. Sacrifice is not obligatory upon a *musâfir* i.e. one who has undertaken a journey of 48 miles (88 km) or more. However, should the *musâfir* return home before sunset on the 12th Dhul Hijjah or should he make the intention of staying for 15 days or more at a place where he has halted on his journey, sacrifice becomes *wâjib* upon him.

Mas'ala 16. It is *mustahab* to ensure that the knife is well sharpened before slaughtering so that the animal will not suffer. After slaughtering, the animal should not be skinned or cut up into pieces until the body

becomes completely cold. One animal should not be slaughtered in the presence of another animal.

Mas'ala 17. It is mustahab for the person slaughtering the sacrifice to face Qiblah.

Mas'ala 18. String, etc. used to fasten the animal should be given away as charity.

Mas'ala 19. If it is not wâjib on a person to sacrifice, but he buys an animal for that specific purpose, then it becomes wâjib for him to sacrifice that animal.

Mas'ala 20. If sacrifice is wâjib on a person and the days of Nahr (sacrifice) pass by and he has failed to sacrifice the animal, then he should give charity to the value of a sheep or a goat. If he had already bought an animal then the same animal should be given away as charity.

Mas'ala 21. The meat of the animal shared by partners should be distributed by weight and not by estimation.

Mas'ala 22. Preferably the sacrificial meat should be divided into three parts. One part should be kept for the family, one for relatives and friends, and one for the poor and needy. One who has a large family may keep all the meat.

Mas'ala 23. It is harâm to sell the sacrificial meat.

Mas'ala 24. The slaughterer or skinner or cleaner cannot be given the skin or meat in payment. A separate payment must be given to them.

Mas'ala 25. The skin of the sacrificial animal may be kept for personal use, such as tanning the skin for using it as a musallâ (prayer mat), a water bag, or something else. If it is sold, that money received cannot be used; it is wâjib to give it away in sadaqah. A skin of the sacrificed animal cannot be sold without the intention of sadaqah.

Mas'ala 26. The sacrificial skin cannot be given as payment for any services. An imâm or mu'adh-dhin cannot be given this for their services. Neither should the skin be used for the masjid.

Mas'ala 27. Sacrifice can be made on behalf of Rasûlullâh (ﷺ), the Sahâbah, and on behalf of one's relatives and friends who have passed away. Sacrifice is permissible on behalf of any Muslim who has died.

Mas'ala 28. Wâjib sacrifice on behalf of a living person is not valid without the permission of the person concerned.

Mas'ala 29. If a person wishes to sacrifice voluntarily so that the reward goes to a deceased person, then the meat of the sacrificed animal may be consumed by oneself, given to the poor or fed to others.

Mas'ala 30. If a person sacrifices on behalf of a person who is not present and without his prior permission, then the sacrifice is not correct. If seven people are sharing an animal and one part of the share is given to a person without his permission, then the sacrifice of the other shareholders will also be incorrect. **NOTE:** This applies when the person not present will have to pay for his share.

Mas'ala 31. Should a person 'A' give a sacrificial animal to another person 'B' to be looked after on condition that he 'B' will be given a share from it, this does not make him 'B' the owner of the animal. If another person 'C' purchased this animal from the person 'B' looking after the animal and sacrifices it, then this sacrifice is incorrect. If the animal has to be bought then it should be bought from its rightful owner (person 'A').

Mas'ala 32. The sacrifice is valid if a group of people get together to buy an animal (e.g. a cow) on a share basis and it they decide to give the whole animal to the poor and to their friends or the whole animal is fed to these people. If the share-holders decide to divide it among themselves, then it must be divided equally.

Mas'ala 33. The sacrificial meal can also be given to people of other faiths on condition that it is not given as a payment for labour.

Mas'ala 34. When slaughtering it is not necessary to read the niyyah (intention) and du'â aloud. If one has made niyyah in one's heart, then uttering only *Bismillah Allaahu-akbar* before slaughtering is correct. However if one knows the du'â, then it is better to read it.

Mas'ala 35. If an animal that has been selected for sacrifice gives birth before or after slaughter then the newly born calf or lamb should also be slaughtered and the meat be given to charity.

Mas'ala 36. A person may eat the meat of every sacrificed animal that is slaughtered, be it a wâjib or nafl. It is not permissible for one to eat from a sacrificial animal that is slaughtered as a vow (nadh'r), nor a kaffârah for a jinâyat (error/mistake) committed during Hajj, nor is one's children allowed to partake of it. Only the poor and destitute have the right to it.

The sacrificial meat that is wājib on a Hāji because of a Tamattu or Qirān Hajj may be eaten by the owner and can also be fed to others according to the Hanafi Madhhab.

Mas'ala 37. If a person on whom sacrifice was wājib purchased an animal for sacrifice, and if thereafter this animal was lost, stolen or died, then it will be wājib to sacrifice another animal in its place. If after sacrificing the second animal, the first one is found, then it is better that this animal be sacrificed also.

Mas'ala 38. Should a poor person for whom it is not wājib to perform a sacrifice, purchase an animal to perform a nafl sacrifice, it then becomes wājib to sacrifice this animal as a sacrifice. Should this animal die or gets lost, then the compulsion falls away. It will not be wājib to perform another sacrifice. If after losing the first animal another is purchased and thereafter the first one is found, it becomes wājib to sacrifice both animals. The reason is that when a poor person buys an animal with the intention of sacrifice, it falls into the category of a vow, which is wājib to fulfil.

Mas'ala 39. If seven people have a share in a cow then it is incorrect (not permissible) to share the meat according to one's discretion. It must be weighed and divided equally. It is sinful to take more and the best of everything since everyone has an equal share. It is wrong for just 2 or 3 people to take half of the cow and leave the other half for the rest of the partners. It is also wrong for some of the partners to take the meat which they like before the cow is divided. According to the above rules, the sacrifice may not be accepted.

Mas'ala 40.

1. A goat purchased for sacrifice MUST be at least a year old and above, otherwise the sacrifice will not be valid.
2. A cow MUST be 2 years old and above.
3. If a sheep is less than a year old, but it is such a size that it resembles a sheep of one year, then its sacrifice will be valid.

Mas'ala 41. A crippled animal should not be sacrificed if it walks only with 3 legs and if the 4th leg is put on the ground the animal cannot walk with it. However, if it can support itself with the 4th crippled leg although it limps along, the animal may be sacrificed.

Mas'ala 42. An animal is not fit for sacrifice if it is so thin and lean that the bones have no marrow in them.

Mas'ala 43. It is incorrect to sacrifice an animal which has no teeth or if the number of teeth which have fallen off exceed those that remain.

QUESTIONS AND ANSWERS

Q: Is it permissible to sacrifice a branded animal? It is a known fact that branding keeps the animal healthy and protects the flesh from infection.

A: Yes it is permissible.

Q: Can a goat be sacrificed voluntarily in four shares on behalf of some deceased person?

A: In the case of a voluntary sacrifice made of one's own accord, one may include as many deceased as one may like. In the case of a wājib sacrifice on behalf of a deceased person one goat must be slaughtered separately on behalf of each one of the deceased.

Q: What should one do for one's missed (obligatory) sacrifice of the past?

A: He should repent and sincerely seek Allāh's forgiveness. All the missed sacrifices must be calculated and the money given to charity.

Q: Is it permissible for two persons, e.g. husband and wife, to sacrifice a cow (jointly) which has a capacity of seven shares?

A: Yes, it is permissible, because none of the partners would have a share less than 1/7.

Q: Can one reserve a part for 'Aqīqah (child-birth sacrifice) in the sacrifice of a large animal?

A: Yes, there is no fault in doing so.

Q: Is sacrifice on behalf of the wife incumbent upon the husband to fulfill?

A: It is not incumbent.

Q: Can the meat of that animal be eaten if its head is accidentally severed while slaughtering?

A: The meat is lawful and halāl to eat. However, an animal should not be slaughtered like this, deliberately and carelessly since it inflicts undue pain and torture.

Q: Is it incumbent upon the slaughterer's helper (assisting in holding

the animal) to recite “Bismillah Allaahu-akbar”?

A: It is not necessary for the person who renders help in holding the animals legs, head, horns etc. to recite the takbîr. But if the helper holds the knife together with the one who slaughters and assist him in the use of the knife, such an assistant is compelled to recite *Bismillaah*. If either of them deliberately omits to recite or thinks the recitation of one of them is sufficient, the slaughtered animal becomes unlawful.

IMPORTANCE OF SACRIFICE

The importance of sacrifice may be understood from the following. It is related by Hazrat Abu Huraira (رضي الله عنه) that Rasûlullâh (ﷺ) said, “The person who has the means of performing sacrifice but does not do so should not even come near my ‘Eidgah (place of ‘Eid prayers).”

The ‘Eidgah is the vacant ground on the outskirts of the town where the ‘Eid salâh is performed. This hadîth does not prohibit the offender from going to the ‘Eidgah and performing the ‘Eid salâh. In fact, it is necessary for him to perform the ‘Eid salâh even if he has wilfully neglected this great ‘ibâdah of sacrifice. Rasûlullâh (ﷺ) in this hadîth rather emphasises the importance of the sacrifice and the evil of deliberately omitting it. The thrust of the hadîth is that, one who wilfully ignores the performances of the sacrifices is like one who has dissociated himself from the general body of the Ummah. Hence, Rasûlullâh (ﷺ) criticizes him so severely to jolt him into realizing the evil of his neglect.

DU' Â BEFORE SLAUGHTERING

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَأَنَا مِنَ الْمُسْلِمِينَ إِن صَلَوْتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلرَّبِّ الْعَلِيمِ لَا شَرِيكَ لَهُ هُوَ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ

Innee wajjahtu wajhiya lilladhee fataras-samaawaati wal-arda

haneefa(n)w-wa maa ana minal-mushrikeen. Inna salaateen wa nusukeen wa mahyaaya wa mamaati lil-laahi rabbil ‘aalameen. Laa shareeka lahu wa bidhaalika umirtu wa ana minal muslimmeen. Allaahumma minka wa laka. Bismillaahi, Allaahu akbar!

Verily, I have set my face firmly and truly towards Him who created the heavens and the earth. And never shall I give partners to Allâh. Verily, my worship and sacrifice, my living and my dying are for Allâh, Lord of the Worlds. He has no partners and with this (belief) am I commanded and I am from among the Muslims.

O Allâh, this sacrifice is from You and is for You. In the name of Allâh. Allâh is the greatest!

DU' Â AFTER SLAUGHTERING THE SACRIFICIAL ANIMAL

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

Allaahumma taqabbalhu minnee kamaa taqabbalta min habeebika Muhammad(n)w-wa khaleelika Ibraaheema alayhimas salaatu was-salaam.

O Allâh, accept from me this sacrifice like You had accepted from Your beloved, Muhammad (ﷺ) and Your friend, Ibrâhîm (عليه السلام), peace be upon the two of them.

End of the book



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