

# Qurbani/Udh'hiyyah Masaail

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*Issues pertaining to qurbani/udh'hiyyah on  
the occasion of Eid-ul-Adha*

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**Qurbani  
Udhiyah**



(Maulana) Tehsin Abo Barirah

## Issues pertaining to qurbani on the occasion of Eid-ul-Adha

### **1. The blessing of sacrifice**

a) According to a hadith narrated in Musad Ahmed (RA), Zain Ibn Arqam (RA) said that a sahabi r.a. of the Prophet Muhammad ﷺ asked “what is this sacrifice about”? to which the Prophet ﷺ replied, “To offer sacrifice is a sunnah of your father (Ibrahim Alaihi-Salaam). The sahabi further asked, “what is the virtue in it for us”? Prophet Muhammed ﷺ replied, “one virtue in exchange of (each) strand of hair (of wool)” (Mishkaat P.129).

b) According to one hadith, “During the period of qurbani, there’s nothing else dearer to Allah Ta’aala than a sacrifice and a drop of sacrifice is acknowledged by Allah Ta’aala even before it drops on the ground

### **2. On whom is qurbani wajib (compulsory)?**

a) Sacrificial offering is wajib on every Muslim who’s sane, mature, resident, who has a house to live in, is self-sufficient in food, clothing and articles of daily life, and besides this has 52.5 tola (1 tola is approximately equal to 11gm) of silver (612,36 gram silver) or 7.5 tola of gold (87,48 grams), whether it is in the form of jewellery or articles of trade or more than his requirements.

One point should be kept in mind that the yardstick of paying zakat is also the same, the only difference is that the obligation of qurbani does not rest on the completion of one year, as it does in the case of paying zakat.

b) It is wajib on all those who make a solemn pledge to offer sacrifice in exchange of some prayer.

c) It is not wajib on the mentally handicapped people and on children regardless of wealth.

### **3. The timing of sacrificial offering:**

a) The valid duration which qurbani can be made starts on the tenth day of Dhul-hijjah and remains until the sunset on the twelfth. One can offer sacrifice during these days but it is preferable to carry it out on the first day, then on the eleventh and then on the twelfth. Though permissible to carry out the qurbani at night, it is preferable to do it during the day.

b) It is not appropriate to carry out the sacrifice in the town before the Eid-ul-Adha prayer. If it is done before the prayer then it will not be accepted and has to be repeated, after the prayer. If one is slaughtering the sacrificial animal for someone else then one should exercise even more caution however, if in some village eid salah is not being read then people may carry the sacrifice out at dawn (Subh sadiq) on the day of Eid.

c) If on the three days of Eid some traveller arrives in his home town or intends to stay away for either fifteen or more than fifteen days and the obligation of qurbani applies (sahib nisab) then it is wajib upon him to carry out the sacrifice (a traveller is one who sets out on a journey of more than 48 miles away from his home town)

d) A person on whom offering sacrifice is obligatory (wajib). He can only do so in the three days prescribed for it. It can't be done after these three days, and if he has not already done so then he should repent and give away an equivalent amount of money to some needy person

e) Giving Sadaqah (giving away money to charity/needy people) of the equivalent amount instead of offering sacrifice will not be sufficient, rather one will be sinful.

f) If someone keeps an animal with the intention of sacrificing it on Eid ul Adha and for some reason is not able to do so then he must give that animal away in sadaqah. If he slaughters the animal then he can only give it away to the needy.

g) It is mustahab (desirable) to slaughter the animal oneself. If the person is not able to do so or does not want to do so then it's better to be present when it is being slaughtered (although it is not necessary)

#### **4. To make intention (niyyah) of sacrifice on behalf of someone**

a) If someone is obliged to offer sacrifice (wajib upon him) and with his permission someone else offers it on his behalf, then it is perfectly allowed. It is not allowed without prior permission.

b) If someone's children are mature and at the same time wealthy enough (sahib nisab as mentioned earlier) then they must offer their own sacrifice. Similarly, if the wife also qualifies for the nisab then she must bear the expense of her own qurbani (a woman can however ask her husband to make armaments on her behalf, i.e. slaughter another animal with his).

#### **5. Permissible sacrificial animals:**

a) Goats, sheep, cows, bulls, buffalo's and camels are the only permissible sacrificial animals. No other animal is permissible to sacrifice.

b) If seven people are sharing a cow, buffalo or a camel, then they are allowed to do so under the following two conditions:

1. There should not be less the seven people/seven shares. If there're less than seven shares then their sacrifice will not be accepted

2. The intention should either be that of a qurbani or an aqeeqah (sacrificial ritual for newborns). It is not allowed to share a sacrificial animal just for the sake of getting some meat. Even if one of the seven persons has an incorrect intention, all the seven shares will be void

c) If the goat's age is less than one year, even by one day, it will not be accepted. A cow or buffalo should be two years old and a camel five years old.

d) Animals which are blind or deaf, or one third of its eyes has blurred vision or one third or more of its ear is torn apart then such animals do not qualify to be offered for sacrifice. It implies that animals with defects are not to be offered for sacrifice.

e) Animals with crippled legs cannot be offered for sacrifice. Meaning, if it walks on three legs instead of four. If it rests on the fourth leg then it is good enough for sacrifice.

f) If an animal is too weak and has not got enough meat on its bones, then it cannot be offered for sacrifice. If the animal is not very weak then it can be offered for sacrifice. Its better to offer a fat and healthy animal.

g) Animals with most of their teeth missing can not be used for sacrifice

h) During slaughter, if accidentally the animal becomes defective e.g. animal's ear is cut or some wound is made, then it does not disqualify the animal from being offered for sacrifice.

#### **7. Rectification of some mistakes:**

a) Many people offer a sacrifice just for the sake of eating meat. If they don't have the intention of ibadah (Qurbaani for Allahs sake) then they won't get any reward for this.

b) Some people think that one sacrificial offering from the household is enough for everyone e.g. one year by the husband, the next year by the wife and so on. Remember that each member of the family who qualifies as a sahib nisab (obligatory upon him/her), must offer sacrifice separately, e.g. if the wife qualifies as being sahib nisab, then she must offer a sacrifice.

c) It is not right to extract the milk or the wool of the sacrificial animal and use it. If compelled then the money acquired by selling its milk or wool should to given as sadaqah.

*Note: This was a collection of some issues pertaining to the sacrificial offering (qurbani). Not all of the issues (masaail) have been discussed.*

*For more information please consult your local scholar/Imam.*

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