



Rules Concerning Sacrifice On Dhul Hijjah (Udhiyyah - Qurbani)

‘When the Nabi ﷺ made Hijrah to Madinah, for 10 years he ﷺ performed the sacrifice every year.’ (Jami Tirmidhi)

﴿ كِتَابُ الْأَضَاحِيِّ - فَصَلِّ لِرَبِّكَ وَأَنْحَرْ. سُورَةُ الْكَوْثَرِ - الْأَضْحَى ﴾

عن أبي هريرة أن رسول الله صلى الله عليه وسلم قال من كان له سعة ولم يضح فلا يقربن مصلانا. (سنن ابن ماجه، باب الأضاحي واجبة هي أم لا، رقم الحديث 3123)
Allah ﷻ has stated in the Qur’an: It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. (Surah 22, Verse 37)

Allah ﷻ does not have a need for anything, the orders that have been given to Mankind are required to be fulfilled in obedience to the Creator without seeking to deduce them with logic or intellect. They should be carried out in subservience to Allah ﷻ, this is the meaning of Taqwa. In the month of Dhul Hijjah, the greatest deed that can be performed is that sacrifice is performed on the 10th, 11th and 12th. If sacrifice is made in days other than this it will not be termed Udhiyyah/Qurbani.

Sayyidina Jabir bin Abdullah ﷺ related: The Rasulullah ﷺ performed the sacrifice of 100 camels at the time of Hajatul Wida. He ﷺ performed the sacrifice of 63 camels himself, the rest were performed by Ali ﷺ. (Saheeh Muslim vol1:p399/ Fathul Bari vol3/p443/ Umdatul Qari vol10:p53)

The sacrifice for Dhul Hijjah can be performed anywhere in the World and is not restricted to Makkah and Madinah.

In the Holy Qur’an, the word for Qurban has been used in 3 places: Surah Al-Imran – 183, Surah Ma’idah – 27, Surah Ahqaaf - 28.

In the Arabic language dictionary the meaning of the word Qurban is; every worship through which the nearness of Allah ﷻ is attained. (Tajul Uroos v7, p186)

In Arabic there are 3 words that are used to describe the act of Qurbani:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. سُورَةُ الْأَنْعَامِ

1. Say: My Salah, my sacrifice (Nusook), my living and my dying are for Allah, Lord of All the Worlds. (s6,v162)

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ. سُورَةُ الْكَوْثَرِ

2. Therefore turn in prayer to your Lord and sacrifice (Nahr) to Him only. (s108,v2)

الأضحية ما يذبح يوم النحر على وجه القرية، مرقاة المفاتيح ص302:3ج

3. Al Udhiyyah. Allamah Mullah Ali Qari and Allamah Tibi رحمه الله stated: ‘Udhiyyah refers to that animal which is sacrificed on the 10th of Dhul Hijjah for the sake of Allah ﷻ’. (Mirqaatul Mafathi vol3, p302)

Sacrifice in the Previous Nations:

The act of Qurbani is from amongst the symbols of Islam. This act was enacted from the time of Adam ﷺ until the time of the Prophet ﷺ, almost every nation and Prophet performed this deed: ‘And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that he has given them for food...’ (s22, v34)

It is also related in Surah Ma’idah (s5,v27) that the two sons of Adam ﷺ Habil and Cabil performed sacrifices for the pleasure of Allah ﷻ.

Allamah ibn Qadama رحمه الله relates: ‘The Muslims have unanimously accepted the performance of Qurbani as an order of the Shari’ah.’ (Al Mughni, vol13, p360)

The Order of Al Udhiyyah/Qurbani: وإنما تجب على حر مسلم مقيم موسم. (مجمع الأئمة 4:166)

The performance of Qurbani is an act which is a *Sunnah* of the Prophets of Islam, and through its action it becomes *Waajib* in its performance upon all those who have the means. (*Majma'ul Anhar* 4, p166) Sayiddina Abu Hurairah رضي الله عنه related: the Rasulullah ﷺ stated: 'Whosoever has the means to perform Qurbani and does not do so, should not come near to the Eid Gaah (place of performing Eid Salah) at all.' (*Sunan Ibn Majah #3123/ Jami Tirmidhi, #1365*)

In the Hadith above the Prophet ﷺ has expressed his displeasure at those who have the means to perform Udhiyyah/Qurbani and do not do so. Qurbani is a great worship for the Ummah of the Prophet ﷺ. This is proven from the Qur'an and Sunnah.

Sayyidina Ibn Umar رضي الله عنه relates: 'When the Prophet ﷺ made Hijrah to Madinah Munawwarah, for 10 years he ﷺ performed Qurbani every year.' (*Jami Tirmidhi, #1364/ Tabaqaat Ibn Asad vol2, p13*)

Mullah Ali Qari رحمه الله writes: 'The Prophet ﷺ performed Eid Salah in the 2nd year of Hijra and then performed Qurbani.' (*Mirqaatul Mafateeh, vol3, p284*)

Rasulullah ﷺ stated: 'O people, verily every household should perform the sacrifice every year.' (*Sunan Ibn Majah #3125*)

Remembrance of the Sunnah of Ibraheem عليه السلام:

Allah ﷻ has stated in the Qur'an: And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allah). So look what you think!" He said: "O my father! Do that which you are commanded, *InshAllah* (if Allah wills), you shall find me of *As-Sabirun* (the patient)." And when they had both submitted and he put him down upon his forehead, We called to him, "O Ibraheem, You have fulfilled the vision." Indeed, We thus reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice. And We left for him (a goodly remembrance) among the later generations. "*Salam* peace be upon Ibraheem." (*Surah As-Saffat 37:102-109*)

Allah ﷻ tested the Prophet Ibrahim with many difficulties and orders to prove his obedience. On one occasion Ibraheem عليه السلام was shown a dream wherein he was sacrificing his son Ismail عليه السلام. The Prophets' dreams are treated as revelation and both father and son proceeded to carry out the order of Allah ﷻ. When the time came for the sacrifice and Ibrahim fulfilled the order of Allah ﷻ, Allah ﷻ substituted the sacrifice with a ram. In remembrance of the love, obedience and belief both Ibraheem and Ismail عليه السلام showed to Allah ﷻ on this occasion; the sacrifice is enacted by Muslims all over the world and will be performed until the day of Judgement following the example of Ibraheem عليه السلام. The performance of this action of Ibraheem عليه السلام, namely, the willingness to sacrifice his son shows that a person's logic should not always be used to justify the orders of Allah ﷻ. It was for this reason that his obedience was so loved by Allah ﷻ, that the mention of which is also found in Qur'an. (*Tafseer Ibn Kathir/ Ma'ariful Qur'an*)

- Zayd Ibn Arqam radiallahu anhu relates that the Companions radiallahu 'anhum asked, "Oh Rasulullah ﷺ! What is Udhiyyah/Qurbani?" He replied, "It is the Sunnah of your father Ibraheem alayhis salaam." 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, oh Rasulullah ﷺ?" they asked. "A reward," he said, "for every fibre of the wool." (*Sunan Ibn Majah #3127*)

Udhiyyah/Qurbani Is Only For 3 Days:

أن عبدالله بن عمر كان يقول الأضحى يومان بعد يوم الأضحى. (سنن للبيهقي، ص550/ج9 – موطأ إمام مالك، ص497)

The days of Qurbani are the tenth, eleventh and twelfth of Dhul Hijjah. The first day is better than the second, and the second is better than the last. After Hijrah, Nabi ﷺ himself performed Qurbani every year, never was it that the Nabi ﷺ offered the sacrifice before the 10th of Dhul Hijjah.

Sayyidina Abdullah ibn Umar رضي الله عنه relates: 'Qurbani can be performed for up to two days after the day of Eid.' (*Muwatta Imam Malik, p118*)

Sayyidina Abu Hurairah رضي الله عنه relates: 'Qurbani is only for 3 days.' (*Muhalla Ibn Hazm, vol7, p377*)

Sayyidina Anas bin Malik رضي الله عنه relates: 'Qurbani can be performed for up to 2 days after the day of Eid.' (*Muhalla Ibn Hazm, vol7, p377*)

If three days have passed and a person is unable to perform the sacrifice, he should give this animal as Sadaqah to the poor as meat or distribute money to its value to the poor. (*Fatawa Shaami vol5, p229*)

Time of Al Udhiyyah/Qurbani:

وأما وقت الوجوب فأيام النحر فلا تجب قبل دخول الوقت الخ. (بدائع الصنائع 4:198)

In towns and cities where Jumu'ah and 'Eid are performed, Qurbani is not permissible before the 'Eid Salah'. If the Qurbani has been offered before the 'Eid Salah,' it will have to be repeated. Therefore, the time for Qurbani commences after the 'Eid Salah' on 10th Dhul Hijjah until sunset of the 12th Dhul Hijjah. (*Badi'us Sana'I, vol4, p198/ Kitabul Masail vol2, p215*)

- Sayyidina Anas bin Malik رضي الله عنه relates that the Rasulullah صلى الله عليه وسلم stated: 'Whosoever sacrifices his animal before the Eid Salah should perform his sacrifice again.' (*Saheeh Bukhari #5549/ Sunan Ibn Majah #2151*)

If Udhiyyah/Qurbani is Performed in a Different Country, which Date is to be Followed for the Sacrificing of the Animal?

If a person has given the responsibility of performing Qurbani on his/her behalf to somebody in a different country (and therefore different time zone), the time of sacrifice has to be adopted for the country in which the animal is. If the animal is in a city, the Qurbani can only be performed after the Eid Salah on the 10th Dhul Hijjah in that locality. If the animal is in a village (where Eid Salah is not Waajib to be performed) then the animal can be sacrificed after Subah Sadiq of the 10th Dhul Hijjah in that locality. In respect of the date, the date of the country where the person who has instructed the Qurbani to be carried out is staying has to be 10th Dhul Hijjah before the Qurbani is performed on their behalf. (*Fathul Qadeer, vol9, p506/ Khaniya, vol3, p345/ Badi'us Sana'I, vol4, p198/ Kitabul Masail, vol2, p221* by: Mufti Salman Mansoorpuri حفظه الله)

سبب وجوب الأضحية الوقت وهو أيام النحر والغنى شرط الوجوب. (فتح القدير 506/9) ويعتبر مكان المذبح لامكان المالك. (خانية 345/3)

- A. In any place in the world it is a requirement that the 10th Dhul Hijjah occurs FIRST, before any Qurbani is performed: for example; if somebody living in the UK or South Africa performs Qurbani in the Indian Subcontinent. It is necessary in this instance, that the Qurbani cannot be performed until after the Subah Sadiq of the 10th Dhul Hijjah in the Indian Subcontinent.
- B. If in the instance a person has Qurbani performed in a another country other than his/her country of residence: for example; the person lives in India and 10th Dhul Hijjah is yet to come, and the Qurbani is to be performed in Arabia, and let's suppose the 10th Dhul Hijjah has already occurred in Arabia. The Qurbani on behalf of the person residing in India cannot be performed in Arabia until Subah Sadiq 10th Dhul Hijjah occurs in India.

Certain Scholars have the opinion that only the country where the animal is kept needs to be adhered to. This is incorrect, as in certain situations, Qurbani will be performed when individuals have not offered their Eid Salah (they may be one day behind) in their residing country.

Virtues of Udhiyyah/Qurbani:

Qurbani is a practice commanded by Allah ﷻ:

... So turn in prayer towards your Lord and sacrifice (animals). (*Surah 108, verse2*)

- Sayyidah Ayeshah رضي الله عنها relates that Rasulullah صلى الله عليه وسلم stated: There is nothing dearer to Allah during the days of Qurbani than the sacrificing of animals. The sacrificed animal shall come on the Day of Judgement with its horns, hair, and hooves (to be weighed). The sacrifice

is accepted by Allah before the blood reaches the ground. Therefore sacrifice with an open and happy heart. **(Jami Tirmidhi #1350, Sunan Ibn Majah #3126)**

- Sayyidina Zayd Ibn Arqam *radiallahu anhu* relates that the Companions *radiallahu anhum* asked, “Oh Rasulallah ﷺ! What is Qurbani?” He replied, “It is the Sunnah of your father Ibraheem alayhis salaam.” 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, oh Rasulallah ﷺ?” they asked. “A reward,” he said, “for every fibre of the wool.” **(Sunan Ibn Majah #3127)**

On whom is Qurbani/Udhiyyah Waajib?

الإسلام والإقامة واليسار الذى يتعلق به وجوب صدقة الفطر الخ. (درمختار مع الشامى 9:452/ بدائع الصنائع 4:195)

Qurbani is Waajib on every Muslim who is of sound mind, mature (who has reached the age of puberty), Muqem (i.e. he is not a Shar’ee traveller) and possesses the amount of 52 ½ (fifty-two and a half) tolas of silver (612.35 grams) or wealth equivalent to that value. It is not necessary that this amount be in one’s possession for a complete lunar year. Its possession during the three days of Udhiyyah Qurbani will make Qurbani obligatory. Qurbani should be performed on behalf of one’s children. It is Mustahab to perform it on behalf of one’s immature children also. **(Fatawa Qadhi Khan vol4, p744)**

If there is more than one person in a household upon whom Qurbani is Waajib, then they must all perform it individually. The performing of Qurbani by one person does not fulfil the requirement of the whole household. Is not incumbent on an insane person whether they own wealth equivalent to the amount above or not. NB: a Shar’ee traveller is he who goes on a journey with an intention of travelling forty-eight miles. He will be treated as a traveller as soon as he goes out of his town. *If the traveller wishes to perform Qurbani, they can do so.

Qurbani Udhiyyah on behalf of the Deceased:

وقول علمائنا له أن يجعل ثواب عمله لغيره، يدخل فيه النبى ﷺ فإنه أحق بذلك. (فتوى شامى ج3، ص153/ كتاب المسائل ج2، ص229)

A Nafil Qurbani can also be performed on behalf of both the living and deceased. It should be noted, if sacrifice is being performed on behalf of a living person, it is necessary to inform them of the sacrifice. If Qurbani is performed by the head of the household every year habitually and the family are aware of this, in this condition, permission is not expressly required from each member before performing the Qurbani for members of the household. **(Shami vol9, p407)**

The Prophet ﷺ would perform a Qurbani on behalf of his Ummah every year. The people of knowledge the likes of Allamah Ibn Taymiyyah رحمه الله accept this as being permissible. **(Fataawa Ibn Taymiyyah vol 26, p306)**

If one has been favoured by Allah with wealth, then he should also perform a Nafil Qurbani on behalf of Rasulallah ﷺ, his Sahabah *radiallahu anhum*, his Ummah, the Prophets ﷺ and for his own living or deceased relatives, friends and teachers who have conveyed religious knowledge.

One should always remember and never overlook our beloved Rasulallah ﷺ and perform Qurbani on his behalf. Sayyidina Abu Talha ؓ has related that Rasulallah ﷺ sacrificed one ram and while sacrificing the other he said, “This is on behalf of every one of my Ummah who believed in me and testified to my Prophethood.” **(Sunan Tabrani)**

It is a matter for deep thought and consideration that Rasulallah ﷺ kept his Ummah in his mind while offering the sacrifice and it is deplorable for the Ummah not to remember him ﷺ at the time of Qurbani.

It should be noted that a Nafil Qurbani can apply to a great deal of people if one so wishes for them to attain reward through it **(Esale Sawaab/Hasanaat)**. However, a Waajib Qurbani can only be performed on an individual basis where one part of an animal can only be for one person.

The Type of Animal and the Number of Parts Pertaining to Udhiyyah/Qurbani:

- A cow, ox, bull, buffalo and camel consist of 7 parts, which can each be portioned to one person. Jabir رضي الله عنه related: 'The Prophet ﷺ stated: A cow and camel can be sacrificed for 7 people.' (*Sunan Abu Dawood #1035/ Jami Tirmidhi #1359*)
Bull and Buffalo are also according to Shari'ah included in the category of the Cow. (*Fathul Qadeer, vol9, p507/ Badi'us Sana'I, vol4, p198/ Al-Mughni, vol 9, p240*) (9:240 المغنى 9:507 فتح القدير) لأنه من جنسه (فتح القدير 9:507) ويدخل في البقر الجاموس لأنه من جنسه (فتح القدير 9:507)
- Goats, sheep and rams consist of one part per animal. (*Jami Tirmidhi #1362*)

That animal which has lost its horns from the root, is blind, has a leg deficiency, if the tail is cut off more than half its length, it has less than half its teeth, is weak in body or unable to walk cannot be used in sacrifice. (*Jami Tirmidhi #1354/ Dure Mukhtar Shami vol9, p469*)

Some Important Masail of Udhiyyah Qurbani:

1. It is preferred (*Mustahab*) that the person who is performing Udhiyyah, does not clip their hair or nails from the 1st to the 10th of Dhul Hijjah until such a time that the animal has been sacrificed. This is not *Waqjib*. (*Saheeh Muslim vol2, p160/ Kitabul Masail vol2, p254*)
2. To make intention for a sacrifice in the heart, it is not necessary to be proclaimed loudly. In reality, the intention at the time when the animal was bought is also sufficient. (*Fataawa Hindiyah vol5, p291/ Kitabul Masail vol2, p242*)
3. At the time of sacrifice, it is necessary to proclaim loudly; 'بسم الله الله أكبر' *Bismillahi Allah hu Akbar*'.
4. At the time of sacrifice, if the person performing the sacrifice is being helped by a second person with the knife, it is necessary for the second person to proclaim Allah's name also.
5. At the time of sacrifice, the animal should be made to face *Qibla*. (*Kitabul Masail vol2, p242*)
6. The goat being sacrificed should be at least one year old, the sheep and ram should also be at least one year old. If the sheep and ram are less than a year old but are healthy enough to be assumed to be a year old, this animal is also permissible. The cow and bull should be at least two years in age and camels should be at least five years in age. (*Sunan Abu Dawood #1024*)
7. The animal should be nurtured and cared for prior to doing so. It is better for the person himself to sacrifice the animal he has cared for, or at least, be present at the time the sacrifice takes place. If for some reason, due to poverty and needs of the Muslims in a particular place, the sacrifice can be performed in another country, this also is acceptable and it is hoped Allah ﷻ will reward abundantly for this intention also.
8. It is best to split the meat of the sacrifice into 3 parts; for the home, relatives/neighbours and the poor. The meat of Qurbani can be shared with anybody of any faith. (*Dure Mukhtar Shami vol9, p474/ Kitabul Masail vol2, p249*)
9. It is NOT permissible to sell the meat of Qurbani, it can only be used personally or distributed to those who are eligible. However, if there is a danger that the meat will be spoilt and wasted, it can be sold and the value of money obtained should be distributed to the poor. (*Tatar Khaniya, vol17, p441/ Jawarihul Fiqh, vol1, p452/ Kitabul Masail, vol2, p250*)
10. The skin of the sacrifice can be used personally or given to others. If it is sold, the money cannot be used, except as *Sadaqah* to the poor. (*Kitabul Masail vol2, p250*)
11. * Those who 'order' their Qurbanis from a butcher, there is no information as to how the skin of the animal is utilised, nor does the shop know about this. This is not permissible according to Shari'ah to keep this without the permission of the person for whom the Qurbani was done. It also cannot be sold for a profit by the Shepherd/Farmer. The income from this MUST be used as *Sadaqah* or gifted to a *Madrassah*.
12. It is necessary for those who 'order' their Qurbanis from butchers. They need to understand how and when the animal is sacrificed. The sacrifice of the Eid animal should be performed after the Eid Salah in that country. It is not sufficient to merely place an order at the butchers.

The Incorrect Propaganda and Comments Made in Respect of Udhiyyah/Qurbani:

Certain people try to use their small knowledge and intellect to counter the order of Allah ﷻ. They make claims like; instead of sacrificing so many animals, why don't we give money to the poor to that value and they can make better use of it. The wisdom and order of Qurbani is to fulfil the order of the Allah ﷻ in the same manner that Ibraheem ؑ did, without thinking about the wisdom of the order or using their logic to justify it. It is simply a matter of true obedience to the order of the Creator by His servants, this is the real test. Every action is to be performed within its stipulated time and manner. The time for Salah is for performing Salah, not serving the poor in its place instead. A person cannot claim to absolve himself of Zakaat, and in its place perform Nafl worship.

It is amazing that there are people who say the concept of Qurbani/Udhiyyah during the specific 3 days depletes the livestock, and yet all over the world the very same type of livestock is prepared in abattoirs 365 days of the year round the clock.

It is established that the animals that are permissible for Qurbani and that the greatest in number in the world are, Sheep, goats, cows etc which are found everywhere and they are sacrificed in their millions every year. It is the blessing of Allah ﷻ that Allah ﷻ provides Mankind with the means and the necessity they require, to the extent that they use it. For example, in the previous generations horses were used as a mode of transport and they were found in great numbers everywhere. Now, due to horses not being used excessively, there are a fewer numbers found throughout the world.

May Allah ﷻ grant us the correct understanding of His *Deen* and accept our efforts and sacrifice Udhiyyah/Qurbani, آمين Ameen!

والله وحده هو المسؤول والمستعان وهو الهادي إلى سبل الخير والسلام .
مفتى محمد يوسف دُنْكَا (عفا الله عنه)

Mufti Muhammad Yusuf Danka
Croydon Masjid & Islamic Centre
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