



## VIRTUES OF QURBĀNI

Qurbāni is a practice commanded by Allah: ***So turn in prayer towards your Lord and sacrifice (animals). (108:2)***

There is nothing dearer to Allah during the days of Qurbāni 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. (*Tirmizi, Ibne Mājah*)

Zayd Ibne Arqam ؓ relates that the companions ؓ asked, “O Rasoolullah! What is Qurbani?” He replied, “It is the sunnah of your father Ibraheem ؑ.” 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, O Rasoolullah?” they asked. “A reward”, he said, “for every fibre of the wool.” (*Ibne Mājah*)

When a person slaughters a Qurbani animal, he is forgiven at the fall of the first drop of blood, and verily, the animal shall be brought forward on the Day of Judgment with its blood, meat etc., and shall be increased in weight seventy times more than its own weight, and thereafter it will be placed on the scale of deeds. (*Kanzul ‘Ummāl*)

## ON WHOM IS QURBĀNI WAJIB?

Qurbāni is wājib 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 fifty two and half tolas of silver (612.36 grammes) or wealth equivalent to that value which is in

excess of one’s aslee (basic) needs. It is not necessary that this amount be in one’s possession for a complete lunar year. It’s possession during the three days of Qurbāni will make Qurbāni obligatory. Qurbani is not incumbent on a child or an insane person whether they own wealth equivalent to the amount above or not, nor is it wājib upon their guardians to perform it on their behalf. Similarly, it is not wājib on a shar’ee traveller.

**NOTE:** 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.

It is highly virtuous for one on whom Qurbāni is not wājib to offer sacrifice for the pleasure of Allah. He will be eligible for all the reward mentioned in the Ahādeeth.

During the days of Qurbāni, sadaqah and charity cannot compensate for Qurbāni nor fulfil the wājib. Qurbāni is a unique ‘ibādah. Just as Zakah cannot compensate for Hajj, or Sawm (fasting) cannot compensate for Salāh, similarly charity cannot compensate for Qurbāni. However, if the days of Qurbāni had passed, and the Qurbāni was not offered due to not knowing, negligence or for some other valid reason, then it becomes wājib to give in sadaqah the price of Qurbāni animal or the animal itself to the poor.

If a traveller returned home or a person acquired the required wealth on the 12th of Zul Hijjah before sunset, it will be wājib upon him to perform Qurbāni.

A traveller who makes intention of staying at a certain place for fifteen days or more, no longer remains a traveller. He must offer Qurbāni if he possesses the prescribed amount.

## DAYS OF QURBĀNI

The days of Qurbāni are tenth, eleventh and twelfth of Zul Hijjah. The first day is better than the second, and the second better than the last.

## TIMES FOR QURBĀNI

In town and cities where Jumu’ah and ‘Eed are performed, Qurbāni is not permissible before the ‘Eed Salah. If the Qurbāni has been offered before the ‘Eed Salah, it will have to be repeated. Therefore, the time for Qurbāni commences after ‘Eed Salah on 10th Zul Hijjah until before sunset of 12th Zul Hijjah.

It is permissible, but not preferable to perform Qurbāni at night.

## THE QURBĀNI ANIMAL

1. It is permissible to offer in sacrifice a goat or she-goat, sheep of all kinds, cow, bull, buffalo or camel.
2. It is necessary that the goat is one (full) year old, whether male or female. A cow, bull or buffalo will have to be two years old, and a camel five years. Animals that are younger will not be suitable for Qurbāni.
3. A sheep (of any kind) not less than six months old, so strong and fat that it appears to be one-year old will suffice for Qurbāni, otherwise it will have to be one (full) year old.
4. A cow, bull, buffalo or camel will suffice for seven persons provided no one’s share is less than one seventh and the niyyah (intention) of all partners is to attain thawāb (for Qurbāni), and not merely to obtain meat.
5. The Qurbāni of only one person can be performed from a goat, sheep or ram.
6. If an animal seller says that the animal has reached the required age, and outwardly there is no sign to disprove it, then it is permissible to rely on his statement.
7. Animals that are castrated can be used for Qurbani. In fact this type of animal is preferable.

## The following cannot be used for Qurbani:

1. Animals that are blind, one-eyed or has lost one-third or more of its eyesight.

2. Animals that have lost a third of the ear or the tail. Similarly, the animal which has no ear from its very birth.
3. Animal whose horn has been broken off from the root.
4. Animal which has one-leg lame to the extent that it walks on three legs only and is unable to use the fourth leg.
5. Animal so lean and thin that its bones have no marrow.
6. Animal so weak that it cannot walk to the place of slaughtering on its own.
7. Animal completely toothless or one that has lost most of its teeth.

It is virtuous to purchase the animal for Qurbāni a few days prior to slaughtering and care must be taken in feeding and nursing it.

### MASNOON METHOD OF SACRIFICE

It is more virtuous to slaughter the animal with one's own hands. If one does not know how to slaughter, it is preferred that he remain present while someone else is sacrificing the animal. It is not necessary to make the niyyah (intention) of Qurbāni with the tongue, however it is necessary to say Bismillahi Allahu Akbar when slaughtering.

- Use a sharp knife and slaughter the animal quickly so that it does not suffer.
- Do not sharpen the knife in front of the animal.
- After slaughtering, do not skin the animal before it becomes completely cold.
- Do not slaughter one animal in the presence of another.

It is mustahāb (desirable) for one who intends to perform Qurbāni to refrain from cutting hair or clipping nails from 1st Zul Hijjah to 10th Zul Hijjah, (i.e. until after Qurbāni).

### THE QURBĀNI MEAT AND SKIN

- It is permissible to eat the Qurbāni meat. It can also be distributed to relatives and friends whether wealthy or poor, Muslims or non-Muslims. It is better to divide it

into three parts. One for the family, one for relatives and friends and one for the poor needy.

- The skin of the Qurbāni animal can be kept for personal use, e.g. using it as a prayer-mat, water bag etc.
- If the skin of the Qurbāni animal is sold then it is wājib to give the amount in sadaqah to the poor (i.e. those who are eligible for Zakāh).
- It is not permissible to give meat, fat, etc. of the sacrificed animal to the butcher as his wages,
- The meat of the animal slaughtered by partners should be shared by weight and not by estimation.
- The rope, cover, etc. of the animal should be given away as sadaqah.

### QURBĀNI ON BEHALF OF THE DECEASED

If one has been favoured by Allah with wealth, then he should also perform Qurbāni on behalf of Rasoolullah ﷺ, his Sahabah ؓ, his Ummah, the Prophets ﷺ and for his own living or deceased relatives, friends, and teachers who have conveyed Deeni knowledge.

One should always remember and never overlook our beloved Prophet ﷺ and perform Qurbāni on his behalf. Aboo Talhah ؓ has related that the Prophet ﷺ sacrificed one ram and while sacrificing the other he said, "This is on behalf of everyone of my Ummah who believed in me and testified (to my Prophethood)." (*Tabrāni*)

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

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