

Simplified Rulings of Qurbani



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Preface

الحمد لله رب العلمين و الصلوة و السلام على سيد المرسلين أما بعد

فأعوذ بالله من الشيطان الرجيم بسم الله الرحمن الرحيم

Lately, many people seemed puzzled by the rulings of *Qurbānī*. Therefore, the intricate rulings of *Qurbānī* needed to be compiled and mentioned in a concise, basic, and straightforward manner.

This book contains simplified rulings of *Qurbānī*. Whatever is discussed here will be extremely beneficial for the readers. In this work, diamonds of crucial information are threaded into strings of knowledge and wisdom.

May Allah Almighty accept this humble effort and make it the source of our salvation.

آمين بجاه النبي الأمين ﷺ

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~Abul Wafa Attari

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Fun facts - The days of Ẓul-Hijja

- The 8th of Ẓul-Hijja is called **يَوْمُ تَرْوِيَةِ** i.e. the day of contemplation. It is stated that on this day, Sayyiduna Ibrahim عَلَيْهِ السَّلَام continued to contemplate whether the dream of slaughtering his child came from Allah Almighty or from Satan.
- The 9th of Ẓul-Hijja is called **يَوْمُ عَرَفَةَ** i.e. the day of recognition. It is stated that on the ninth night of Ẓul-Hijja, he عَلَيْهِ السَّلَام had the same dream and got convinced that the dream was from Allah Almighty.
- The 10th of Ẓul-Hijja is called **يَوْمُ النَّحْرِ** i.e. the day of slaughter. It is stated that on this day, after he عَلَيْهِ السَّلَام had the same dream once again, he عَلَيْهِ السَّلَام made a firm intention of sacrificing his son. (*Tafsīr Kabīr, vol. 9, pp. 346*)

What is Qurbānī?

Qurbānī is slaughtering a specific animal on a specific day with the intention of reward. Qurbānī is the Sunnah of Sayyiduna Ibrahim عَلَيْهِ السَّلَام which has been preserved for this Ummah. Furthermore, our Holy Prophet ﷺ has been commanded to offer Qurbānī:

فَصَلِّ لِرَبِّكَ وَانْحَرْ (2)

So, you should offer Salah for your Lord, and sacrifice.

(Al-Kawthar, Ayah 2)

(Bahar-e-Shariat, part 15, pp. 327)

Some Ahadith regarding Qurbani:

1. “The one who performs Qurbānī of an animal gets the reward of one good deed for each hair of the sacrificed animal.”¹
2. “The one who wholeheartedly performs Qurbānī of an animal for reward, his Qurbānī will serve as a barrier between him and hellfire.”²
3. “The one who can afford to perform the Qurbānī but does not perform it should not come near our prayer place.”³

The time of Qurbānī

The Qurbānī will become *Wājib* if conditions (including the possession of *Nisāb*) are met within the stipulated days of Qurbānī (i.e. from Fajr of 10th

¹ Summarized from Sunan Ibn Majah 3127

² Al-Mujam Al-Kabir 2736

³ Sunan Ibn Majah 3123

Ẓul-Ḥijjah till before the sun sets of 12th Ẓul-Ḥijjah). The one living in a city (rather than the outskirts) is not allowed to perform his *Qurbānī* before the Eid prayer (on the 10th of Zul Hijjah). (*Bahar-e-Shariat part 15 pp 337*).

Who has to do Qurbānī?

Qurbānī is *Wājib* on a Muslim man and woman who is Sane, *Bāligh*, *Muqīm*, and a *Nisāb* owner. (*Ālamgīrī, vol. 5, pp. 292*)

Who is regarded as Bāligh?

Bāligh is someone who is considered an adult according to Islamic Rulings. Boys are considered adults when they have their first nocturnal emission between the age of 12 and 15 years, and girls are considered adults when they have their first nocturnal emission between the age of 9 and 15 years.

If no sign of adulthood appears, both (boy and girl) will be considered adult when they reach the age of complete 15 years according to *Ḥijrī* calendar. (*Fatāwā Raḍawīyyah, pp. 630, vol. 19*)

Who is regarded as Muqīm?

Muqīm is someone who is not a “traveler” according to Islamic rulings. A person is rendered a traveler in Islam if he left his place of residence, i.e. his city or village, with the intention of traveling 57½ miles. (*Derived from: Fatāwā Razawīyyah, vol. 8, pp. 243*) .

Who is regarded as a Nisāb owner?

For simplicity, nowadays, one type of *Nisāb* owner is someone who possesses around 612.36 grams of silver, or its equivalent cash amount. Similarly, if a person owns any item that isn't a basic necessity and its value is greater than or equal to 612.36 grams of silver, he is considered a *Nisāb* owner.⁴

(Bahar-e-Shariat, part 15, pp. 333)

As of June 25th 2022, this amount comes out to be around \$416.40.

Does everyone who owns this amount have to do Qurbānī?

The above-mentioned *Nisāb* amount has to be beside any debts or essentials. The essentials of life are such things people normally need and without them, they may face severe hardships and problems, such as a house for living, clothes for wearing, vehicles, Islamic books, and tools relating to one's occupation, etc. *(Al-Ĥidāyah, vol. 1, pp. 96)*

An important point to note

Many people make mistakes while calculating the assets that exceed their basic needs. People usually have certain items that are in excess of their basic needs. Sometimes, when gold is coupled with silver, for example, the amount becomes sufficient for *Qurbānī* to be *Wājib*, but most people are unaware of this.

⁴ Remember! The rulings of a person being the owner of *Nisāb* are detailed. However, since this is a basic booklet, a simple figure was mentioned here for ease. For more details refer to *Bahar-e-Shariat* part 15.

Similarly, many have extra clothes, shoes, home décor goods, or televisions that they purchased for entertainment, among other things. *Qurbānī* will be *Wājib* if the amount of these items reaches the *Nisāb* threshold specified above. As a result, these things should be considered, and information from a religious scholar should be sought. (*Dar ul Ifia Ahl-e-Sunnat Fatwa #1657, Mufti Qasim Attari*)

What if someone got the *Nisāb* amount on Eid days?

Let's say someone was not liable for *Qurbānī* initially (i.e. on the Fajr of 10 Zul-Hijjah), but became liable towards the end (i.e. before sunset on 12 Zul-Hijjah). In this case, the *Qurbānī* became *Wājib* upon him. He will have to perform it.

If, on the other hand, the scenario was the contrary, i.e. It was *Wājib* at first and he did not fulfill it, then the conditions ended up being removed from him in the final time. In this case, the *Qurbānī* is no longer *Wājib* on him.

(*Bahar-e-Shari'at, part 15, p. 334*)

What if someone skips his *Qurbānī* despite it being *Wājib*?

Those who do not complete their *Qurbānī* within the timeframe will no longer be able to perform it. There are some other steps they have to take. This situation can have many cases. Let's see them step by step:

1. If one purchased an animal and specified it for *Qurbānī*:
 - a. If he hasn't slaughtered it yet, he has to give the living animal as a *Sadaqa*.
 - b. Let's say he slaughtered this animal after the stipulated time. Then he has to give its meat away in *Sadaqa* - he cannot eat anything from it.
2. If a person disregarded the *Wājib* and did not purchase an animal for *Qurbānī*, then he must donate the cash equivalent of a goat in *Sadaqa*.

Let's say the *Qurbānī* days elapsed whilst it was *Wājib* upon him to sacrifice an animal. The person did not carry out the *Qurbānī* or donate an animal or its value as *Sadaqa* up until the following Eid Al-Adha. Now, he cannot do the *Qada* of last year's *Qurbānī* this year. Instead, the ruling as stated earlier, i.e. he should give an animal or its value as *Sadaqa*. (*Bahar-e-Shari'at, part 15, p. 338*)

In other words, if a person failed to perform *Qurbānī* on Eid-ul-Adha 2021, he cannot perform double *Qurbānī* on Eid-ul-Adha 2022 and expect the excess to count as *Qada*. Rather, he must pay *Sadaqa* equal to the amount of last year's missed *Qurbānī*.

Animals allowed for *Qurbānī*

The following animals can be used for *Qurbānī*: Camels, Bovine animals (e.g. cow, buffalo, etc), and Ovine animals (e.g. goats, sheep, lambs, etc). (*Bahar-e-Shariat, part 15 pp 337*).

Shares of Qurbānī Animals

In a single cow, (buffalo), and camel, seven Qurbānīs (shares) may be performed. (*‘Ālamgīrī, vol. 5, pp. 304*)

Ovine animals will only count for a single *Qurbānī*. One cannot carry out multiple *Qurbānīs* with one goat, sheep, lamb etc.

Remember! It is obligatory to perform separate *Qurbānīs* on behalf of all those for whom the *Qurbānī* is *Wājib*. In the case of only one goat being sacrificed on behalf of the whole family, not even a single family member’s *Wājib* will be fulfilled. This is because a goat does not possess more than one share. It can only be sacrificed on behalf of a specific individual. (*Piebald Horse Rider, pp. 10*)

Minimum age required for Qurbānī animals

Camel	Minimum 5 years
Cow, Bull, etc.	Minimum 2 years
Goat, Lamb, etc.	Minimum 1 year

- If an animal is younger than the described age, it is impermissible to sacrifice it for *Qurbānī*.
- If the animal is older than the described age, the *Qurbānī* is not only permissible but also preferable.

- However, if a sheep or a six-month old lamb is so big that it appears to be one year of age when seen from a distance, its *Qurbānī* is permissible.

(Durr-e-Mukhtār, vol. 9, pp. 533) .

- In general, *Qurbānī* of a six-month-old lamb is not permitted. Its *Qurbānī* is only acceptable if it is so healthy and tall that it appears to be one year old from a distance. If it does not appear to be one year of age when seen from a distance, its *Qurbānī* will not be permissible. *(Piebald Horse Rider pp 10)*

Can a defective animal be used in *Qurbānī*?

The sacrificial animal must be free from defects. If there is a slight defect (such as the ear being torn or pierced) the *Qurbānī* will be *Makrūh*. If there is a major defect, the *Qurbānī* will not be valid. *(Bahār-e-Shari'at, part 15, pp. 340)*

Details of Defects

Part of body	Defect	Ruling
Nose	Cut off	Impermissible <i>(Qurbani will be invalid)</i>
Teeth	Broken to such an extent that it cannot graze	Impermissible
	Broken, but it can still graze.	Disliked <i>(Qurbani will be Valid but disliked)</i>

Eyes	Loss of vision in one or both eyes	Impermissible
	Cross-eyed	Disliked
Horns	One or two horns broken/cut from roots	Impermissible
	One or two horns are broken/cut only from the top with the roots intact	Disliked
	Never had horns	Permissible <i>(without any issues)</i>
Ears/Humps/ Tail	Never had these parts or more than 1/3 was cut	Impermissible
	Less than 1/3 was cut	Disliked
	These parts are okay but appear to be small	Permissible <i>(without any issues)</i>
Udder	One udder of a goat or two udders of a cow/buffalo are dry	Impermissible
	One udder of cow/buffalo is dry	Disliked
Feet	One foot was cut off or it does not have the power in its feet to walk to the slaughter-area on its own	Impermissible

Furthermore, if an animal has the following defects, its *Qurbānī* will not be valid:

- An insane animal that does not graze.
- An animal that is so weak that it does not have marrow in its bones (the sign of such an animal is that it cannot stand due to its thinness).
- An ill animal whose illness is obvious (i.e., the one who does not eat fodder due to its illness).
- A wild animal such as a wild bull, or a wild goat.
- A filth-eating animal.

(Bahār-e-Shari'at, vol. 15, pp. 340, 341)

What if the animal jumps up at the time of slaughter?

If the animal jumps up at the time of slaughter and becomes defective as a result, this defect will cause no harm, i.e. the *Qurbānī* will be valid.

Similarly, if an animal suffers a defect as a result of jumping up and running away, but is quickly caught and slaughtered, then the *Qurbānī* will still be valid.

(Bahār-e-Shari'at, part 15, pp. 342)

What if a baby comes out of a *Qurbānī* animal?

After slaughtering the sacrificial animal, if a living baby comes out of the sacrificed animal's abdomen, that baby (of the sacrificed animal) should also be slaughtered. Its meat can be eaten.

However, if it is dead, it should be buried as it is a carrion⁵. (*Bahār-e-Shari'at*, part 15, pp. 348)

How many veins should be severed at the time of Qurbānī?

There are four veins that are to be severed during any type of slaughter.

- Windpipe: This is the tube in the throat that carries air to the lungs.
- Esophagus: This is the tube through which food passes from the mouth to the stomach.
- The two Jugular veins that are on either side of the esophagus.

How should they be severed?

- If any three of these four veins are cut during the slaughter, the animal will be Ḥalāl because the ruling of the whole of something also applies to the most part of it.
- Furthermore, if most part of each vein is cut, the animal will still be Ḥalāl.
- However, if each vein is cut by half, only with the remaining half not cut, then the animal will not be Ḥalāl. (*Bahār-e-Shari'at*, vol. 15, pp. 312, 313)

Can I perform Qurbānī on behalf of someone else?

If someone wishes to perform *Qurbānī* on behalf of someone else, such as his adult offspring or wife, then he should seek permission from them. If he

⁵ An animal that is required to be slaughtered according to Islamic law, and it dies some other way. (*Siratul Jinan*, v 2, pp 380)

performs *Qurbānī* on their behalf without getting permission from them, their *Wājib* will not be fulfilled. (*‘Alamgiri, vol. 5, pp. 293*).

Types of permission

There are two types of permission:

1. Explicit: For example, his offspring or wife clearly asks him to perform *Qurbānī* on their behalf.
2. Implicit: For example, he performs *Qurbānī* on behalf of his wife or offspring and they are aware and pleased with it. (*Piebald Horse Rider, pp. 10*)

As a result, if any of the above-mentioned categories of permission are found, the *Qurbānī* will be valid on someone else's behalf.

Method of Qurbānī

Whether the *Qurbānī* is being performed, or an animal is being slaughtered for eating on ordinary days, it is a Sunnah that the face of the slaughterer, as well as that of the sacrificial animal, should be towards the *Qiblah*.

The slaughterer should place his right foot onto the part of the animal near the right side of its neck and then slaughter the animal. If the face of the slaughterer or that of the animal is not towards the *Qiblah*, it is *Makrūh*. (*Fatāwā Razawiyyah, vol. 20, pp. 216, 217*)

Now he should recite the following *Dua*:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ
الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ. لَا شَرِيكَ
لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ.

Then, he should place his right foot on the right side of the neck of the animal, and recite: اللَّهُمَّ لَكَ وَمِنْكَ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ. Slaughter the animal quickly with a sharp knife.

If he is performing his own *Qurbāni*, then he should recite the following Du'a after slaughtering the animal:

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَ
حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

However, if he is slaughtering the animal on behalf of another person, he should mention the name of that person after *من* instead of saying *مِنِّي*.

For example, if the slaughterer is slaughtering the animal on behalf of a person named “Imran”, he will say: اللَّهُمَّ تَقَبَّلْ مِنْ عِمْرَانَ and the rest of the dua will be the same.

Some important rulings of Slaughtering

1. It is preferable for a person to slaughter his animal with his own hands if he is well-versed in the proper method of slaughter.
2. If he does not know how to slaughter, he should ask someone else. However, it is preferable for him to be present during the slaughter. (*Ālamgiri, vol. 5, pp. 300*)
3. Being in a state of Wudu, being a person who offers Salah, and having a beard are not conditions for slaughtering an animal. Even if a person without Wudu, who does not offer Salah and does not have a beard, slaughters an animal, it will still be Halal.
4. It is not necessary for the person carrying out the slaughter to be a man, in fact, a woman or a mentally mature child can also carry out the slaughter. (*Rad-ul-Muhtar, vol. 9, p. 496*)
5. However, it is necessary for whoever is carrying out the slaughter to mention the name of Allah Almighty at the time of slaughter. (*Rad-ul-Muhtar, vol. 9, p. 496*)
6. If a person intentionally did not mention the name of Allah Almighty, the animal would become a carrion and impermissible to eat.

7. All of the individuals wielding the knife while slaughtering the animal must recite the name of Allah Almighty.
8. The animal would become carrion if even one person deliberately failed to do so. (Raddul Muhtar, v 9, p. 499)
9. At the time of slaughter, it is better to say **بِسْمِ اللَّهِ الْأَكْبَرِ**.
10. However, saying **بِسْمِ اللَّهِ الْأَكْبَرِ** is not a condition. In other words, if a person only says the word 'Allah' and then slaughters it, the animal will still be *Halal*. (Fatawa Hindiyyah, vol. 5, p. 285)
11. If a person did not mention the name of Allah Almighty out of forgetfulness, the animal will still be Halal. (Hidayah, vol. 2, p. 347)

Fun fact - Meaning of اسمعيل (Isma'il)

Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام remained childless for a long period of time. He عَلَيْهِ السَّلَام was blessed with Sayyidunā Ismā'il عَلَيْهِ السَّلَام at the age of 99. (Tafsīr Qurtubī, vol. 5, pp. 265)

Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام used to invoke the following words in hopes of receiving a son: **اسْمَعْ يَا إِيْل**. The word **اسْمَعْ** means 'listen', while the word **إِيْل** is a name of the Almighty in the Hebrew language. Therefore, **اسْمَعْ يَا إِيْل** means: O Almighty! Listen to me. When his son was born, he was named 'Ismā'il' in remembrance of this prayer.

(Tafsīr Na'imī, vol. 1, pp. 688)