

## QURBAANI MASAAIL

### Upon whom is Qurbaani waajib?

**Q:** Upon whom is Qurbaani waajib?

**A:** Qurbaani is waajib upon a baaligh sane Muslim (who is not a musaafir) who possesses wealth to the value of nisaab (the minimum amount upon which zakaat or sadaqatul fitr is compulsory) during the days of Qurbaani. The days of Qurbaani are the 10th, 11th and 12th of Zul Hijjah. (Shaami Vol.6 pg. 312; Aalamgiri Vol. 1 pg. 191).

**Q:** Is Qurbaani waajib on a musaafir?

**A:** Qurbaani is not waajib on a musaafir. (Shaami Vol.6 pg. 313)

**Q:** Will the waajib Qurbaani be valid if it is carried out on behalf of someone without his consent?

**A:** The waajib Qurbaani will not be valid. (Aalamgiri Vol. 5 pg. 302)

**Q:** If a poor person upon whom Qurbaani was not waajib purchased an animal for Qurbaani, will Qurbaani become waajib upon him?

**A:** Qurbaani will become waajib upon him. (Shaami Vol.5 pg. 478)

### The Time of Qurbaani

**Q:** When does the time of Qurbaani commence?

**A:** The time of Qurbaani commences at subah saadiq (dawn) of the 10th of Zul Hijjah and remains until sunset of the 12th of Zul Hijjah. (Aalamgiri Vol. 5 pg. 296)

**Q:** Is it permissible to make Qurbaani before the Eid Salaah?

**A:** It is not permissible to make Qurbaani before the Eid Salaah in the city. However, in the villages or farms (where Eid salaah does not take place) it is permissible to make Qurbaani after subah saadiq. (Shaami Vol.6 pg. 318)

**Q:** If a person living in a town sends his animal to the village and the animal was slaughtered there, before the Eid Salaah could take place in the city, will the Qurbaani be valid?

**A:** The Qurbaani will be valid. (Shaami Vol.6 pg. 318)

**Q:** Can Qurbaani be performed on the 12th of Zul Hijjah?

**A:** Qurbaani can be performed on the 12th of Zul Hijjah provided it is done before sunset. (Shaami Vol.6 pg. 318)

**Q:** Is it permissible to make Qurbaani during the night?

**A:** If the Qurbaani is carried out in a place which is well lit and there is no fear of erring, the Qurbaani will be permissible. (Shaami Vol.6 pg. 320 ; Aalamgiri Vol. 5 pg. 296)

**Q:** If a person upon whom Qurbaani was not waajib received some money which equals the Nisaab amount just before sunset of the 12th of Zul Hijjah, will Qurbaani be waajib upon him?

**A:** Qurbaani will be waajib upon him. (Aalamgiri Vol. 5 pg. 292)

### The Animals of Qurbaani

**Q:** Which animals can be slaughtered for Qurbaani?

**A:** Goats, sheep, buffaloes, cows, oxen and camels can be slaughtered for Qurbaani. Apart from these animals, no other animal can be slaughtered for Qurbaani. (Aalamgiri Vol. 5 pg. 295)

**Q:** How many shares are there in a buffalo, cow, ox or camel?

**A:** There are seven shares in a buffalo, cow, ox and camel. (Aalamgiri Vol. 5 pg. 297)

**Q:** Is it permissible to slaughter a castrated animal for Qurbaani?

**A:** It is permissible. (Shaami Vol.6 pg. 323)

**Q:** What age should the animal be in order for the Qurbaani to be valid?

**A:** Goats and sheep have to be at least one year old. However, if a six month old sheep resembles a one year old, the Qurbaani will be valid. Bulls, buffaloes, cows and oxen have to be at least two years old. Camels have to be at least five years old. (Shaami Vol.6 pg. 321)

**Q:** Is it permissible to slaughter a pregnant animal for Qurbaani?

**A:** It is permissible to slaughter a pregnant animal for Qurbaani. However, if the animal is close to giving birth, then it is makrooh to slaughter such an animal for Qurbaani. (Aalamgiri Vol. 5 pg. 302)

**Q:** What should be done with the young that comes out of the animal after being slaughtered?

**A:** The young should also be slaughtered. If one did not slaughter it during the days of Qurbaani then he should give it alive in charity. (Aalamgiri Vol. 5 pg. 302)

### Defects in the Qurbaani Animal

**Q:** Will an animal afflicted with mange suffice for the Qurbaani?

**A:** If the animal is strong it will suffice for Qurbaani. If the animal is extremely weak due to the mange, it will not suffice for Qurbaani. (Shaami Vol.6 pg. 323)

**Q:** An animal which was free from any defect was purchased for Waajib Qurbaani. Later on, before the days of Qurbaani, it's leg broke or some defect occurred which rendered it invalid for Qurbaani. Can such an animal be slaughtered for Qurbaani?

**A:** Such an animal cannot be slaughtered for Qurbaani. (Shaami Vol.6 pg. 325)

**Q:** A poor person (upon whom Qurbaani was not waajib) purchased an animal free from any defect but later on its leg broke or some defect occurred which rendered it invalid for Qurbaani. Can the poor person slaughter such an animal for Qurbaani?

**A:** The poor person can slaughter such an animal for Qurbaani. (Shaami Vol.6 pg. 325)

**Q:** Can an animal whose eyesight is impaired be slaughtered for Qurbaani?

**A:** If more than half of the animal's eyesight is lost, it will not suffice for Qurbaani. (Shaami Vol.6 pg. 323)

**Q:** If an animal's tail or ear is cut off, will it suffice for Qurbaani?

**A:** Some of the Hanafi Fuqaha have preferred the opinion that if more than one-third of the animal's tail or ear is cut off, the Qurbaani will not be valid. However, most of the Hanafi jurists have preferred the opinion that if less than half is cut, the Qurbaani will be valid, and if more than half is cut, the Qurbaani will not be valid. If half is cut, then there are two opinions. According to one opinion, the Qurbaani will not be valid and according to the second opinion, the Qurbaani will be valid. (Shaami Vol.6 pg. 324)

**Q:** Can an animal which is lame in one leg be slaughtered for Qurbaani?

**A:** If it only walks on three legs and does not take support from the lame leg, then it will not suffice for Qurbaani. However if it takes support from the lame leg, it will suffice. (Shaami Vol.6 pg. 323)

**Q:** Is it permissible to slaughter a frail animal for Qurbaani?

**A:** If it is extremely frail then it will not suffice for Qurbaani. (Aalamgiri Vol. 5 pg. 298)

**Q:** Will an animal which does not have teeth suffice for Qurbaani?

**A:** If it does not have any teeth and is unable to graze, it will not suffice. However if it is able to graze it will suffice for Qurbaani. (Aalamgiri Vol. 5 pg. 298)

**Q:** Is it permissible to slaughter an animal born without ears for Qurbaani?

**A:** It is impermissible to slaughter an animal born without ears for Qurbaani. (Shaami Vol.6 pg. 324)

**Q:** Can Qurbaani be made of an animal whose horn has broken off?

**A:** If the horn has broken off from the root, it will not suffice for Qurbaani. However if it did not break off from the root, it will suffice. (Aalamgiri Vol. 5 pg. 297)

### **The Meat and Skin of the Qurbaani Animal**

**Q:** What should be done with the Qurbaani meat?

**A:** The Qurbaani meat can be consumed by oneself, family, friends, etc. It is preferable to give one third of the meat in charity. (Aalamgiri Vol. 5 pg. 300)

**Q:** What should be done with the skin of the Qurbaani animal?

**A:** One can use the skin of the Qurbaani animal for one's personal needs. Similarly gifting it or giving it in charity is permissible. (Shaami Vol. 6 pg. 327; Aalamgiri Vol. 5 pg. 300; Majma'ul Anhur Vol. 4 pg. 174)

**Q:** Is it permissible to sell the skin of the Qurbaani animal and give the money in sadaqah?

**A:** It is permissible. (Aalamgiri Vol. 5 pg. 301)

**Q:** Is it permissible to give the Qurbaani meat to those employed for skinning, etc. as remuneration?

**A:** It is not permissible to give the Qurbaani meat to those employed for skinning etc. as remuneration. (Shaami Vol.6 pg. 328)

**Q:** If a person slaughters an animal on behalf of a deceased, what should be done with the meat?

**A:** If the deceased made a bequest that the Qurbaani should be done on his behalf (from one third of his estate), then all the meat has to be given in charity. However if one made the Qurbaani on behalf of the deceased from his personal wealth, then the meat can be consumed. (Shaami Vol.6 pg. 325)

**Q:** Is it necessary for the shareholders of an animal to distribute the meat equally among themselves?

**A:** It is necessary for the shareholders to distribute the meat equally among themselves. (Shaami Vol.6 pg. 317)

**Q:** Can the Qurbaani meat be given to non-Muslims?

**A:** Qurbaani meat can be given to non-Muslims. (Aalamgiri Vol. 5 pg. 300)

### **Making Qadha of missed Qurbaani**

**Q:** A person upon whom Qurbaani was waajib did not make Qurbaani until the days of Qurbaani passed. How will he make qadha for the missed Qurbaani?

**A:** He will have to give the value of a sacrificial animal in charity. (Shaami Vol.6 pg. 320)

**Q:** A person upon whom Qurbaani was waajib purchased the Qurbaani animal but did not slaughter the animal until the days of Qurbaani passed. How will he make qadha for the missed Qurbaani?

**A:** He should give the animal (without slaughtering it) in charity. (Shaami Vol.6 pg. 321)

**Q:** How should a person make qadha of the Qurbaani of previous years?

**A:** One should give the current value of a Qurbaani animal to the poor with the intention of the qadha Qurbaani for each year's missed Qurbaani. (Shaami Vol.6 pg. 321)

### **Fulfilling the Qurbaani in accordance to the Sunnah**

**Q:** Will it be more rewarding to purchase one goat for R3000 for Qurbaani (due to its size) but whose meat is hardly edible, or to buy two sheep which have good meat for the same total price?

**A:** The Fuqaha have explained that it is more rewarding for one to purchase a Qurbaani animal which has more meat compared to an animal which has less meat in the case where the value of both animals is the same. However, in the case where the Qurbaani animal is just large in size but its meat is inedible, then since the purpose of Qurbaani is also to eat from the meat (and feed one's family, the poor, etc.) and this purpose will not be obtained, it will be better and more rewarding that one purchase two sheep that have good meat with the same money. (Shaami Vol. 6 Pg. 322)

**Q:** In the case where a person appoints someone to slaughter his Qurbaani animal on his behalf, will it be preferable for him to be present?

**A:** It is better for one to be present at the time his Qurbaani animal is being slaughtered. However, in the case of women if there is fear that the laws of purdah will be violated, then she should not be present. (Aalamgiri Vol. 5 pg. 300)

**Q:** If several people purchase shares in a camel or cow, how should they distribute the meat among themselves?

**A:** The meat will have to be distributed equally among the shareholders in proportion to their shares. If the meat is not distributed proportionately, it will be impermissible. (Shaami Vol.6 pg. 317)

**Q:** If some of the shareholders allow the others to take a portion of their meat, will it be permissible?

**A:** It is impermissible for any shareholder to take more than his share even though he is permitted to do so. However, if the trotters, skin, tripe or head are included with the meat, an equal distribution of the meat will not be necessary. (Shaami Vol.6 pg. 317)

**Q:** Is it necessary to make a verbal intention or to recite any du'aa at the time of Qurbaani?

**A:** It is not waajib to make a verbal intention or to recite any du'aa at the time of Qurbaani. However, it is waajib to recite the tasmiyah at the time of slaughtering the animal. (Shaami Vol. 5 pg. 272; Aalamgiri Vol. 5 pg. 285)

**Q:** Is it permissible for one to carry out a nafl Qurbaani on behalf of someone without his consent?

**A:** The nafl Qurbaani will be valid. (Shaami Vol.2 pg. 596-598)

**Q:** Will the Qurbaani of all the shareholders be valid if one shareholder does not intend Qurbaani and only intends the meat?

**A:** Qurbaani of all the shareholders will be invalid if any of the shareholders intends only the meat. (Shaami Vol.6 pg. 326)

## Takbeer-e-Tashreeq

**Q:** What is the position of Takbeer-e-Tashreeq in Deen?

**A:** Takbeer-e-Tashreeq is waajib in Deen.

**Q:** When should the Takbeer-e-Tashreeq be recited?

**A:** It should be recited after every fardh Salaah, whether the Salaah was performed individually or in congregation.

**Q:** How many times should it be recited after every fardh Salaah?

**A:** It should ONLY be recited once.

**Q:** On whom is Takbeer-e-Tashreeq waajib?

**A:** It is waajib on both baaligh men and women. However, men should recite it audibly and women should recite it softly.

**Q:** If one forgets to recite it after Salaah, what should be done?

**A:** If the person remembers whilst seated on the musalla and has not yet spoken to anyone, then he should recite the Takbeer-e-Tashreeq. However, if he has spoken or engaged in any worldly activity, then the time for the Takbeer-e-Tashreeq has elapsed.

**Q:** If one intentionally leaves out reciting the Takbeer-e-Tashreeq, will he be sinful?

**A:** He will be sinful on account of omitting a waajib of Deen.

**Q:** For how many Salaah will the Takbeer-e-Tashreeq be recited?

**A:** The Takbeer-e-Tashreeq will be recited for twenty three Salaah commencing from the Fajr of the ninth of Zul Hijjah and terminating on the Asr of the thirteenth of Zul Hijjah.

**Q:** Should the Takbeer-e-Tashreeq be recited after the Eid Salaah?

**A:** It should be recited after the Eid Salaah.

*(All these Masaail have been extracted from Shaami Vol. 2 Pg. 177-180)*

## Sunnats and Aadaab of Eid-ul-Fitr and Eid-ul-Adha

1. To cleanse the mouth using the miswaak. (Shaami Vol. 2 pg. 168)
2. To have a bath (ghusal). (Ibn Maajah #1315)
3. To dress in one's best clothes. (i.e. the best clothes in one's possession, not necessarily new clothes. (Sunan ibn Khuzaimah #1766)
4. To apply itr. (Shaami Vol. 2 pg. 168)
5. To perform Eid Salaah at the Musallah (i.e. open field outside the town). (Bukhaari #956)
6. One should avoid eating anything before Eid Salaah on the day of Eid-ul-Adha (instead the first thing one should consume should be the meat of the sacrificed animal). However on the day of Eid-ul-Fitr one should eat an odd number of dates or anything sweet before leaving for the Eid Salaah. (Ibn Maajah #1754-1756)
7. To go to the Eidgah early.
8. To walk to the place of Eid Salaah. (Ibn Maajah #1294)
9. To recite the takbeer audibly while proceeding towards the Eidgah on the day of Eid-ul-Adha, and to recite it silently while proceeding for the Eid Salaah on the day of Eid-ul-Fitr. (Shaami Vol. 2 pg. 170)
10. To use different routes to and from the place of Eid Salaah. (Bukhaari #986)
11. To read two rakaat waajib Salaah of Eid with six extra takbeers without any azaan or iqamah. (Shaami Vol. 2 pg. 172)
12. To recite Surah A'ala in the first rakaat, and Surah Ghaashiyah in the second rakaat of the Eid Salaah. (Muslim #878)
13. One should remain seated after the Eid Salaah and listen to the khutbah. Listening to the khutbah is an emphasized Sunnah (Shaami Vol. 2 pg. 175)
14. It is forbidden to perform any nafl Salaah at the Eidgah either before or after the Eid Salaah. (Shaami Vol. 2 pg. 170)
15. The reward of staying awake and making ibaadat on the night of Eid is that when all the hearts will die, the one who remains awake in ibaadat, his heart will remain alive. (Ibn Maajah #1782)

## Common Mistakes

- The customary practice of shaking hands and making muaanaqah (hugging) after the Eid Salaah is not a Sunnah practice. (Fataawa Raheemiya vol. 10 pg. 123; Fataawa Mahmoodiya vol. 12 pg. 536)
- The congregational duaa on the day of Eid should not take place after the khutbah as is customary in many places. The Sunnah is to have the duaa after the Eid Salaah. (Fataawa Mahmoodiya vol. 12 pg. 533)
- Greeting one another with the greeting of "Eid Mubaarak" is not a Sunnah practice. Instead one may say "Taqabalallahu Minna wa Minka." (Bayhaqi Vol. 3 pg. 319)
- On the occasion of Qurbaani generally intermingling takes place between men and women and at times even videoing takes place. We should refrain from this as this destroys the reward of Qurbaani and causes one to become sinful in the court of Allah Ta'ala. In order for one to preserve the reward of Qurbaani one should ensure that one refrains from sins.

# SUNNATS AND AADAAB OF QURBAANI

1. On the day of Eid, the best and most beloved action to Allah Ta'ala is the spilling of blood of the Qurbaani animal.

*Hadhrat Aaisha (Radhiallahu Anha) reports that Rasulullah (Sallallahu Alaihi Wasallam) said: "There is nothing dearer and more beloved to Allah Ta'ala (from the monetary transactions) during the days of Qurbaani than the spilling of blood (i.e. the sacrificing of animals). The sacrificed animal shall come on the Day of Qiyaamah with its horns, hair and hooves. The sacrifice is accepted by Allah Ta'ala even before the blood reaches the ground. Therefore carry out the Qurbaani in a condition that your heart is pleased and happy to fulfil the command of Allah Ta'ala. (Tirmizi #1494)*

2. Before the Qurbaani as well as at the time of Qurbaani one should not be cruel or ill-treat the animal in any way; rather he should treat it kindly and compassionately. (Muslim #1955)
3. If one possesses the means, then it is mustahab for one to slaughter a nafl Qurbaani on behalf of Nabi (Sallallahu Alaihi Wasallam), the Sahaabah (Radhiallahu Anhum) and the pious of the Ummah. (Tirmizi #1495)
4. One should hasten to fulfil the obligation of Qurbaani. Carrying out the Qurbaani on the first day is more rewarding than the second day, and carrying out the Qurbaani on the second day is more rewarding than the third day. (Tirmizi #1521)
5. It is Sunnah for one not to eat anything on the morning of Eid. The first thing one should consume should be the meat of the sacrificed animal. (Ibn Maajah #1756)
6. It is impermissible for one to fast on the 10th, 11th, 12th and 13th of Dhul Hijja. (Musnad Ahmad #20722)
7. One should try to purchase the best animal for Qurbaani within one's means. The healthier (i.e. the more valuable) the animal is, the more the reward one will receive in the Hereafter. (Ibn Maajah #3122)
8. It is mustahab to fatten the animal for Qurbaani. (Bukhaari #5553)
9. If one is capable, it is best for him to make Qurbaani of his animal himself. If this is not possible, then he should at least witness his Qurbaani being done provided hijab is observed between the males and the females (i.e. intermingling should not take place). (At-Targheeb wat Tarheeb #1662)
10. A woman can also slaughter her own animal provided she does not appear before strange men.
11. Do not slaughter the animal in the view of other animals.
12. One should use a sharp knife to slaughter. Do not cause difficulty to the animal by using a blunt knife at the time of slaughtering. (Ibn Maajah #3172)
13. Do not sharpen the knife before the animal. (At-Targheeb wat Tarheeb #3422)
14. One should bring the animal to the place of slaughter gently. One should not drag the animal. (At-Targheeb wat Tarheeb #1674)
15. One should place the animal on its left side facing towards

the qiblah. (Bazlul Majhood Vol. 4 pg. 70) (Tirmizi #1494).

16. One should not commence the skinning until the animal is completely cold and there is no sign of life left in the body. (Shaami Vol. 6 pg. 296)
17. The person cutting the animal should hold the knife with his right hand and cut the animal as swiftly as possible.
18. At the time of slaughtering, one should recite the tasmiya in the following manner:

بِسْمِ اللَّهِ الْأَكْبَرِ

*In the name of Allah Ta'ala, and Allah Ta'ala is the greatest.*

19. If the tasmiya was left out intentionally the animal will be carrion (haraam).
20. Before slaughtering, it is Sunnah for one to recite the following duaa:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ عَلَىٰ مِلَّةِ  
إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ  
لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ

*I have firmly turned myself towards that Being who has created the heavens and the earth, while I am upon the Straight Deen of Ibraaheem (Alaihis Salaam), and I am not among the Mushrikeen. Verily, my Salaah, my sacrifice, my life and my death are for Allah Ta'ala, Lord of the worlds. He has no partner; with this I have been commanded and I am among the Muslimeen. O Allah! This sacrifice is from You (i.e. due to You granting us the ability to carry it out) and it is for You. (Abu Dawood #2797)*

21. It is mustahab to eat from the Qurbaani animal and to feed others. Though it is permissible for one to keep the entire Qurbaani meat for one's own needs, however it is best that the Qurbaani meat be divided into three portions. One portion should be kept for one's immediate family, the second portion be distributed among one's relatives and friends, and the third portion be distributed among the poor and needy. (Aalamgiri Vol. 5 pg. 300)
22. It is recorded in the Hadith that the best of actions carried out on the day of Qurbaani is the spilling of blood. However, Rasulullah (Sallallahu Alaihi Wasallam) has explained that the action that will earn one even greater reward is joining of family ties that have been severed. Hence, together with carrying out the obligation of Qurbaani, we should ensure we maintain family ties.

*Hadhrat ibn Abbaas (Radhiallahu Anhu) reports that Rasulullah (Sallallahu Alaihi Wasallam) said on the day of Eid ul Adha: "There is no action more virtuous than the spilling of blood (Qurbaani) on this day, except the joining of family ties (that have been severed). (At-Targheeb wat Tarheeb #1661)*

Ihyaaud Deen is run by a panel of Ulama under the auspices of Madrasah Taleemuddeen - Isipingo Beach, Durban.

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