

## Summarized Essentials of Uḍḥiya (Qurbānī)

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### What is *Al-Uḍḥiya* (Qurbānī)?

- *Al-Uḍḥiya* refers to the cattle sacrificed as a devotional act during the day of Eid al-Aḍḥā.
- This sacrifice is a reminder of the sacrifice of the Prophet Ibrāhīm (AS).
- The *uḍḥiya* is a form of thanking Allah SWT for his numerous favours and bounties.

### The Legal Position of the Sacrifice

- According to the Ḥanafī School, the sacrifice is *wājib*.
- According to the other schools it is *sunnah mu`akkadah*.
- Omitting it after being capable of performing it is *makrūh*.

### Who Must Sacrifice

Scholars agree that this applies to those financially capable of performing it.

There is some variance on the definition of “capability”. The summary is given as per school of thought.

- Ḥanafī: One owning wealth equal to that upon which *zakāh* becomes *wājib*
- Mālikī: One who would not be in dire need of the amount of money used in the sacrifice for that year
- Shāfi`ī: One possessing wealth equal to the price of the animal, which is in surplus of his family’s need for the days of Eid and three following days.
- Ḥanbalī: One who can obtain the money to pay for the animal, even if he must take a loan.

### The Kind of Animal to Sacrifice

- It is necessary for them to sacrifice an actual animal. Giving the price of an animal in charity will not suffice.
- It is agreed that the sacrifice is only valid from “cattle”: camels, cows, buffalo, sheep, goats and all their types.
- This includes the male and the females, the castrates and the fertile

### Age and Types of Animals

The general requirement for the animal is that it has grown its two permanent front teeth

#### *Sheep & Goat*

- Must be 1 year old, but the restriction can be relaxed on 6 month-old sheep when they are as large as 1 year-olds.
- Shāfi`ī School states that goats must be two full years old.

#### *Cows*

- The cow must have completed 2 years and entered its 3<sup>rd</sup> year
- Mālikī School states that cow must have entered its 3<sup>rd</sup> year.

#### *Camels*

- It is agreed that the camels must have completed 5 years.

It is permissible to take a share in cows & camels. The animal will be divided in to 7 portions and 7 people will equally share the price & meat of the animal. All co-sharers of the cow or camel should have intention of Eid sacrifice otherwise it would become invalid for all.

### Physical Condition of the Animal

#### Defects Which Invalidate Sacrifice

- One-eyed animal whose defective eye is noticeable
- The ill animal whose sickness is apparent
- The animal with a noticeable limp
- One so old that the marrow is depleted (or has a broken bone that doesn’t heal)

Jurists have also included other defects that are similar or more severe than those mentioned, such as complete blindness, absence of a limb or other body parts.

## Defects That Render the Sacrifice Undesirable (Makrūh)

- Cut in the ear from the front, back, along its width
- Animal with a hole in the ear

## The Best Animal to Sacrifice

- It is commendable to slaughter the finest animal from the highest breed of livestock.
- The best sacrifice is the whole camel, then a whole cow, then goats & sheep, then a share (one seventh) of a camel or a cow.
- From the small cattle, the virile, large, horned male goat is preferred.
- According to the Ḥanafīs, the castrated goat is preferred – although both types have been slaughtered by Nabi (SAW)

## The Time of the Sacrifice

- Sacrifice must take place after the Eid prayer and before the end of the third day of Eid
- It is agreed that the preferred time is the 1<sup>st</sup> day of Eid before noon (*zawāʾl*)

## How to Perform the Act of Sacrifice

### Before the Sacrifice

- A person intending to perform sacrifice should not remove any body hair or nails from the 1<sup>st</sup> of *Dhul-Hijjah* till the sacrifice is complete.
- The animal should not be treated roughly while bringing it to the place of slaughter
- The knife used for slaughtering should be very sharp

### At the Time of Sacrifice

- It is preferred to slaughter by oneself if one is able to
- If one is not able to slaughter himself then he should witness the sacrifice if possible.
- The person appointed to slaughter for someone does not have to take that person's name when slaughtering. Intending only with the heart is preferable.
- The animal should be laid down on its right side facing the *qiblah*, and the slaughterer should recite the following *du'ā*:

أَبَى وَجْهَتْ وَجْهَى لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِثْلِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مَنَّكَ وَلَكَ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

- The animal must be slaughtered at the throat
- The slaughterer should slice four vessels: the two jugular veins (on either side of the throat), the windpipe (at the front of the throat) and the gullet (the esophagus)
- Slaughtering all four will render the slaughter complete and perfect.
- The act of slicing the throat should be performed speedily and without pausing
- One should wait till the body has cooled down before skinning or further cutting the animal.

## Division and Distribution of the Meat

- The meat of sacrifice should be consumed by slaughterer and distributed among family and friends, as well as the needy
- It would be *makrūh* for the slaughterer to consume most of the meat

For detailed information regarding the rulings of the Eid Sacrifice, refer to the book "Essentials of the Eid Sacrifice" by Mufti Aasim Ali Rashid