



DARUL IFTA – DEPARTMENT OF ISLAMIC JURISPRUDENCE

A Division of Jamiah Qasimul Uloom

3482 Lawrence Ave. E, 2nd floor, Unit 208. Scarborough, On. M1H 3E5

Phone: (416) 431-2589

Fax: (416) 431-0904

Email: askmufti@jquloom.ca

Mufti Adam Koya – Head Mufti

Inquiry#:

Category: [Udhiya]

Date Answered: 06/05/2025

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1 QUESTION

“Question and Answers regarding Udhiya/Qurbani” [sic]

2 ANSWER

بِسْمِ تَعَالَى حَامِدًا وَ مُصَلِّيًا وَ مُسَلِّمًا
الْجَوَابُ وَ بِاللَّهِ التَّوْفِيقُ
السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Q: Which days are valid for performing Qurbānī?

A: *Qurbānī* is valid only on the 10th, 11th, and 12th of *Dhū al-Hijjah*. Any sacrifice done before the 10th or after the 12th is not valid. The time begins at true dawn (*Fajr*) on the 10th of *Dhū al-Hijjah* and ends at sunset on the 12th of *Dhū al-Hijjah*. (Badai' al-Sanai' 5/65)

Q: Which day is the best for Qurbānī?

A: The best day is the 10th of *Dhū al-Hijjah*, followed by the 11th, and then the 12th. (Badai' al-Sanai' 5/65)

Q: Is it permissible to perform Qurbānī at night?

A: Yes, it is permissible to perform the *Qurbānī* at night during the designated days, but it is considered *makrūh tanzihī* (mildly disliked). The fuqahā have identified three reasons for this dislike. First, nighttime is generally a period of rest, peace, and relaxation. Slaughtering an animal during this time disturbs that tranquility and subjects the animal to distress. Second, in darkness, there is a risk of the person slaughtering the animal injuring themselves. Third, there is the possibility of not severing the necessary veins properly due to poor visibility.

In our times, with the availability of electric lighting, the second and third concerns no longer apply. Therefore, night-time slaughter would be permissible. However, since the first reason—pertaining to disturbing the natural tranquility of the night—still holds true, it remains preferable to carry out the *Qurbānī* during daylight hours. (Badai' al-Sanai' 5/60)

Q: Must city dwellers wait for 'Īd prayer before performing Qurbānī?

A: Yes. In cities where 'Īd prayer is held, a condition for the *Qurbānī* is that the 'Īd al-Adhā prayer is completed prior to the qurbani. In villages without a formal 'Īd prayer, it is valid immediately after dawn, though it is preferable to wait until after sunrise. (Hashiya Ibn Abideen 6/318)

Q: Can one perform Qurbānī after 'Īd prayer but before the khuṭbah?

A: Yes, it remains valid, although it is preferable to perform it after the *khuṭbah*. (Fatawa Hindiyya 5/295)



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Q: Does offering 'Īd prayer anywhere in the city make Qurbānī valid for all residents?

A: Yes. Once 'Īd prayer is held in any location within the city, all its residents may validly perform *Qurbānī*—even if the prayer wasn't at the main 'Īdgah or mosque. (Fatawa Hindiyya 5/295)

Q: If I arrange Qurbānī in another city, which 'Īd prayer time applies?

A: The sacrifice is valid according to the 'Īd prayer time of the city where the animal is located, not where you reside. (Fatawa Hindiyya 5/296)

Q: Can villagers perform Qurbānī before city dwellers return from 'Īd prayer?

A: Yes. In villages, *Qurbānī* may be done immediately after dawn on the 10th, even if some villagers are away at the city prayer—the remaining family members may sacrifice on their behalf. (Fatawa Hindiyya 5/296)

Q: Can city residents arrange Qurbānī in a village to avoid waiting?

A: Yes. If you send an animal to a village before the *Qurbānī* days, you can validly sacrifice it there right after dawn on the 10th without waiting for the city's 'Īd prayer as long as fajr of the 10th of Dhū al-Hijjah has begun in the city as well. (Fatawa Hindiyya 5/296)

Q: Is it permissible to arrange Qurbānī in a place with lower animal prices?

A: Yes, there is no harm. However, spending more in acts of worship brings greater reward. It is preferable to do qurbani yourself or if not possible then you should witness the qurbani. (Fatawa Mahmudiyya 17/355)

Q: Who is obligated to perform Qurbānī?

A: Qurbānī is obligatory upon anyone who during the days of *Dhū al-Hijjah* is:

1. Free (not a slave)
2. Muslim
3. Resident (muqīm)
4. Owner of wealth at or above the Nisāb (in cash, gold, silver, trade goods, or surplus wealth beyond necessities). It is not required that the wealth be held for a full year or be progressive (nami - such as gold, silver, goods bought with intention to sell). (Badai' al-Sanai' 5/63)

Q: What initiates the obligation of Qurbānī?

A: Dawn on the day of Qurbānī (10th of *Dhū al-Hijjah*) for a person meeting the above conditions. (Badai' al-Sanai' 5/65)

Q: What if I miss performing Qurbānī within its time and the animal is still alive?

A: If Qurbānī was mandatory upon a person then the live animal must be given as charity (sadaqah). If the animal is unavailable, you must give its full market value in charity. (Hashiya Ibn Abideen 21/249)

Q: What if I neither sacrificed nor bought an animal during the Qurbānī days, although it was obligatory upon me?

A: You must give charity equivalent to the full price of a goat/sheep or one share of a large animal. (Hashiya Ibn Abideen 21/249)

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Q: If I deliberately neglect Qurbānī for several years, what is required?

A: You must give charity equal to the price of one sheep or goat according to their respective value in each year that was missed. (Fatawa Darul Uloom Zakariyya 6/438)

Q: Which animals are valid for Qurbānī?

A: Only domestic animals such as goats, sheep, lamb, rams, camels, cattle (including buffalo, oxen, bulls). (Fatawa Hindiyya 5/297)

Q: What are the age requirements for Qurbānī animals? (Badai' al-Sanai' 5/70)

- **Goat/Ram:** must be at least 1 year old.
- **Lambs/Sheep:** lambs over six months are permissible if they are similar in size to a 1 yr old sheep.
- **Cow/Buffalo/Ox:** must be at least 2 years old.
- **Camel:** must be at least 5 years old.

Q: How many shares are allowed in a large animal?

A: Up to seven partners may share a single camel or cow. A small animal (goat/sheep) suffices only for one person. (Fatawa Hindiyya 5/297)

Q: Must partners in a shared sacrifice intend it as worship?

A: Yes. All shareholders must have a worship intention (niyyah) such as Qurbānī, 'Aqīqah or Walima. If someone's intention is merely trade or meat, the sacrifice is invalid for all. (Hashiya Ibn Abideen 21/271)

Q: How should Qurbānī meat be divided?

A: Ideally into three equal parts:

1. Poor and needy
2. Relatives and friends
3. Yourself and household

If necessary, all the meat may be kept or all given as charity, since distributing or consuming it is not required. (Hashiya Ibn Abideen 6/327)

Weighing and Dividing the Qurbānī Meat

The meat must be distributed equally by weighing the meat. Any distribution done without weighing and merely based on estimation would not be permissible. However, if the meat is distributed together with the bones and skin, it can be distributed using estimation. (Hashiya Ibn Abideen 21/240)

However, some contemporary scholars have opined that the distribution of meat amongst the shareholders is not an exchange (معاوضة) of commodities. Instead, it would fall under clemency (تسامح). Therefore, it would not fall under the category of usury. Based on this, it

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would be permissible to distribute the meat based on estimation as long as all shareholders give consent, but it is preferred that the meat be distributed based on weight to ensure that all shareholders receive equal shares.

Q: Is it necessary to name each partner's share at the time of slaughter?

A: No. A general intention that includes all partners would suffice. (Fatawa Hindiyya 5/294)

Q: What should a person intending to perform Qurbānī avoid from the start of Dhū al-Hijjah?

A: For the person who intends to perform Qurbānī, it is best that from the beginning of the month of *Dhū al-Hijjah* until the time of sacrifice, he should not cut the hair of his body or trim his nails, etc. (Ila al-Sunan 7/208)

Q: Is it permissible to perform Qurbānī on behalf of a deceased person without their will (wasiyyah)?

A: If someone performs a nafl (voluntary) Qurbānī on behalf of their deceased relatives, there is no harm in it. This practice has continued in the Ummah without any disagreement. The meat from such a Qurbānī can be consumed by anyone; it is not restricted to the poor or needy. (Hashiya Ibn Abideen 6/335)

Q: Can Qurbānī be done on behalf of the Prophet Muhammad ﷺ?

A: If a person performs Qurbānī on behalf of the Prophet ﷺ from their own side, there is no harm in it; rather, it is a means of attaining blessings and virtue. (Kitab al Masail 2/309)

- **Defective Animal in Qurbānī** (Kitab al Masail 2/316)

Sacrifice of an animal with broken horn

- If an animal's horn is broken partially from the top (or its outer sheath is peeled off), its sacrifice is valid. However, if the horn's breakage affects the brain (i.e., there is a hole in the skull bone), then its sacrifice is not valid.

Animal born without horns

- If an animal is naturally born without horns, or something occurred to prevent their growth—such as being burned off by fire during childhood—its sacrifice is still valid.

Sacrifice of animal with damaged ears

- If an animal's ear is slightly cut or damaged, its sacrifice is valid, but if most of the ear is cut off, the sacrifice is not valid.

Sacrifice of animal born without ears

- If an animal is born without ears, its sacrifice is invalid.

Sacrifice of blind animal

- If an animal has completely or mostly lost its eyesight, its sacrifice is invalid.

Sacrifice of toothless animal

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- If an animal has no teeth or most of its teeth are broken, its sacrifice is invalid. But if only two or four teeth are broken and the animal does not have much difficulty eating fodder, its sacrifice is valid.

Sacrifice of animal with cut tongue

- An animal with a cut tongue that cannot graze properly is not valid for sacrifice.

Sacrifice of animal born without a tail

- According to Imām Abū Ḥanīfah, the sacrifice of an animal born without a tail is valid, but according to Imām Muḥammad, it is not valid. Therefore, it is safer to avoid sacrificing such an animal.

Sacrifice of a lame animal

- If an animal is completely lame or so lame that it can only stand on three legs and cannot put the fourth leg on the ground, its sacrifice is invalid. But if it can walk with a limp using the fourth leg to support, its sacrifice is valid.

Q: If an animal becomes defective after purchase, what should be done?

A: The owner must sacrifice another healthy animal. If unable, he may sacrifice the defective one.

Q: If an animal becomes defective during slaughter or laying the animal down, is the sacrifice valid?

A: Yes. Defects arising at the moment of slaughter do not invalidate the sacrifice.

Q: What is the Sunnah method of performing Qurbānī? (Kitab al Masail 2/322)

A:

1. Slaughter with one's own hand; if not possible, at least be present.
2. Sharpen the knife beforehand.
3. Lay the animal on its left side facing the Qiblah if possible.
4. Make the niyyah (intention) in the heart.
5. Say “*Bismillāh*” and “*Allāhu Akbar*” at the moment of slaughter. If a person assists the one performing the slaughter—such as by helping to hold the knife—then it is also obligatory for him to recite *Bismillāh*.
6. It is recommended to recite the verses:

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

“Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth...” (al-an’aam :79)

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ﴾

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah...’” (al-an’aam:162)

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Etiquettes of Slaughter (Mirqaat al Mafatih 6/2649)

1. Do Not Sharpen the Knife in Front of the Animal

It is disliked to sharpen the knife in the presence of the animal intended for slaughter, as this causes unnecessary distress to the animal.

2. Do Not Slaughter One Animal in Front of Another

It is disliked to slaughter one animal while another is watching. Each animal should be slaughtered out of the sight of the others to avoid causing them distress.

3. Do Not Drag the Animal to the Slaughtering Place

One should not drag the animal harshly to the place of slaughter. Instead, it should be led gently and respectfully.

4. Allow the Animal to Rest Before Skinning

After slaughtering, the animal should be left until it completely relaxes and its body cools down before beginning the skinning process.

5. Skinning Before the Animal Cools Down is Disliked

Commencing the skinning process before the animal has fully cooled down is considered disliked (makrūh).

6. All Forms of Unnecessary Torture are Disliked

Any form of causing pain to the animal that serves no beneficial purpose is makrūh and should be avoided.

7. Nakh' (النخع) is Disliked

- **Definition 1:** Letting the knife reach the spinal cord (nukhā'), which is the white nerve inside the neck vertebrae.
- **Definition 2:** Stretching the animal's head in a way that exposes its throat excessively.
- **Definition 3:** Breaking the animal's neck before its movements have fully ceased.

- All these actions are considered makrūh due to the increased and unnecessary suffering they cause to the animal.

For the person who intends to perform Qurbani, it is preferable that from the beginning of the month of Dhul-Hijjah until the time of sacrifice, he should not cut the hair of his body or trim his nails, etc

Was Salam,

and Allah All-Exalted knows best

والله تعالى أعلم بالصواب

written by **Anas Mezaan**, may he and his parents be forgiven

حرره العبد أنس ميزان غفر له ولوالديه

Checked and approved by **Mufti Adam Koya, Mufti Abrar Koya and Mufti Abdullah Momla**

حقيقته وصححه المفتي آدم كويا والمفتي أبرار كويا والمفتي عبدالله موملا

Thursday, June 5, 2025

الخميس، ٠٩ ذو الحجة، ١٤٤٦

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