

قربانی کیوں کرتے ہیں؟

Qurbani kyun kartay hayn?

Why do we perform Qurbani?

THIS booklet was written by Shaykh-e-Tareeqah, Ameer-e-Ahl-e-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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Why do we perform Qurbani?

An English translation of 'Qurbani Kyun kartay hayn?'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Why do we perform Qurbani?

Du'a of Attar

O Allah Almighty! Whosoever reads or listens to the 22-page booklet 'Why do we perform Qurbani', grant him the honour to perform Qurbani every year with a willing heart, and make his Qurbani his conveyance across the Bridge of Siraat.

إِمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O people! Indeed, the one from among you who will attain salvation the quickest from the terrors and accountability of the Day of Judgement will be the one who sent the most Salat upon me in the world.'

(Musnad-ul-Firdaus, vol. 2, p. 471, Hadith 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Qurbani is performed in order to act upon the divine command

Question: Why do we perform Qurbani?

Why do we perform Qurbani?

Answer: The command of Qurbani was given by Allah Almighty and His Beloved Messenger ﷺ, and it is Wajib upon the Muslims with a few conditions; this is why we perform Qurbani and will continue to do so, *إِنْ شَاءَ اللَّهُ*. Allah Almighty states the following in the Quran whilst giving the command to perform Qurbani:

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۗ

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

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Kawсар, Verse 02)

Thus, we perform Qurbani to act upon this divine command. (On this occasion, the honourable Mufti who was present in the Madani Muzakarah mentioned:) There is mention of Qurbani in this blessed verse too:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ۗ

Say you (O Beloved), 'My Salah, and my sacrifices, and my living and my passing away are all undoubtedly for Allah Who is Lord of all the worlds.'

[Kanz-ul-Iman (translation of Quran)] (Part 08, Surah Al-An'aam, Verse 162)

Similarly, when the noble companions رَضِيَ اللَّهُ عَنْهُمْ asked the Beloved Prophet ﷺ what these Qurbanis were, he ﷺ replied: 'سُنَّةَ أَبِيكُمْ إِبْرَاهِيمَ', i.e. '(Performing Qurbani)

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is the way of your father, Ibrahim عليه السلام.’ (*Ibn Majah, vol. 3, p. 531, Hadith 3127*) In another Hadith, it is stated: ‘The one who has the ability to perform Qurbani and does not carry it out, he should not come near our place of Eid.’ (*Ibn Majah, vol. 3, p. 529, Hadith 3123*)

Upon whom is Qurbani Wajib?

Question: Upon whom is Qurbani Wajib?

Answer: From the Fajr of 10th Zul Hijjah till the sunset of 12th Zul Hijjah, if there is a Muslim who is sane, Baaligh, a resident and who possesses the Nisaab, and the Nisaab is besides any debts or essentials, then Qurbani will be Wajib in this case.

Is Qurbani Wajib upon a traveller?

Question: Is Qurbani Wajib upon a traveller?

Answer: Qurbani is not Wajib upon the Shar’i traveller.

Is the age of a Qurbani animal considered or its teeth?

Question: Is it permissible to perform Qurbani of an animal who has reached the required age but its teeth have not yet grown? On the occasion of Eid Al-Adha, the traders tell the customers that even though the animal has not grown its teeth yet, but it has reached the age of Qurbani. However, the customers are not willing to purchase the animal and say that

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it is necessary for their teeth to grow, but if the seller is ready to sell the same animal for half the price, then the customer purchases it. How is it for them to do so?

Answer: It is permissible to perform Qurbani of that animal which has reached the required age, even if its teeth have not yet grown. In order for Qurbani to be permissible, the minimum age for a camel is 5 years, for a cow is 2 years, and for a goat, sheep and ewe is 1 year. However, if the 6-month-old offspring of a ram or ewe appears to be 1 year old from a distance, it is also permissible for Qurbani. Remember! In order for Qurbani to be valid, it is necessary for the animal to be of full age, not the growing of its teeth, because the animals which roam freely and eat grass by constantly pulling on it, their teeth come out before they reach the age of Qurbani, and those animals which remain tied up, their teeth sometimes do not come out despite reaching the age of Qurbani.

When it comes to the matter of the animal's age, people tend not to trust the traders as they lose trust in them due to their excessive lying and deception. Some traders put tape on the animal's severed tail and join it together and then paint the tape the same colour as the animal, and like this, the buyer does not realise that the animal's tail is cut, and when he returns home and grabs its tail, the tail comes off into his hand. Similarly, some sellers use deception when showing the teeth of the animal. Even though all sellers are not deceptive, but people do not have trust even in reliable sellers because they

have been on the receiving end of deceit by some sellers in the past which now makes them wary of all other sellers.

If the seller adheres to the Shari'ah, is a righteous person and says that the animal has reached the required age, and the buyer trusts that he is not lying regarding the age of the animal, then in such a case, if the buyer purchases the animal off him and performs Qurbani, his Qurbani will be valid even if its teeth have not come out yet. It is better that the animal, whether it is a cow or a goat, has four teeth. If a goat has four teeth, then its meat is better, but the trend of two teeth has become common now a days. Those who purchase animals request two teeth, and the sellers also promote two teeth. The animal sometimes has eight teeth (i.e. it is very old), but the seller only displays two teeth to the buyer and conceals the other teeth with his fingers, and then quickly closes the animal's mouth.

As for the matter of people purchasing animals of a young age whose teeth have not yet appeared at half the price are probably butchers who do not purchase them for Qurbani, rather, so that they can slaughter them and sell their meat.

How can one recognise whether an animal has two teeth or more?

Question: How can it be determined whether an animal has two teeth or more?

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Answer: The way of recognising whether an animal has two teeth or more is that those teeth which have not fully grown, they all appear to be white and in a small row, and the teeth which have grown, they grow from a raised area that is slightly away from the whiteness; they are wider and have some yellowness to them. If an animal has eight teeth and is very old, all eight of its teeth will appear in one row and there will be yellowness on them too. In any case, not every person can recognise the teeth of animals, therefore, it is very beneficial to have an experienced person with you at the time of purchasing.

How it is to pack big animals into small vehicles when transporting them?

Question: There is a need for vehicles in order to take the Qurbani animals from the market to the home. But, in order to save money, some people force large animals into small vehicles by making them lie down and tying them with ropes, which causes a lot of pain to the animals, and sometimes they are severely wounded. Please provide some guidance regarding this.

Answer: Just as a human is hurt by harmful things and he tries to protect himself from them, it is clear that animals are also hurt by harmful things. Forcing large animals into small vehicles, making them lie down and tying them with ropes in this manner is to harm them unnecessarily and be cruel towards them. Oppressing an animal is more severe than

oppressing a Muslim, for the Muslim can respond, he can go to a court and file a case, and do much more besides this. However, to whom will this animal make a plea?¹ Remember! The Du'a of an oppressed animal, in fact, even the Du'a of an oppressed disbeliever, is accepted. Those who have done this should repent and not adopt this approach in the future.

On which day is it superior to perform Qurbani?

Question: On which day of Eid is it superior to perform Qurbani?

Answer: It is permissible to perform Qurbani on all three days of Eid, however, it is more superior on the first day. Butchers generally charge more on the first day, which is why some people leave the superior action for the sake of a little money and perform Qurbani on the second or third day of Eid. Like this, just to save a bit of money, despite purchasing an expensive animal, they deprive themselves of the virtue of performing Qurbani on the first day. Even though the butcher taking more money on the first day is harder on the Nafs, but we should make our mindset in the following way: The more difficult a righteous action is upon the Nafs, the greater its reward will be too. (*Safar ki Ihtiyatayn*, p. 24)

¹ Oppressing an animal is worse than oppressing a Zimmi Kafir (all of the disbelievers in the world today are Harbi), and oppressing a Zimmi is worse than oppressing a Muslim. This is because there is none besides Allah Almighty who is the aider and helper of an animal. (*Durr-e-Mukhtar*, vol. 9, p. 663)

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Remember! There is no action more superior on the day of Eid Al-Adha than sacrificing an animal. Therefore, if there is no necessity, then perform Qurbani on the first day, even if you have to spend more money. However, this should not be considered a loss, rather, think about the great reward you will receive in the Hereafter in exchange. If a feast is held in a person's home on the second or third day, and they do not perform Qurbani on the first day because of this, then such a person ought to perform Qurbani on the first day and then store the meat in a fridge. He can then use it for the feast on the next day, because there is no real difference in the taste of the meat after one or two days. Being deprived of the great reward of performing Qurbani on the first day merely for the satisfaction of the Nafs is not wisdom, rather, it is loss. Just as a trader keeps his eye on profits from his goods, similarly, every Muslim should focus more on the benefit of deeds than the profits of goods, and continue to strive for this.

How is it to hold an animal in a restraint and slaughter it?

Question: In European countries, small animals are clamped in special restraints in order to slaughter them so that the difficulty of tying them with ropes and catching them can be avoided. How is it to do this?

Answer: There is no other harm in securing goats, rams, etc., in special restraints in order to slaughter them, except that a

Sunnah is omitted. The Sunnah is that the one who is carrying out the slaughter should place his right foot on the right side of the animal's neck and then slaughter it. However, one benefit of securing them in this restraint is that the animal is saved from any unnecessary pain, for example, some people pick up the goat and slam it on the ground, or they throw it on stony ground, which undoubtedly causes unnecessary pain. However, these two situations can be avoided by using the special restraint. Moreover, the design of this restraint is such that the animal is made to lie down and is clamped around the belly, allowing its legs to remain free; this is a good thing from a medical perspective, because the more an animal shakes its arms and legs, the more blood which is harmful for health will flow.

In any case, whether the animal is placed in a restraint and slaughtered, or whether by tying it with ropes, it is not permitted to cause any unnecessary harm to the animal. Those people who crack the necks of goats, thrust a dagger into big animals and cut the veins of their heart, or strike the knife on the bone when slaughtering them, it is necessary for them to avoid this. Allah forbid, if this very animal is set upon us after death, then what will happen?

How is it to cut the hair and wool of a Qurbani animal?

Question: Some Qurbani animals have very long hairs on their bodies. If there is difficulty during the slaughtering process,

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can their hair be cut? If someone has cut the hair, then what is the ruling regarding such hair?

Answer: It is Makruh to cut the hair, wool, etc., of a Qurbani animal. If a person has already cut the hair, wool, etc., he can neither use them himself nor can he give them to a rich person, rather, he must give them as Sadaqah to a Shar'i Faqeer. As for the matter of facing difficulty during the slaughtering process, then never mind cutting the hair of the entire body, there is no need to even cut the hair of the neck, rather, water should be put on the neck and an area can be made like this.

Slaughtering by a person without Wudu or one who does not pray

Question: Butchers tend to be without Wudu, do not offer Salah and trim their beards, so is it correct to ask them to slaughter the animal? Also, mention some Madani pearls regarding the slaughtering of animals.

Answer: Being in a state Wudu, being a person who offers Salah and having a beard are not conditions for slaughtering an animal. Therefore, 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.

- ❖ It is not necessary for the person carrying out the slaughter to be a man, in fact, a woman or a child of understanding

can also carry out the slaughter. However, it is necessary for whoever is carrying out the slaughter to mention the name of Allah عَزَّوَجَلَّ at the time of slaughter. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 9, p. 496, derived from*)

- ❖ If a person intentionally did not mention the name of Allah عَزَّوَجَلَّ, for example, two people were carrying out the slaughter together and one of them did not mention the name of Allah عَزَّوَجَلَّ because he thought that the other has already mentioned it so it is not necessary for him to mention it, then the animal will become carrion. (*Durr-e-Mukhtar ma' Rad-ul-Muhtar, vol. 9, p. 499*)
- ❖ At the time of slaughter, it is better to say 'بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ' however, it is not a condition. Therefore, if a person only said the word 'Allah' and then cut with the knife, the animal will become Halal. (*Fatawa Hindiyyah, vol. 5, p. 285*)
- ❖ If a person did not mention the name of Allah عَزَّوَجَلَّ out of forgetfulness, the animal will still be Halal. (*Hidayah, vol. 2, p. 347*)

Precautions of collective Qurbani

Question: What are the Shar'i responsibilities of those who perform collective Qurbani?

Answer: The rulings regarding collective Qurbani are vast and difficult, therefore, it is necessary for those carrying out collective Qurbani to learn the relevant necessary rulings or

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carry out the Qurbani under the guidance of the scholars. Unfortunately, many people have made collective Qurbani into a business, and some organisations perform collective Qurbani without the guidance of scholars, thereby, making major blunders and ruining the Qurbanis of people.

They should all fear the punishment of the Hereafter, and should only participate in collective Qurbani after fulfilling the requirements of the Shari'ah. Collective Qurbani in the religious movement of the devotees of the Prophet, Dawat-e-Islami, takes place under the complete guidance of Dar-ul-Ifta Ahl-e-Sunnat. The responsible individuals, both in Pakistan and overseas, who intend to partake in collective Qurbani are given training first. Then those who take part in the training session are examined, and only those who are successful in the exam are given permission by the Madani Markaz to carry out collective Qurbani. Also, a booklet of Dar-ul-Ifta Ahl-e-Sunnat, known as '*Ijtimayi Qurbani kay Madani Phool*' has also been published.

Borrowing money in order to perform Qurbani

Question: If a person does not have money, can he perform Qurbani by borrowing money?

Answer: If Qurbani is Wajib and he does not have access to his money as it is invested in his business, or he has some possessions which he does not wish to sell, then there is no

harm if he borrows money off somebody in order to perform Qurbani. However, if Qurbani is not Wajib, then obviously it is not necessary for him to borrow money so that he can perform Qurbani. Nevertheless, if he did perform Qurbani, he will receive its reward, but doing so is a major risk, as he might not be able to repay the money, and like this, quarrels and other issues can arise. Therefore, it is my advice that if Qurbani is not Wajib, then one should not borrow money for the purpose of performing Qurbani.

Can the meat of Qurbani be eaten in Muharram al-Haraam?

Question: Can Qurbani meat be eaten after Eid al-Adha has passed? Also, some people say that meat should not be cooked in the home once the moon of Muharram al-Haraam has been sighted, and that the Qurbani meat should be finished before the 1st of Muharram al-Haraam. Please give us guidance regarding this matter.

Answer: If a person wishes to eat Qurbani meat throughout the year, he can eat it; it is permissible. Qurbani meat and any other meat from the slaughter of another animal can be eaten in Muharram al-Haraam.

Dividing the meat from a Qurbani animal into three parts

Question: The meat from a Qurbani animal is divided into three parts; is there any basis for this in the Shari'ah?

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Answer: The rulings of Qurbani are mentioned in part 15 of *Bahar-e-Shari'at*. It is stated there that dividing the meat of a Qurbani animal into three parts is Mustahab. For example, if there is a goat, it should be divided into three parts; the one performing the Qurbani should keep one part for himself, he should distribute one part among his relatives and he should give one part to the poor; this is Mustahab. (*Bahar-e-Shari'at, vol. 3, p. 344, part 15; Fatawa Hindiyyah, vol. 5, p. 300*) If he keeps the entire goat himself, distributes the entire goat or gives it to only one person, all of this is also permissible.

Upon whom is Qurbani Wajib?

Question: There are two breadwinners in the home who earn up to Rs. 20,000. Will Qurbani be Wajib upon them?

Answer: It is not a matter of earning Rs. 20,000 or Rs. 30,000, because there may be people who earn even Rs. 100,000 and spend all of it. Some people get by with merely Rs. 10,000, yet there must be others who struggle even with a million. There are some who have food for today but not for tomorrow, others who have food for tomorrow but not for the day after, therefore, a person's income will not be considered, rather, the condition is that from the Fajr of 10th Zul-Hijjah-tul-Haraam (till sunset on 12th Zul-Hijjah-tul-Haraam), if a person is 'rich,'

i.e. he is in possession of money equivalent to the Nisaab¹, excluding his necessities, and is not in debt, then Qurbani will be Wajib.²

Is it appropriate to mention the price of a Qurbani animal or should one remain silent?

Question: When we purchase an animal for Qurbani, for example, a cow or a goat, then most people constantly ask how much it cost. In such a situation, is it appropriate to mention its price or to adopt silence, as there is a risk of boasting in this, i.e., ‘I bought it for Rs. 75,000,’ or, ‘I bought it for Rs. 200,000.’

Answer: It is obvious that if someone asks you the price of the animal and you say that you will not mention it, it will hurt his

¹ The Nisaab for Qurbani is that a person possesses 7.5 Tolas of gold or 52.5 Tolas of silver, or cash equal in value to 52.5 Tolas of silver, or trade goods which are equal to 52.5 Tolas of silver, or there are possessions in the home in excess of necessities which are equal to 52.5 Tolas of silver in value, or all of them combined are equal to 52.5 Tolas of silver in value, then Qurbani will be Wajib in this case. (*Fatawa Hindiyyah*, vol. 5, p. 292; *Bahar-e-Shari'at*, vol. 3, p. 333, part 15)

² It is not necessary that Qurbani be performed on the 10th, rather, one has the choice to do it throughout the entire period. Therefore, if he was not liable for it in the starting time (the Fajr of 10 Zul-Hijjah) and the conditions of it being Wajib were not met, but he became liable, i.e. the conditions of it being Wajib were met, in the final time (i.e. before sunset on 12 Zul-Hijjah), then it has become Wajib upon him. If it was Wajib in the starting time and he has not yet performed it (Qurbani), and then the conditions were no longer met in the final time, it (Qurbani) is no longer Wajib. (*Bahar-e-Shari'at*, vol. 3, p. 334, part 15)

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feelings and he will find it unpleasant. So, if someone asks, then you should tell them the price. You also have a passion for roaming around with the animal, if you are fulfilling your passion by taking the animal and tying it in front of your house, placing flower and garlands on it and adorning it, and like this, you are undertaking so much effort to exhibit the animal, then people will definitely ask how much you bought it for.

If you do not show off the animal and instead conceal it, then not many people will find out about it and fewer people will ask or they will ask whether you have purchased an animal for Qurbani or not. If you reply, 'Yes', then they will ask, 'For how much?' And if you say, 'Not yet', then they will ask, 'How much are you intending to pay for it?' In any case, the people will ask questions. This asking of theirs is sometimes unnecessary and sometimes it is not. For example, a person might ask to find out the current going rate for animals and how much this type of animal costs, and as he also wishes to go to the market to purchase an animal, he is asking with a good intention. If a person is just asking needlessly, as many people do out of nosiness, then this is unnecessary questioning, and it is good to avoid unnecessary speech, however, this asking of theirs is still not a sin. Therefore, if someone asks you the value of the animal, then tell him the truth with the intention of bringing happiness to his heart; if you do not tell him, you will hurt his feelings. However, those who ask should not ask unnecessarily.

Which animal should be sacrificed for greater reward?

Question: I raised 2 sheep and intended on selling them so that I can purchase a larger animal. However, I now intend on sacrificing the sheep. Please offer guidance on which of the two would be better to sacrifice. *(Question of an Islamic brother from Karachi)*

Answer: There are several rulings of Shari'ah on the intentions pertaining to a sacrificial animal. The rulings for a poor person and a wealthy person are different. If an intention was not made to sacrifice the sheep, then there is no harm in selling them; it is your choice whether you sell them and purchase a bigger animal.

As for the better option, it would be better to sacrifice the animals one has raised. This is because a person becomes attached to the animals he has raised himself. In some cases, such animals are shown the same love that is expressed for one's own children. As sacrificing such an animal is burdensome on the Nafs and the heart becomes distressed, hence, it is the better option. On the contrary, selling such an animal instead of sacrificing it would not create such feelings because the animal is now out of sight and one will not be affected so much by it being slaughtered. A person will not become attached to another animal that is brought in place of the ones raised personally. Slaughtering such an animal will not be as burdensome on the Nafs. Therefore, it is better to sacrifice the animal one has raised personally.

Why do we perform Qurbani?

Ruling on performing Qurbani on behalf of one's deceased parents

Question: If someone's parents who never performed Qurbani in their life have passed away, can their children now perform Qurbani for them?

Answer: Yes, it is permissible to perform Qurbani as a means of sending reward (*Isal Sawaab*) to the deceased; there is no problem in doing so. People should perform Qurbani on behalf of their parents, as this is an act of goodness. If someone's parents never performed Qurbani during their life or did so on many occasions, there is no issue in performing Qurbani and sending its reward to them, as this is permissible.

Can a sacrificial animal be washed?

Question: Can a sacrificial animal be washed?

Answer: Yes, it is permissible to wash the sacrificial animal if there is a need.

Is there Qada (atonement) for [a missed] Qurbani?

Questioner: If the Qurbani for one year was not performed, can it be performed the following year? As I do not have money this time round, must I still perform Qurbani, or is it now waived?

Answer: If the days of Qurbani elapsed whilst it was necessary

(*Wajib*) upon an individual to sacrifice an animal, but the person did not perform Qurbani or give an animal or its value in charity (*sadaqah*), to the extent that the next Eid Al-Adha arrived, then he cannot do the Qada of last year's Qurbani this year. Instead, the ruling is the same in it that he should give an animal or its value as charity. (*Fatawa Hindiyyah, vol. 5, pp. 296-297*)

What should be done if Qurbani is necessary (Wajib) upon someone, but they do not have the money?

Question: If the conditions that make Qurbani necessary are found but one does not have money, or if Qurbani is not necessary upon an individual, must it still be performed?

Answer: If Qurbani is necessary (Wajib) upon someone but he does not have the money, he can borrow money and perform it. Alternatively, he can sell an item to obtain the money for buying an animal. Note that for Qurbani, it is not necessary to buy an animal worth over a thousand pound; one can also purchase a share in an animal, which is not very costly.

Nonetheless, if Qurbani is necessary upon an individual, it must be performed. A person who purposely does not perform it will be sinful. And if the reason for someone not performing it is because it is not necessary (Wajib) upon him and the conditions for this are not found, then this is not an act of sin as the Qurbani was not due.

Why do we perform Qurbani?

Ruling on tying a cowbell or anklet bell on the sacrificial animal

Question: What is the ruling on tying a cowbell or an anklet bell on a sacrificial animal?

Answer: Tying a cowbell or anklet bell around a sacrificial animal or a non-sacrificial animal without a need is disliked, i.e. *Makruh Tanzeehi*.

Dar-ul-Ifta has an excellent, well-researched fatwa on this matter, which states:

‘If there is any benefit in tying a cowbell and anklet bell around an animal, then it is permissible without any element of it being disliked in the case of *Dar Al-Islam*. If there is no benefit, then this is disliked (*Makruh Tanzeehi*), but permissible.’ Note that Qurbani takes place in *Dar Al-Islam*, and so this ruling is also regarding *Dar Al-Islam*. The circumstances pertaining to *Dar al-Harb* are different. **اَلْحَمْدُ لِلّٰهِ** Pakistan is *Dar Al-Islam*, as are many other countries despite having a majority of non-Muslims living there.

Nonetheless, tying a cowbell around an animal, as is done in the subcontinent, is permissible. If there is no benefit, then to do so is *Makruh Tanzeehi*. And if the intention to do this is for purposes of benefit, then it is not *Makruh Tanzeehi*. For example, it is not *Makruh Tanzeehi* to tie a cowbell around an animal so that its sound aids in keeping the animal active and

moving quicker during a journey. Another correct intention for using a cowbell on an animal would be to deter any predatory animals from attacking it due to the sound the bell would make. Similarly, the same can be said regarding using a cowbell as a device to keep the one riding the animal alert and awake.

Benefits of tying a cowbell and anklet bell around an animal

Other benefits can also be obtained by tying a cowbell or an anklet bell around an animal. For example, such devices are useful in tracking down an animal if it were to escape. Similarly, if there is a fear of a thief, then by tying a cowbell, it will create a sound when the thief tries to take it away, leading to the owners awaking and catching the thief and thus saving their animal.

Sacrificing an underaged plump animal

Question: Is it permissible to sacrifice a large animal that is one and a half years old but looks two years old from afar?

Answer: It is necessary for a large animal (cow, buffalo) to be two years old. If their age is even just one day short of rendering them to be two, sacrificing them for Qurbani will not be valid. If a lamb is six months old but looks one year old from afar, it is permissible to sacrifice it. This ruling is not

Why do we perform Qurbani?

applicable to goats; it is exclusive to sheep, and that too only if the lamb is six, seven or eight months old and is plump, making it look like it is one year old, otherwise it is not fit for Qurbani.

If a lamb is six, seven or eight months old but is weak and looks like a non-adult sheep, it cannot be sacrificed for Qurbani. However, if a sheep is one year old but still looks like a lamb, then there is no harm in sacrificing it for Qurbani provided that there is no other defect in it. (*Durr-e-Mukhtar, vol. 9, p. 533, derived from*)

All individuals upon whom it is necessary to perform Qurbani must do so

Question: In a house consisting of six people, if two or three sacrifices are made on behalf of all of them, is this sufficient, or must six Qurbanis take place?

Answer: Six Qurbanis must take place. Some people offer just one goat on behalf of all the members in a house, in which case the Qurbani will not be fulfilled on behalf of any of them. There is not more than one share in one goat. For the aforementioned family, a large animal should be purchased, as Qurbani can then be given on behalf of seven people.