

Written by:  
**Mufti Hafidh Syed Ziauddin Naqshbandi Qadri,**  
Professor, Islamic Law, Jamia Nizamia.

# Sacrifice

Rules, guidelines and  
modern issues



**All rights reserved**

**Title:** Sacrifice – Rules, guidelines and modern issues

**Author:** Mufti Syed Ziauddin Naqshbandi  
Qadri Professor, Islamic Law,  
Jamia Nizamia & Founder/Director  
Abul Hasanaat Islamic Research  
Center

**Translation:** Translation Department, AHIRC

**First edition:** 2012

**Copies:** 1000

**Price:** `40

**Publisher:** Abul Hasanaat Islamic Research  
Center.

**Available from:**

- ❖ Abul Hasanaat Islamic Research Center,  
Misri Gunj.
- ❖ Idara Minhaj Ul Quran, Moghalpura, Hyd.
- ❖ Deccan Traders, Moghalpura, Hyd.
- ❖ Arshi Kitab Ghar, Miralam Mandi Hyd.
- ❖ Tasaneef Hadhrat Banda Nawaz,  
Gyarah Seedhi, Gulbarga
- ❖ Hashmi Mahboob Kutub Khana,  
Tazeem Tarak Masjid, Bijapur
- ❖ Other book dealers in and around the city.

## Review

**Maulana Dr. Hafidh Syed Badiuddin Sabri**

**Professor and Chairman, Board of Studies, Arabic  
Department, Osmania University**

Allah Ta'ala says in the Holy Quran:

So pray to your Lord and offer sacrifice (a token of gratitude). Surah Kauthar (108:2)

The spirit of sacrifice is the hallmark of a true Muslim. This spirit is manifested every year in the form of sacrificing an animal solely to gain the pleasure of Allah.

“Sacrifice – Rules, guidelines and modern issues” is a well researched, appropriately referenced, concise, yet comprehensive book on this issue. In this book, the author has described the excellence of the first 10 days and nights of Dhul Hijjah, the rules of Takbeer Tashreeq. The author has detailed the importance of sacrificing an animal and its reward in light of Hadith. The guidelines of the Shariah regarding the criterion of wealth which makes sacrifice of the animal compulsory, sacrifice for businesspeople and for those who have debts to clear have also been

mentioned with appropriate references from the canons of Fiqh.

That the Holy Prophet (Sallallahu alaihi wa sallam) sacrificed an animal on behalf of the Ahle Bait and the whole Ummah and the permissibility of sacrificing an animal on behalf of the Holy Prophet (Sallallahu alaihi wa sallam) is also detailed in light of the Hadith.

Rules regarding which animals can be sacrificed and other pertinent details have also been mentioned in light of Hadith and the canons of Fiqh. The various supplications mentioned in the Hadith while slaughtering the animal have also been given along with their transliteration and translation.

The author is a young scholar and is the current Shaykh Ul Fiqh (Professor, Islamic Studies) at his alma mater Jamia Nizamia. He is endowed with erudition and scholarly attributes. He is also the director of Abul Hasanaat Islamic Research Center, through which many meticulously researched books like “20 Raka’at Taraweeh” “Imam Hussain – The true Imam and the Hadith of Constantinople” and many others have been published. Many books have been published online and are waiting to be published offline. He has also done path-breaking research on highly

modern issues like “DNA testing in Islam,” “Shariah ruling about test tube babies.” Books for children like “Anwaar Ul Ad’iyya” and “Anwaar Ul Hadith” have also been published. A series of books for public speakers, “Anwaar-e-Khitaabat” one for each Islamic month, has also been published, which has fulfilled a long-felt need of the community.

His writing and speeches cover the entire gamut of issues ranging from highly traditional to the most modern. Through his website, [www.ziaislamic.com](http://www.ziaislamic.com), the author is guiding Muslims from all over the whole world.

This book has been translated by the Dept. of translation, Abul Hasanaat Islamic Research Center. I have personally gone through the whole translation and have found it to be good and lucid.

May Allah reward Mufti Syed Ziauddin Naqshbandi Qadri and his team for this effort and make this book a source of guidance for one and all.

Dr. Syed Badiuddin Sabri,  
Chairman, Board of Studies,  
Arabic Dept., Osmania University.

### Translators' note

This book has been authored by **Hadhrat Mufti Syed Ziauddin Naqshbandi Qadri**, Professor, Islamic Law, Jamia Nizamia and Founder/Director Abul Hasanaat Islamic Research Center. This book was first published in 2010 and was warmly received by the scholars and laypeople alike.

This book has been rendered into English by the Department of Translation, Abul Hasanaat Islamic Research Center and has been uploaded on the bilingual Islamic website [www.Ziislamic.com](http://www.Ziislamic.com) as well. Apart from this book, other books of the Mufti are present on the website (please see at the end of the book) and are awaiting publication.

We have made all efforts to keep this book as error-free as possible. In spite of all this, if any errors have crept in, they are the sole responsibility of the Dept. of Translation and/or the Dept. of Publication and not of the author himself. Any errors brought to our notice will surely be rectified in future editions.

We are really thankful to Professor Dr. Syed Badiuddin Sabri, Chairman, Board of Studies, Arabic Department, Osmania University, who read through the whole translation and rewarded us with his suggestions and corrections. May Allah reward him for his effort.

May Almighty Allah accept this humble effort.

## Contents

Topics	Pg. No.
Excellence of the first 10 nights of Dhul Hijjah -	9
Some special forms of worship for these 10 days -	13
Takbeer Tashriq	14
Reward of sacrificing an animal for those who don't have the capacity to do so	16
Islam and the reality of sacrifice	17
Sacrifice of Prophet Ibrahim and Prophet Ismail (May peace be upon them)	18
Sacrifice of Companions and the family of the Holy Prophet (Sallallahu alaihi wa sallam)	19
Sacrifice – A means of pleasing Allah Most High	20
The excellence of sacrificing an animal	22
Reward in lieu of every hair of the animal	23
Excellence of sacrificing an expensive animal	24
Sacrificing an animal – A means of seeking Allah's pleasure	25
Warning on not sacrificing an animal	26

When to sacrifice the animal?	26
Shariah rules about the person sacrificing the animal	27
What is the criterion of wealth that makes Sacrificing an animal compulsory?	28
Sacrifice of an animal for a person who is under debt	30
Sacrifice of an animal for businesspeople	31
Sacrifice of an animal for wealthy children	32
The Holy Prophet (Sallallahu alaihi wa sallam) sacrificed an animal on behalf of the Ahle Bait and the whole Ummah	34
Gifting one's sacrifice to the Holy Prophet (Sallallahu alaihi wa sallam)	35
Shariah ruling about online sacrifice of an animal	36
People living in western countries getting their animals sacrificed here	39
Animals specified for sacrifice	41
The minimum age of animals that can be sacrificed	41
A single cow/camel can be on the behalf of 7 persons only	43



In collective sacrifice, is it necessary that all of them should be present at the time of slaughter	44
Some necessary guidelines for collective sacrifice	46
Is sacrifice of a single goat enough for the whole family?	48
Sacrifice of a castrated animal	52
Sacrifice of which animal is better – Cow or goat?	54
Shariah ruling about the young one of the sacrificial animal	55
The defects which make an animal unfit for sacrifice	56
Sacrificing a toothless animal	58
What if the tongue of the animal has been cut off?	59
Can we sacrifice a lame animal?	60
Sacrificing an animal suffering from itchiness	61
If the sacrificial animal develops a defect after buying	62
Method of slaughtering the animal	63
Supplications (Dua) to be recited at the time of slaughter	65

What if the animal develops a defect at the time of slaughter?	68
When should the animal be skinned?	69
Which organs cannot be eaten and which cannot be eaten	70
Shariah ruling about a pregnant sacrificial animal	71
If the animal is not sacrificed in the specified days	72
Three portions of the meat	73
Distribution of meat when animal is sacrificed on behalf of the deceased	73
Accepting meat of an animal sacrificed by a Qadiani	76
How to use the skin of the sacrificial animal	79

### ***Excellence of the first 10 nights of Dhul Hijjah***

Allah Most High has expressed the superiority and excellence of the first 10 nights of Dhul Hijjah by swearing by them in these verses of Surah Fajr:

By the emerging dawn (that dispels the darkness of night), And by the ten (blessed) nights, And by the even and the odd.

Surah Fajr (89:2)

The clarification about which nights are meant by these is mentioned in the exegesis of the Holy Quran and the Hadith. There is a Hadith:

Hadhrat Jabir (May Allah be well pleased with him) narrates from the Holy Prophet (Sallallahu alaihi wa sallam) that He (Sallallahu alaihi wa sallam) said: The 10 nights mentioned here are the 10 nights of Dhul Hijjah, "*Watr*" means 9<sup>th</sup> Dhul Hijjah, the day of 'Arafaat and the word "*Shafa*" means 10<sup>th</sup> Dhul Hijjah, the day of sacrifice.

(Musnad Imam Ahmad Bin Hambal, Hadith No. 14885)

There is a Hadith in Jame' Tirmidhi about the worship of the first 10 days of Dhul Hijjah:

It is narrated on the authority of Hadhrat Abu Hurairah (May Allah be well pleased with him) and he narrates from the Holy Prophet (Sallallahu alaihi wa sallam) that He said: The worship of the first 10 nights of Dhul Hijjah is more liked by Allah Most High than the worship of other days. Fasting for one day in this month has the reward of fasting for the whole year and worship of one night in Dhul Hijjah has the reward of standing up in worship for the whole year.

(Jame' Tirmidhi, Vol. 1, Pg No. 158, Hadith No: 763)

There is a Hadith in Sahih Bukhari:

Hadhrat Abdullah Bin 'Abbas (May Allah be well pleased with them) narrates from the Holy Prophet (Sallallahu alaihi wa sallam) that He (Sallallahu alaihi wa sallam) said: There is no good deed which is superior to the deeds done in these days. The Companions asked: What about Jihad? The answer was: Not even Jihad except the person who strives in the path of Allah Most High endangering his life and property and does not return with anything.

(Sahih Bukhari, Hadith No. 926)

There is a Hadith in Shu‘abul Iman:

Hadhrat Harun Bin Moosa says: I heard Hadhrat Hasan (May Allah be well pleased with him) narrating on the authority of Hadhrat Anas Bin Malik (May Allah be well pleased with him): Every single day of the first 10 days of Dhul Hijjah is equal to 1000 days in reward and the day of ‘Arafah is equal to 10,000 days.

(Shu‘abul Iman, Hadith No. 3607)

Ghouse Azam Hadhrat Shaykh Abdul Qadir Jilani (May Allah be well pleased with him) has recorded a Hadith in “Al Ghunya Lit Talibi Tariqil Haqqi”:

Whoever spends in worship one night of the first 10 nights of Dhul Hijjah will get the reward of performing Hajj that year and the reward of performing ‘Umrah for the whole year and whoever fasts for one day in it will be considered to have performed worship of Allah Most High for the whole year.

(Al Ghunya Lit Talibi Tariqil Haqqi, Vol. 2, Pg No. 25)

Much stress has been laid on worship and obedience to Allah Most High in these 10 days.

The Holy Prophet (Sallallahu alaihi wa sallam) said:

When the first 10 days of Dhul Hijjah start, perform worship of Allah Most High, as these are the days, which Allah Most High has granted superiority and has made its nights sacred like its days.

(Al Ghunya Lit Talibi Tariqil Haqqi, Vol. 2, Pg No. 25)

***Some special forms of worship for these 10 days***

In these blessed days Hajj is performed and those who are performing Hajj are in a state of Ihraam. Thus, to develop some kind of resemblance with them, for those who are performing sacrifice of an animal, it is commendable not to cut their hair or trim their nails. The Holy Prophet (Sallallahu alaihi wa sallam) has prohibited us from doing so. There is a Hadith in Sahih Muslim:

It is narrated on the authority of Hadhrat 'Umar bin Muslim bin 'Ammar (May Allah be well pleased with him), he says: I heard Hadhrat Sa'eed bin Musayyib (May Allah be well pleased with him) say: I heard the mother of the believers Hadhrat Umm Salma (May Allah be well pleased with her) say that the Holy Prophet (Sallallahu alaihi wa sallam) said: The person who has an animal for sacrifice, on seeing the moon of Dhul Hijjah, should

neither remove/cut hair nor cut nails until he slaughters it.

(Sahih Muslim, Hadith No. 5236)

### ***Takbeer Tashreeq***

From the Fajr of 9<sup>th</sup> Dhul Hijjah to the 'Asr of 13<sup>th</sup> Dhul Hijjah, after every Salaat, every Muslim man and woman should recite Takbeer Tashreeq as well. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 1, Pg. No. 152)

To say the Takbeer Tashreeq once is Wajib (compulsory) and saying it thrice is better (*Afdhal*). The Takbeer Tashreeq is this:

Transliteration of Dua: *Allahu Akbar Allahu Akbar La Ilaha Illallahu Wallahu Akbar Wa Lillahil Hamd.*

Muslims should also fast in the first 9 days of Dhul Hijjah. At the very least, one should fast on 9<sup>th</sup> Dhul Hijjah, which is recommended by the Sunnah and has much excellence.

Thus, there is a Hadith in Sahih Muslim:

Fasting 3 days of every (Islamic) month, fasting in one Ramadhan after the last one has reward of fasting for the whole life. By fasting on the day of 'Arafah (9<sup>th</sup> Dhul Hijjah), I hope that Allah Most

High will forgive the sins of the year prior to it and the year following it. I hope that by fasting on the 10<sup>th</sup> of Muharram, Allah Most High will forgive the sins of the year gone by.

(Sahih Muslim, Hadith No. 2803)

Those whose wealth reaches the prescribed limits should compulsorily sacrifice an animal.

***Glad tidings of reward of sacrificing an animal for those who don't have the capacity to do so***

For those who don't have the means to sacrifice of an animal, the Holy Prophet (Sallallahu alaihi wa sallam) has benevolently given the glad tidings that if that person has a hair cut, trims the nails, the moustache and removes pubic hair, then that person will be given the reward of a complete sacrifice. There is a Hadith in Sunan Abu Dawood:

It is narrated on the authority of Hadhrat Abdullah Bin 'Amr (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: I have been ordered to celebrate 'Eid on the day of sacrifice. Allah Most High has declared it as Eid for the whole Ummah. One Companion said: I don't have the means to perform sacrifice but I have a borrowed milch goat. Shall I sacrifice that goat? The Holy Prophet (Sallallahu alaihi wa sallam) said: No, but you cut your hair, trim your nails, your moustache



and remove your pubic hair. This itself is a complete sacrifice for you before Allah Most High.

(Sunan Abu Dawood, Hadith No. 2791)

***Islam and the reality of sacrifice***

Islam basically means reverence, obedience, commitment and surrendering, which is against pride, waywardness, self adornment, etc. The principles of Islam teach that a bondsman should always go against sensuality and should forego all desires and try to achieve the pleasure and approval of Allah Most High through obedience and reverence. Sacrificing one's views and ideas before the commands and instructions of Allah Most High, foregoing arrogance, bidding good bye to pride and egotism and following the commands of Allah Most High is the essence and reality of sacrifice.

Unless and until a bondsman uses his/her authority and power, thoughts and ideas, body and spirit, wealth and empire, hours and seconds and everything else with the primary intention of obtaining the closeness of Allah Most High, he or she is not a (perfect) Muslim. The one who is rebellious and does not have obedience and reverence will never taste the sweetness of Iman.

***The sacrifices of Prophet Ibrahim and Prophet Ismail (May peace be upon them)***

The lives of the Prophets (May peace be upon all of them), the devoted Companions, the unblemished and pure Ahle Bait (the family of the Holy Prophet (Sallallahu alaihi wa sallam)) and the noble saints are the true examples of sacrifice. The days they led and the nights they spent are themselves testifying to their sacrifice.

It was nothing other than the sacrifice when Hadhrat Ibrahim (May peace be upon him) left his beloved wife Hadhrat Hajira (May peace be upon her) and his son Hadhrat Ismail (May peace be upon him) on the order of Allah Most High in a place where there was neither food nor shelter and not even a single living being.

When Hadhrat Ismail (May peace be upon him) attained the age of 13, Hadhrat Ibrahim (May peace be upon him) bid goodbye to his paternal love and readied himself to slaughter his own son on the command of Allah Most High.

Hadhrat Ismail (May peace be upon him) also offered his own head with astonishing eagerness and got ready to sacrifice himself for the sake of the Lord Almighty.

It was sacrifice when a great fire was prepared and Hadhrat Ibrahim (May peace be upon him) was put in it by Nimrod and the blazing fire and sky-high flames did not deter him for going against the will of Allah Most High.

### ***The sacrifices of the Companions and the Ahle Bait***

It was sacrifice when the Companions left their money and wealth and relinquished their relationship with their relatives and emigrated to Madina. They spent their days and nights in the range of arrows and shade of swords in various battles like Badr, Hunain, etc. It was this sacrifice that the four Successors of Holy Prophet (Sallallahu alaihi wa sallam) offered their lives to Allah Most High during their periods of caliphate.

It was sacrifice when the beloved and noble grandsons of Holy Prophet (Sallallahu alaihi wa sallam) Imam Hasan and Imam Hussain (May Allah be well pleased with them) along with their family members offered their lives to Allah Most High on the battlefield of Karbala. Hence, each epoch and each age of Islamic history is replete with sacrifice, from its very beginning till today .

The message of sacrifice is present in the Islamic principles, worship and daily affairs, etc. In Salaat, fasting, Zakaat and Haj, a bondsman ignores his/her own ideas and adopts the instructions of Allah Most High. Similarly, in marriage and divorce, trade and commerce, he/she overlooks desires and follows the rules given by Allah Most High.

Now we know that obedience, reverence, Islamic faith and sacrifice are all interrelated to each other. In spite of the spirit of sacrifice being found in

all rules of Islam, Allah Most High has especially commanded us to sacrifice an animal once in a year, so that the spirit of sacrifice embedded in the other rules and the purpose of the Islamic Law should be manifested visibly as well and to revive the spirit of sacrifice if it is waning in any Muslim and to traverse other milestones of perfection for whom this spirit is intact.

***Sacrifice – A means of pleasing Allah Most High***

The word “*Qurbani*” means achieving the closeness of Allah Most High. Everything that supports a bondsman slave in achieving this comes under the category of sacrifice. If a person spends his hours and seconds, his capabilities, wealth and empire and his life too, for the sake of obtaining approval and pleasure of Allah Most High, even then the duty of worship is not fulfilled. We get the above lesson from the auspicious lives of the virtuous bondsmen of Allah Most High. Especially unique lessons of sacrifice appear in the entire life of Hadhrat Ibrahim (May peace be upon Him).

Sacrifice of an animal is commanded and liked by Allah Most High. Without this, a bondsman cannot acquire piety. Allah Most High says in the Holy Quran:

You can never attain piety unless you spend (in the cause of Allah) out of that which

you like the most; and Allah surely knows well whatever you give away. Surah Al Imran (3:92)

So pray to your Lord and offer sacrifice (a token of gratitude). Surah Al Kauthar (108:2)

The aim and purpose of sacrifice is servitude and obedience to Allah Most High. The meat, blood, etc. does not reach the Lord Almighty, He sees the piety and sincerity of the bondsman.

It is neither the meat (of slaughtered animals) nor their blood that reaches Allah at all but it is the Godwariness that reaches Him from you. Thus has Allah subjected them to you so that you may proclaim Allah's greatness (while sacrificing) the way He has guided you. And give glad tidings to those who practice spiritual excellence. Surah Hajj (22:37)

#### ***The excellence of sacrificing an animal***

There are many Hadith which describe the excellence of sacrificing an animal and its rules. On the day of Eid Ul Azha, the deed most loved by Allah Most High is sacrificing the animal. The blood of the animal is accepted by Allah Most High before it falls on the ground. Thus, we should perform this act wholeheartedly with a good intention. There is a Hadith in Jame' Tirmidhi:

The mother of the believers, Hadhrat Aisha Siddiqua (May Allah be well pleased with her) narrates that Holy Prophet (Sallallahu alaihi wa sallam) said: On the day of sacrifice, no other deed of a man is more liked by Allah Most High than the shedding the blood in sacrificing the animal and undoubtedly, on the Day of Judgment, the animal will come along with the horns, hairs and hooves. The blood of the sacrificed animal is accepted in the court of Allah Most High before it falls on the earth. Thus you should sacrifice an animal wholeheartedly.

(Jame' Tirmidhi, Hadith No. 1572)

***Reward in lieu of every hair of the animal***

There is a Hadith in Sunan Ibn Majah about the reward of sacrificing an animal:

Hadhrat Zaid bin Arqam (May Allah be well pleased with him) narrates, a companion of the Holy Prophet (Sallallahu alaihi wa sallam) asked Him: O Prophet of Allah (Sallallahu alaihi wa sallam)! What is sacrifice? The Holy Prophet (Sallallahu alaihi wa sallam) replied: It is the practice of your father Ibrahim (May peace be upon him). Then he asked: What is there for us in it O Prophet of Allah (Sallallahu alaihi wa sallam)? The Holy Prophet replied: There is a reward for every hair. Again he asked: O Prophet of Allah (Sallallahu alaihi wa sallam)! Then what is the wool for? The Holy Prophet

(Sallallahu alaihi wa sallam) replied: There is a reward for every little strand of wool.

(Sunan Ibn Majah, Hadith No. 3247)

On the day of Eid Ul Azha, there is no money better than the one which is spent for sacrificing an animal, as mentioned in this Hadith of Shu‘abul Iman:

It is narrated on the authority of Hadhrat ‘Abdullah Bin Abbas (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) said: On the day of Eid, the best Dirham is the one spent on the animal being slaughtered.

(Shu‘abul Iman, Hadith No. 7084)

### ***Excellence of sacrificing an expensive animal***

The prices of animals are skyrocketing. The expenses are increasing each year. What we have to see is whether it is enough to sacrifice a cheap animal or should we sacrifice an expensive animal? It is necessary that the animal should be plump, healthy and perfect in every way. If there is a difference of price in animals of this kind, then it is correct to sacrifice a cheap animal as well. However, there is greater reward on sacrificing an expensive animal. There is a Hadith in Kanz Ul Ummal about this:

The Holy Prophet (Sallallahu alaihi wa sallam) said: Verily, the best sacrifice in the sight of Allah Most High is the one which is the most expensive and the most excellent.

(Kanz Ul Ummal, Hadith No. 12693)

***Sacrificing an animal – A means of seeking Allah’s pleasure***

Sacrificing an animal on the day of Eid gains one the approval and pleasure of Allah Most High. There is a Hadith in Shu‘abul Iman to this effect:

Hadhrat Abu Hurairah (May Allah be well pleased with Him) narrates that the Holy Prophet (Sallallahu alaihi wa sallam) said: By virtue of slaughtering a sheep (or any other permissible animal) on the day of your Eid, your Lord will be pleased.

(Shu‘abul Iman, Hadith No. 7085)

***Warning on not sacrificing an animal***

Allah Most High has decreed sacrifice of an animal for those who can afford it and has given glad tidings of reward on doing so, as we have seen. On the other hand, for the person who does not do so in



spite of having the ability, there are severe warnings in Hadith:

Hadhrat Abu Hurairah (May Allah be well pleased with him) narrates that the Holy Prophet said: The one who is able to sacrifice an animal, but does not do so, should never come near our Eidgah (place where Salaat Ul Eid is offered).

(Shu'abul Iman, Hadith No. 7083)

### ***When to sacrifice the animal?***

Slaughtering an animal according to Islamic tenets with the intention of worship either on 10th, 11th or 12th Dhul Hijja is known as *Qurbani*.

There is a Hadith about this in Kanz Ul Ummal:

It is narrated on the authority of Hadhrat Ali (May Allah be well pleased with him), he says: There are 3 days for sacrificing an animal and among them, the first is the most excellent.

(Kanz Ul Ummal, Hadith No. 12676)

In light of the abovementioned Hadith, the jurists have clarified that 10th, 11th and 12th Dhul Hijjah are the days of sacrifice. The time of sacrifice begins soon after offering the Salaat of Eid Ul Azha

and ends soon after the sunset of 12th Dhul Hijjah. After this time, the animal cannot be sacrificed. Sacrificing the animal in the night is Undesirable (Makruh). As mentioned in Tanveer Ul Absaar:

(Tanveer Ul Absaar Ma'a Durre Mukhtaar, Vol. 5, Pg. No. 219)

***Shariah rules about the person sacrificing the animal***

Sacrifice of an animal is Wajib (compulsory) on every adult and sane Muslim who is the owner of prescribed limit of wealth as specified under the Shariah. Unlike Zakaat, there is no rule here that the wealth should be of an increasing nature or that a year must have passed on it. However, these rules are there for Zakaat.

That the person making the sacrifice should have some prescribed wealth is mentioned in the Hadith:

Hadhrat Abu Hurairah (May Allah be well pleased with him) narrates that the Holy Prophet (Sallallahu alaihi wa sallam) said: The one who is able to sacrifice an animal, but does not do so, should never come near our Eidgah (place where Salaat Ul Eid is offered).

(Sunan Ibn Majah, Hadith No. 3242)

***What is the criterion of wealth that makes sacrificing an animal compulsory?***

The criterion is that one who possesses 60 grams 755 milligrams of gold or 425 grams 285 milligrams of silver or the equivalent cash or more other than the basic necessities must sacrifice an animal. Food, clothes, shelter, means of transport and other household goods come under the category of basic necessities.

According to the jurists, only three pairs of clothes are to be regarded as basic needs, one for wearing at home, the other while working and the last for special occasions such as Friday, Eid, etc. Similarly, regarding shelter, they specify that each one should have two rooms one for summer, another for winter. Kitchen, bathroom and lavatory are also included in basic needs.

As mentioned in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 219)

In light of the aforementioned clarifications, one should check the value of goods excluding shelter and basic needs and if that is equal to the value of 60 grams 755 milligrams of gold 425 grams 285 milligrams of silver, then sacrificing an animal is Wajib (compulsory). Thus, if an extra mode of transport (vehicle), extra pairs of clothes than the

required ones and goods beyond the basic needs become equal or more than the prescribed limit, then the sacrifice of an animal ought to be made.

Some people think that sacrificing an animal is Wajib (compulsory) only on the head of the family and not on other members. We should remember in this regard that sacrificing an animal is like Salaat and fasting, compulsory on every Muslim whose wealth meets the aforementioned criterion regardless of whether he or she might be the head of the family or not. Therefore, if a family has five members and each one has wealth/money which meets the aforementioned criterion, then all the five members must sacrifice an animal.

***Sacrifice of an animal for a person who is under debt***

If a person has wealth that meets the prescribed criterion and that person is under debt also, then it will be checked whether after repaying the loan, the remaining wealth, excluding the basic needs, meets the criterion or not. If it does, then sacrificing an animal is Wajib (compulsory) on that person.

If the person on whom sacrificing an animal is Wajib (compulsory) does not have any liquid cash at the moment, he/she must take a loan (non interest

based) or must sell some of the things which are over and above the basic needs and sacrifice an animal.

It is given in Fatawa A'alamgiri:

Translation: If someone is under such a debt that on repaying it, the wealth does not meet the prescribed criterion, then sacrifice of an animal is not Wajib (compulsory) on such a person. (Fatawa A'alamgiri, Vol. 5, Pg. No. 292)

### ***Sacrifice of an animal for businesspeople***

Some businesspeople take a loan with the plan that when the profits from the business accrue, they will repay it. When the time for loan repayment comes and if by the grace of Allah Most High, they earn a profit, they repay the loan, otherwise they take another loan and repay off the first loan. In this manner, the cycle of loan taking and repayment goes on. In spite of this, they have all necessary things. They use vehicles and fulfill the needs of the family members. This kind of businesspeople should check in light of the aforementioned clarification whether sacrifice of an animal is Wajib (compulsory) for them or not.

If they have wealth that meets the necessary criterion and the loan/s that they have to repay are such that on repaying them, their wealth, apart from the basic needs, does not meet the criterion, then

sacrifice of animal is not Wajib (compulsory) for them. If after repaying the loan/s, their remaining wealth meets the criterion, then it is Wajib (compulsory) on them.

### ***Sacrifice of an animal for wealthy children***

Sometimes, considerable amounts of money are saved in the name of minors. Does this make sacrifice of animal Wajib (compulsory) for them or should their parents perform the sacrifice from their wealth on their behalf? There are 2 opinions of the jurists in this regard:

(1) It is clarified in the books of jurisprudence and edicts that if a minor is wealthy, then sacrifice of animal is Wajib (compulsory) on them.

(2) Imam Ibn A'abideen Shaami (May Allah Most High shower His mercy on him) has declared in Radd Ul Muhtaar that the authoritative opinion is that sacrificing an animal is not Wajib (compulsory) for minors. The principles of the Shariah support this. The condition for other forms of worship to become compulsory on a person is adulthood. As long as a child does not reach adulthood, the rules of the Shariah don't apply to him/her. The Shariah doesn't hold him/her liable for anything. In light of this, like Salaat, fasting, Zakaat and Haj, sacrifice of an animal is also not Wajib (compulsory) for a minor. As the money/wealth is the property of the

child, the parents should not use that money to perform the sacrifice on their behalf.

It is given in Durre Mukhtaar:

Translation: It is not correct for a father to use the wealth of his minor child to sacrifice an animal. This is the authoritative opinion. (Durre Mukhtaar, Vol. 5, Pg. No. 223)

Similarly, it is not Wajib (compulsory) for parents/guardians to use their own wealth to sacrifice an animal on behalf of their children. If parents/guardians do so, it is commendable (Mustahab)

It is given in Radd Ul Muhtaar:

Translation: It is not Wajib (compulsory) on the father to sacrifice an animal on behalf of his children. It is mentioned in Zahir Ur Riwayah that it is Mustahab (commendable) to do so and not Wajib (compulsory) unlike Sadqa Fitr (which is Wajib on the father on behalf of the children) (Radd Ul Muhtaar, Vol. 5, Pg. No. 222)

***The Holy Prophet (Sallallahu alaihi wa sallam) sacrificed an animal on behalf of the Ahle Bait and the whole Ummah***

The Holy Prophet (Sallallahu alaihi wa sallam) would perform sacrifice of an animal on behalf of the Ahle Bait (the family of the Holy

Prophet (Sallallahu alaihi wa sallam)) and would make a sacrifice on behalf of those people of the Ummah who don't have the capacity to do so. As mentioned in this Hadith of Sunan Ibn Majah:

It is narrated on the authority of Hadhrat Aisha (May Allah be well pleased with her) that on the occasion of the Hujjatul Wada'a, the Holy Prophet (Sallallahu alaihi wa sallam) slaughtered a cow on behalf of the Ahle Bait (the family of the Holy Prophet (Sallallahu alaihi wa sallam)).

(Sunan Ibn Majah, Hadith No. 3255)

There is a Hadith in Sunan Abu Dawood:

It is narrated on the authority of Hadhrat Jabir (May Allah be well pleased with him), he says: I was present with Holy Prophet (Sallallahu alaihi wa sallam) in the Eidgah on Eid Ul Azha. The Holy Prophet (Sallallahu alaihi wa sallam) stepped down from the pulpit after delivering the sermon. A sheep was brought before him, so he slaughtered it with his blessed hands reciting: "*Bismillahi WALLah Most Highu Akbar*" and said: It is on behalf of me and on behalf of those of my followers who did not sacrifice an animal.

(Sunan Abu Dawood, Hadith No. 2812)

***Gifting one's sacrifice to the Holy Prophet (Sallallahu alaihi wa sallam)***



It was the regular practice of Hadhrat Ali (May Allah be well pleased with him) to sacrifice an animal on behalf of the Holy Prophet (Sallallahu alaihi wa sallam). As mentioned in this Hadith of Jame' Tirmidhi:

Hadhrat Hanash (May Allah be well pleased with him) narrates that Hadhrat Ali (May Allah be well pleased with him) used to slaughter two sheep, one on the behalf of the Holy Prophet and another on his own behalf. Once Hadhrat Ali (May Allah be well pleased with him) was asked about this. He replied: The Holy Prophet (Sallallahu alaihi wa sallam) ordered me to do the same and I'll never stop doing this.

(Jame' Tirmidhi, Hadith No. 1574)

### ***Shariah ruling about online sacrifice of an animal***

Nowadays, even through the internet, one can arrange sacrifice of an animal. If we give the order through any such website, will our sacrifice be considered valid?

The Shariah permits one to make someone else a representative for sacrificing an animal. No matter whether a person sacrifices the animal himself/herself, or makes someone else a representative for doing so, whether an individual or

an organization, both these cases are permissible. Sacrifice of an animal through the Internet is actually a case of making the sacrifice through a representative. We have to remember some things in this regard:

(1) It is permissible when one is completely sure that the management of the website will sacrifice only those animals which are acceptable in light of the Shariah.

(2) This is also necessary that sacrifice should be performed on the days of 10<sup>th</sup>, 11<sup>th</sup>, 12<sup>th</sup> Dhul Hijjah of the place where it is being done. If there these days have passed then such a sacrifice is not valid and the animal will have to be given in charity as will be detailed shortly.

(3) As per the opinion of Imam Abu Yusuf, Imam Muhammad and Imam Hasan Bin Ziyad (May Allah shower His mercy on them), both the places should be considered when doing so. Thus, to err on the side of caution, it is better that the sacrifice be done when the days of sacrifice are going on in both the places. In this regard 2 clarifications by the jurists should be kept in mind:

(a) If a person who lives in the city is getting his/her animal sacrificed in such a village where Salaat Ul Juma'a and Salaat Ul 'Eid are not to be performed, then keeping this in consideration, the animal will be sacrificed, even though in the city where the person who is ordering the sacrifice

resides, Salaat UI Eid may not have been done by then. Imam Muhammad and Imam Abu Yusuf (May Allah shower His mercy on them) have opined this. Imam Hasan Bin Zyad (May Allah shower His mercy on him) is of the opinion that the place where the person ordering the sacrifice resides should also be taken into consideration.

As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 296)

(b) If a person resides in a country where the time for sacrifice has not yet started and that person is getting his/her sacrifice done in a country where the time for sacrifice has already started or vice versa then as per the opinion of Imam Abu Yusuf and Imam Muhammad (May Allah shower His mercy on them), the ruling for sacrifice will be based on the place where the animal is being sacrificed and as per Imam Hasan Bin Zyad (May Allah shower His mercy on him), the place of the person ordering the sacrifice ought to be considered. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 296)

Translation: It is narrated on the authority of Imam Abu Yusuf and Imam Muhammad (May Allah shower His mercy on them) that if a person resides in a city and his/her relatives in another and this person sends a letter to the relatives asking them to sacrifice an animal on his/her behalf, then the sacrifice ought

to be done when Salaat Ul Eid is offered in the place where the animal is being sacrificed.

***People living in western countries getting their animals sacrificed here***

If NRIs living in the western countries are getting their animals sacrificed in India, then it is permissible if the animal is sacrificed on 10<sup>th</sup> Dhul Hijjah, however it is better if it is done on 11<sup>th</sup> or 12<sup>th</sup> Dhul Hijjah, as when it is 10<sup>th</sup> Dhul Hijjah in India, it is the night before Eid in the western countries (USA, Canada, etc.). As per the opinion of Imam Abu Yusuf and Imam Muhammad (May Allah shower His mercy on them), the place where the sacrifice is being done will be considered and as per the opinion of Imam Hasan Bin Ziyad (May Allah shower His mercy on him), the place where the person ordering the sacrifice will be considered. As given in Fatawa A'alamgiri:

As their sacrifice is being done in India, as per the opinion of Imam Muhammad (May Allah shower His mercy on him), their sacrifice on 10<sup>th</sup> Dhul Hijjah is valid. As per the opinion of Imam Hasan Bin Ziyad (May Allah shower His mercy on him), the animal should be sacrificed when the time of sacrifice starts in the west.

As a cautionary measure, it is better to sacrifice the animal when the time of sacrifice has started in both the countries.

***Animals specified for sacrifice***

The animals specified for sacrifice are these: Goat, ram, sheep, bull, cow, he-buffalo, buffalo and camels. Sacrifice of animals other than the specified ones is not correct. As per Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 297)

***The minimum age of animals that can be sacrificed***

There is Hadith in Sahih Muslim in this context:

It is narrated on the authority of Hadhrat Jabir (May Allah be well pleased with him), he says: The Holy Prophet (Sallallahu alaihi wa sallam) said: Slaughter a 1-year-old goat, a 2-year-old cow and 5-year-old camel. However, if it is difficult for you, then you may slaughter a 6-month-old sheep.

(Sahih Muslim, Vol. 2, Pg. No. 1963)

In the light of this Hadith, the jurists have opined that the minimum age of a goat is one year, of a cow 2 years and for a camel 5 years. Slaughtering animals less than these ages is not correct. If a sheep

is fat enough that it seems to be of one year, then it is correct to slaughter it. If the age of animals is more than what is specified, then it is all the more better. If the age of animals is less than what has been specified, then their sacrifice is not correct. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 297)

***A single cow/camel can be on the behalf of 7 persons only***

Sacrifice of a camel or cow on the behalf of 7 persons is permissible. There is a Hadith given in Sunan Abu Dawood:

It is narrated on the authority of Jabir bin Abdullah (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: A cow is on the behalf of 7 persons and a camel is on the behalf of 7 persons. (Sunan Abu Dawood, Hadith No. 2810)

A goat, ram or sheep can be on the behalf of one person only. In buffalo, cow and camel, one animal is on the behalf of 7 persons .i.e. 7 persons can participate in the sacrifice of one cow, buffalo or camel. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5 Pg no. 297)

***In collective sacrifice, is it necessary that all of them should be present at the time of slaughter?***

In case of collective sacrifice (like cow, ox, etc.), if all the participants appoint someone as their representative, then it is not necessary that all of them should be present at the time of slaughtering the animal. It is permissible for the representative to sacrifice the animal on their behalf. However, if they personally want to sacrifice the animal, it is necessary for each one of them to be present. In fact, it is better if they participate in the actual slaughter by holding the animal, laying it on its flank, etc. the way the Holy Prophet (Sallallahu alaihi wa sallam) did:

Hadhrat Abu Asad Sulami narrates on the authority of his father and he in turn from his father that he said: I was one of the seven along with the Holy Prophet (Sallallahu alaihi wa sallam). On the orders of the Holy Prophet (Sallallahu alaihi wa sallam), we all contributed 1 Dirham each and bought an animal. The Holy Prophet (Sallallahu alaihi wa sallam) said: Verily, the best sacrifice in the sight of Allah is the one which is the most expensive and the most excellent. Then the Holy Prophet (Sallallahu alaihi wa sallam) ordered one of us to hold one foreleg, another the other foreleg, one to hold one hind leg, another the other hind leg and 2 of us to hold 1 horn each. Then the last remaining person slaughtered the animal. All of us said the Takbeer. Baqiyya (May Allah be well pleased with him) said: I asked Hadhrat Hammad (May Allah be well pleased with him): Who was that seventh person? He said: I don't know. I said: It was the

Holy Prophet (Sallallahu alaihi wa sallam). (Kanz Ul Ummal, Hadith No. 12693)

***Some necessary guidelines for collective sacrifice***

To participate in the sacrifice of such an animal, it is necessary that all the participants should have the intention of sacrifice only and that all participants should pay the 7th part of the price of the animal. It is better that all of them are present at the time of the buying the animal. However, it is correct if one person buys on behalf of all the 7 persons. The meat of the sacrificed animal should be distributed equally. If even one person participates with the intention of something other than sacrifice, like with the intention of eating meat or doing business with the meat or if even one person does not pay the price properly or if the meat is not distributed properly, then the sacrifice of all the 7 becomes invalid. As mentioned in Fatawa A'alamgiri, Vol. 5, Pg no. 204.

As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 304)

If a single person buys a cow (or some such animal) with the intention of individual sacrifice, then later on includes other people as well, then the sacrifice will be valid, but this is not free of undesirability. Of course, if at the time of buying



itself, the intention to include others was present, then there is no undesirability, provided that person is wealthy and sacrificing an animal is Wajib (compulsory) on that person. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 304)

All the participants should weigh the meat and distribute it equally and the distribution should not be by estimation. If the head, feet, etc. are also included along with the meat, then one may distribute by estimation as well. As mentioned in Durre Mukhtaar:

(Durre Mukhtaar, Vol. 5, Pg. No. 223)

***Is sacrifice of a single goat enough for the whole family?***

A goat cannot be permissible on behalf of multiple persons as mentioned in this Hadith of Sunan Ibn Majah:

It is narrated on the authority of Hadhrat Abdullah Bin Abbas (May Allah be well pleased with them): One person came to the Holy Prophet (Sallallahu alaihi wa sallam) and said: I have to slaughter a camel (on behalf of 7 persons) and I can afford it as well. However, I am not able to get a camel at all. The Holy Prophet (Sallallahu alaihi wa

sallam) ordered him to buy 7 goats and slaughter them.

(Sunan Ibn Majah, Hadith No. 3256)

This Hadith has also been mentioned by the great Hadith-expert of Deccan Hadhrat Abdullah Shah Sahab Naqshbandi Mujaddidi Qadri (May Allah shower His mercy on him) in Zujajatul Masabeeh, Vol. 1, Pg. No. no. 405/406.

If in the sacrifice of a goat, 7 persons could participate, then the Holy Prophet (Sallallahu alaihi wa sallam) would have said that if a camel cannot be gotten for sacrifice, then buy a goat and slaughter it on the behalf of 7 persons, but the Holy Prophet (Sallallahu alaihi wa sallam) did not order that a goat be slaughtered, but said that 7 goats should be slaughtered.

Also, if participation in the sacrifice of a goat were permissible the way it is in cows, camels, etc.:

The Holy Prophet (Sallallahu alaihi wa sallam) said: A cow is on the behalf of 7 persons and a camel is on the behalf of 7 persons.

(Sunan Abu Dawood, Hadith No. 2810)

Then, the Holy Prophet (Sallallahu alaihi wa sallam) would have said the same about goats as well. I have not seen any Hadith to this effect in the canons of Hadith.

Now, the Hadith in which the Holy Prophet (Sallallahu alaihi wa sallam) is reported to have slaughtered one sheep on behalf of His family and one sheep on behalf of His Ummah, the Holy Prophet (Sallallahu alaihi wa sallam) actually included them in the reward of that sacrifice. As given in Sunan Ibn Majah:

It is narrated on the authority of Hadhrat Aisha Siddiqua and Hadhrat Abu Hurairah (May Allah be well pleased with them) that whenever the Holy Prophet (Sallallahu alaihi wa sallam) would decide to sacrifice animals, He (Sallallahu alaihi wa sallam) would select 2 plump, horned, spotted and castrated goats and would sacrifice one on the behalf of those people of the Ummah who testified to the Unity of Allah Most High and the Prophethood of the Holy Prophet (Sallallahu alaihi wa sallam) and another on behalf of Himself and His family.

(Sunan Ibn Majah, Pg No. 225/226, Hadith No: 3113)

It is clear from this Hadith that the Holy Prophet (Sallallahu alaihi wa sallam) included His Ahle Bait (the family of the Holy Prophet (Sallallahu alaihi wa sallam)) in the reward of that sacrifice, as the author of Injaah Ul Haajah writes about this:

Translation: Slaughtering one sheep on behalf of the whole Ummah means that the Holy Prophet

(Sallallahu alaihi wa sallam) benevolently included the whole Ummah in the reward of that sacrifice.

(Injaah Ul Haajah Sharh Sunan Ibn Majah, Pg. No. 226)

This shows that in supererogatory (NafI) sacrifice of a goat, it is permissible to include more than one person in the reward. However for a Wajib (compulsory) sacrifice, one goat can be on behalf of one person only, not more than one. Imam Nawawi (May Allah shower His mercy on him) has said:

Translation: The scholars have all agreed that participation in the sacrifice of a goat is not correct. (Sharh Muslim Lin Nawawi, Pg. No. 424)

A similar ruling is also mentioned in Injaah Ul Haajah, Pg. No. 226.

### ***Sacrifice of a castrated animal***

For sacrifice, an animal which is free of all defects must be selected. As far as castration is concerned, in animals, castration is not concerned a defect, so the sacrifice of such an animal is perfectly valid. In fact, the sacrifice of such an animal is preferred. The Holy Prophet (Sallallahu alaihi wa sallam) sacrificed castrated goats. As mentioned in this Hadith of Sunan Ibn Majah:

It is narrated on the authority of Hadhrat Aisha Siddiqua and Hadhrat Abu Hurairah (May Allah be well pleased with them) that whenever the Holy Prophet (Sallallahu alaihi wa sallam) would decide to sacrifice animals, He (Sallallahu alaihi wa sallam) would select 2 plump, horned, spotted and castrated goats and would sacrifice one on the behalf of those people of the Ummah who testified to the Unity of Allah Most High and the Prophethood of the Holy Prophet (Sallallahu alaihi wa sallam) and another on behalf of Himself and His family.

(Sunan Ibn Majah, Pg No. 225/226, Hadith No: 3113)

As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg No. 299)

It is given in Tabyeen Ul Haqaiq, Vol. 6, Kitab Ul Azhiya, Pg No. 479:

Translation: Hadhrat Imam Azam Abu Hanifa (May Allah be well pleased with him) said that the sacrifice of a castrated animal is preferred, as its meat is excellent and tasty.

***Sacrifice of which animal is better – Cow or goat?***

If in a sacrifice, the price and the quantity of meat of 2 animals is the same, then the animal whose

meat is qualitatively better is preferred. If the quantity of meat is different, then the animal which has more meat is better.

If the quantity of 1 portion of meat (i.e. the 7<sup>th</sup> part) of a cow is equal to the quantity of meat of a goat and their price is also the same, then the meat of a goat is preferred as its meat is better. If a single portion of beef is more in quantity than the meat of a goat, then the portion of beef will be preferred. If goat, ram and sheep are equal in their price and the quantity of meat, then sheep (*Dumba* in Urdu) is better than ram and a female sheep is better than a male sheep. If cow and ox and male camel and female camel are equal likewise then cow is better than ox and female camel is better than she camel.

As mentioned in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 227)

***Shariah ruling about the young one of the sacrificial animal***

If the sacrificial animal gives birth to a young one, should that kid be slaughtered or given away in charity? The jurists have given different clarifications as per the financial status of the person making the sacrifice. If the person performing the sacrifice is poor, then that person should compulsorily slaughter the kid as well. For an affluent person, it is not compulsory that the kid be

slaughtered. That person may slaughter it or give it away in charity. However, if the days of sacrifice have passed, then it is Wajib (compulsory) to give it away in charity. If that kid is sold, then the money from that sale ought to be given away in charity.

If someone does not slaughter it, neither sells nor gives it away in charity and a year passes and that animal is now fit for sacrifice, then slaughtering such an animal is not permissible. A new animal has to be taken for this purpose. If someone does slaughter it, then as that animal had to be given away in charity, now its meat has to be given away in charity. Also the balance of the price of that (now grown up) animal has to be given away in charity. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 301)

***The defects which make an animal unfit for sacrifice***

Through sacrifice, the worshipper seeks nearness with Allah Most High and as such, the animal selected for sacrifice should be plump, perfect and should not be blind, lame or ill in any way.

An animal which is blind, in one eye or both, lame, so weak that it cannot even walk towards the sacrificial place, an animal whose ears, tail or rear are more than 1/3<sup>rd</sup> cut off, a toothless animal, an animal whose horns are broken off right from the

base. The animals which don't have any horns naturally are excluded.

In Musnad Imam Ahmed, there is a Hadith:

It is narrated on the authority of Hadhrat Bara'a bin A'azib (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) was asked: Which animals should not be sacrificed? The Holy Prophet (Sallallahu alaihi wa sallam) said and gestured: Four. Hadhrat Bara'a bin A'azib (May Allah be well pleased with him) says: My hand is smaller and lower than the hand of the Holy Prophet (Sallallahu alaihi wa sallam) (i.e. out of respect for the Holy Prophet, Hadhrat Bara'a did not even raise his hand like Him):

1. Such a lame animal whose lameness is obvious.
2. An animal blind in one eye, whose blindness is obvious.
3. An ill animal, whose illness is evident.
4. A weak animal whose bones are empty of marrow (i.e. a very weak animal)

(Musnad Imam Ahmad Bin Hambal, Hadith No. 19185; Sunan Kubra Lil Baihaqui, Hadith No. 19567)



### ***Sacrificing a toothless animal***

If the sacrificial animal has no teeth at all or most of its teeth are missing, then the sacrifice of such an animal is not correct as per the Shariah. If most of the teeth are present and only some are missing, then sacrifice of such an animal is correct.

As mentioned in Durre Mukhtaar:

(Durre Mukhtaar, Vol. 5, Pg. No. 228)

It is given in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 228)

### ***What if the tongue of the animal has been cut off?***

In a goat, cutting off the tongue is not considered as a defect. However, in a cow it is considered to be so. The jurists have clarified that this is because the goat ruminates using its teeth and a cow using its tongue. Thus, if the tongue has been cut off, then sacrifice of such an animal is correct. However, if the same has been done to a cow, then it will be seen how much of the tongue has been cut off. If more than 1/3<sup>rd</sup> of the tongue has been cut off, then sacrifice of such an animal is not correct. If it is less than that, then it is permissible.

As mentioned in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 229)

***Can we sacrifice a lame animal?***

If an animal walks on three legs because of injury or some other reason, then sacrifice of such an animal is not permissible. If in spite of being lame, the animal walks on 4 legs, then sacrifice of such an animal is permissible. As mentioned in Durre Mukhtaar:

(Durre Mukhtaar, Vol. 5, Pg. No. 227)

***Sacrificing an animal suffering from itching***

If an animal suffers from itchiness, then it will be seen whether it is restricted to the skin only or it has started affecting the flesh of the animal as well. If it is restricted to the skin, then sacrifice of such an animal is permissible as itchiness of the skin does not affect the meat of the animal. If the animal has become weak because of it, then it will be taken as a sign that the itchiness has affected the flesh as well. Thus, sacrifice of such an animal is not correct. As mentioned in Durre Mukhtaar:

(Durre Mukhtaar, Vol. 5, Pg. No. 227)

It is also given in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 227)

***If the sacrificial animal develops a defect after buying***

If a person buys an animal for sacrifice and after that the animal develops such a defect that sacrifice of that animal will not be correct. The Shariah describes 2 cases about this:

1. If the person is wealthy and is performing a Wajib (compulsory) sacrifice, then that person should not slaughter this animal but should buy another animal and sacrifice it.

2. If that person is not affluent and is performing a supererogatory (NafI) sacrifice, then as that animal has already been selected, the person should sacrifice the same animal even though some defect might have developed in the animal later.

As mentioned in Durre Mukhtaar:

(Durre Mukhtaar, Vol. 5, Pg No. 229)

It is also mentioned in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 229)

***Method of slaughtering the animal***

The animal should be watered and made to lie down on its flank so that its head is pointing towards the south and the muzzle in the direction of Makkah. Then one should take a sharp knife in the right hand

and slit the throat just below the cartilaginous prominence (the “lump” in the throat) with the words “*Bismillahi Wallahu Akbar.*” This should be done with such force that the 2 carotid arteries, esophagus (food pipe) and the trachea (wind pipe) should be cut but the head should not be severed from the body.

Cutting these 4, viz. the esophagus, the trachea and the 2 jugulars is compulsory. As mentioned in Radd Ul Muhtar:

(Radd Ul Muhtar, Vol. 5, Pg. No. 207)

It is Mustahab (commendable) that the person on whose behalf the sacrifice is being performed should slaughter the animal himself/herself. If he/she cannot do so and someone else is doing so on their behalf, then it is better that he/she should be present at the time of slaughter. As mentioned in this Hadith:

It is narrated on the authority of Hadhrat Ali (May Allah be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) told Hadhrat Fatima (May Allah be well pleased with her): O Fatima! Get up and stay with the animal that is being slaughtered on your behalf. Listen! With the first drop of blood that is shed, all the sins of the person on whose behalf the sacrifice is being performed are forgiven. Listen! In Qiyamah the sacrificial animal will be brought with 70 times its blood and meat. Then, it will be placed in the balance (*Mizaan*).

Hadhrat Abu Sa'eed Khudri (May Allah be well pleased with him) said: O Prophet of Allah (Sallallahu alaihi wa sallam)! Is this especially for the Ahle Bait (the family of the Holy Prophet (Sallallahu alaihi wa sallam))? They are worthy of every benefaction that is particularized for them or is this for all? The Holy Prophet (Sallallahu alaihi wa sallam) said: It is especially for the progeny of Muhammad (Sallallahu alaihi wa sallam) and generally for all.

(Kanz Ul Ummal, Hadith No. 12671)

***Supplications (Dua) to be recited at the time of slaughter***

Slaughter the animal saying *Bismillahi Wallahu Akbar* and recite any of the Dua mentioned in the Hadith. There is a Hadith in Mo'jam Kabeer Tabarani about this:

It is narrated on the authority of Hadhrat Abdullah Bin Abbas (May Allah be well pleased with them) that the Holy Prophet (Sallallahu alaihi wa sallam) would slaughter 2 black and white sheep. When the Holy Prophet (Sallallahu alaihi wa sallam) would slaughter them, He would place His foot on the flank of the animal and say:

Transliteration of Dua: *Bismillahi Allahumma Minka Wa Laka Allahumma Taqabbal Min Muhammad*

Translation: In the name of Allah Most High. O Allah! This is Your grant and for You. O Allah! This is on behalf of Muhammad (Sallallahu alaihi wa sallam)! Please accept this.

(Mo'jam Kabeer Tabarani, Hadith No. 11166)

In the aforementioned supplication, in place of *Min Muhammad*, one should say *Minnee*

In Sunan Abu Dawood, the following supplication is mentioned:

Transliteration of Dua: *Innee Wajjahtu Wajhiya Lilladhee Fataras Samawati Wal Arza 'Ala Millati Ibraheema Haneefanw Wa Maa Ana Minal Mushrikeen. Inna Salaatee Wa Nusukee Wa Mahyaya Wa Mamaatee Lillahi Rabbil A'alameen. La Shareeka Lahu Wa Bi Zalika Umirtu Wa Ana Min Al Muslimeen. Allahumma Minka Wa Laka 'An Muhammadin Wa Ummatihee Bismillahi Wallahu Akbar.*

Translation: Verily, I am steadfast on the creed of Hadhrat Ibrahim (May peace be upon him) and have turned away my face from all other religions to the One who peerlessly created the heavens and the earth. I am not among those who associate partners with Allah Most High. Indeed my Salaat, my Haj, my sacrifice of an animal, my life and my death are for Allah Most High who is the sustainer of all worlds. He

has no partner and this is what I have been ordered to do and I am from among the Muslims. O Allah! This is Your grant and for You. O Allah! Accept this on behalf of Hadhrat Muhammad (Sallallahu alaihi wa sallam) and His Ummah. In the name of Allah Most High and He is great. (Sunan Abu Dawood, Hadith No. 2797)

In this aforementioned supplication, in the place of “*An Muhammadin Wa Ummatihi*,” one should recite: “*Annee*”.

The following supplication is mentioned in Haashiya As Sindi ‘Ala Sunan Ibn Majah:

Transliteration of Dua: *Taqabbal Minnee Kamaa Taqabbalta Min Ibraheema Khaleelika Wa Muhammadin Nabiiyik*

Translation: O Allah! Accept my sacrifice in the same way that You accepted from Your friend Hadhrat Ibrahim (May peace be upon him) and Your Beloved Hadhrat Muhammad (Sallallahu alaihi wa sallam). (Haashiya As Sindi ‘Ala Sunan Majah)

This supplication is also recited:

Transliteration of Dua: *Allahumma Taqabbal Hadhihil Azhiyata Minee Kamaa Taqabbalta Min Ibraheema Khaleelika Wa Min Muhammadin Nabiiyika Wa Habeebia Alaihimas Salaatu Was Salaam*

Translation: O Allah! Accept this sacrifice of mine in the same way that You accepted from Your friend Hadhrat Ibrahim (May peace be upon him) and Your Beloved Hadhrat Muhammad (Sallallahu alaihi wa sallam).

If someone else apart from the person on whose behalf the animal is being sacrificed is slaughtering the animal, then instead of “Minnee,” they should say: *Min* and take the name of that person and his/her father’s name. Similarly that person should say: *Taqabbal Min* so and so *Bin* so and so. Similarly, instead of “*Annee*,” one should say: “*An*” and take the name of the person on whose behalf the animal is being sacrificed and his/her father’s name.

***What if the animal develops a defect at the time of slaughter?***

If at the time of slaughter, the animal jumps and one of its legs breaks or somehow it develops some other defect, then this defect does not affect the sacrifice. For e.g. if the animal jumps, develops a defect right at the time of slaughter and frees itself from the person/s handling it and is again recaptured, even then the sacrifice is valid. As mentioned in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 229)



***When should the animal be skinned?***

About skinning the animal, the Shariah says that the animal should be skinned after it has become completely lifeless and the body of the animal becomes completely still. Thus, it is given in the Hadith:

It is narrated on the authority of Hadhrat Makhul (May Allah be well pleased with him) that when the Holy Prophet (Sallallahu alaihi wa sallam) slaughtered an animal, He would neither sever the head nor skin the animal until it became completely lifeless.

(Mabsut Sarkhsi, Vol. 11, Pg. No. 249)

To start skinning the animal before this is Makruh (Undesirable).

As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg No. 300)

***Which organs cannot be eaten and which cannot be eaten***

Consuming the following is forbidden:

1. Flowing blood.
2. Male and female genitalia, (the penis and the uterus).

3. Testicles.
4. Gall bladder.
5. Urinary bladder.
6. Glands.
7. The marrow of the spine.

As mentioned in Radd Ul Muhtaar:

(Radd Ul Muhtaar, Vol. 5, Pg. No. 219)

It is also mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 6, Pg. No. 445)

Drawing any benefit from the sacrificial animal before slaughtering it, like milking it, using it as a freight animal, riding it, giving it out on hire, etc. are all Makruh (undesirable)

***Shariah ruling about a pregnant sacrificial animal***

If a sacrificial animal is pregnant and is about to deliver, then sacrifice of such an animal is Makruh (Undesirable). If a live baby is found after the slaughter, then that baby also has to be slaughtered. If it is not slaughtered in the days of sacrifice, then it has to be given away in charity. If the baby is stolen or

if it is slaughtered after the days of sacrifice and consumed, then the price of that animal has to be given in charity. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 302)

***If the animal is not sacrificed in the specified days***

If sacrificing an animal is Wajib (compulsory) on someone and that person fails to perform it and the days of sacrifice pass, then because sacrifice of an animal was compulsory on that person, it will not be waived. Instead, the price of an animal has to be given away in charity.

As mentioned in Durre Mukhtaar:

(Durre Mukhtaar, Vol. 5, Pg. No. 226)

Translation: If a wealthy person does not sacrifice an animal and the days of sacrifice pass, then that person should give away the price of the animal in charity.

Thus, those who could not sacrifice an animal in spite of it being compulsory on them for some reason, they should give away in charity the price of an animal and thus fulfill their Islamic responsibility.

***Three portions of the meat***

The Mustahab (Commendable) way is that 3 portions of the meat should be made. One part should be distributed among the poor, one among the relatives and one for self. Giving one portion to the poor is not Wajib (compulsory), but Mustahab. As mentioned in Fatawa A'alamgiri:

(Fatawa A'alamgiri, Vol. 5, Pg. No. 300.)

***Distribution of meat when animal is sacrificed on behalf of the deceased***

People sacrifice animals on behalf of deceased relatives as well. Those whose parents have passed away, they sacrifice animals on behalf of their deceased parents as well. If the sacrifice is done on behalf of the deceased with the intention of gifting the reward to them, even though they had not willed that it should be done, then the way we are ordered to divide the meat into 3 portions, the meat of this sacrifice should also be divided into 3 portions. One part should be distributed among the poor, one among the relatives and one for self. The reward will be for the deceased, but the owner will be the person performing the sacrifice on behalf of the deceased.

If the deceased had willed that animal should be sacrificed on their behalf, then the person performing the sacrifice eat from that meat, but all the meat must be distributed among the poor. As mentioned in Radd Ul Muhtar:

Translation: The person who is sacrificing an animal on behalf of the deceased should give (some) meat in charity and eat himself as well, the way it is done when sacrificing an animal for oneself. However, the reward is for the deceased and the ownership is of the person making the sacrifice. (Durre Mukhtaar, Vol. 5, Pg. No. 229)

Sadar Shaheed (May Allah shower His mercy on him) has said: The authoritative opinion is if the animal is being sacrificed on the orders of the deceased, then the person performing the sacrifice cannot eat, otherwise he may eat.

### ***Storing the meat of the sacrificed animal***

In the early days of Islam, consuming the meat of the sacrificed animal for more than 3 days was not permissible. Later on, the Holy Prophet (Sallallahu alaihi wa sallam) granted permission to have it for more than 3 days as well.

As mentioned in this Hadith of Sahih Bukhari:

It is narrated on the authority of Hadhrat Salmah Bin Akwa'a (May Allah be well pleased with him), he says: The Holy Prophet Sallallahu alaihi wa sallam) said: The person who sacrifices an animal should not have anything left from the meat of the sacrifice on the 3<sup>rd</sup> day. When the occasion of sacrifice came the next year, the Companions

requested: O Prophet of Allah (Sallallahu alaihi wa sallam)! Should we use the meat in the same manner as we did the last year? The Holy Prophet (Sallallahu alaihi wa sallam) said: You have the meat, let others have it and store it up. Last year, people were in difficulties, that's why I decided that you should help them in the days of sacrifice.

(Sahih Bukhari, Hadith No. 5569)

***Accepting meat of an animal sacrificed by a Qadiani***

The Holy Prophet (Sallallahu alaihi wa sallam) is the Final Prophet and there cannot be any prophet after Him. This is a basic tenet of belief of Islam, which has been established by the verses of the Holy Quran and the Frequently-occurring (*Mutawatir*) Hadith and also by the Consensus of the Ummah. Rejecting it or trying to explain it in some other manner which leads to a different explanation other than the one given by the Elders of the Ummah or trying to bypass it in using figurative interpretations (*Tawil*) is explicit apostasy. Allah Most High says in the Holy Quran:

Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything.

Surah Ahzaab (33:40)

There are many Hadith in the canons of Hadith and the whole corpus of Hadith literature which have the status of the *Mutawatir* Hadith with respect to their meanings that attest to this. As an example, a Hadith from Sahih Bukhari and Jame' Tirmidhi are being mentioned.

There is a Hadith in Sahih Bukhari:

No prophet of any kind can come after me.

(Sahih Bukhari, Hadith No. 4154)

There is a Hadith in Jame' Tirmidhi:

The Prophet (Sallallahu alaihi wa sallam) has said: Verily, Prophethood has been terminated. After me there will neither be any *Nabi* nor any *Rasool*.

(Jame' Tirmidhi, Hadith No. 2441)

It is mentioned in Fatawa A'alamgiri:

Translation: If anybody does not hold the belief that Hadhrat Muhammad (Sallallahu alaihi wa sallam) isn't the Final Prophet, that person is not a Muslim at all.

In light of the aforementioned point, all the scholars of the world have unambiguously declared Mirza Ghulam Ahmed Qadiani and his followers to be

apostates and out of the fold of Islam. Thus, the followers of Mirza who call themselves “Qadiani” are not Muslims at all whereas it is mentioned in the rules of slaughtering an animal that the person doing this must be a Muslim. If the person who is slaughtering the animal is a non-Muslim or apostate, then the slaughtered animal is not Halaal. In light of this, the animal slaughtered by Qadianis is Haraam. Neither is their sacrifice of an animal a true sacrifice nor is their slaughter a true one. Eating the meat of such an animal is not permissible. Similarly, it is not permissible for the Muslims to give meat of a slaughtered animal to them either. As given in Fatawa A’alamgiri:

(Fatawa A’alamgiri, Kitab Uz Zibaah)

***How to use the skin of the sacrificial animal***

It is not correct to give the skin to the butcher as his payment. If the skin is exchanged for something, which can be finished by using it, like money, then exchanging the skin, and using that thing is not permissible in the light of the Shariah. Obviously, money can only be used only when it is given to somebody and the desired thing is taken in lieu of that. Thus, selling the skin and using that money is impermissible in the light of the Shariah.

If the skin is sold, then giving the money received to those who are needy is necessary. In this situation, the ruling for this is same as that of Sadqa Fitr, i.e. making needy people absolute owner of the



money. The amount gained by the sale of the skin can be given to poor children, widows and other needy people, who are not descendents of the Holy Prophet (Sallallahu alaihi wa sallam). Also, giving it to the needy students of the Islamic universities is not only correct and permissible, but better and Mustahab (commendable) and this will get double the reward, firstly, the reward of giving it to those who are needy, and secondly the reward of contributing to Islamic education and propagation of Islam.

As making needy people the absolute owner is necessary, the skin cannot be given for construction of Masjid, as salary to Imam and/or Muedhin, salary to teachers, for conducting Islamic lectures, as gifts to the speakers, for social service, for burial of unknown and unclaimed Muslim corpses because the concept of making someone the absolute owner is not found in these cases. For this reason, all these are impermissible.

If the skin is retained in its original state and used, then the Shariah makes an allowance for it. For e.g., making a waterskin, prayer mat, coat, cap or table cloth, etc., then there is no problem. In the same way, it is correct to exchange the skin for something, which remains the same by using it, like a book, etc. The skin cannot be given in lieu of any job/work, so giving it to the butcher as his wages is not permissible in the light of the Shariah. As mentioned in Durre Mukhtaar:

(Durre Mukhtaar, Vol. 5, Kitab Ul Azhiya,  
Pg. No. 231)

Translation: The skin of the slaughtered animal should be given away as Sadqa (charity) or it can be made into a bag, waterskin, table cloth (*Dastarkhwaan*) or pail (to draw water from a well) or it can be exchanged for such a thing, which remains the same with using it. It is not permissible to exchange it with things, which are finished by using them, like Dirham. If the meat or skin has been sold, then money should be given in charity.

Usually, the skin is sold and on selling it, it is Wajib (compulsory) to give in charity the amount received from that sale. For this reason, it is necessary to give it to the needy people. If the amount is not spent where it ought to be spent even then the sacrifice is affected.

For the sake of the Holy Prophet (Sallallahu alaihi wa sallam), may Allah Most High guide us and all Muslims to sacrifice animal/s with sincerity and may He accept it as well.

Books written by Mufti Syed Ziauddin Naqshbandi Qadri awaiting publication.

1. Hijab – Complete protection for women
2. Jibreel in the presence of the Holy Prophet Hadhrat Muhammad (Sallallahu alaihi wa sallam)
3. The secrets of Meraj and the vision of Allah Ta'ala
4. The Matchless Prophet
5. 20 Raka'at Taraweeh – A critical analysis
6. The belief in the Sealing of Prophethood - In the light of the Holy Quran and the Hadith
7. Shaykh Ul Islam and beliefs of Ahle Sunnah
8. Following any of the 4 Imams and Imam Azam – The expert in Hadith
9. The Farewell Haj – A brief look
10. How to perform Umrah
11. Relations with non-Muslims.
12. Hadhrat Abu Bakr Siddiq – The first caliph of Islam

13. Auliya – Ambassadors of peace and Miracles of Auliya – Proof and examples.
14. Hadhrat Khwaja Ghareebnawaz – Life and accomplishments
15. Ghouse Azam Hadhrat Shaykh Abdul Qadir Jilani
16. Physical intimacy before marriage
17. The excellence of Shab Baraat
18. How to welcome Ramadhan
19. Great battles of Islam
20. Shariah rules about divorce and separation
21. The Final Word about Wasila, Fatiha, graves.
22. Misuse of electronic media - Problems and solutions
23. Ziyarah of the grave of the Holy Prophet (Sallallahu alaihi wa Sallam)
24. Knowledge - Excellence and Importance
25. Test Tube Baby - Shariah ruling about In Vitro Fertilization

We invite one and all to participate in spreading true Islamic beliefs and authentic Islamic knowledge. For more details, contact:

91-8142447786/91-8143550232/91-9849477718

