

- An animal should not be slaughtered with such force that the head is severed or the knife reaches the spinal cord.
- After slaughtering, the head should not be cut off nor should the animal be skinned until it is completely dead.

### TAKBEERUT TASHREEQ

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

(Al-laahu akbar Al-laahu akbar, Laa ilaaha il-lal-laahu wal-laahu akbar, allahu akbar wa lil-laa hil hamd.)

It is wajib upon males and females to recite this takbeer once after every fard salaah from after the Fajr salaah of the 9th of Dhul Hijjah until after the fard of Asr salaah of the 13th.

The takbeer should be recited whether the salaah is performed individually or with congregation. Males will say it in a moderate voice while females will recite it softly.

### THE METHOD OF SLAUGHTERING

When the animal is laid down facing the Qiblah recite:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

**In-nii waj-jah tu waj hi ya lil-la dhii fa taras-sa maa waa ti wal arda hanii faw-wa maa ana minal mush rikiin.**

Certainly I have directed my face truly towards Him who created the Heavens and the Earth and I am not from those who ascribe partners to Allah.

إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَ لَكَ

**In-na salaatii wa nusukii wa mahyaa ya wa ma maati lil-laahi rab-bil ‘aalamiin. Laa sha rii ka lahu, wa bi**

**dhaa lika u-mirtu wa a-na minal mus li miin. Al-laa hum-ma min ka wa laka.**

Verily my worship and my sacrifice, my living and my dying are for Allah, Lord of the worlds. There is no partner for Him, and with that I have been commanded and I am from the Muslims. O Allah this sacrifice is from You and is for You.

*Then the slaughter will begin. While slaughtering the animal one should only read:*

بِسْمِ اللَّهِ , اللَّهُ أَكْبَرُ

**Bismil-laahi Al-laahu Akbar**

In the name of Allah, Allah is the Greatest.

**Immediately after the sacrifice the following dua is read:**

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَ حَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ

**Al-laa hum-ma ta qab-bal hu min (nii) ka maa taqab-bal ta min habiibika Muham-mad, wa khaliilika Ibraahiim, ‘a-lai hi mas-salaatu was-salaam.**

O Allah accept from (me) like you have accepted from Your beloved Muhammad (S.A) and Your friend Ibrahim (A.S)

**Note:** At this point the name or names of those whose Qurbani is being done should be called. If one is reciting the Dua in Arabic then instead of the word (Nii) in brackets, the name or names of those for whom the sacrifice is done are mentioned.

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## RULES PERTAINING TO QURBANI AND THE METHOD OF SLAUGHTERING



Qurbani is wajib upon a person who possesses the Nisaab. If a person does not have the Nisaab, then the Qurbani will not be wajib upon him. However, if he does Qurbani, he will be highly rewarded for it.

Qurbani is only (essential) on behalf of a person (himself) when he has the Nisaab. It is not essential on behalf of one's children. Even if one's children (those under the age of puberty) are rich, Qurbani will not be wajib on their behalf. If a person does Qurbani on their behalf, it will be deemed as an optional (Nafl) Qurbani. In this case however, the Qurbani will have to be done from the wealth of the person who is doing the Qurbani, like that of the father etc. Monies for this Qurbani cannot be taken from the wealth of the children.

If an animal was purchased for Qurbani and later developed a certain defect, whereby Qurbani is not permissible with it, then another animal should be purchased in place of this animal. However, if a poor person, upon whom Qurbani was not wajib purchased such an animal, he does not have to purchase another animal. He could use the same animal that he had originally purchased.

If one, upon whom Qurbani was not wajib (essential) purchased an animal with the intention of Qurbani then, Qurbani will become wajib (essential) upon him.

If Qurbani was wajib (essential) upon a person, but he allowed the three days of Qurbani to pass and did not do the sacrifice, then he must give the value of one goat or sheep in charity. If he had already purchased a goat/sheep but did not sacrifice it within the three days, he must give that animal in charity without slaughtering it.

If a person does Qurbani on behalf of a deceased person out of his own will in order to consign rewards to the deceased person, it will be permissible for this person to consume the meat himself, feed others and also distribute it to whomsoever he wishes. However, if a deceased person had made a will that a Qurbani be done on his behalf from his money, and the Qurbani was done, then all the meat of this Qurbani will be given in charity on behalf of the person.

If a person was not present and someone did the Qurbani on his behalf without his permission/instruction, the Qurbani will not be valid on behalf of that person (who was absent).

The Qurbani of a pregnant animal is permissible. If its young one comes out alive, it will be necessary to slaughter it as well.

### THE DAYS OF QURBANI

The days of Qurbani are the 10th, 11th and 12th of Dhul Hijjah. The actual time commences from after the Eid Salaah and ends just until before sunset on the 12th of Dhul Hijjah. Although it is allowed to do sacrifice during the nights, it is however, not advisable to do so. The sacrifice done before Eid Salaah is not proper. The best day to do the sacrifice is the day of Eid, the 10th, then the 11th and then the 12th.

### THE QURBANI ANIMAL

Qurbani can be done with camels, oxen, buffaloes, cows, goats and sheep.

A camel must be at least 5 years old; oxen, buffaloes and cows must not be less than two years. One of these animals will suffice as seven shares (i.e. seven people may slaughter one), but all must have the intention of Qurbani and not for the acquisition of meat.

Goats must not be less than one year old. Sheep should also be one year old. However, a sheep less than one year old but resembling the size of a one-year old can be sacrificed.

#### Animals for sacrifice must be free from defects such as:

- blindness in both or one eye,
- animals born without ears or a third or more of an ear or the tail cut off,
- a horn broken off from the root,
- majority of teeth have fallen out,
- animals that are squint eyed,
- animals with total lameness of one or more legs,
- animals sick and weak so that they cannot walk to the place of sacrifice.

**Note:** Animals which are castrated or those born without horns or part of the horn is broken can be used for Qurbani.

### THE QURBANI MEAT

- The meat of Qurbani can be divided into three parts: one part for the family, one for relatives and friends and one for the poor and needy. This division is only mustahab (commendable) and is not compulsory. As such, it is allowed that all the meat be kept for oneself and the family, if one has a large family.
- The meat can be kept for any length of time.

- The meat of animals which is shared should be distributed by weight and not by estimation.
- The price of the animal for slaughtering must be fixed before slaughtering and not determined by the weight of the meat.
- It is permissible to give the meat of Qurbani to non-Muslims.
- It is Haraam (forbidden) to sell the Qurbani meat. The skin or meat of the Qurbani animal cannot be given to a slaughterer or skinner as a payment. It is allowed that the skin be kept for personal use or be given away with the niyyat of sadaqah (Intention of charity).
- According to the Hanafi Jurists, there are **seven parts of lawful animals that are considered as foul and are abominable** (Makruuh tahriimah). [Based on a Mursal tradition from Mujahid]
- They are: flowing blood, penis, testicles, vagina, glands bladder and gall bladder (bile).

### RULES AT THE TIME OF SLAUGHTERING

- It is preferable for the owner of the animal to slaughter the animal himself provided that he is able to slaughter. If he cannot do it, then one may delegate another Muslim who is acquainted with the laws of slaughtering.
- If one has delegated another, then it is desirable that the owner or sharer of the animal be present.
- The Islamic slaughtering requires that the gullet, windpipe and the two jugular veins be severed. At least three out of the four must be cut together with the recital of the name of Allah.
- The knife should be very sharp. It should not be sharpened in front of the animal.
- An animal should not be slaughtered in the presence of another.