

**Essential Questions & Answers
Regarding Udhhiyyah
(Qurbani)**

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{فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

{So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord} [18:110]

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Introduction

In the name of Allah, the Most Merciful, the Bestower.

Below are a series of important rulings pertaining to Udhhiyyah (Qurbani), presented in a question and answer format; the majority of them summarised from the Fataawa of contemporary scholars such as Shaykh Ibn Baz and Shaykh Ibn Uthaymeen.

In doing so, I benefitted from a compilation of Fataawa in Arabic by Abdullah Muhsin as-Saahood entitled: *Ahkaam Mukhtasarah fee al-Udhhiyyah*, as well as *al-Fiqh al-Muyassar* by Dr. Muhammad Ibn Ibaheem al-Moosa.

In this humble compilation, the words Udhhiyyah and Qurbani will be used interchangeably, intending the same meaning.

Allah knows best, and guidance lies with Him alone.

Written by,

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30 Dhul-Qi'dah 1441 AH
Corresponding to the 21st July, 2020

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Question #1: What is the definition of Udhhiyyah?

It is defined as: "the slaughtering of cattle during the days of 'Eid al-Adhha, as a means of seeking closeness to Allah, with certain conditions."¹

In some cultures, it is known as Qurbani.

Question #2: What is the evidence for its legislation?

The evidence for its legislation is the Hadith of Anas Ibn Malik (radhiAllaahu anhu) that the Prophet ﷺ slaughtered two rams, which were black and white in colour. He slaughtered them with his own hands, he mentioned the name of Allah, made Takbeer and placed his foot on their sides.²

It has also been narrated that the Prophet ﷺ slaughtered every year throughout his ten years in Madeenah.³

Question #3: What is the ruling of Udhhiyyah (Qurbani)?

The ruling of Udhhiyyah is that it is Sunnah Muakkadah - an emphasised-encouraged action - for the one who is able to do offer it. It is legislated for both men and women; and it is sufficient for a man to slaughter it for himself and on behalf of his family.⁴

It is not obligatory because the Prophet ﷺ said: **'When the [first] ten days [of Dhul Hijjah] enter, and one of you wants to offer Udhhiyyah, refrain from cutting hair and clipping nails'**⁵

¹ Al-Fiqh al-Muyassar, Kitab al-Hajj wa al-'Umrah p119

² Narrated by Anas Ibn Malik; Collected by al-Bukhari & Muslim.

³ Narrated by Abdullah Ibn Umar Collected by at-Tirmidhi.

⁴ Ibn Baaz, Majmoo' al-Fataawa vol. 10 p.38 and Ibn Uthaymeen, Majmoo' al-Fataawa vol. 10 p.35

⁵ Narrated by Umm Salamah; Collected by Muslim.

The words of the Prophet “...and one of you wants to offer **Udhhiyyah**” alludes to it being an encouraged action but not obligatory.

It has also been narrated that Abu Bakr and Umar (radhiAllaahu anhum) would not slaughter an Udhhiyyah for a year or two, fearing that the people may deem it to be obligatory.⁶

This is the view of the majority of scholars; whereas the Hanafi Madhhab states it is Waajib (obligatory). This is also the view of Ibn Taymiyyah.⁷

Importantly, the encouragement to offer an Udhhiyyah is in the actual slaughtering i.e. spilling the blood of the animal for the sake of Allah, not monetary charity.

Question #4: What is the wisdom behind slaughtering the Udhhiyyah?

It is one of the apparent symbols and major rituals of Islam; in slaughtering cattle during ‘Eid is the establishment of this great ritual; seeking closeness to Allah and also a celebration ‘Eid.

It is also a reviving of the practice of Prophet Ibraheem (alayhi as-salaam), when Allah ordered him to sacrifice his son Ismaa’eel. Allah, then replaced his son with a ram as He had only intended to test his submission and patience.⁸

Question #5: What is the time for the Udhhiyyah?

The time for slaughtering the Udhhiyyah is four days: starting from after the ‘Eid prayer and extends to before Maghrib, three days after Eid i.e. from the 10th of Dhul Hijjah to the 13th of Dhul Hijjah.

⁶ Al-Fiqh al-Muyassar, Kitab al-Hajj wa al-‘Umrah p122

⁷ Majmoo’ al-Fataawa vol. 23 p.162

⁸ Al-Fiqh al-Muyassar, Kitab al-Hajj p.120

It is permitted for a person to slaughter the Udhiyyah at any time, during the night or day, within the days mentioned, however the best time is for it to be slaughtered after the 'Eid prayer.⁹

Question #6: Is it permitted for a person to slaughter the Udhiyyah whilst in a state of Janaabah (major impurity)?

It is permitted for a person to slaughter an animal in a state of Janaabah, because major impurity does not prevent the mentioning of the name of Allah when slaughtering or otherwise.

'Aisha (radhiaAllahu anhaa) narrated that the Prophet ﷺ **'would mention the name of the Allah all the time'**.¹⁰

So a person mentions the name of Allah, and then slaughters the animal even in the state of Janaabah. The same applies for a woman slaughtering an animal herself whilst in her menses.

As long as the name of Allah is mentioned and the blood is allowed to flow from the body, by a man or woman, young or old – the sacrificed animal is Halal.¹¹

Question #7: What is a person offering Udhiyyah prohibited from doing?

It is not permitted for a person – male or female - who intends to slaughter the Udhiyyah to:

1. Remove hair from the head as well as bodily and facial hair.
2. Clip nails from both the hands and feet.

⁹ Ibn Uthaymeen, Majmoo' al-Fataawa vol. 25 p. 167

¹⁰ Narrated by 'Aisha; Collected by Muslim.

¹¹ Ibn Uthaymeen, Fataawa Noorun 'alaa ad-Darb.

The Prophet ﷺ said: **'When the [first] ten days [of Dhul Hijjah] enter, and one of you wants to offer Udhiyyah, refrain from cutting hair and clipping nails...'**¹²

A person can cut his hair and clip his nails any time before Maghrib, the day before the 1st of Dhul Hijjah. After that, he should refrain from doing so until the Udhiyyah has been slaughtered.

Any other actions such as beautification, taking a shower, intimate relations or using perfume for example are permitted.

Question #8: Is every member of the family included in the above prohibition?

The prohibition of cutting hair and clipping one's nails is for the head of the family only, the one who is paying for the Udhiyyah and owns it. As for his family members on whose behalf the Udhiyyah is being offered in order for them to receive reward or the person who has been entrusted with slaughtering the animal, the above two matters are permitted for them i.e. they are not prohibited from cutting their hair or clipping their nails.¹³

If a woman is intending to offer an Udhiyyah, she must also refrain from the above prohibitions.

Question #9: Is the Udhiyyah invalidated if a person cuts his/her hair or clips his/her nails?

If a person offering Udhiyyah unintentionally cuts his/her hair or nails during the first ten days of Dhul Hijjah, his Udhiyyah is still valid and accepted.¹⁴

¹² Narrated by Umm Salamah; Collected by Muslim.

¹³ Fataawa al-Lajnah ad-Daaimah vol. 11 p. 397

¹⁴ Ibn Uthaymeen, Majmoo' al-Fataawa vol. 25 p. 161

If a person offering Udhhiyyah intentionally cuts his/her hair or nails, he/she must seek forgiveness from Allah. There is no Fidyah or Kaffarah (expiation) upon him.¹⁵

This is because the prohibition of the above is not a condition for the validity of the Udhhiyyah, however it remains a sin due to committing a prohibited action.

Question #10: Can a person comb his hair if intending to offer the Udhhiyyah?

It is permitted for a person slaughtering the Udhhiyyah to comb his hair, however it must be done gently so no hair falls out. If hairs fall out unintentionally, there is no sin upon the person.¹⁶

Question #11: If the Udhhiyyah is being slaughtered in a different country, when does the one who owns the Udhhiyyah cut his hair?

If a person is living in a country different to where his Udhhiyyah is being slaughtered, and there may be a time delay of a day or two, It is permitted for him to cut his hair and nails whenever the time has come within his own country for normally slaughtering the animal – such as after the Eid Prayer by a short while.¹⁷

However, the more a person takes caution and delays cutting their hair and nails until the Udhhiyyah has been slaughtered, the better.

Question #12: If a person has been entrusted to slaughter another person's Udhhiyyah, can he cut his hair and nails?

¹⁵ Ibn Qudaamah, al-Mughnee vol. 9 p. 346

¹⁶ Ibn Uthaymeen, Majmoo' al-Fataawa vol. 25 p. 146

¹⁷ Ibn Jibreen, Suaal wa Jawaab fee al-'amal al-khayri

If a person has entrusted another person to slaughter the Udhiyyah in his name, the person [who has been entrusted] is permitted to cut his hair and clip his nails.¹⁸

The prohibition is only for the person who owns the Udhiyyah i.e. pays for it.

Question #13: Which animals are permitted to be slaughtered?

The following animals are permitted to be slaughtered for Udhiyyah:

- A camel which is 5 years old.
- A cow which is 2 years old.
- A goat which is 1 year old.
- A sheep which is 6 months old.¹⁹

Any other animal such as a chicken, horse or fish are is not permitted as an Udhiyyah.

Question #14: Can more than one person share the ownership of an Udhiyyah?

It is permitted for up to 7 people to slaughter the Udhiyyah as long as it is a cow or camel.

As for a goat or sheep, only one person is permitted to slaughter it - in terms of ownership and paying - for his own self and on behalf of his family.²⁰

It is permitted for up to 7 people to share the ownership and price of the Udhiyyah, regardless of whether they are from the same family or from different families; regardless of whether they are related to each other or not²¹

¹⁸ Ibn Uthaymeen, Majmoo' al-Fataawa vol. 25 p. 100

¹⁹ Ibn Uthaymeen, Majmoo' al-fataawa vol. 25 p. 13

²⁰ Ibn Uthaymeen, Majmoo al-Fataawa vol. 25 p. 22

²¹ Fataawa Al-Lajnah Ad-Daaimah vol. 11 p. 401

Note: There is a difference between the 'ownership' of an Udhiyyah and the 'reward' for the Udhiyyah. Owning the Udhiyyah is for the one who pays for it, and its reward is shared between him and his family members as he slaughters it for his own self and on behalf of his family.

Question #15: Who is included in a person's Udhiyyah?

The head of a family slaughters on behalf of himself and his family such as his wife, children and other dependants such as parents. Brothers and sisters, nephews and nieces are also included in this if they live under the same roof and are dependent on him.

However, if they live independently of him i.e. they have their own income, or live in a different house etc... they are not included in his Udhiyyah.

Question #16: Can a woman offer an Udhiyyah independent of her husband; or for her own self and on behalf of her family including her husband?

A woman can offer an Udhiyyah for herself and on behalf of her family – including her husband.

This is because "offering the Udhiyyah is an emphasised-encouraged action, and it is legislated for both men and women; it is sufficient for a man and his family, or a woman and her family."²²

Question #17: Can a woman offer an Udhiyyah even if her husband is offering an Udhiyyah?

When the husband offers the Udhiyyah, it is sufficient for himself and his family. However, if a woman can afford an Udhiyyah from her personal wealth, she can also offer an Udhiyyah in addition to her husband's Udhiyyah.

²² Ibn Baaz, Majmoo' al-Fataawa vol. 18 p. 38

In this case, she will attain two rewards – one reward because of the reward her husband’s Udhhiyyah for her as part of his family, and a second reward for her own Udhhiyyah.

Question #18: Can a woman help her husband financially – from her personal wealth – to pay for the Udhhiyyah?

If the husband offers an Udhhiyyah, it is sufficient for himself and his family including his wife. She is not obliged to offer a separate Udhhiyyah.

However, the wife can gift some of her wealth to him in order for him to afford the Udhhiyyah, so he will still own it and the reward is for him, his wife and family.

“So if her [helping him to buy the Udhhiyyah] is from the angle of cooperating with each other, and he is not able to afford the Udhhiyyah, and so his wife wants to help him with its price - there is nothing preventing this.”²³

“As for the husband and wife sharing the costs of the Udhhiyyah in order to share in the ownership of the Udhhiyyah, this is not permitted unless they are two of seven people sharing the Udhhiyyah of a cow or camel.”²⁴

Question #19: Can a person slaughter an animal on behalf of the Prophet ﷺ?

This action is not permitted due to the absence of an authentic evidence. Every act of worship is only permitted when there is an authentic evidence legislating it, otherwise it is considered to be a Bid’ah (innovation).

²³ Abdulkareem al-Khudayr, Fataawa Noorun ‘Alaa ad-Darb [1/12/1432]

²⁴ Ibn Uthaymeen, Majmoo’ al-Fataawa vol. 25 p. 46

The closest companions of the Prophet ﷺ such as Abu Bakr, and his wives, lived after he had died for many years, however it was not narrated that they slaughtered Udhiyyah on his behalf.

As for the narration in that Ali Ibn Abee Taalib (radhiAllaahu anhu) offered Udhiyyah on behalf of the Prophet ﷺ after his death, it has been narrated by at-Tirmidhee and others however a number of scholars such as Albaanee, al-Mubarakfuri and AbdulMuhsin al-Abbaad graded it as Dha'eef (weak).²⁵

Question #20: How is the Udhiyyah meat distributed?

It is recommended for the person who owns the Udhiyyah and his family to keep one third of the meat for consumption, to gift a third to others and to donate a third as charity to the poor.

The above has been narrated from Ibn Abbaas, Ibn Mas'ood and Ibn Umar (radhiAllaahu anhum).²⁶

A person can also divide the meat into two shares, one for consumption and the other one for the poor.²⁷

Allah said,

{That they may witness benefits for themselves and mention the name of Allah on known days over what He has provided for them of [sacrificial] animals. So eat of them and feed the needy and poor} [22:28]

²⁵ Refer to Tuhfat al-Ahwadhi, Hadith #1495 for a more detailed discussion regarding its weak grading.

²⁶ Ibn al-Qudaamah, al-Mughnee vol. 9 p. 488

²⁷ Ibn Uthaymeen, ash-Sharh al-Mumti' vol. 7 p. 482

Question #21: Can the Udhiyyah meat be gifted to a non-Muslim?

It can be gifted to non-Muslims who are living in peace with the Muslims; it cannot be given to a non-Muslim who is engaged in war with Muslims.²⁸

This is due to the generality of the Ayah:

{Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly} [60:08]

Question #22: Can the meat be sold?

It is not permitted for a person to sell any part of the Udhiyyah animal, including its meat, fat, skin etc... This is because the animal was slaughtered for the sake of Allah, and it cannot take it back. Neither is it permitted for a person to give some of the meat to the butcher as a wage for his work.²⁹

Allah knows best;

All success and guidance is from Allah;

May peace and blessings be upon our Prophet Muhammad,
his family, companions and followers.

²⁸ Ibn Baaz, Fataawa Noorun 'alaa ad-Darb

²⁹ Ibn Uthaymeen, Majmoo' al-Fataawa vol. 25 p. 162