

UḌḤIYAH (QURBĀNĪ)



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Virtues of Uḍḥiyah

- Uḍḥiyah is a practice commanded by Allāh ﷻ:
..So turn in prayer towards your Rabb and sacrifice (animals). (108:2)
- The son of Ādam does not carry out on Yawmun-Naḥr (10th Dhul- Ḥijjah) a deed more beloved to Allāh than the animal sacrifice. The sacrificed animal shall come on the Day of Judgement with its horns, hair, and hooves (to be weighed). The sacrifice is accepted by Allāh ﷻ before the blood reaches the ground. Therefore, sacrifice with an open and happy heart. (At-Tirmidhī)

On Whom is Uḍḥiyah Wājib?

- Uḍḥiyah is wājib on every Muslim who is of sound mind, mature (who has reached the age of puberty), muqīm (i.e. he is not a Shar‘ī traveller) and possesses the amount of fifty two and half tolas of silver (612.36 grams) or wealth equivalent to that value which is in excess of one’s aslī (basic) needs. It is not necessary that this amount be in one’s possession for a complete lunar year. It’s possession during the three days of uḍḥiyah will make uḍḥiyah obligatory. Uḍḥiyah is not incumbent on a child or an insane person whether

they own wealth equivalent to the amount above or not, nor is it wājib upon their guardians to perform it on their behalf. Similarly, it is not wājib on a Shar‘ī traveller.

Note: A Shar‘ī traveller is he who goes on a journey with an intention of travelling forty eight miles. He will be regarded a Shar‘ī traveller as soon as he goes out of his town.

- It is also highly virtuous for one on whom uḍḥiyah is not wājib to offer sacrifice for the Pleasure of Allāh ﷻ. He will be eligible for all the reward mentioned in the Aḥādīth.
- During the days of uḍḥiyah, ṣadaqah (charity) cannot compensate for uḍḥiyah nor fulfil the wājib. Uḍḥiyah is a unique ‘ibādah. Just as zakāh cannot compensate for ḥajj, or ṣawm (fasting) cannot compensate for ṣalāh, similarly ṣadaqah cannot compensate for uḍḥiyah. However, if the days of uḍḥiyah had passed and the uḍḥiyah was not offered due to not knowing, negligence or for some other valid reason, then it becomes wājib to give in ṣadaqah the price of uḍḥiyah animal or the animal itself to the poor.
- If a traveller returned home or a person acquired the required wealth on the 12th of Dhul-Hijjah before sunset, it will be wājib upon him to perform uḍḥiyah.
- A traveller who makes intention of staying at a certain place for fifteen days or more, no longer remains a

traveller. He must offer uḍḥiyah if he possesses the prescribed amount.

Days of Uḍḥiyah

- The days of uḍḥiyah are the tenth, eleventh and twelfth of Dhul-Ḥijjah. The first day is better than the second, and the second better than the last.

Time for Uḍḥiyah

- In towns and cities where Jumu‘ah and ‘Īd are performed, the time for uḍḥiyah is from after the ‘Īd ṣalāh until before sunset of 12th Dhul Hijjah. If the uḍḥiyah has been offered before the ‘Īd ṣalāh, it will have to be repeated.
- It is permissible, but not preferable to perform uḍḥiyah at night.

The Uḍḥiyah Animal

- It is permissible to offer in sacrifice a goat or she-goat, sheep of all kinds, cow, bull, buffalo or camel.
- It is necessary that the goat is one (full) year old, whether male or female. A cow, bull or buffalo will have to be two years old, and a camel five years. Animals that are younger are not suitable for uḍḥiyah.
- A sheep (of any kind) not less than six months old, so strong and fat that it appears to be one year old will suffice for uḍḥiyah, otherwise it will have to be one

(full) year old.

- A cow, bull, buffalo or camel will suffice for seven persons provided no one's share is less than one seventh and the niyyah (intention) of all partners is to attain thawāb (for uḍḥiyah), and not merely to obtain meat.
- The uḍḥiyah of only one person can be performed from a goat, sheep or ram.
- If an animal seller says that the animal has reached the required age, and outwardly there is no sign to disprove it, then it is permissible to rely on his statement.
- Animals that are castrated can be used for uḍḥiyah. In fact, this type of animal is preferable.
- The following cannot be used for uḍḥiyah:
 - » Animals that are blind, one-eyed or has lost one-third or more of its eyesight.
 - » Animals that have lost a third of the ear or the tail. Similarly, the animal which has no ear from its very birth.
 - » An animal whose horn has been broken off from the root.
 - » An animal which has one leg lame to the extent that it walks on three legs only and is unable to use the fourth leg.

- » An animal so lean and thin that its bones have no marrow.
 - » An animal so weak that it cannot walk to the place of slaughtering on its own.
 - » An animal completely toothless or one that has lost most of its teeth.
- It is virtuous to purchase the animal for uḍḥiyah a few days prior to slaughtering and care must be taken in feeding and nursing it.

Method of Sacrifice

- It is more virtuous to slaughter the animal with one's own hands. If one does not know how to slaughter, it is preferred that he remain present while someone else is sacrificing the animal. It is not necessary to make the niyyah (intention) of uḍḥiyah with the tongue, however it is necessary to say the Name of Allāh, preferably Bismillāhi Allāhu Akbar when slaughtering.
- Use a sharp knife and slaughter the animal quickly so that it does not suffer.
- Do not sharpen the knife in front of the animal.
- After slaughtering, do not skin the animal before it becomes completely cold.
- Do not slaughter one animal in the presence of another.

- It is mustahabb (desirable) for the one intending to offer udḥiyah to refrain from cutting hair or clipping nails from 1st Dhul-Hijjah until one's udḥiyah animal is sacrificed.

The Udḥiyah Meat and Skin

- It is impermissible to sell the meat or skin of the udḥiyah animal. However, they may be given away in charity or as a gift.
- It is permissible to eat the udḥiyah meat. It can also be distributed to relatives and friends whether wealthy or poor, muslims or non-muslims. It is better to divide it into three parts. One for the family, one for relatives and friends and one for the poor and needy.
- The skin of the udḥiyah animal can be kept for personal use, e.g. using it as a prayer-mat, water bag etc.
- If the meat or skin of the udḥiyah animal is sold, then it is wājib to give that amount in ṣadaqah to the poor (i.e. those who are eligible for zakāh).
- It is not permissible to give the meat, skin, fat, etc. of the sacrificed animal to the butcher as his wages.
- The meat of the animal slaughtered by partners should be shared by weight and not by estimation.
- The rope, cover, etc. of the animal should be given away as ṣadaqah.

Uḍḥiyah on Behalf of the Deceased

If one has been favoured by Allāh ﷻ with wealth, then he should also perform uḍḥiyah on behalf of Rasūlullāh ﷺ, the Ambiya ﷺ, the Ṣahābah ﷺ, the Ummah, and for his own living or deceased relatives, friends, mashayikh and teachers who have conveyed to him Dīnī knowledge.

One should always remember our Beloved Nabī ﷺ and perform uḍḥiyah on his behalf. Sayyidunā ‘Alī ﷺ sacrificed two rams for uḍḥiyah; one on behalf of Rasūlullāh ﷺ and one for himself, and said, ‘Rasūlullāh ﷺ ordered me to offer uḍḥiyah on his behalf, therefore I will always do so (for as long as I remain alive).’ (Al-Ḥākim)

Our Beloved Nabī ﷺ himself performed uḍḥiyah on behalf of his ummah. Sayyidunā Abū Ṭalḥah ﷺ has related that Rasūlullāh ﷺ sacrificed one ram and while sacrificing the other he said, “This is on behalf of every one of my Ummah who believed in me and testified (to my prophethood).” (Aṭ-Ṭabarānī)

It is a matter for deep thought and consideration that Rasūlullāh ﷺ kept his Ummah in his mind while offering the sacrifice; hence it would be inappropriate for the Ummah not to remember him and offer uḍḥiyah on his behalf.

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