

# **Essential Questions & Answers Regarding: Qurbāni (Uḍḥiyah)**

Essential Questions & Answers Regarding Qurbāni (Udhiyah)

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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 righteous and associate none as a partner in the worship of his Lord} [ 18:110]

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## Introduction

# 5

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

Below are a series of important rulings pertaining to Qurbāni (Uḍḥiyah), presented in a question and answer format; the majority of them summarised from the Fatāwa of contemporary scholars such as Shaykh Ibn Bāz and Shaykh Ibn 'Uthaymīn.

In doing so, I benefitted from a compilation of Fatāwa in Arabic by Abdullah Muḥsin as-Ṣāhūd entitled: Aḥkām Mukhtaṣarah fī al-Uḍḥiyah, as well as al-Fiqh al-Muyassar by Dr. Muḥammad Ibn Ibrāhīm al-Mūsa.

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

Allāh knows best, and guidance lies with Him alone.

Written by,

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

**Question #1:** What is the definition of Udḥiyah?

It is defined as: "the slaughtering of cattle during the days of 'Eid al-Adḥa, as a means of seeking closeness to Allāh, with certain conditions."<sup>1</sup>

In some cultures, it is known as Qurbāni.

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

The evidence for its legislation is the Ḥadīth of Anas Ibn Mālik (radīAllāhu '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 Allāh, made Takbīr and placed his foot on their sides.<sup>2</sup>

It has also been narrated that the Prophet ﷺ slaughtered every year throughout his ten years in Madīnah.<sup>3</sup>

**Question #3:** What is the ruling of Udḥiyah (Qurbāni)?

The ruling of Udḥiyah 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.<sup>4</sup>

It is not obligatory because the Prophet ﷺ said: **'When the [first] ten days [of Dhul Ḥijjah] enter, and one of you wants to offer Udḥiyah, refrain from cutting hair and clipping nails.'**<sup>5</sup>

The words of the Prophet "...and one of you wants to offer Udḥiyah" alludes to it being an encouraged action but not obligatory.

It has also been narrated that Abu Bakr and 'Umar (radīAllāhu 'anhumā) would not slaughter an Udḥiyah for a

<sup>1</sup> Al-Fiqh al-Muyassar, Kitāb al-Ḥajj wa al-'Umrah p119.

<sup>2</sup> Narrated by Anas Ibn Mālik; Collected by al-Bukhārī & Muslim.

<sup>3</sup> Narrated by Abdullah Ibn 'Umar Collected by at-Tirmidhi.

<sup>4</sup> Majmū' al-Fatāwa by Ibn Bāz; Vol. 10 Page 38.

Majmū' al-Fatāwa by Ibn 'Uthaymīn; Vol. 10 Page 35.

<sup>5</sup> Narrated by Umm Salamah; Collected by Muslim.

year or two, fearing that the people may deem it to be obligatory.<sup>6</sup>

This is the view of the majority of scholars; whereas the Ḥanafi Madhhab states it is Wājib (obligatory). This is also the view of Ibn Taymiyyah.<sup>7</sup>

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

**Question #4:** What is the wisdom behind slaughtering the Udḥiyah?

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

It is also a reviving of the practice of Prophet Ibrāhīm ('alayhi as-salām), when Allāh ordered him to sacrifice his son Ismā'īl. Allāh, then replaced his son with a ram as He had only intended to test his submission and patience.<sup>8</sup>

**Question #5:** What is the time for the Udḥiyah?

The time for slaughtering the Udḥiyah 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 Ḥijjah to the 13th of Dhul Ḥijjah.

It is permitted for a person to slaughter the Udḥiyah 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.<sup>9</sup>

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

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<sup>6</sup> Al-Fiqh al-Muyassar, Kitāb al-Hajj wa al-'Umrah p122.

<sup>7</sup> Majmū' al-Fatāwa by Ibn Taymiyyah; Vol. 23 Page 162.

<sup>8</sup> Al-Fiqh al-Muyassar, Kitāb al-Hajj Page 120.

<sup>9</sup> Majmū' al-Fatāwa by Udḥiyah; Vol. 25 Page. 167.

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

‘Aisha (radhiāllāhu anhā) narrated that the Prophet ﷺ **‘would mention the name of the Allāh all the time’**.<sup>10</sup>

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

As long as the name of Allāh is mentioned and the blood is allowed to flow from the body, by a man or woman, young or old – the sacrificed animal is Ḥalāl.<sup>11</sup>

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

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

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

The Prophet ﷺ said: **‘When the [first] ten days [of Dhul Ḥijjah] enter, and one of you wants to offer Udḥiyah, refrain from cutting hair and clipping nails...’**<sup>12</sup>

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

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

<sup>10</sup> Narrated by ‘Āisha; Collected by Muslim.

<sup>11</sup> Fatāwa Nūrun ‘alā ad-Darb by Ibn ‘Uthaymīn.

<sup>12</sup> Narrated by Umm Salamah; Collected by Muslim.



**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 Udḥiyah and owns it. As for his family members on whose behalf the Udḥiyah 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.<sup>13</sup>

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

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

If a person offering Udḥiyah unintentionally cuts his/her hair or nails during the first ten days of Dhul Ḥijjah, his Udḥiyah is still valid and accepted.<sup>14</sup>

If a person offering Udḥiyah intentionally cuts his/her hair or nails, he/she must seek forgiveness from Allāh. There is no Fidyā or Kaffārah (expiation) upon him.<sup>15</sup>

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

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

It is permitted for a person slaughtering the Udḥiyah 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.<sup>16</sup>

<sup>13</sup> Fatāwa al-Lajnah ad-Dāimah; Vol. 11 Page 397.

<sup>14</sup> Majmū' al-Fatāwa by Ibn 'Uthaymīn; Vol. 25 Page 161.

<sup>15</sup> Al-Mughnī by Ibn Qudāmah; Vol. 9 Page 346.

<sup>16</sup> Majmū' al-Fatāwa by Ibn 'Uthaymīn; Vol. 25 Page 146.

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

If a person is living in a country different to where his Udḥiyah 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.<sup>17</sup>

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

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

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

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

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

The following animals are permitted to be slaughtered for Udḥiyah:

- 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.<sup>19</sup>

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

<sup>17</sup>, Suāl wa Jawāb fee al-‘amal al-khayri by Ibn Jibrīn.

<sup>18</sup> Majmū’ al-Fatāwa Ibn ‘Uthaymīn; Vol. 25 Page 100.

<sup>19</sup> Majmū’ al-Fatāwa Ibn ‘Uthaymīn; Vol. 25 Page 13.

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

It is permitted for up to 7 people to slaughter the Udḥiyah 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.<sup>20</sup>

It is permitted for up to 7 people to share the ownership and price of the Udḥiyah, regardless of whether they are from the same family or from different families; regardless of whether they are related to each other or not.<sup>21</sup>

**Note:** There is a difference between the 'ownership' of an Udḥiyah and the 'reward' for the Udḥiyah. Owning the Udḥiyah 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 Udḥiyah?

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 Udḥiyah.

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

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

<sup>20</sup> Majmū' al- Fatāwa by Ibn 'Uthaymīn; Vol. 25 Page 22.

<sup>21</sup> Fatāwa al-Lajnah Ad-Dāimah; Vol. 11 Page 401.

This is because “offering the Uḍḥiyah 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.”<sup>22</sup>

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

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

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

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

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

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

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

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

<sup>22</sup> Majmū’ al-Fatāwa by Ibn Bāz; Vol. 18 Page 38.

<sup>23</sup> Fatāwa Nūrun ‘Alā ad-Darb by ‘AbdulKarīm al-Khudayr. [1/12/1432]

<sup>24</sup> Majmū’ al- Fatāwa by Ibn ‘Uthaymīn; Vol. 25 Page 46.

**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).

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 Udhiyah on his behalf.

As for the narration in that 'Ali Ibn Abī Tālib (radīAllāhu 'anhu) offered Udhiyah on behalf of the Prophet ﷺ after his death, it has been narrated by at-Tirmidhī and others however a number of scholars such as Albānī, al-Mubārakfūri and AbdulMuḥsin al-Abbād graded it as Da'īf (weak).<sup>25</sup>

**Question #20:** How is the Udhiyah meat distributed?

It is recommended for the person who owns the Udhiyah 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 Abbās, Ibn Mas'ūd and Ibn 'Umar (radīAllāhu 'anhum).<sup>26</sup>

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

Allāh said, **{That they may witness benefits for themselves and mention the name of Allāh 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]

<sup>25</sup> Refer to Tuhfat al-Ahwadhi by al-Mubārakfūri; Hadith #1495 for a more detailed discussion regarding its weak grading.

<sup>26</sup> Al-Mughnī by Ibn al-Qudāmah; Vol. 9 Page 488.

<sup>27</sup> Ash-Sharh al-Mumtī' by Ibn 'Uthaymīn; Vol. 7 Page 482.

**Question #21:** Can the Udḥiyah 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.<sup>28</sup>

This is due to the generality of the Ayah: **{Allāh 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, Allāh loves those who act justly}** [60:08]

**Question #22:** Can the Udḥiyah meat be sold?

It is not permitted for a person to sell any part of the Udḥiyah animal, including its meat, fat, skin etc... This is because the animal was slaughtered for the sake of Allāh, 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.<sup>29</sup>

Allāh knows best; All success and guidance is from Allāh; May peace and blessings be upon our Prophet Muhammad, his family, companions and followers.

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<sup>28</sup> Fatāwa Nūrun ‘alā ad-Darb by Ibn Bāz.

<sup>29</sup> Majmū’ al-Fatāwa by Ibn ‘Uthaymīn; Vol. 25 Page 162.