

# QURBĀNI: PARTICIPATION IN QURBĀNI

Part  
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The Shariah has encouraged us to do our Qurbāni ourselves or at least witness it being done.

Alhamdulillah, among the countless favours of Allāh Ta'ālā that many of us have been blessed with, is the opportunity to do the physical Qurbāni ourselves. Muslims in many parts of the world have no choice but to do their Qurbāni through abattoirs and butchers, where their only participation is to pay for the animal.

The fond memories of acquiring the Qurbāni animal, tending to it, slaughtering it, and consuming and distributing its meat are a legacy our parents have left for us. We should strive to keep this alive. These significant benefits are lost when we opt for the new "contactless" or outsourced Qurbāni. Our Nafl or optional Qurbāni can be sent elsewhere, but let us at least do our obligatory Qurbāni ourselves.

Rasūlullah sallallāhu 'alayhi wa sallam even encouraged his beloved daughter Fātimah Radiyallāhu 'Anhā to witness her Qurbāni animal being slaughtered. Females may practice upon this Sunnah as long as the laws of Hijāb and segregation are maintained. Fulfilling a Sunnah should not make one break Allāh Ta'ālā's command. Ulamā have thus encouraged us to perform our Qurbāni at home wherever possible. This will give the whole family a chance to take part without the compromises found in public places of Qurbāni.

Consuming the meat of the Qurbāni animal is an established Sunnah and has remained a constant practice of our pious predecessors. What better meal can there be on the day of Īd than the Qurbāni meat provided by our 'host', Allāh Ta'ālā?

## Green Qurbāni

While feeding the poor is one of the benefits of Qurbāni, it should not be confused with the objective. Sadaqah to the poor or any other form of 'Ibādah can never replace the actual slaughter of animals for Qurbāni. Allāh Ta'ālā is the creator of the heavens and the Earth and His command is the basis of morality in Islām. The commands of Allāh are all totally moral and ethical.

As Muslims, we do not question nor call for redefining any command of Allāh Ta'ālā.

The so-called "green Qurbāni" is an aberration and an attempt to remove the practice of Qurbāni.

Human beings have been created as the best of Allāh Ta'ālā's creation and enjoy a greater status than animals. Allāh Ta'ālā created animals to fulfil the needs of humankind. Allāh Ta'ālā says in the Qurān Kareem: "(Allāh Ta'ālā) created livestock for your benefit. In them is warmth (when you use their skins for clothing), many other benefits (such as transport and labour), and of them you eat." (Al-Qur'ān 16/5)

## Maintaining the correct procedure for Qurbāni

Despite the superiority that humans have been granted over animals, they are not free to treat them as they wish. Rasūlullah (sallallāhu 'alayhi wa sallam) said, "Allāh Ta'ālā has ordained kindness upon every living creature. When you kill (the enemy in jihād), then kill in a good manner (i.e., do not mutilate the body, etc.), and when you slaughter, then slaughter in a good manner. Sharpen your knives and put the animal at ease (before slaughtering)." (Tirmidhī, 1409)

We should keep in mind the relevant etiquette while doing our Qurbāni. Some of the necessary etiquette are:

- Do not slaughter the animal in view of other animals.
- When slaughtering, use a sharp knife and slaughter swiftly.
- Do not sharpen the knife in front of the animal.
- Bring the animal to the place of slaughter gently. Do not drag the animal.
- Place the animal on its left side, facing the Qiblah.
- Do not begin skinning the animal until no sign of life is left in the body.

May Allāh Ta'ālā grant us the ability to carry out Qurbāni correctly and thereby truly relive the sacrifice of our father, Ībrāhīm Alayhis Salām. Āmīn

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