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# QUR'BAANI DISCREPANCIES OF AL MABROOR SELECT

## COMPLAINT BY A SISTER

### Al Mabroor Select

I did my qurbani on line with the above company this year, and really find myself not happy with their service. They only delivered yesterday – took a month to deliver.

Furthermore the estimated weight of delivery was to be 20+kg. They delivered 16.4kg only. I requested the liver – no delivery. But they take pride in delivering the kidney, tail and fat trimming. Is this good business practice?

I made several attempts to phone the guy – no response from him and text him, but no response Not sure how or to whom I can escalate this issue to.

If you can help that would be greatly appreciated. (*This is standard practice of those who have no regard for the Shariah – The Majlis*)

Maaf for the above. I just thought that this needs to be in the open and more people be aware of this shady business.

### Answer

The company is guilty of dereliction of duty. It has committed *khiyaanat* (*abuse of trust*). Its obligation was to deliver all the meat, etc. to you with the exclusion of specific parts which you may have permitted them to retain, e.g. head, feet, offval, etc.

For a supposedly big company which has all the means and facilities, to deliver the Qur'baani meat a month later, is unacceptable. They were supposed to deliver the same day or within the next two days. It is Sunnat to consume something of one's Qur'baani animal on Eidhul Adha as soon as possible after Eid Salaat. To assure the fulfilment of this Sunnat, you too were supposed to have assisted by having sent someone to collect the liver and kidneys immediately after the animal was skinned.

Just as the delivery a month later is unreasonable, so too is it unreasonable to expect the company to deliver the livers of a thousand animals to a thousand persons immediately after

skinning on the very first day. Those making Qur'baani should arrange to pick up the liver/kidneys or the whole carcass after skinning and cleansing.

But this company has committed abuse of *Amaanat* if it did not deliver all the meat of your sacrificed animal, but instead gave you the meat of a smaller animal which was not your Qur'baani animal. This kind of abuse must be expected from mercenary entities. They are not in the business to serve the Deeni requisites of Muslims. Their objective is pecuniary gain.

## **SOME QUR'BAANI MASAA-IL**

(1) If the Waajib Qur'baani was not done, then, in addition to Taubah, it is necessary to sacrifice an animal, not a share in a cow. Either a whole cow or a goat/sheep has to be sacrificed. All the meat of a Qadha Qur'baani must be given to poor Muslims. The one whose Qur'baani it is may not consume from the meat.

2) Instead of sacrificing an animal for the Qadha, the price of an animal may be given to the poor.

(3) If the shareholders in a large animal (cow, bull, buffalo, camel) want their shares of meat, then it is waajib (compulsory) to divide the meat in equal shares. Giving approximate amounts is in the same category as haraam Riba.

(4) If a shareholder wants any other part to be added to his share, e.g. liver or kidneys, etc., then the meat amount he receives must be less than the amount the others receive.

Example: The meat of a cow is 210 kg. Each shareholders is entitled to 30 kg meat. However, if one shareholder takes the liver, kidneys and trotters for example, then his share of the meat will be less. The reduction may be any weight. For example, he is given 24 kg. This will be 6 kg less meat than the 30 kg which the other six will receive. Each one of the six will take an additional 1 kg from the 6 kg. Thus, each one of 6 shareholders will receive 31 kg. Their total is 186. The one taking the offval receives 24 kg.

(5) A person on whom Qur'baani is not Waajib, purchases an animal with the intention of Qur'baani. Now, Qur'baani of this animal becomes Waajib.

(6) The deceased had made *wasiyyat* (a bequest) that Qur'baani should be made for him/her. This wasiyyat has to be compulsorily fulfilled from the wealth of the deceased. All the meat has to be compulsorily distributed to poor Muslims. The meat may not be distributed in the Sunnat method applicable to Qur'baani in general.

7) Waajib Qur'baani may not be executed for a living person without his/her consent.

(8) Shares in a large Qur'baani animal may be acquired for Aqeeqah.

(9) Nothing of the Qur'baani animal may be given to workers as wages.

(10) The Qur'baani animal developed such a defect which renders Qur'baani invalid. While a poor person may make Qur'baani of this animal, a person who is by the means has to compulsorily purchase another animal.