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Sacrifice

Article 287

The second obligatory act of Mena is sacrifice and camel is the best for this purpose and its middle is a cow and the least of that is a sheep and this is obligatory for only those who are performing Hajj al-Tamattu' and it is not obligatory for the others.

Article 288

It is an obligatory precaution that a sacrifice to be only for one person even in the cases of necessity; and if some persons are capable of sacrifice only one animal, then it is a precaution to perform fasting, which will be mentioned later, added to sacrifice; but it has no problem to sacrifice only one animal for a group of people in Mustahab sacrifices like the Eid of Qurban even they are seventy persons.

Article 289

It is better to perform Zebh (ritual slaughter) in the day of the Eid but it is permitted to delay that until the thirteenth day.

Article 290

If a pilgrim delays the sacrifice because of an excuse or without any excuse and deliberately, it is obligatory to perform that until the end of Dhu'l-Hijjah and if he/she doesn't perform that, then he/she should take a proxy to perform this act in the next year in the days of Eid in the same place.

Article 291

The animals of sacrifice should have the following conditions:

First condition: The Camel should be at least 5 years old, cow 2 years old and the sheep should be at

least one year old for sacrifice as an obligatory precaution.

Second condition: Its eye should be healthy and its ear should not be cut and its feet should not be crippled (little crippling has no problem). Its inner horn should not be broken, but there is no problem if its outer horn is broken.

Article 292

Whenever a part of the ear of the animal has been cut or punched as a sign, it has no problem.

Article 293

If a type of that animal is naturally without ear or tail or horn, then there is no problem.

Article 294

A castrated animal is not permitted for sacrifice; but if it's balls are ground or its vessel is disabled then there is no problem.

Article 295

The animal should not be thin and it suffices if people say that it is not thin, and it is enough if it seems thin but there is some fat on its kidney.

Article 296

The word of the seller of the animal can be accepted about the age of that animal or not being castrated or other hidden matters which buyer cannot recognize.

Article 297

If a person buys an animal that seems to be fat, and recognizes that it is thin after the Zebh or after paying the price and before performing Zebh, this sacrifice is correct. Also, if a pilgrim buys an animal assuming that it is thin and it clears later that the animal is fat then this sacrifice is correct.

Article 298

Whenever a pilgrim buys an animal which seems to be healthy and it clears after the Zebh or paying the price that the animal has a defect then the pilgrim can suffice this animal, although Mustahab precaution is not to suffice that animal.

Article 299

It is Mustahab to divide the meat of the sacrificed animal to three parts. Take one third of that for themselves, give one third as alms in the way of Allah and give one third of that to friends and believers as a gift; but giving a part of that meat to poor people is obligatory while eating from that meat is not obligatory.

Article 300

If people who deserve this meat cannot be found in Mena, then the Hajji can bring the meat out of Mena and even out of Hejaz and give that to the poor Muslims. Although it is according the precaution to take the deputyship from some of people who deserve or believers for accepting the share of poor people or the gift of believers and leaving that sacrifice there, but it is not obligatory.

Article 301

It is not necessary that three shares be specifically equal.

Article 302

It is a precaution not to take the meat of sacrifice out of Mena while there are needy persons in there, and if there is no poor person in there then it is permitted to take the meat out of Mena.

Article 303

Meat of the sacrifice can be given to all poor Muslim consisting of Shiites and Sunnis, but giving it to non-Muslim people or Nasibis (those who hate Ali (a.s.) and are the enemies of his holiness and his followers) is a problem.

Article 304

If a pilgrim does not find an animal of sacrifice until the time of return, but has the money of sacrifice, he/she can give the money to a reliable person in order to buy a sheep until the end of Dhu'l-Hijjah and sacrifice that in behalf of him/her in Mena and if it is not possible perform it in Mecca, and if it is not possible perform it in the month of Dhu'l-Hijjah of the next year and if the pilgrim cannot find a reliable person in there he/she can ask some of Hajjis to buy and sacrifice in behalf of him/her in the next year.

Article 305

It is a precaution not to sell the skin of the sacrificed animal and if he/she want to keep it for

himself/herself must give an equal amount of money to a poor person.

Article 306

Sacrificing in the places for sacrifice in enough, although today it is common that all of them are out of the Mena region and it is not necessary to sacrifice in a corner of Mena hidden or leave it for the next days.

Article 307

Muslims should do something in order that meat of sacrificed animals to be used and not be buried or burned because of uselessness or corruption, because this acts are Israaf (wasting), Haraam and is against the Islamic orders. And if there is no person in Mena who deserves this meat, then Hajjis should take the meat out to other cities or countries and give it to poor people and believers and it this act has costs, these costs should be paid by the Islamic governor or people.

Article 308

Using machineries for Zebh has no problem if the conditions of Islamic Zebh are observed like being to Qibla and saying "بسم الله being faced to Qibla and saying

Article 309

If there is no way found for using the meats of sacrificed animals, and pilgrims are forced to destroy the meat or an important part of them, then sacrifice should be stopped temporarily in Mena and Hajjis should keep the money in order to sacrifice in their towns after returning and act as its order; If the authorities of reliable organizations can accept to perform the Zebh of all animals of sacrifice there and send the meat to the deprived people of other regions, it is better to perform sacrifice in the available places for sacrifice, although these places are out of Mena.

Article 310

In the assumption of the previous article sacrifice should be performed in the rest of Dhu'l–Hijjah and if the return takes more time then he/she should take a proxy. And if is not possible in the Dhu'l–Hijjah of that year, it should be performed in the days of Eid of Qurban in the next year.

Article 311

Sacrifice can be performed by the Hajji himself/herself or by a proxy and in any way Hajji makes the intention and there is no need that proxy should be known completely, only knowing him/her as a whole

is enough. Also it is not necessary for the person who performs sacrifice to be Shiite, but all person whom their sacrificed animal is pure and Halaal, can perform Zebh, although it is better for a person who performs sacrifice to be Shiite.

Article 312

It is not necessary that the proxy say the name of a person who are performing Zebh in behalf of him/her (although saying the name is better), even if this person says the name of another person erroneously, then it has no problem and sacrifice is performed for the main person.

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