

PRESERVATION AND DISTRIBUTION OF SACRIFICIAL MEAT IN PROCESSED FORM

Fatwa Commission of the Indonesian Ulema Council (MUI) after:

CONSIDERING: a. that the worship of sacrificial slaughter is one of the

Sunnah worship which is highly recommended (sunnah muakkadah);

b. that the attention of Muslims to the sacrificial worship is very large, especially in urban communities and/or

a society that is economically above adequate,

so that it needs to be distributed to other regions or

people who are more in need;

c. that in order to distribute sacrificial meat to

remote areas, need processing and preservation processes

The meat of the sacrifice so as not to spoil it;

d. that there is a request for a fatwa to the MUI Fatwa Commission

Center on processing, utilization, and

distribution of sacrificial meat, such as canned and

processed in the form of corned beef, rendang, or the like;

e. that therefore, the MUI Fatwa Commission considers it necessary to

establish fatwa on the law of Preservation and

Distribution of Sacrificial Meat in Processed Form

as a guideline;

1. The words of Allah SWT, among others: Surah al Kautsar verse 2:

فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۡ

“So pray and sacrifice to your Lord ‘alone’.” (108:2)

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةٍ الْأَنْعَامِ ۖ فَالِهُنَّكَمِ إِلَهٌ وَحِدٌ ۗ فَلَهُ أَسْلُمُوا ۗ وَبَشِّرِ الْمُخْبِتِينَ ٣٤

“For every community We appointed a rite of sacrifice so that they may pronounce the Name of Allah over the sacrificial animals He has provided for them. For your God is only One God, so submit yourselves to Him ‘alone’. And give good news ‘O Prophet’ to the humble:” (22:34)

وَالْبُدْنَ جَعَلْنَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۗ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۗ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعَمُوا ۗ الْقَانِعَ وَالْمُعْتَرَّ ۗ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٣٦ ۗ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَائُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانَكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ٣٧

“We have made sacrificial camels ‘and cattle’ among the symbols of Allah, in which there is ‘much’ good for you. So pronounce the Name of Allah over them when they are lined up ‘for sacrifice’. Once they have fallen ‘lifeless’ on their sides, you may eat from their meat, and feed the needy—those who do not beg, and those who do. In this way We have subjected these ‘animals’ to you so that you may be grateful. 37. Neither their meat nor blood reaches Allah. Rather, it is your piety that reaches Him. This is how He has subjected them to you so that you may proclaim the greatness of Allah for what He has guided you to, and give good news to the good-doers.” (22:36-37)

2. Hadiths of the Prophet PBUH, including:

Hadith narrated by Imam al Bukhari from Anas bin Malik:

ضحى رسول الله صلى الله عليه وسلم بكبشين املحين اقرنين
فرايته واضعا قدميه على صفاحها يسمي ويكبر فذبحها بيده

"The Prophet (peace and blessings of Allaah be upon him) sacrificed with two fat goats and horned. I saw the Prophet (peace and blessings of Allaah be upon him) put the second his feet on the shoulders of the goat, then the Prophet Reading the basmalah, takbir and slaughtering with his own hands."

Hadith narrated by Imam Ahmad and Ibn Majah from Abu Hurairah:

"Whoever gets the space but does not sacrifice, so let him not approach the place of prayer us."

Hadith narrated by Imam al-Tirmidhi:

مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ،
إِنَّهُ لَيَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَطْلَافِهَا، وَأَنَّ الدَّمَ لَيَقَعُ مِنَ
اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ، فَطَيَّبُوا بِهَا نَفْسًا

"There is no human practice that is more loved by Allah in the world.

Eid al-Adha, exceeding the qurbani worship. Because of his qurbani

It will come on the Day of Resurrection with horns, feathers, and

his nails. And his blood will drip where God

determine, before the blood drips on the ground. For this

You should feel happy about it.

Hadith narrated by Imam al-Bukhari from Salamah bin al-

Akwa' RA. that the Prophet PBUH said:

« مَنْ ضَحَّى مِنْكُمْ فَلَا يُصْبِحَنَّ بَعْدَ ثَالِثَةِ وَفِي بَيْتِهِ مِنْهُ شَيْءٌ » .
فَلَمَّا كَانَ الْعَامَ الْمُقْبِلُ قَالُوا يَا رَسُولَ اللَّهِ نَفَعَلْنَا كَمَا فَعَلْنَا عَامَ
الْمَاضِي ؟ قَالَ : « كُلُّوا وَأَطْعِمُوا وَادَّخِرُوا فَإِنَّ ذَلِكَ الْعَامَ كَانَ
بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهَا »

"Whoever slaughters a sacrificial animal, do not

he left even a little of his meat in his house

after the third day (Tasyriq) (the 13th of Dhul-Hijjah)."

When the Qurban festival arrived the following year, they

(The Companions) asked; "O Messenger of Allah, are we

doing the same as last year?" Beli replied:

"(No), for now, please eat, give to others, and please keep them. Because Actually, in the past year humans have been afflicted with difficulties (hunger), so I want you to help them (who need food)".

Hadith narrated by Imam Muslim from Abu Sa'id al-Khudri RA:

« يَا أَهْلَ الْمَدِينَةِ لَا تَأْكُلُوا لَحْمَ الْأَضَاحِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ .
فَشَكَوْا إِلَى رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- أَنَّ لَهُمْ عِيَالًا
وَخَشَمًا وَخَدَمًا فَقَالَ : « كُلُّوْا وَأَطْعِمُوْا وَاحْبِسُوْا أَوْ ادَّخِرُوْا » رواه
مسلم

"O inhabitants of the city of Medina, do not eat the meat of the qurbani exceeds three days". They complain to the Prophet PBUH that they have a family, a number of people (relatives) and helpers. Then The Prophet PBUH said: "(Then) please eat it, give it to others, hold it or keep it."

Hadith narrated by Imam Bukhari and Imam Muslim:

"Whoever performs a sunnah (path) that good, then for him the reward of the sunnah and the reward of others who does it until the end of the apocalypse".

NOTE: 1. The opinions of scholars, including:

Shaykh Abu Zakariya Al-Anshari in the Book of Asnal

Mathalib:

That is, "(In the past) the storage of sacrificial meat had

(forbidden) for more than three days, (but then

storage is permissible) based on the word

The Prophet PBUH when the companions came to him

about this, 'I used to forbid you about this

(storage) because of the guests (from the villages), but Allah

provide flexibility. So keep what (meat)

which appears to you, [HR Muslim]. Imam Ar-Rafi'i

said that the word 'guest' in question is

a group of people who entered the city of Medina. They

is a person who has had a year of difficulties in the village.

village. Some scholars argue that they are guests

who stopped by or stopped by," (See Shaykh Abu Zakariya Al-

Anshari, Asnal Mathalib, [Beirut, Darul Fikr: no record

year], vol. VI, p. 474).

That is, "(This is a branch of the problem. Storage) meat

Sacrifice and Sacrifice (Slaughter) of Hajj Pilgrims (Not

makruh). Straightforward delivery of phrases

'immaculate conception' is the addition of [Abu Ishak As-

Syirazi]. (Should) mean that if a person wants to

It is recommended to keep the sacrificial meat (one-third of the right

to be consumed), not two-thirds of which becomes

the right of alms and gifts," (See Shaykh Abu Zakariya Al-Anshari, Asnal Mathalib, [Beirut, Darul Fikr: without record

year], vol. VI, p. 474).

Imam An-Nawawi dalam Kitab Al Majmu':

"(This is one branch) of sacrificial meat storage.

In the past, the storage of sacrificial meat exceeded three days

was banned. But then the Prophet (peace and blessings of Allah be upon him)

allow it. This has been fixed in the hadiths

"A Man Who Is Not A Man Who Is

Mamukuk Syarhul Muhadzdzab, [Jeddah, Maktabah Al-

Irsyad: without year record], vol. VIII, page 395).

"The true and well-known thing is that the storage of animals

Sacrifice today is not haram under any circumstances.

Stored meat is recommended to be rationed

consumed, not the quota that should be donated

and become a gift (by pilgrims)," (See Imam An-

Nawawi, Al-Majmuk Syarhul Muhadzdzab, [Jeddah,

Maktabah Al-Irsyad: without year record], juz VIII,

pp. 395-396).

The Opinion of Imam Ibn Hajar al Asqalani in the Book of Fathul

Bari (Juz 10 page 28):

The truth is "that storing sacrificial meat when
This is not haram. Narrated in a Muslim lecture from
The majority of scholars say that this includes the nasakh sunnah with
sunnah, but Ibn Hajar said "the right thing is to
Nasakh is absolutely prohibited". Then store the meat
qurbani for more than three days and eat it at any time
The ruling is permissible (mubah).

The opinion of Imam al-Baijuri in Hasyiyah al-Baijuri:
Meaning, "The sacrificial meat is required to be fresh meat so that
The person who receives it can make good use of it
sales and other transactions as in
kaffarah case so that it is inadequate to make it
as a cooked food and inviting people
poor to eat it as counted by the word
the author of matan (Abu Shuja')," (Ibrahim al-Baijuri, Hasyiyatul
Baijuri, [Beirut, Darul Fikr: no year record], juz II,
page 311).

2. The Rules of Maslahah Mursalah:

"Where there is benefit, there is sharia Allah".

3. Opinion of the participants of the Central MUI Fatwa Commission meeting on August 7, 2019.

By trusting in Allah SWT

: FATWA ON PRESERVATION AND DISTRIBUTION

SACRIFICIAL MEAT IN PROCESSED FORM

First: General Provisions

In this fatwa, what is meant by:

Qurbani meat is the meat of certain livestock that slaughtered according to shari'i on the 10th of Dzulhijjah after Eid al-Adha prayer until the end of the day of Tashriq (11-13 Dzulhijjah) in order to get closer to Allah

SWT.

Second: Legal Provisions

1. In principle, the meat of sacrificial animals is sunnah

For:

a. distributed immediately (ala al-faur) after slaughtered for the benefit and purpose of slaughter sacrificial animals can be realized, namely happiness along with enjoying sacrificial meat

b. distributed in the form of raw meat, different with aqiqah

c. distributed to meet the needs of people who need in the nearest area.

2. Storing some of the processed sacrificial meat and preserved for a certain time for utilization and distribution to those who need it more

is mubah (permissible) on the condition that there is no need urgently.

3. On the basis of consideration of benefits, sacrificial meat can (mubah) for:

a. Distributed in delay (ala al-tarakhi) for

further expanding the value of maslahat

b. managed by processing and preserving, such as

canned and processed in the form of corned,

rendang, or the like

c. Distributed to off-site areas

slaughter.

Third: Closing Provisions

1. This fatwa comes into force on the date set by provisions if in the future it turns out that there are mistakes, will be corrected and perfected as it should be.

2. So that every Muslim and those in need be able to find out, urge all parties to disseminate this fatwa.

Established in : Jakarta

On : 6 Dzulhijjah 1440 H

7 August 7, 2019 AD

Summary

- **Fatwa:** Indonesian Ulema Council (MUI) – Preservation and Distribution of Sacrificial Meat in Processed Form
- **Product:** Qurbani (sacrificial) meat, including processed forms (e.g., canned, corned beef, rendang)
- **Permissibility:**
 - **Permissible (mubah) to process, preserve, and distribute** sacrificial meat
 - **Conditions:**
 - Preferably distributed **fresh and immediately** after slaughter
 - Processing and delaying distribution allowed for **greater benefit (masalahah)**
 - Can be sent to **distant or more needy regions**
 - No urgent need requiring immediate distribution is neglected
- **Proof:**
 - Qur'an: Command to sacrifice and distribute meat to the needy (22:36–37, 108:2)
 - Hadith:
 - Initially limited storage to 3 days, later **permitted storing and distributing freely**
 - Scholarly consensus:
 - Storage of sacrificial meat is **allowed (not haram)**
 - Fiqh principle: **Maslahah (public benefit)** justifies processing and wider distribution