

# فضائلِ قربانی

## Virtues of Qurbaani (Sacrifice)

*A detailed discussion on the Fazaail and Masaail of Udhiyyah  
(Sacrifice)*

*No Copyright (c)*

**Title: Virtues of Qurbaani**

Published and prepared by:

Jamiatul Ulama (KZN)

Ta'limi Board

4 Third Avenue

P.O.Box 26024

Isipingo Beach

4115

South Africa

Tel: (+27) 31 912 2172

Fax: (+27) 31 902 9268

e-mail: [info@talimiboardkzn.org](mailto:info@talimiboardkzn.org)

Web : [www.talimiboardkzn.org](http://www.talimiboardkzn.org)

First Edition: Zul Hijjah 1436

Permission is granted for reprinting this booklet without any alterations. A humble appeal is made to the readers to offer suggestions/corrections to improve the quality of this publication. May Allah Ta'ala reward you for this.

The author, translators, editors and typesetters humbly request your duas for them, their parents, families, asaatiza and mashaaiikh.

# Contents

<b>Introduction</b> .....	<b>1</b>
<b>Chapter One - Aayaat on Qurbaani</b> .....	<b>3</b>
<b>Aayah No. 1 – The First Ten Days of Zul Hijjah</b> .....	<b>3</b>
Clipping of nails and trimming of hair .....	4
Zikr of Tasbeeh, Tahmeed, Takbeer and Tahleel .....	5
Aamaal-e-Saalihah (Good Deeds) .....	5
Fasting and staying awake at night .....	6
Fasting on the Day of Arafah .....	7
The Best Dua on the Day of Arafah .....	8
Staying awake on the night of Eid .....	8
<b>Aayah No. 2 – The incident of the two sons of Hadhrat Aadam</b> عَلَيْهِ السَّلَام .....	<b>10</b>
<b>Aayah No.3 – The incident of Hadhrat Ibraaheem</b> عَلَيْهِ السَّلَام .....	<b>12</b>
The first test.....	13
The Second Test.....	14
The Third Test .....	15
<b>Aayah No. 4 – Eid Salaah and Qurbaani</b> .....	<b>17</b>
<b>Aayah No. 5 – Qurbaani for the Pleasure of Allah Ta’ala</b> .....	<b>19</b>
Boasting and Showing Off.....	20
The Masnoon Duas to recite when making Qurbaani .....	20
Overseas Qurbaani.....	22
<b>Aayah No.6 – Qurbaani with Taqwa</b> .....	<b>24</b>
Taking the name of Allah Ta’ala.....	25

Eating the meat of the Qurbaani animal .....	25
Feeding others .....	26
Ikhlaas and sincerity .....	27
Purchasing a good animal for Qurbaani .....	27
A point of caution .....	28
Incident of Hadhrat Sheikhul Hind <small>رحمته الله</small> .....	28

## **Chapter Two - Ahaadith on Qurbaani .....30**

<b>Hadith No. 1 – Qurbaani - A Day of Celebration .....</b>	<b>30</b>
Sunnats on the Day of Eidul Adha .....	31
<b>Hadith No. 2 – Takbeer-e-Tashreeq.....</b>	<b>32</b>
<b>Hadith No. 3 – The Most Beloved Deed to Allah Ta’ala.....</b>	<b>33</b>
Sacrifice with a good heart .....	34
<b>Hadith No. 4 – The Reward for Qurbaani.....</b>	<b>35</b>
<b>Hadith No. 5 - Warning for Those Who Ignore Qurbaani .....</b>	<b>36</b>
<b>Hadith No. 6 – The Sunnah Manner of Slaughtering .....</b>	<b>37</b>
<b>Hadith No. 7 – The Masnoon Duas.....</b>	<b>38</b>
<b>Hadith No. 8 – Witness Your Qurbaani Being Performed.....</b>	<b>38</b>
<b>Hadith No. 9 – Kindness to Animals .....</b>	<b>39</b>
Etiquettes of slaughter .....	40
Before Slaughtering .....	41
During the Slaughter.....	42
After Slaughtering .....	42
<b>Hadith No. 10 – Qurbaani on Behalf of Nabi <small>صلى الله عليه وسلم</small> .....</b>	<b>43</b>

## **Chapter Three - Masaail (Laws) of Qurbaani .....44**

On whom is Qurbaani Waajib? .....	44
When can a person make Qurbaani? .....	45
Who should slaughter the Qurbaani animal? .....	46
What intention should one make when slaughtering an animal? .....	47
Which animals may one slaughter for Qurbaani? .....	47
How many people may share their Qurbaani in a bull, buffalo, camel, etc?.....	47

What should a person do if his Qurbaani animal gets lost?.....	49
What should the age of the Qurbaani animal be?.....	49
What defects disqualify an animal for Qurbaani? .....	49
What must one do with the meat of the Qurbaani animal?.....	50
What must one do with the skin of the Qurbaani animal? .....	51
General Masaa'il regarding Qurbaani .....	52
The Method of Slaughtering an Animal .....	53
<b>Conclusion</b> .....	<b>54</b>





# Introduction

نحمده ونصلي علي رسوله الكريم

The month of Zul Hijjah is the last month in the Islamic Calendar. The name of this month is synonymous with the great Ibaadah of Haj that takes place in this month.

The other very significant Ibaadah that is carried out in this month is the Ibaadah of Udhiyyah (Qurbaani) which is amongst the very great Sha-aa'ir (symbols) of Islam. Rasulullah ﷺ refers to it as the Sunnah of Hadhrat Ibraaheem عَلَيْهِ السَّلَام. Allah Ta'ala loved the sacrifice of His Khaleel (friend) so much, that He mentioned it in the Qur-aan-e-Kareem and commanded the Ummah of Nabi Muhammad ﷺ to continue this practice till the end of time.

Rasulullah ﷺ himself was very active in practicing this sunnah and would ensure that he would conduct the Qurbaani personally.

In this day and age we are slowly moving away from this great sunnah. People are finding it difficult to “mess” their homes and clothing

with the blood of the Qurbaani animal, thus depriving themselves of great rewards.

In an effort to revive this great sunnah and acquaint ourselves with the importance of Qurbaani, an attempt was made to prepare a little booklet titled **Fazaail-e-Qurbaani**. The style and approach adopted in preparing this booklet is similar to the sequence of the Fazaail books written by Hadhrat Sheikhul Hadith, Moulana Muhammad Zakariyyah Kaandhlawi رحمۃ اللہ علیہ.

This book commences with Aayaat of the Qur-aan-e-Kareem and Ahaadith of Rasulullah صلى الله عليه وسلم with a brief explanation. A chapter on masaail has also been included at the end of the book which has been extracted from the famous kitaab “Behishti Zewar” written by Hadhrat Moulana Ashraf Ali Thaanwi رحمۃ اللہ علیہ.

It is hoped that people include the reading of this booklet in their daily ta’leem as the month of Zul Hijjah approaches.

May Allah Ta’ala accept this weak effort and make it a means of gaining sawaab (reward) and attaining the special pleasure of Allah Ta’ala. *Aameen*.

*Ta’limi Board (KZN)*

*Zul Qa’dah 1436*



# Chapter One - Aayaat on Qurbaani

## Aayah No. 1 – The First Ten Days of Zul Hijjah

وَالْفَجْرِ ۝  
وَلَيَالٍ عَشْرٍ ۝

*By the break of the day. By the ten nights [S:89 V:1-2]*

### **Commentary:**

The Mufasssireen (commentators of the Qur-aan-e-Kareem) are of the opinion that the ten nights upon which Allah Ta'ala has taken an oath in this Surah refer to the first ten days of Zul Hijjah. These ten days, after the month of Ramadhaan, are regarded to be amongst the most significant days in the Islamic calendar. The following Ahaadith of Rasulallah ﷺ clearly explain the great significance these ten days hold in Islam.

## Clipping of nails and trimming of hair

وَعَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا دَخَلَ الْعَشْرُ وَأَرَادَ بَعْضُكُمْ أَنْ يُضَحِّيَ فَلَا يَمَسَّ مِنْ شَعْرِهِ وَبَشَرِهِ شَيْئًا». رَوَاهُ مُسْلِمٌ

Hadhrat Umme Salamah رَضِيَ اللَّهُ عَنْهَا reports that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “When the ten days [of Zul Hijjah] commence and any of you intend to make Qurbaani then he should not remove his hair or trim his nails.” [Muslim: #1977]

Any person performing Qurbaani should refrain from clipping his nails and trimming his hair until he has completed his Qurbaani. Hence, before the crescent of Zul Hijjah is sighted, a person should trim his nails and remove his hair to practice on this Hadith. Thereafter for the ten days of Zul Hijjah he should not trim his hair or cut his nails until he has completed performing his Qurbaani. This act according to the Fuqaha has been declared as mustahab.

During the days of Haj, people from all over the world gather in Makkah Mukarramah to uphold this great pillar of Haj. People equalling millions in number gather around the Baitullah in the state of Ihraam. At this particular time the special Mercy and Rahmat of Allah Ta’ala descends on the Hujjaaj. The Shariah has imposed many restrictions on the Hujjaaj whilst in the state of Ihraam. They cannot apply itr, wear stitched garments, clip their hair or nails, etc. Those who are not privileged to perform Haj, have been commanded to also leave their nails unclipped and their hair untrimmed in order to resemble the Hujjaaj and also join in the special Mercy of Allah Ta’ala. In this way they will also

attain some similarity to the millions of Hujjaaj that have gathered in Makkah Mukarramah.<sup>1</sup>

## Zikr of Tasbeeh, Tahmeed, Takbeer and Tahleel

Rasulullah ﷺ has encouraged us in these days to recite Tasbeeh (Subhanallah), Tahmeed (Alhamdulillah), Tahleel (La-Ilaha Illallah) and Takbeer (Allahu Akbar) in abundance.

In these ten days one should as far as possible keep the zikr of the third kalimah on his tongue. Recite this zikr as much as possible. Whilst walking, working, driving, lying down, etc. keep on reciting this kalimah. You will be rewarded immensely for this. For a detailed discussion on the rewards of reciting this kalimah refer to Fazaail-e-Zikr written by Sheikhu Hadeeth Moulana Muhamad Zakariyyah رحمته اللطيف.

## Aamaal-e-Saalihah (Good Deeds)

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرَةِ» قَالُوا: يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ . رَوَاهُ الْبُخَارِيُّ

Hadhrat Ibn Abbaas رضي الله عنه narrates that Rasulallah ﷺ said; “There are no days wherein good deeds are more beloved to Allah Ta’ala than on these ten days [of Zul Hijjah]. [The Sahaabah رضي الله عنهم] enquired, ‘O Rasulallah, not even Jihaad in the path of Allah.’ He رضي الله عنه replied, ‘Not even Jihaad in the path of

<sup>1</sup> Islaahi Kuhutubaat Vol. 2 Page 135

Allah except for that person who went out with his life and his wealth and did not return.” [Bukhaari #969]

## Fasting and staying awake at night

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ». رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَةَ

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullah صلى الله عليه وسلم said; “There are no days wherein Allah Ta’ala loves that He be worshipped more than the first ten days of Zul Hijjah. Fasting on one day (in these ten days) equals the fasting of one year and staying awake at night [in Ibaadah] equals the Ibaadah of Laylatul Qadar.” [Tirmizi # 758]

From this Hadith we understand the importance of dedicating our time and effort in these days in the Ibaadah of Allah Ta’ala. Who has the ability of fasting for so many years? If a Muslim makes an effort to fast on these mubaarak (blessed) days, he will receive the reward of fasting for so many years.

Similarly, in the last ten days of the mubaarak month of Ramadhaan, we try our best to find Laylatul Qadr. People all over the world sit in I’tikaaf with the hope of finding this mubaarak night. At the end of Ramadhaan discussions ensue as to which night of Ramadhaan they felt was Laylatul Qadr. However, the exact night of Laylatul Qadr is known only to Allah Ta’ala. In the above mentioned Hadith, Rasulullah صلى الله عليه وسلم is clearly telling us that ibaadah done on these ten nights equals to the ibaadah performed on Laylatul Qadr. How unfortunate will we be if we do not take advantage of this great opportunity and gain the avalanche of

sawaab that is falling our way? May Allah Ta’ala bless us with the *taufeeq* (ability) of spending our time profitably in these ten days. *Aameen*.

## Fasting on the Day of Arafah

The 9<sup>th</sup> of Zul Hijjah is the most important day of Haj. It is mentioned in a Hadith that Rasulullah ﷺ said:

الْحُجُّ عَرَفَةَ

“Haj is Arafah.”

This Hadith explains that “wuqoof” (standing) at Arafah is the most important rite of Haj. It is mustahab for those people not performing Haj to fast on this day. The reward for fasting on this day is mentioned in the following Hadith;

عن أبي قتادة قال رسول الله صلى الله عليه وسلم صيام يوم عرفة إني أحتسب على الله أن يكفر السنة التي قبله والتي بعده وفي رواية ان رسول الله صلى الله عليه وسلم قال من صام يوم عرفة غفر له سنة أمامه وسنة بعده

Hadhrat Abu Qatadah رَضِيَ اللهُ عَنْهُ narrates that Rasulullah ﷺ said, “One who fasts on the day of Arafah, I have hope in Allah Ta’ala that He will forgive his sins of the previous year as well as his sins of the next year.” [Tirmizi # 749]

In this Hadith Rasulullah ﷺ mentions the virtue of fasting on the 9<sup>th</sup> of Zul Hijjah. If anyone is unable to fast on the first 8 days of Zul Hijjah, he should at least try to fast on the 9<sup>th</sup> of Zul Hijjah and have all his sins forgiven. How merciful is Allah Ta’ala! A person fasts for one day and

Allah Ta'ala, The Most Kind, The Most Merciful, forgives all his sins for the past year as well as the coming year.

## The Best Dua on the Day of Arafah

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ". رَوَاهُ التِّرْمِذِيُّ

Rasulullah ﷺ has mentioned, "The best dua is that which is made on the Day of Arafah and the best dua which the Ambiyaa before me and I have made is;

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

[Tirmizi: # 3585]

## Staying awake on the night of Eid

Hadhrat Sheikhul Hadeeth, Moulana Muhammad Zakariyyah رحمته الله عليه has mentioned the following Hadith in his famous book Fadhaail-e-Ramadhaan,

عَنْ عِبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَحْيَا لَيْلَةَ الْفِطْرِ وَالْأَضْحَى، لَمْ يَمُتْ قَلْبُهُ يَوْمَ تَمُوتُ الْقُلُوبُ.

Rasulullah ﷺ said, "Whoever remains awake for ibaadah on the nights before both the Eids, his heart shall not die on that day when hearts shall die."

This night too should be properly appreciated. Most of us enjoy our sleep on this night, whereas this night too is a night that should be spent in *ibaadah*.

“*His heart shall not die*” means that at the time when evil will overpower all, his heart shall stay alive (guarded against evil). It may also refer to the time when the *soor* (trumpet) shall be blown to announce the day of *Qiyaamah*, on that day he will not become unconscious.

## Aayah No. 2 – The incident of the two sons of Hadhrat Aadam عَلَيْهِ السَّلَامُ

وَإِثْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ  
مِنَ الْآخَرِ ۗ قَالَ لَأَقْتُلَنَّكَ ۗ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

And narrate to them the story of the two sons of Aadam (عَلَيْهِ السَّلَامُ) with truth.

They both presented a sacrifice to Allah Ta'ala. It was accepted from one but not from the other. He (Qaabeel) said, "I will kill you." The other (Haabeel) said, "Allah (Ta'ala) only accepts (the sacrifice) of those who are righteous."

### Commentary

In this Aayah Allah Ta'ala speaks about the incident of the two sons of Hadhrat Aadam عَلَيْهِ السَّلَامُ. These two brothers were the first two people on the face of this earth to present a sacrifice for Allah Ta'ala.

<sup>1</sup>When Allah Ta'ala sent Hadhrat Aadam عَلَيْهِ السَّلَامُ and Hadhrat Hawa رَضِيَ اللَّهُ عَنْهَا into this world, He began blessing them with children. At every birth they were blessed with a set of twins, a boy and a girl. In the Shariat of Hadhrat Aadam عَلَيْهِ السَّلَامُ it was permissible for the brother of one set of twins to marry his sister from another pair. However it was not permissible for him to marry his own twin sister.

It so happened that the sister of Qaabeel was a very beautiful girl with attractive features whilst the sister of Haabeel was not very good looking. When the time for their marriage arrived, the marriage proposal for Qaabeel was made with the unattractive girl and Haabeel's proposal was

---

<sup>1</sup> Maariful Qur-aan Part three Page 113



done with the other sister who was very pretty. Qaabeel, being very upset at this, began disputing and fighting with his brother. He began insisting on marrying his own twin sister.

Hadhrat Aadam عَلَيْهِ السَّلَامُ explained to him that this was not permissible. He then suggested to them to offer a sacrifice to Allah Ta'ala, and whoever's Qurbaani will be accepted will marry the girl of his choice.

Hadhrat Aadam عَلَيْهِ السَّلَامُ was sure that the Qurbaani of Haabeel would be accepted as he was on Haq. The Qurbaani in those days was very different from the Qurbaani we practice today. In those days one would offer his sacrifice and a fire would descend from the skies and devour the sacrifice. This was a sign of the sacrifice being accepted.

Qaabeel was a crop farmer and Haabeel a stock farmer. Haabeel presented his best ram whilst Qaabeel presented some of the crops and wheat from his fields. According to this divine law, the fire descended and devoured the ram of Haabeel signifying that his sacrifice was accepted. The crops presented by Qaabeel were left untouched. This further aggravated Qaabeel which later on prompted him to kill his brother.

Haabeel remained very calm and mentioned to him:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

*“Allah (Ta'ala) only accepts (the sacrifice) of those who are righteous.”*

This was the very first act of Qurbaani that was done on the face of this earth. Allah Ta'ala uses the word Qurbaanan (sacrifice) in this Aayah.

We are so fortunate that, for the Ummat of Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, Allah Ta'ala has made Qurbaani so easy. Allah Ta'ala has concealed the acceptance of our Qurbaani and has kept this knowledge exclusively to Himself. Can we imagine if on the day of Eid we had to offer our sacrifices only to see a fire devour the Qurbaani of some people and

the others are left embarrassed knowing that their Qurbaanis were not accepted?

Furthermore, being the Ummat of Nabi Muhammad ﷺ, we are able to enjoy and relish the meat of our Qurbaani animals. The ummats of the past were not allowed this privilege. They had to present their Qurbaanis and it was taken up into the skies. *Subhanallah!* How kind is Allah Ta'ala to us that He conceals our faults and further allows us to feast on our Qurbaani animals.

## Aayah No.3 – The incident of Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١١٠﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١١١﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَى ۗ قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّامِرِينَ ﴿١١٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١١٣﴾ وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿١١٤﴾ قَدْ صَدَّقْتَ الرُّءْيَا ۗ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٥﴾ إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١١٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١١٧﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١١٨﴾ سَلَّمَ عَلَىٰ إِبْرَاهِيمَ ﴿١١٩﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٠﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢١﴾

“O My Rabb, grant me a righteous son.” So we gave him the good news of a tolerant son. When he reached the age of running (7 years) he said, ‘O my son, I see you in a dream that I am slaughtering you. What do you have to say?’ He said, ‘O my father, do as you have been commanded. You will Insha Allah find me to be

*from the patient.’ When they both submitted (to the will of Allah), he laid him down on his forehead (for slaughter), we announced ‘O Ibraaheem you have indeed obeyed your (command in the) dream.’ This is how we reward those who do good. Indeed this was a great test. We substituted him with a momentous sacrifice and we left for him (a legend) for generations in later times. This is how we reward those who do good. Indeed he was among our believing servants.”*

Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ was a great Nabi of Allah Ta’ala. He was called ‘*Khalilullah*’ (The close friend of Allah Ta’ala). Among the Ulul Azm (great) Ambiyaa عَلَيْهِمُ السَّلَامُ, Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ is regarded to be the greatest Nabi after Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is the system of Allah Ta’ala to always test those whom He loves and Allah Ta’ala loved Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ.

## The first test

Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ was a little boy who lived with his father Aazar. Aazar used to make idols and sell them. Ibraaheem عَلَيْهِ السَّلَامُ tried to explain to his father that the worshipping of idols was wrong. Ibraaheem عَلَيْهِ السَّلَامُ asked his father: “Why do you worship such things that can neither benefit you nor harm you? Worship Allah Ta’ala, who is the Rabb of the heavens and the Earth.” His father became very angry and threatened to punish him for speaking against his gods.

One day, when the people were all gone out to a fair, Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ destroyed all the idols in the temple with an axe. He then took the axe and hung it on the neck of the biggest idol. When the people returned from the fair, they became very angry on seeing their idols destroyed. They questioned Ibraaheem عَلَيْهِ السَّلَامُ regarding their idols as he was the only one who did not attend the fair and was left alone at home.

He replied, “Ask the big idol as he has the axe around his neck.” The people were shocked and also ashamed as they knew that their idols could neither speak nor hear. They decided to take revenge and punish Ibraaheem عَلَيْهِ السَّلَامُ. They made a huge fire and said, “Burn Ibraaheem and help our idols!” When Ibraaheem عَلَيْهِ السَّلَامُ was about to be thrown into this fire, the angels came to his rescue and offered to help him.

Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ asked them, “Have you been sent by Allah Ta’ala or have you come on your own.” They replied, “We have come on our own.” Ibraaheem عَلَيْهِ السَّلَامُ then said, “I do not need your help as Allah Ta’ala will take care of me.” He placed all his trust in Allah Ta’ala and knew that there was no one else to save him but Allah Ta’ala. When Ibraaheem عَلَيْهِ السَّلَامُ was thrown into the fire, Allah Ta’ala ordered the huge fire to become cool and a place of safety for Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ. Not even a hair on his body burnt whilst he was in the fire. He passed his first test successfully.

## The Second Test

Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ migrated to Palestine and continued calling people to the oneness and greatness of Allah Ta’ala. He did not have any children for many years and continued making dua to Allah Ta’ala to bless him with a child. At the age of 86, Allah Ta’ala blessed him with a beautiful son, Hadhrat Ismaeel عَلَيْهِ السَّلَامُ. He really loved his son dearly. Allah Ta’ala wanted to test him again.

Allah Ta’ala ordered him to leave his wife and his baby son in the hot desert land of Arabia with no food or water and proceed without them. Ismaeel عَلَيْهِ السَّلَامُ began crying out of hunger and thirst. His mother Haajira رَضِيَ اللَّهُ عَنْهَا began running between the hills of Safa and Marwa searching for someone to help her and her baby son. Those who go for Haj and Umrah are required to run between these two hills following the example of

Haajira رَضِيَ اللهُ عَنْهَا. Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ made dua to Allah Ta’ala to take care of his wife and child in this barren land. Allah Ta’ala took pity on them and caused the sweet, tasty water of Zam Zam to gush out of the ground. Both of them quenched their thirst and also satisfied their hunger with this special water. The special water of Zam Zam attracted other thirsty travellers to come and settle in this desert. Soon the city of Makkah Mukarramah came into existence. Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ passed his second test successfully.

### The Third Test

Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ loved his son very much. When Ismaeel عَلَيْهِ السَّلَامُ grew up into a young boy, Ibraaheem عَلَيْهِ السَّلَامُ saw in a dream that he was slaughtering his beloved son. The dreams of the Ambiyaa عَلَيْهِ السَّلَامُ are always true and are an indication of the commands of Allah Ta’ala. Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ mentioned this dream to Ismaeel عَلَيْهِ السَّلَامُ, who replied, “O my beloved father, do as you have been commanded. If Allah Ta’ala wills, you will find me to be from the patient ones.”

They both left for Mina. Shaytaan, our enemy, tried to mislead them on the way. When Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ saw him he said, “**Allahu Akbar**” and pelted shaytaan with seven stones. He tried this trick another two times but each time Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ threw stones at him and chased him away. Those who go for Haj also pelt stones in Mina at three pillars which represent the shaytaan.

When they finally reached the place of slaughter, Ismaeel عَلَيْهِ السَّلَامُ was laid down facing the Qiblah. Ibraaheem عَلَيْهِ السَّلَامُ sharpened his knife. He tried slaughtering his son with all his strength but the knife would not cut the throat of Ismaeel عَلَيْهِ السَّلَامُ. A voice from the skies echoed, “O

Ibraaheem, you have fulfilled the command in your dream. Verily we reward those who do good.” When both father and son realised that this was yet another test from Allah Ta’ala, which they had passed successfully, they were overjoyed. A sheep from Jannah was sent by Allah Ta’ala and slaughtered by Ibraaheem عَلَيْهِ السَّلَامُ. To remember this great event, we have been commanded by Allah Ta’ala to sacrifice an animal every year on the day of Eidul Adhaa. Being obedient to Allah Ta’ala made Ibraaheem عَلَيْهِ السَّلَامُ the *Khalilullah* (the true friend of Allah Ta’ala).

In all these tests, Ibraaheem عَلَيْهِ السَّلَامُ did not use his logic to question the commands of Allah Ta’ala but rather submitted himself to the Divine Command. This obedience to the will of Allah made him Allah Ta’ala’s *Khalil*. This is a lesson for us that many a time we question the logic behind Allah Ta’ala’s commands rather than accepting it wholeheartedly. How can we then ever attain the true love of Allah Ta’ala?

## Aayah No. 4 – Eid Salaah and Qurbaani

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۗ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

*Surely we have given you the (Pond) of Kausar. So perform Salaah to your Rabb and Make sacrifice. Surely it will be your enemy who will be cut off from Good.*

[S:108]

### Commentary

In the year 2AH, Qurbaani and the Salaah of Eidul-Adhaa was made obligatory. Hasan Basri رَحْمَةُ اللَّهِ says: “This verse makes reference to Salaatul-Adhaa (Eidul-Adhaa Salaah) and to Qurbaani.”

The central theme of Eid-ul-Adhaa is submission to the Will of Allah Ta’ala and sacrificing everything for His pleasure. Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ illustrated this spirit of submission and sacrifice in the best possible manner. When confronted with the challenge of love and allegiance, he chose to submit unconditionally to Allah Ta’ala and suppressed his personal desire and love for his family and child.

Hence sacrificing an animal on the day of Eidul-Adhaa is in reality an act to revive the spirit of Hadhrat Ibraaheem عَلَيْهِ السَّلَامُ and reflect on one’s own level of Imaan.

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said: “For every hair that is on the sacrificial animal, one reward is recorded for the person making the Qurbaani.”

*Subhaanallah!* Can there be rewards greater than this, that a person receives hundreds and thousands of rewards for just one single Qurbaani! If a person had to count the strands of wool on a sheep from morning till

evening, he will not be able to complete the count. Imagine the innumerable rewards for one single Qurbaani. Piety demands that even if Qurbaani is not waajib on a person, he should perform it in order to receive the great rewards which have been promised. After this day of Qurbaani passes, will one ever get an opportunity like this again, to receive such innumerable rewards so easily? If Allah Ta'ala has blessed a person with wealth, then apart from making Qurbaani for himself, he should also make Qurbaani for his parents and relatives who are deceased so that their souls will also be greatly rewarded. A person should also try and make Qurbaani on behalf of Rasulullah ﷺ, his pure wives, on behalf of his asaatiza and Mashaaiikh, etc. If this is not possible, then he should at least make on his own behalf, because Qurbaani is waajib on the person who possesses nisaab. Who can be more unfortunate than that person, who, despite having all the wealth, does not make Qurbaani?



## Aayah No. 5 – Qurbaani for the Pleasure of Allah Ta’ala

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۚ وَ  
بِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ

*Verily my Salaah, my sacrifice, my living and my dying is for Allah (Ta’ala), The Rabb of the worlds. There is no partner for Him and it is with this that I have been commanded and I am the first of those who submit.*

[S:6 V:162]

### Commentary

Every Ibaadah of Allah Ta’ala is based on sincerity as mentioned in the very first Hadith of Saheeh Bukhaari that:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

*Actions depend upon their intentions.*

The underlying factor in the abovementioned verse is that our ibaadah must be done only for the pleasure of Allah Ta’ala. At no time must our Qurbaani be done for name and fame or for showing off.

## Boasting and Showing Off

It has become very common nowadays that people begin showing off their Qurbaani animals and boasting about whose animal was the largest, how many tons their animal weighed or how many kilos their goat or sheep weighed.<sup>1</sup> This is not liked by Allah Ta'ala. Allah Ta'ala makes special mention in the Holy Qur-aan:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

*Verily Allah (Ta'ala) accepts (the sacrifices) of those who adopt taqwa (fear of Allah Ta'ala).*

It is with this frame of mind that a person should perform his Qurbaani hoping and making dua that Allah Ta'ala accepts his sacrifice.

## The Masnoon Duas to recite when making Qurbaani

عَنْ جَابِرٍ قَالَ: ذَبَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبْحِ كَبْشَيْنِ أَفْرَنَيْنِ أَمْلَحَيْنِ  
مُوجَوَّئِينَ فَلَمَّا وَجَّهَهُمَا قَالَ: «إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضِ عَلَى  
مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ  
رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أَمَرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنِ  
مُحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ثُمَّ ذَبَحَ». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ

---

<sup>1</sup> The sin of showing off is further increased when we video ourselves making Qurbaani and then display these pictures on social media.

وَفِي رِوَايَةٍ لِأَحْمَدَ وَأَبِي دَاوُدَ وَالتِّرْمِذِيِّ: ذَبَحَ بِيَدِهِ وَقَالَ: بِسْمِ اللَّهِ وَاللَّهِ أَكْبَرُ اللَّهُمَّ  
هَذَا عَنِّي وَعَمَّنْ لَمْ يُصَحَّ مِنْ أُمَّتِي

Hadhrat Jaabir رضي الله عنه narrates that Rasulallah صلى الله عليه وسلم slaughtered two black and white, horned and castrated sheep on the day of Qurbaani. When he faced them towards the Qiblah he recited:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ  
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

In another narration of Ahmad, Abu Dawood and Tirmizi it is mentioned that Rasulallah صلى الله عليه وسلم slaughtered the animals with his own hands and after reciting bismillahi Allahu Akbar, Rasulallah صلى الله عليه وسلم said, “O Allah this (Qurbaani) is on behalf of myself and on behalf of all those in my Ummah who have not made Qurbaani.” [Abu Dawood: # 2795]

Once the sacrificial animal has been laid down facing towards the Qiblah, the following dua should be recited:

إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ . إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ  
بِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ . اللَّهُمَّ مِنْكَ وَلَكَ

I have firmly turned myself towards that Being who has created the heavens and the earth, while I am upon the Straight Deen of Ibraaheem عليه السلام, and I am not among the Mushrikeen. Verily, my Salaah, my sacrifice, my life and

my death are for Allah Ta'ala, Rabb of the worlds. He has no partner, with this I have been commanded and I am the first of those who surrender. O Allah! This sacrifice is only because You granted us the ability to do so and it is for You.

Thereafter recite:

بِسْمِ اللَّهِ الْكَبِيرِ

and then slaughter the animal. After slaughtering the animal, the following dua should be recited:

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَخَلِيلِكَ  
إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ

O Allah, accept it (this sacrifice) from me just as You have accepted from Your Beloved, Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and Your close friend, Ibraaheem عَلَيْهِ السَّلَامُ.

## Overseas Qurbaani

Many people are accustomed to sending money overseas to have their waajib Qurbaani performed on their behalf. If this is done merely to save oneself the “work” and “trouble,” it is indeed reprehensible. This totally breaks the entire spirit of Qurbaani. If we continue with this trend, Allah forbid, it must not happen that our children grow up without having ever witnessed Qurbaani being performed. A concerted effort must be made to make our Qurbaani at home. A small effort will be required to set up a basic slaughter facility at home. *Insha Allah* we will be rewarded greatly by Allah Ta'ala for reviving this great sunnah of Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

There are many Muslims in different parts of the globe who, due to the law of the land, are not allowed to practice Qurbaani freely. These people are forced to have their Qurbaanis done in some other country or government facility. We are very fortunate that we are not bound by these laws and are allowed to freely practice our Deen and perform Qurbaani at home. All praises are due to Allah Ta'ala for this.

## Aayah No.6 – Qurbaani with Taqwa

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ  
 بِهِيمَةِ الْأَنْعَامِ ۗ فَالْهُكْمُ إِلَهُ ۖ وَاحِدٌ فَلَهُ أَسْلِمُوا ۗ وَبَشِّرِ الْمُحْسِنِينَ  
 ۞ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ  
 وَالْمُقِيمِي الصَّلَاةِ ۗ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۞ وَالْبَدَنَ جَعَلْنَاهَا  
 لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۗ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ  
 ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۗ  
 كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۞ لَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا  
 دِمَآؤَهَا وَلَكِنَّ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۗ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا  
 اللَّهَ عَلَىٰ مَا هَدَيْكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ۞ إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ  
 آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

34. We have appointed a rite for every nation, so that they may take Allah's name over the livestock He has provided for them. Your God is One God, so submit to Him, and announce good news to the humble ones.

35. Those whose hearts tremble when Allah's name is mentioned, and they are patient upon the calamities that befall them, and those who perform salaah and spend from what We have provided for them.

36. We have made the animal offerings symbols of Allah for you. In them is goodness for you. So take Allah's name upon them as they line up. Then, when they have fallen on their sides, eat of them and feed the contented and the beggar. Thus We have subjected them to you, so that you may be thankful.

37. Neither their flesh nor their blood reaches Allah Ta'ala. What reaches Him is the righteousness from you. Thus He subdued them to you, so that you may glorify Allah for guiding you. And give good news to the charitable.

38. Allah Ta'ala defends those who believe. Allah Ta'ala does not love any ungrateful traitor. [S:22 V:34 - 38]

### Commentary

In this verse Allah Ta'ala uses the word Manaasik. Mujaahid رَحْمَةُ اللَّهِ explains that the word mansak in this verse refers to Qurbaani. Allah Ta'ala explains that this act of Qurbaani is among the Sha-aair (symbols) of Islam. Hadhrat Mufti Muhammad Shafee Saahib رَحْمَةُ اللَّهِ explains that Sha-aair are those acts of worship which symbolise Islam. Qurbaani is one of those special symbols specific to the Deen of Islam.

### Taking the name of Allah Ta'ala

فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ

*So take Allah's name upon them as they line up*

The main purpose of Qurbaani is taking the name of Allah Ta'ala. In this verse Allah Ta'ala mentions that His name must be taken on the animal. This is a precondition for the animal to be halaal. If any animal is slaughtered and the name of Allah Ta'ala is omitted intentionally, then such an animal will not be regarded as halaal.

### Eating the meat of the Qurbaani animal

فَكُلُوا مِنْهَا

*Eat of them*

In the next verse Allah Ta'ala commands us to eat of the Qurbaani animal and also to feed others. On the days of Nahar i.e. the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of Zul Hijjah, it is best for us to consume the meat of the Qurbaani animal. This meat is a special gift from Allah Ta'ala to us in these days, hence a Muslim must as far as possible partake of the Qurbaani animal. Nabi-e-Kareem ﷺ would not eat anything on the day of Eid until he sacrificed his animal. It was only then that he would eat the meat of his Qurbaani animal.

It was the habit of Sheikhl Hadeeth, Hadhrat Moulana Muhammad Zakariyyah Kaandhlawi رَحِمَهُ اللهُ that during the days of Qurbaani, he would not partake of any food except the meat of Qurbaani to this extent that he would even leave out eating bread (roti). He would say that when Allah Ta'ala has blessed us with this meat, then how can we partake of any other food. This will amount to disrespecting the invitation of Allah Ta'ala. We should also try our best to follow in this great Sunnah of Nabi ﷺ on the days of Eid.

## Feeding others

وَاطْعُمُوا الْقَانِعَ وَالْمُعْتَرَّ ط

*And feed the contented and the beggar*

Allah Ta'ala also commands us to feed the poor and needy. In this verse the word Qaani' is used which refers to that person who doesn't go around begging for his needs from others.

It was always the practice of our pious predecessors to personally distribute the meat of Qurbaani to the poor and needy. The Shariah encourages us to divide our Qurbaani animal into three parts; one part for ourselves, one for our friends and relatives and one part for the poor and



needy. This practice revives the spirit of Qurbaani in our homes. All the members of the family take an active part in slicing the meat, making the parcels, labelling it and then distributing it. In this manner a full share of sawaab (reward) is received by all those who participated.

## **Ikhlāas and sincerity**

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

*Neither their flesh nor their blood reaches Allah Ta'ala. What reaches Him is the righteousness from you.*

In the end of this ruku, Allah Ta'ala speaks about the spirit of this great Ibaadah of Qurbaani. It is obvious that Allah Ta'ala is not in need of the meat nor the blood of the Qurbaani animal, rather Allah Ta'ala looks at the spirit and the taqwa that a person performs the Qurbaani with. The actual purpose of Qurbaani is the pleasure of Allah Ta'ala and hymning His praises. Allah Ta'ala looks at the ikhlāas and sincerity of the individuals carrying out this ibaadah. The same applies to all other ibadaat like salaah, fasting, zakaat, etc. If any ibaadah is void of sincerity, then it is only the outer form of that ibaadah that remains. The rooh and the soul of that ibaadah is absent.

## **Purchasing a good animal for Qurbaani**

It is with this spirit that Qurbaani should be done. A person should take out his valuable time to purchase a good healthy animal and thereafter nurture it, fatten it and prepare it as a sacrifice for Allah Ta'ala. Every cent and every minute spent in searching for an animal, purchasing it, taking care of it, feeding it, etc. is all spent in the ibaadat of Allah Ta'ala.

## A point of caution

Many people have a tendency of purchasing large old animals for Qurbaani e.g. old Billy goats, etc. Although the obligation of Qurbaani will be fulfilled by slaughtering such animals, the meat however due to the age of the animal cannot be consumed. A bad odor emanates from the animal and complaints are often received from the poor that the meat of these animals are given over to them but unfortunately, due to it being so tough and hard, cannot be consumed. In spite of using many bottles of paraffin in their stoves, the meat still doesn't get cooked. It is best to purchase such animals, that you as well as the poor will enjoy consuming.

## Incident of Hadhrat Sheikhul Hind رحمۃ اللہ علیہ

The following is an astonishing incident of Sheikhul Hind رحمۃ اللہ علیہ highlighting the true spirit of Qurbaani:

Sheikhul Hind, Hadhrat Moulana Mahmoodul Hasan Saahib Deobandi رحمۃ اللہ علیہ was a great saint and scholar of his time. He would tend to his Qurbaani cow for the entire year. He would personally wash and feed the animal. The cow would also become very attached to him. When he would leave his home to deliver the lessons of Saheeh Bukhaari and other books of Hadeeth at Darul 'Uloom Deoband, it would follow him to the madrasah gate where it would sit down. When he would return at noon after the lessons, it would follow him back home.

When the days of Qurbaani drew near, he would lessen its normal feed, which was grass, and substitute it with buckets full of milk and jalebi (sweetmeat). He would also apply mendhi (henna) to it, place flowers on its back and beautify it because Allah Ta'ala commands that one's most beloved wealth should be spent in the path of Allah Ta'ala. Thus, he would begin to love the animal very deeply. After the Salaah of 'Eidul Adhaa, he

would slaughter it and cry a little as well. Then he would immediately purchase another cow for the following ‘Eid. (Maslak-e-Ulama-e-Deoband aur Hubbe Rasul ﷺ).

Once he kept a cow which he fed for the entire year. He would take it to the jungle after ‘Asr and allow it to run for the purpose of exercise. It became so healthy that he received offers of up to 80 rupees, whereas a healthy cow in those days would cost approximately 10 to 15 rupees. However he did not accept any offer for it and sacrificed it instead on the day of Qurbaani. (Khutubaate Hakimul Ummat, vol. 17, pg. 154).

Since it was his habit to offer a few Qurbaani every year, he desired to do the same while he was imprisoned at Malta. Though prisoners are not allowed to slaughter, he nevertheless forwarded the request for an animal to be made available to him and that he should be allowed to slaughter it. Something which comes out from the heart definitely has its effect. They sold him a sheep for 7 guineas (gold coins) which he paid very happily. On the 10<sup>th</sup> of Zul Hijjah, he offered the Qurbaani calling out the takbeer in a loud voice in that land of kufr where the sunnah of Ibraaheem عَلَيْهِ السَّلَام had not been carried out since the fall of the Islamic rule.

May Allah Ta’ala also inspire us to fulfil this great act and every other sunnah of our Rasul ﷺ with the greatest passion, and allow us to follow in the footsteps of these illustrious personalities, *Aameen*.

# Chapter Two - Ahaadith on Qurbaani

## Hadith No. 1 – Qurbaani - A Day of Celebration

قال رسول الله صلى الله عليه وسلم يَا أَبَا بَكْرٍ إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا

Rasulullah ﷺ once mentioned, “O Abu Bakr, for every nation there is a day of celebration and this is our day of celebration.”

[Bukhari #952]

### Commentary

When Rasulallah ﷺ came to Madinah Munawwarah he found that the people of Madinah had two special days wherein they would all celebrate. Rasulallah ﷺ asked them, “What significance do these two days hold?” They replied, “It is from the days of ignorance that we celebrate these days.” Rasulallah ﷺ replied, “Allah Ta’ala has replaced these two days for you with the day of Eidul Fitr and the day of Eidul Adhaa.”

[Musnad Ahmad Vol.3 pg 103]

وَعَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ قَالَ: الْأَضْحَى يَوْمَانِ بَعْدَ يَوْمِ الْأَضْحَى. رَوَاهُ مَالِكٌ

*Hadhrat Ibn Umar رضي الله عنه narrates that Udhiyyah (sacrifice) can also be carried out two days after the day of Eid.*

The time for Qurbaani commences after the Eid Salaah on the 10<sup>th</sup> of Zul Hijjah and ends at the setting of the sun on the 12<sup>th</sup> of Zul Hijjah. It is better to make Qurbaani on the first day followed by the second day and then the third day.

### **Sunnats on the Day of Eidul Adha**

1. To wake up early in the morning for Tahajjud.
2. To take a bath.
3. To clean one's mouth thoroughly with a miswaak.
4. To put on one's best available clothes.
5. To apply itr.
6. To perform Eid Salaah at the Eid Gaah.
7. To go to the Eid Gaah by foot and recite the Takbeer of Tashreeq in a loud voice.
8. To go by one route to the Eid Gaah and return by another.
9. Not to perform any Nafl Salaah at the Eid Gaah.
10. Not to eat anything before the Eid Salaah.
11. To eat the liver of one's Qurbaani animal after the Eid Salaah.

## Hadith No. 2 – Takbeer-e-Tashreeq

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "زَيَّنُوا  
أَعْيَادَكُمْ بِالتَّكْبِيرِ"

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,  
"Beautify your Eid with Takbeer." [Tabraani #599]

It is necessary to recite the *Takbeer-e-Tashreek* once after every Fardh Salaah, beginning on the Fajr of the 9<sup>th</sup> Zul Hijjah and ending at Asr of the 13<sup>th</sup> Zul Hijjah. This equals to 23 Salaah in total. Men should recite it loudly and women should recite it softly. Note: It is waajib to recite this Takbeer whether one is performing salaah individually or in congregation. The Takbeer is as follows.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

*Allah is the Greatest, Allah is the Greatest. There is none worthy of worship besides Allah and Allah is the Greatest. Allah is the Greatest and for Him is all praise.*

It is also masnoon to recite this takbeer loudly when one is walking towards the Eidgaah. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to recite this takbeer frequently in his khutbah of Eid.

## Hadith No. 3 – The Most Beloved Deed to Allah Ta'ala

وَعَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ وَإِنَّهُ لَيُؤْتَى يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَخْطَلِهَا وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ بِالْأَرْضِ فَطَبِئُوا بِهَا نَفْسًا. رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ

Hadhrat Aa'ishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "There is no action that man does on the day of Eidul Adhaa that is more beloved to Allah Ta'ala than the spilling of blood (of the Qurbaani animal). Indeed this animal will be brought on the day of Qiyaamah with its horns, its hair and its hooves. Verily before the blood touches the ground it is already accepted by Allah Ta'ala. So do this Qurbaani with a good heart."

[Tirmizi #1493]

### Commentary

We understand from this Hadith that Allah Ta'ala loves certain actions from his servants at certain occasions. On the day of Eidul Adhaa, Allah Ta'ala loves that we occupy ourselves in the sacrificing of animals. It is only right for us to please our Creator on this day by actively participating in Qurbaani.

Furthermore, Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ explains that the Qurbaani animal will come on the day of Qiyaamah with its hooves, horns and hair signifying that each of this will be weighed on the scales of good deeds on the day of Qiyaamah. At a time when we will be most in need of *amaal-e-*

*sawliha* (good deeds) it will be our Qurbaani animals that will come to our assistance.

### **Sacrifice with a good heart**

In the last part of this Hadith, Rasulallah ﷺ is encouraging us to do the Qurbaani with a good heart. When Allah Ta'ala from His side has promised such immense rewards for making Qurbaani, it is only fair that we go out of our way to perform the Qurbaani in the best possible manner. We should not be stingy and try to purchase an inferior animal to cheaply fulfil this obligation. We should rather spend freely in purchasing the best available animal and Allah Ta'ala will reward us accordingly.

It is the experience of many of our senior Ulama that wealth spent for Qurbaani is replaced very quickly by Allah Ta'ala. In a short span of time Allah Ta'ala replaces it and in fact increases the wealth spent for Qurbaani. Therefore, spend ones wealth in the path of Allah Ta'ala and reap the rewards in this world and the next.



## Hadith No. 4 – The Reward for Qurbaani

عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ مَا هَذِهِ الْأَصْحَابِيُّ؟ قَالَ: سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ قَالُوا: فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ؟ قَالَ: بِكُلِّ شَعْرَةٍ، حَسَنَةٌ قَالُوا: " فَالْصُّوفُ؟ يَا رَسُولَ اللَّهِ قَالَ: بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ، حَسَنَةٌ

Hadhrat Zaid ibn Arqam رضي الله عنه narrates that the Sahaabah رضي الله عنهم once asked, "O Rasulallah, what is this sacrifice?" He replied, "It is the sunnah of your father Ibraaheem." They asked, "What is there in it for us, O Rasulallah?" He replied, "For every hair there is a reward." "And if the animal has wool" they enquired. Rasulallah صلى الله عليه وسلم replied, "For every fibre of wool there will be a reward."  
[Mishkaat #1476]

### Commentary

In Aayah No. 5, a detailed explanation of this Hadith has already been given. We understand from the mubaarak words of Rasulallah صلى الله عليه وسلم the large amounts of sawaab (rewards) a person gets for making Qurbaani. Is it ever possible for one to count the number of hair or fibres of wool on the back of his Qurbaani animal? This is perhaps something impossible. What Rasulallah صلى الله عليه وسلم explained to the Sahaabah رضي الله عنهم is that there are countless rewards kept in store for the person offering sacrifice for Allah Ta'ala on the days of Eid.

This Hadith illustrates to us the zeal and passion the Sahaabah رضي الله عنهم had for sawaab and rewards. When they questioned Rasulallah صلى الله عليه وسلم regarding this sacrifice and he explained to them that it is the sunnah of Hadhrat Ibraaheem عليه السلام, they were not content with this answer. They further went on to find out what rewards lie in doing this action. This

shows their great enthusiasm for gaining abundant rewards for the Akhirah.

Many a time we take sawaab for granted not realising that this is actually our currency for the Akhirah. The more sawaab we amass the more Allah Ta'ala will bless us in the hereafter.

## Hadith No. 5 - Warning for Those Who Ignore Qurbaani

عن أبي هريرة أن رسول الله صلى الله عليه وسلم : قال من كان له سعة ولم يضح فلا يقربن مصلانا

*Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "He who has the means of performing Qurbaani but does not do so should not come close to our Eidgah (place of Eid Salah)." (Sunan Ibnu Majah Vol. 1 Pg. 226)*

How unfortunate is such a person who neglects performing this great Ibaadah. Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is making it very clear that such a person is not even welcome to his Eidgah to perform salaah with the rest of the Sahaabah رَضِيَ اللهُ عَنْهُمْ. In other words, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ wishes him to be very distanced from him whereas every Muslim desires to be blessed with the closeness of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

Many a times due to miserliness, people omit fulfilling this obligation whereas thousands of rands are spent on other useless activities. At times families spend up to R2000.00 and more in one night by eating out and spoiling themselves with lavish foods, yet at the time of making Qurbaani they feel it difficult to part with their wealth even though they know the

great rewards they will receive for making Qurbaani and the consequences of the neglect thereof.

## Hadith No. 6 – The Sunnah Manner of Slaughtering

عَنْ أَنَسٍ قَالَ ضَحَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ فَرَأَيْتُهُ وَاضِعًا  
قَدَمَهُ عَلَى صَفَاحِهِمَا يُسَمِّي وَيُكَبِّرُ فَذَبَحَهُمَا بِيَدِهِ

*Hadhrat Anas رضي الله عنه narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ slaughtered two black and white rams. I saw him placing his foot upon the sides (of the animals) reciting bismillah as well as the takbeer. He then slaughtered both the animals with his own hands. [Bukhaari # 5558]*

It is best for every Muslim to slaughter his Qurbaani animal with his own hands. However, if for some reason a person cannot personally slaughter the Qurbaani animal due to illness, etc., he may instruct someone else to slaughter it on his behalf.

Our beloved Nabi Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would be personally involved in slaughtering the Qurbaani animal. It is mentioned in the books of Ahaadith that on the occasion of Hajjatul Wadaa, Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had slaughtered 63 camels with his own mubaarak hands.

In Abu Dawood Shareef it is mentioned that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would himself skin the animal. A young Sahaabi narrates that I once saw Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ skinning the animal to such an extent that his mubaarak had gone deep into the skin of the animal.

## Hadith No. 7 – The Masnoon Duas

عن جابر قال ذَبَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبْحِ كَبْشَيْنِ أَفْرَنَيْنِ أَمْلَحَيْنِ  
مَوْجُوئَيْنِ فَلَمَّا وَجَّهَهُمَا قَالَ إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ  
إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ  
الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنِ مُحَمَّدٍ  
وَأَمَّتِهِ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ ثُمَّ ذَبَحَ

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slaughtered two black and white, horned and castrated sheep on the day of Qurbaani. When he faced them towards the Qiblah he recited:

إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ  
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنِ مُحَمَّدٍ وَأَمَّتِهِ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ

## Hadith No. 8 – Witness Your Qurbaani Being Performed

عن علي رضي الله عنه أن النبي صلى الله عليه وسلم قال: يا فاطمة قومي فاشهدي  
أضحيتك فإن لك بأول قطرة تقطر من دمها مغفرة لكل ذنب، أما إنها تجاء بدمها  
ولحمها فيوضع في ميزانك سبعين ضعفًا.

Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ narrates that Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Faatimah رَضِيَ اللَّهُ عَنْهَا,  
“O Faatimah, Stand and be present at the time when your animal is being

sacrificed for all your sins will be forgiven when the first drop of blood falls to the ground. Verily it will come with its blood and its meat and it will be placed on the scale and multiplied 70 times.”

### Commentary

In this Hadith Rasulallah ﷺ is encouraging us to be present at the time when ones Qurbaani is being done. However this does not mean that women should now present themselves at farms, etc., intermingling and mixing with strange men. Rather, if the Qurbaani is done in private and no strange men are there, then she may present herself when her animal is being slaughtered.

## Hadith No. 9 – Kindness to Animals

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ، وَيَبْرُكُ فِي سَوَادٍ، وَيَنْظُرُ فِي سَوَادٍ، فَأَتِيَ بِهِ لِيُضْحِيَ بِهِ، فَقَالَ لَهَا: «يَا عَائِشَةُ، هَلُمَّيِ الْمُدْيَةَ»، ثُمَّ قَالَ: «اشْحَدِيهَا بِحَجْرٍ»، فَفَعَلْتُ: ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: «بِاسْمِ اللَّهِ، اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ، ثُمَّ ضَحِّيْ بِهِ»

Hadhrat Aaishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulallah ﷺ commanded the bringing of a horned sheep that walks in black (i.e. it has black feet) and sits on black (it has a black stomach) and it looks with black (the area around the eyes are black). Thus it was brought to him for slaughtering. He said to Hadhrat Aaishah رَضِيَ اللَّهُ عَنْهَا “O Aaishah, bring me the knife.” He then said, “Sharpen it with a stone.” I did so. Then he took it and took hold of the sheep and placed it on its side for slaughtering. Thereafter he said Bismillah, O Allah accept this from

Muhammad, from the family of Muhammad and from the Ummat of Muhammad  
(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and then he slaughtered it.

[Muslim #1967]

وَعَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ  
وَأَلَّا نُضَجِّي بِمُقَابِلَةٍ وَلَا مُدَابِرَةٍ وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ.

Hadhrat Ali رَضِيَ اللهُ عَنْهُ narrates that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded us that we should be careful of the eyes and the ears of the animal and that we should not slaughter that animal whose ear is cut in front or at the back or lengthwise or breadth wise. [Tirmizi #1498]

Hadhrat Shaddaad bin Aus رَضِيَ اللهُ عَنْهُ reports that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: “Verily Allah Ta’ala has prescribed kindness for everything. Therefore, when you kill or slaughter, do so in the best way. Also sharpen your knife and comfort the animal which is to be slaughtered (i.e. inflict the minimum amount of pain necessary). [Muslim].

## Etiquettes of slaughter

Compassion demands that the life of the Qurbaani animal be released in a humane and dignified manner before any part of it could be consumed. For this purpose nothing is more dignified and humane than the Islamic method of slaughtering.

From a cleanliness and health point of view, no method of killing can surpass the Islamic method of slaughtering. In a swift movement of the hand the sharp knife severs the jugular veins, oesophagus and wind pipe. This causes the blood of the animal to pour out of its body. Slaughtering is the most hygienic method of killing.

It is obvious that taking a life involves inflicting a certain amount of pain. However, the Shariah stresses very strongly that the animal should only suffer the bare minimum amount of pain. To cause any unnecessary pain and suffering is totally prohibited in the Shariah. It is therefore tragic that often, especially on the occasion of Qurbaani, the guidelines of the Shariah are not fully heeded, hence causing unnecessary pain and suffering. It is extremely important that all the various aspects with regards to slaughtering are fully observed. Listed below are some important guidelines with regards to slaughtering.

## **Before Slaughtering**

Every step should be taken to ensure that the animal does not sense beforehand that its life is going to be taken. In this regard, the following *aadaab* (etiquettes) must be strictly adhered to:

1. The animal should be fed and given water to drink. To keep the animal hungry is *makrooh*.
2. The knife should be extremely sharp. It is also important that the knife should not be sharpened in front of the animal. This should also not be done after the animal has been laid down for slaughtering.
3. The animal should either be held by the horns and brought along to the place of slaughter or driven from the back. It is cruel to grab the hind legs of the animal and drag it along. This should be avoided.
4. It is preferable that the owner should slaughter his animal personally. However, this only applies if one is capable of executing this in an efficient manner and as painlessly as possible. If one cannot slaughter in a proper manner, one should not venture to do so, since this causes it unnecessary suffering.

## **During the Slaughter**

1. The animal should be dropped for slaughtering with the minimum amount of force necessary.
2. It should be made to lie on its left side facing the Qiblah.
3. The slaughtering should not take place in front of another animal.
4. Only the four vessels previously mentioned should be severed. To slaughter up to the spinal vertebrae is makrooh since this causes unnecessary pain.
5. Only three legs of the animal should be tied together (if necessary).
6. It is important that the slaughtering is done very quickly.

## **After Slaughtering**

1. Skinning the animal should not commence until the animal has become cold.
2. The neck should not be twisted or broken immediately after the animal has been slaughtered.



## Hadith No. 10 – Qurbaani on Behalf of Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

وَعَنْ حَنْشٍ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللهُ عَنْهُ يُضْحِي بِكَبْشَيْنِ فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوْصَانِي أَنْ أُضْحِيَ عَنْهُ فَأَنَا أُضْحِي عَنْهُ. رَوَاهُ أَبُو دَاوُدَ وَرَوَى التِّرْمِذِيُّ نَحْوَهُ

Hanash رَضِيَ اللهُ عَنْهُ narrates that I saw Hadhrat Ali رَضِيَ اللهُ عَنْهُ slaughtering two Rams. I asked him “What is this?” He replied, “Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ advised me that I should slaughter an animal on his behalf. Hence I am making Qurbaani on his behalf.” [Abu Dawood #2790]

If means permit, it is recommended to perform Qurbaani on behalf of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after carrying out one’s compulsory Qurbaani. One may also include the Sahaabah رَضِيَ اللهُ عَنْهُمْ, the entire Ummah, the Ambiyaa عَلَيْهِمُ السَّلَامُ and all those living or even the deceased relatives, friends and teachers who have conveyed Deeni knowledge or have been a cause of benefit to one.

Hadhrot Abu Talha رَضِيَ اللهُ عَنْهُ has related that Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ sacrificed one ram and thereafter whilst sacrificing the other one said, “This is on behalf of every one of my Ummah who believed in me and testified (to my Nubuwat).” (Tabraani/Mustadrak)

In appreciation to this kind deed of our Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, one should try to perform a Qurbaani on behalf of Rasulallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.

# Chapter Three - Masaail (Laws) of Qurbaani

*Extracted from Behishti Zewar compiled by:  
Hadhrat Moulana Ashraf Ali Thaanwi رحمۃ اللہ علیہ*

## On whom is Qurbaani Waajib?

1. Qurbaani is waajib on the person upon whom sadaqatul fitr is waajib (i.e. a person who owns nisaab... refer to Ulama for details). If the person does not have that amount of wealth, then Qurbaani will not be waajib on him. However if he makes Qurbaani despite it not being waajib on him, he will be greatly rewarded.
2. Qurbaani is only waajib on one's own behalf. It is not waajib on behalf of one's children. In fact, if one's non baaligh children are wealthy, then too Qurbaani is not waajib on their behalf - neither from one's own wealth nor from their wealth. If a person makes Qurbaani on their behalf, it will be considered to be an optional (nafl) Qurbaani. However, this Qurbaani will have to be made from one's own wealth. Under no circumstances should it be made from their wealth.
3. Qurbaani is not waajib on a *musaaafir* (traveller).

4. If Qurbaani was not waajib on a person but he purchased an animal with the intention of Qurbaani, then Qurbaani of that animal now becomes waajib on him.
5. Qurbaani was waajib on a person. However, he did not make Qurbaani and the three days of Qurbaani expired. He should therefore give the value of one goat or sheep in charity. However if he bought a goat and did not sacrifice it within those three days, he should give that very goat as it is in charity. i.e., he should give it live without slaughtering it.

### **When can a person make Qurbaani?**

6. The time of Qurbaani commences from the day of Eid ul-Adhaa, i.e. the 10<sup>th</sup> of Zul Hijjah after the Eid Salaah until the sunset of the 12<sup>th</sup> of Zul Hijjah. Qurbaani could be made on any of these three days. However, the best day for Qurbaani is the day of Eidul-Adhaa, followed by the 11<sup>th</sup> and then the 12<sup>th</sup> of Zul Hijjah.
7. It is not permissible to make Qurbaani prior to the Eid Salaah. Qurbaani should be made when the people complete offering their Eid Salaah. However, it is permissible for those who live in the villages and on farms to make their Qurbaani from the commencement of Fajr (subh Saadiq). However the inhabitants of cities and towns should make their Qurbaani only after the Eid Salaah.
8. It is permissible to make Qurbaani on the 12<sup>th</sup> of Zul Hijjah provided this is done before sunset. It is not permissible to make the Qurbaani once the sun has set.
9. If a city dweller sends his sacrificial animal to the village or farm, it will be permissible for this Qurbaani to be made before the Eid Salaah

even if this person is still in the city. Once the sacrificial animal is sent to the village, it becomes permissible to sacrifice it before the Eid Salaah. Once it has been slaughtered, the person can bring it back and consume its meat.

10. Qurbaani could be made at any time between the 10<sup>th</sup> and 12<sup>th</sup> of Zul Hijjah. One has the choice of making it at night or during the day. However, it is not good to make the Qurbaani at night as there is the danger of not cutting one of the veins and thereby rendering the Qurbaani invalid.<sup>4</sup>
11. A person was a musaafir on the 10<sup>th</sup>, 11<sup>th</sup>, and 12<sup>th</sup> but returned before sunset on the 12<sup>th</sup>. Alternatively, he made the intention of stopping over at a place for more than 15 days. In both cases, Qurbaani will be waajib on him. Similarly, Qurbaani was not waajib on a person due to him not having the nisaab which makes Qurbaani waajib. However, he received some money before sunset on the 12<sup>th</sup>. Qurbaani will therefore become waajib on him.

## **Who should slaughter the Qurbaani animal?**

12. It is best to slaughter one's Qurbaani with one's own hands. However, if a person cannot slaughter an animal, he should appoint someone to do so and should also present himself at the time when the animal is being slaughtered. However if a woman cannot be present there due to purdah, then there is no harm in her not being present when her animal is being slaughtered.

---

<sup>4</sup> However if there is good lighting, then there will be no harm in slaughtering at night.

## **What intention should one make when slaughtering an animal?**

13. At the time of slaughtering the animal, it is not necessary to make a verbal intention or dua. If the person has the intention in his heart that he is making Qurbaani and thereafter makes Qurbaani after having said *Bismillahi Allahu Akbar*, the Qurbaani will be valid.

## **Which animals may one slaughter for Qurbaani?**

14. Qurbaani is permissible with both the males and females of the following animals: goats, sheep, bulls, buffaloes and camels. Apart from these, Qurbaani is not permissible with any other animal.

## **How many people may share their Qurbaani in a bull, buffalo, camel, etc?**

15. It is permissible for seven people to take shares in one bull, buffalo or camel. However, the condition is that no person's share should be less than one seventh of the total. In addition to this, the intention of all of them should be that of Qurbaani or Aqeeqah and no one should have the intention of merely purchasing meat. If anyone's share is less than one seventh, the Qurbaani of all seven people will be invalid.
16. If less than seven people share in one bull, e.g. if six people share one animal and none of their shares is less than one seventh, this Qurbaani will be valid. However if eight people share one animal, the entire Qurbaani will be invalid and no one's share will be accepted.
17. If seven people share one animal, the meat should be equally distributed by weight in proper proportions. It should not be

distributed by mere estimation. If the meat is not properly weighed and there is a difference in the amount of shares, then this will be regarded as interest and is a major sin. However, if the head, hooves and skin are also shared, it will be permissible to give less meat to the one who received the head, feet or skin. If a person receives the same amount of meat as the others and also receives the head, feet or skin, this will also be regarded as interest and a sin.

18. A person purchased a bull for the purpose of Qurbaani. At the time of purchasing the animal, he made the intention that if anyone wishes to share the animal with him he will allow them to do so. Later, a few people joined him in sharing the bull. This Qurbaani will be valid. But if at the time of purchasing the animal, he did not intend sharing it with anyone else and decided to keep the entire animal for himself, then it will not be good to share the animal with anyone else. If this person does happen to share the animal with someone else, then we will have to see if this person who originally purchased the animal for himself was a rich person or a poor person. If he was a rich person and Qurbaani was waajib on him, it will be permissible to do so, but if he was a poor person and Qurbaani was not waajib on him, it will not be permissible for him to share this animal with anyone else.
19. There are several people sharing one animal and they do not wish to divide the animal amongst themselves. Instead, they decide to distribute the entire animal amongst the poor, friends, relatives, or wish to use it for cooking and feeding people. It will be permissible for them to do so. However, if they wish to distribute it amongst themselves, they will have to do so justly and on an equal basis.

## **What should a person do if his Qurbaani animal gets lost?**

20. A Qurbaani animal got lost. The person therefore purchased another animal. Thereafter, he found the first animal. The Qurbaani of only one animal is waajib on him. However if this happened to be a poor person on whom Qurbaani was not waajib, then the Qurbaani of both animals will become waajib upon him.

## **What should the age of the Qurbaani animal be?**

21. Qurbaani of a goat that is less than a year old is not permissible. When it completes a full year, Qurbaani will be permissible. Bulls and buffaloes have to be at least two years old. Camels have to be at least five years old. Sheep that are fat and healthy and appear to be one year old and if kept with one year old sheep, cannot be distinguished from one another, then in such a case a sheep that is even six months old can be used for Qurbaani. However if this is not the case, then the sheep will have to be at least one year old.

## **What defects disqualify an animal for Qurbaani?**

22. An animal that is blind or more than one third of its eyesight is lost, or one third or more of its ear is cut off, or one third or more of its tail is cut off cannot be used for Qurbaani.
23. An animal that is lame and only walks on three feet without placing the fourth foot on the ground or places its fourth foot on the ground but does not walk with it, cannot be used for Qurbaani. However if it uses its fourth foot as a support and walks whilst limping, its Qurbaani will be valid.

24. An animal that is extremely frail to such an extent that there is no meat on its bones, cannot be used for Qurbaani. However if an animal is not so frail and is merely thin by nature, then the Qurbaani of such an animal will be valid. However, it is best to purchase an animal that is strong and healthy.
25. It is not permissible to make Qurbaani of an animal that has no teeth at all. However if a few teeth have fallen off and a major portion of the teeth are still intact, then such an animal will be permissible.
26. Qurbaani of an animal that was born without ears is not permissible. However, if an animal has very small ears, it will be permissible to slaughter such an animal for Qurbaani.
27. It is permissible to make Qurbaani of an animal that was born without horns or an animal with broken horns. However, if the horns are removed from their roots then such an animal cannot be used for Qurbaani.
28. The Qurbaani of castrated goats, sheep, etc. is permissible. An animal that is **mangy** (afflicted with a skin disease) can also be used for Qurbaani. However, if this animal has become absolutely frail due to this **mange**, then it cannot be used for Qurbaani.
29. If an animal was purchased for Qurbaani and later it developed a certain defect whereby Qurbaani is not permissible, then another animal should be purchased in place of this animal. However, if a poor person upon whom Qurbaani was not waajib purchased such an animal, he does not have to purchase another animal. He can slaughter the same animal that he had originally purchased.

## **What must one do with the meat of the Qurbaani animal?**



30. Qurbaani meat could be consumed by oneself, or be given to one's friends and relatives and also given to the poor and needy. It is best to give at least one third away as charity. One should not give less than one third. However, there will be no harm if he gives very little to the poor.
31. If a person makes Qurbaani on behalf of a deceased person on his own accord in order to send the rewards to the deceased, it will be permissible for him to consume the meat himself, feed others, and also distribute it to whomsoever he wishes. In other words, he can use it as he would with his own Qurbaani.
32. It is permissible to give the meat of Qurbaani to non-Muslims on condition that it is not given as a form of payment.
33. No meat, fat or scraps of meat should be given to those who help in the skinning and cutting of the animal as a form of payment. They should be paid separately for the work which they have done.

### **What must one do with the skin of the Qurbaani animal?**

34. The skin of the animal could be given as is to someone, or could be sold and the money derived from it given as charity. This money should be given to people who are recipients of zakaat. It is not good for a person to use that money for some other purpose and then give that same amount away at a later time. However, if he does so, his obligation will be fulfilled.
35. The amount received for the skin cannot be used for the upkeep of a masjid or any other noble deed. It will have to be given in charity.
36. The Qurbaani skin could be used for one's personal use, e.g. it could be used to make a water bag, leather socks, musalla, etc.

37. It is not permissible to give the value of the skin as a form of payment to anyone. It is necessary to give it in charity.

### **General Masaa'il regarding Qurbaani**

38. The strings, ropes, chains, etc. of Qurbaani should be given in charity.
39. A person took an oath that if a certain work of his is fulfilled, he will make a Qurbaani. If his work is fulfilled, Qurbaani will become waajib on him irrespective of whether he is poor or rich. All the meat of such a Qurbaani must be given to the poor. The person can neither consume it himself nor can he give it to any wealthy person. If he happens to consume some of that meat or gives some to a wealthy person, he will have to give that same amount in charity again.
40. If a deceased person had made a bequest that Qurbaani be made on his behalf from his wealth, and this Qurbaani was made according to his bequest, it will be waajib to give all the meat in charity.
41. If a person is not present and someone makes Qurbaani on his behalf without his orders, then this Qurbaani will not be valid. If a share was included in an animal on behalf of a person without his consent, the Qurbaani of all the other shareholders will be invalid.
42. If a person gives his animal to someone to take care of, then this animal does not fall under the ownership of the person who is taking care of it. It will belong to the original owner. Therefore, if a person purchases this animal from him who is taking care of the animal, then the Qurbaani of this animal will not be valid. If one wishes to purchase such an animal, he should go to the original owner.
43. The Qurbaani of a pregnant animal is permissible. If its young one comes out alive, it will be necessary to slaughter it as well.

## The Method of Slaughtering an Animal

44. The animal should be placed on the ground with the face towards the Qiblah. The person should take a sharp knife, recite *Bismillahi Allahu Akbar* and cut the neck of the animal in such a manner that four veins (or passage ways) are cut off. They are: the air passage, the gullet and the two jugular veins which are on either side of the gullet and the air passage. If only three out of these four are cut, the slaughter will be valid and the animal will be halaal. If only two of the four are cut, the animal will be considered to be carrion and it will not be permissible to consume the meat of such an animal.
45. If a Muslim intentionally does not take the name of Allah Ta'ala whilst slaughtering an animal, this animal will be considered as carrion and will be haraam (to consume). However if he forgets to take the name of Allah Ta'ala whilst slaughtering, the animal will be halaal.
46. It is makrooh to slaughter an animal with a blunt knife as this causes much suffering to the animal. It is also makrooh to begin skinning, cutting, breaking the feet of the animal before it becomes cold (meaning, before it becomes lifeless). Similarly, it is makrooh to continue cutting the animal's neck after having cut the four vessels.
47. Slaughtering of an animal by a Muslim is permissible under any condition. This is irrespective of whether the Muslim is a male or female, in a state of purity or in a state of impurity. In all conditions, an animal slaughtered by a Muslim is halaal. An animal slaughtered by a non-Muslim is haraam.
48. It is permissible to slaughter an animal with any sharp object such as a sharp stone, a sharp cane, a sharp bamboo, etc.

## Conclusion

May Allah Ta'ala make this booklet a means of attaining His pleasure. A humble request is made to the readers to make *dua* for those who put this compilation together especially during the early hours of the mornings of the first 10 days of Zul Hijjah. *Insha Allah* through your duas Allah Ta'ala will bestow His happiness and love upon us as well. *Aameen*.

و صلي الله تبارك و تعالي علي خير خلقه محمد و اله و اصحابه اجمعين