QURBANI KE AKKAAM VA MASAAYEL

MAA SAWAALAAT VA JAWAABAAT

SHAIKH ARSHAD BASHEER UMARI MADANI

HAFIZ, AALIM, FAAZIL (MADINA UNIVERSITY, KSA), MBA

FOUNDER & DIRECTOR OF ASKISLAMPEDIA.COM

CHAIRMAN, OCEAN THE ABM SCHOOL, HYD

91 92906 21633 (WHATSAPP ONLY)

FEHRIST

1. **Az Zabeeha, Haqeeqa, Valima, Hadi, Dam aur Zabeeha ka mutaaliba…….**
2. **Qurbani ka hokum…….**
3. **Qurbani ki fazeelat…….**
4. **Qurbani ke jaanwar ki umar…….**
5. **Jaanwar ki umar pahchaanne ka tareeqa…….**
6. **Kounse jaanwar ki qurbani jaayaz hai……**
7. **Kin dino me ye qurbani ho…….**
8. **Jaanwar ki saifat kya honi chahaiye…….**
9. **Zabah ke aadaab aur qurbani ki dua……..**
10. **Qurbani se mutaalliq baaz aham maaloomaat……..**

1. Az Zabeeha, Haqeeqa, Valima, Hadi, Dam aur Zabeeha ka mutaaliba

- Arabi zabaan me “Az Zabeeha” us qurbani ko kaha jaata hai jo qurbani ke dino ya Eid ul Azha ke mouqe par ki jaati hai. (Aam tour par awaamunnaas me Eid ul Azha Eid Azha kaha jaata hai jo sahee nahi hai).
- Nau maulood ki paidayish ke mouqe par zabah kiye jaane vaale jaanwar ko “Al Aqeeqah” kahte hai.
- Valime ke mouqe par zabah kiye jaane vaale jaanwar ko “Valimah” kahte hai.
- Haj e tama ho ya haj e qiraan ki adaayagi ke mouqe par zabah kiye jaane vaale jaanwar ko “Hadi” kaha jaata hai.
- Isi tarah haj ke douraan haj ke usool va zavaabit ki khilaaf arzi ki soorat me zabah kiye jaane vaale jaanwar ko “Dam” kaha jaata hai.
- Aur maamool ke ayyam me zabah kiye jaane vaale jaanwar ko “Zabeeha” kaha jaata hai.

2. QURBANI KA HUKUM

Eid ke mouqe par ki jaane vaali qurbani ke baare me ulama ikraam ke muqtalif aqwaal paaye jaate hai. Baaz vaajib aur baaz sunnat e muakkida kahte hai. Shaikh ul Islam Ibne Taimiyah Rahimahullaah aur Shaikh mash’hoor Hasan aal Salmaan aur salaf ayimma me se Imam Abu Hanifa Rahimahullaah ke nazdeek qurbani vaajib hai aur jamhoor ka maslak ye hai ke ye sunnat e muakkida hai. Is baare me Omar Raziallaahuanhu aur Abu Bakar Raziallaahuanhu ke baare me ye rivaayate aayi hai ke vo jaan boojh kar qurbani nahi diya karte the, taake logo ko ye bataya jaaye ke ye vaajib ya farz nahi hai aur ye rivaayate sahee sanado ke saath saabit hai. Isliye ye baat saabit ho gayi ke iska hukum sunnat e muakkida hai.

Albatta doosre ulama ikraam jaise Imam Ibne Taimiyah aur deegar ne ye qaid lagayi hai ke agar kisi ke paas qurbani dene ki istetaat hai to us par vaajib hai ke vo qurbani de varna gunahgaar hoga. To baharhaal ek umoomi ye hukum hai ke vo sunnat e muakkida hai, lekin jiske paas maal ki faraavaani ho aur vo susti se kaam le raha ho to uske baare me Shaikh Usaimin Rahimahullaah aur Shaikh Bin Baaz Rahimahullaah ne kaha ke aisa shaks qurbani ko maamooli na samjhe, kyu ke baaz kubaar ulama ne isko vaajib tak kaha hai. Lekin ham ye kahenge is baare me sakht taakeed aayi hai, kyu ke kisi ke paas bahut maal ho aur vo iske kharch aur zaroorat se zaayad hai aur bila mashaqqat qurbani kar sakta hai to usko chahiye ke vo qurbani kare. Lekin aisa aadmi susti aur kaaheli aur laa parvaahi aur ghaflat ke bina par qurbani chod raha hai, to usko samajh lena chahiye ke is baare me sakht taakeed vaarid huyi hai. Bil qusoos agar vo istetaat rakhta ho jaisa ke hadees me hai : “Jo aadmi istetaat rakhe aurf qurbani na de to usko chahiye ke vo hamare musalle (eidgah) ke qareeb bhi na aaye.” Is hadees ke baare me sunnat e muakkida kahne vaale ulama ikraam ka kahna hai ke ye hadees mouqoof hai. Bahar haal Abu Bakar Raziallaahuanhu aur Omar Raziallaahuanhu ke fel se ye vaazeh ho gaya hai ke agar ye vaajib ya farz hota to in kubaar sahaba ne qurbani ko kyu tark kiya. Maaloom hua ke ye vaajib ya farz nahi hai balke sunnat e muakkida hai aur sakht taakeed badh jaati hai us shakhs ke haq me jiske paas maal ki faraavaani ho.

ARABIC TEXT

Sayyidana Abu Bakar aur Omar Raziallaahuanhuma se marvi hai ke vo eid ki qurbani nahi karte the, isliye ke log kahi use vaajib hi na samajh le.

It was narrated in saheeh reports from Abu Bakar, Umar and others that they did not offer the adhiyah, because they did not want the people to think that it was obligatory.

Jaise ke Baihaqi ne “----------“ (16/14) asar number : (18893) me naqal kiya hai ke :

ARABIC TEXT

“Abu sareehah kahte hai :Maine Abu Bakar aur Omar Raziallaahuanhuma ko paaye, aap dono mere padosi the, aap eid ki qurbani nahi kiya karte the.”

Al-Bayhaqi narrated in Ma’rifat as-Sunan wa’l-Athaar (14/16, 18893) from Abu Sareehah who said : I lived during the time of Abu Bakar and Omar; they were neighbours of mine, and they did not offer the udhiyah.

Is asar ko bayaan karne ke baad Imam Baihaqi Rahimahullaah kahte hai ke :

ARABIC TEXT

“Ham kitab ul sunan me rivaayat bayaan kar chuke hai ke Sufyan bin Sayeed Soori apne valid se vo mutraf aur Ismayeel se vo dono shaabi se is asar me kuch izaafa bayaan karte hai ke : [Abu Bakar, Omar isliye qurbani nahi karte the ke] kahi unki iqteda naa kee jaane lage.”

Al-Bayhaqi said, after quoting this : it was narrated to us in the books of as-Sunan, from the hadith of sufyaan ibn Saeed ath-Thawri, from his father, and the hadith of Mutarrif and Ismaa’eel, from ash-Shabi, and in some of their reports it says: That was because they did not want to be taken as an example [and think that the udhiyah was obligatory].

3. **QURBANI KI FAZEELAT**

Aur qurbani ke fazeelat ke baare me bahut saari zayeef ahadees awaam me bahut aam hai ke “qiyamat ke din pulsiraat par se guzarte waqt qurbani ka jaanwar aayega aur qurbani dene vaala fard us par savaari karke us pul par se guzar jaayega.” Lihaaza achche jaanwar ki qurbani karna chahiye. Yaad rahe ki is qisam ki ahadees zayeef hai. Aur isi tarah ye hadees bhi zayeef hai ke jaanwar ke har baal ke baraabar nekiya likhi jaayegi. Qurbani ke fazeelat ke liye itna hi kaafi hai ke ye Ibrahim Alaihissalaam ki azeem sunnat hai. Jab Ibrahim Alaihissalaam aur Ismayeel Alaihissalaam, Allaah ke hukum se qurbani ki tayyari mukammil kar lee, baap bête ko qurban karne ke liye tayyar hai aur beta Allaah ki raah me qurban hone ke liye tayyar hai, jab churi chalaane ka waqt aaya to Allaah Taala ne jannat se ek dumba naazil kiya aur usko zabah karne ka hukum diya. Is se ye saabit ho gaya ke ye ek azeem sunnat hai aur Quraan Majeed me Soorah Haj me Allaah Taala ne elaan kiya ke,

ARABIC TEXT

“Apne faayide haasil karne ko aa jaaye aur un muqarrara dino me Allaah ka naam yaad kare aur choupaayo par jo paaltoo hai.”

That they may witness benefits for themselves ans mention the name of Allaah on known days over what he has provided for them of (sacrificial) animals.

(Choupaaye jo halaal hai) ke baare me jis andaaz se guftagoo aayi hai ke log unse faayide uthaaye, Allaah Taala ki nemato se baharaavar ho, to us se is qurbani ki fazeelat saabit hoti hai. Aur isi

tarah vo shakhs jo eid ki namaz se pahle qurbani kar de to uski qurbani qubool na hogi, to is se qurbani ke waqt ki fazeelat saabit ho gayi. Is tarah Allaah Taala ne farmaya:

ARABIC TEXT

“Allaah Taala ko qurbaniyo ke gosht nahi pahuchte na uske khoon balke use to tumhare dil ki parhezgaari pahuchti hai.”

Their meat will not reach Allaah, nor will their blood, but what reaches him is piety from you.

Qurbani ki fazeelat saabit karne ke liye ye aayate kaafi hai. Isi tarah Nabi Kareem ﷺ ne bhi qurbani ka bahut ehtemaam kiya aur iska hukum bhi diya. Aap ﷺ se qouli, feli aur taqreeri har aitebaar se ye amal saabit hai. Iski fazeelat ke liye itna kaafi hai. Aur Quraan Majeed me kaha gaya ke “fasallili rabbika vanhar” ke tum pahle namaz qaayam karo aur baad me qurbani do, yaani pahle Eid ki namaz padhna hai aur uske baad qurbani dena hai.

4. QURBANI KE JAAANWAR KI UMAR

Qurbani ke jaanwar ki umar ke taalluq se Nabi Kareem ﷺ se irshaadaat manqool hai jaisa ke Saheeh Muslim ki rivaayat hai:

ARABIC TEXT

Sayyidina Jaber raziallaahuanhu se rivaayat hai, Rasoolullaah ﷺ ne farmaya : “Mat zubah karo qurbani me magar masna (jo ek baras ka hokar doosre me laga ho) albatta jab tum ko aisa jaanwar na mile to dumba ka jaziya karo.” (Jo che maheene ka hokar saatve me laga ho).

Jabir reported Allaah's messenger ﷺ as saying:

Sacrifice only a grown-up animal, unless it is difficult for you, in which case sacrifice a ram (of even less than a year, but more than six months age).

Fat hul Bari me Imam Ibne Hajar Rahimahullaah ne aur Al Majmoo'a me Imam Navavi Rahimahullaah ne iski tashree karte huye kaha hai:

"Masna" ko agar ---------- se yaani se yaani "alsan" (umar) se muraad le to umar vaala jaanwar zabah karna hoga. Aur agar iska maani "san" (daant) se muraad liya jaaye to iska matlab ye hoga ke vo jaanwar jiske daant nikal aaye aur kounse daant muraad hai to vo jaanwar jiske dood ke daant jhad kar haddi ke daant nikal aaye, kyu ki jaanwar jab paida hota hai to uske baareek baareek daant hote hai. Aur ye daant jaane ke baad haddi ke daant nikal aate hai. Ye umooman jaanwar ke mooh ke bilkul saamne vaale do daant vaazeh tour par nazar aate hai. In daanto se baa aasaani jaanwar ki umar pahchaan me aa jaati hai. Ab umar ke baare me saari duniya ke science daan aur jaanwaro ke doctoro ne bahut saari research ke baad ye kaha ke jaanwar ke umar ki pahchaan ka ek hi sahee tareeqa hai aur vo hai jaanwaro ke daant ! Aur hamre Nabi Muhammad ﷺne aaj se 14 sau saal pahle hi isko vaazeh kar diya tha ke jaanwaro ke umar ki pahchaan, jaanwar ke daant se hoti hai.

5. JAANWAR KE UMAR PAHCHAANNE KA TAREEQA

Muqtalif jaanwaro ke haddi ke daant kis umar me aate hai to paanch saal ki umar me oont ke doodh ke daant gir kar haddi ke

aa jaate hai. Gaai ke bachche ke daant aane me do saal lag jaate hai. Aur agar aap bakra, menda ya dumba ya potla vaghaira ko le to unke liye mukammil ek saal lag jaata hai. Jisme unke haddi ke daant aa jaate hai. Isliye ulama ikraam ne ye baat jaari ki hai ke bakre ki umar kamazkam mukammil ek saal ho. lekin agar iqtelaaf ho to vahaan par aap ek saal ki umar ko nahi dekhenge balke uske daant ko dekh kar jaanwar ka sauda karenge. Aur isi tarah se gaai nar ho ya maada, muzakkar ho ya mu'annas ho to uske liye umar bataayi gayi hai ke kamazkam do saal mukammil ho jaaye. Aur oont ke liye mutaayyin umar paanch saal ho. Jabke bakra ya bakri aur menda ya mendi ki umar ye hai ke vo ek saal mukammil karke doosre saal me daakhil ho jaaye. In tamaam jaanwaro ko masnah kahte hai.Masnahse pahle ek "jaziya" hota hai, yaani vo jaanwar jiske doodh ke daant abhi poori tarah se nahi gire lekin dekhne me bahut bhaari bharkam aur mota taaza nazar aata ho. Is jaanwar ki qurbani nahi hogi lekin agar aisa jaanwar menda ya mendi ki qisam se ho to jaayaz hai. Kyu ke Nabi Kareem ﷺ ne kaha agar tumhe mushkil ho jaaye aur baazar me musannah moujood na ho to aisii soorat me menda jaziya jaayaz ho sakta hai aur dekhne me bhi bhaari bharkam nazar aaye kyu ki Shaikh Usaimin Rahimahullaah aur Fat hul Baari me Shaikh Ibne Hajar Rahimahullaah ne bhi yahi farmaya hai.

6. KOUNSE JAANWAR KI QURBANI JAAYAZ HAI

Fir uske baad tarteeb ke lihaaz se vo kounse jaanwar hai jo qurbani ke laayaq hai ya kounse aise jaanwar hai jinki qurbani nahi dee jaa sakti hai, agar Quran majeed ka mutaalla kare to maaloom hota hai ke Allaah Taala ne aise farmaya:

ARABIC TEXT

“Aise faayide haasil karne ko aa jaaye aur un muqarrara dino me Allah ka naam yaad kare aur choupayiyo par jo paaltoo ho.”

That they may witness benefits for themselves and mention the name of Allaah on known days over what He had provided for them of (sacrificial) animals.

Me “---------- ka zikar kiya yaani vo jaanwar jo choupaye ki qabeel me aate hai, har chaar pair vaale jaanwar shaamil nahi, balke unme se aath jaanwar hai jinka zikar Soorah Al Anaam aayat no 143, 144 me zikar moujood hai:

ARABIC TEXT

“(Paida ke) aath nar va maada yaani ---------- me do qisam aur bakri me do qisam aap kahte ke kya Allaah ne un dono naro ko haraam kiya hai ya dono maada ko? Ya usko jisko dono maada pet me liye huye ho? Tum mujhko kisi daleel se to bataao agar sachche ho (143) aur oont me do qisam aur gaai me do qisam aap kahte ke kya Allaah Taala ne in dono naro ko haram kiya hai ya dono maada ko? Ya usko jisko dono maada pet me liye huye ho? Kya tum haazir the jis waqt Allaah Taala ne tumko iska hukum diya?To us se zyaada koun zaalim hoga jo Allaah Taala par bila daleel jhooti tohmat lagaaye, taake logo ko gumrah kare yaqeenan Allaah Taala zaalim logo ko raasta nahi dikhaata (144).”

Yaani bakkra bakri nar aur maada menda ya mendi aur oont ya oontni aur isi tarah gaai ya bail, gaai me nar aur maada dono bhi qurbani ke laayaq hai, lekin baaz jagah haalaat alag hote hai. Jaise Hindustan me ke gaai ki qurbani par yahaa ke ghair muslim hazraat naraaz hote hai. Aur islam me ye zaroori nahi hai ke ham gaai hi ki qurbani de to hamara eemaan me izaafa hoga. Haalaat

ke peshe nazar bakra ya menda ki qurbani dekar bhi ham apni qurbani karte huye Eid ul Azha mana sakte hai. Aur agar hamare ham watan ghair muslim bhayiyo ko is se takleef hoti hai to ham ko hat dharmi nahi karni chahiye. Ulama ikraam aur hukma ne naseehat ki hai ke un maqaamaat par jahaan par fasaadaat ka qavee imkaan ho ya vahaan par jaan va maal aur izzat va aabroo ka qatra ho sakta ho to vahaan par sakhti se is baat ka qayaal rakhe ki gaai zubah na ki jaaye.

KIN JAANWARO KI QURBANI NAHI HOGI?

Aise bahut se jaanwar hai jo ke ham par halaal hai lekin unki qurbani nahi ki jaa sakti hai. Jaise ke murghi, hiran, qargosh vaghaira vaghaira. Kyu ke ye ---------- inaam me se nahi hai aur ---------- inaam "----------" ki tashree ki jaa chuki hai.

7. KIN DINO ME YE QURBANI HO

Yaani ke dino ki riyaayat bhi ki jaani chahiye. Varna qurbani qubool na hogi. Agar maqsoos qurbani ke ayyam me qurbani na de aur doosre ayyam me qurbani de to vo aur qurbani shumaar hogi. Zil Hajjah ki qurbani shumaar na hogi, jo ke Ibraaheem Alaihissalaam ki sunnat hai. Agar aap ko Ibraaheem Alaihissalaam aur Nabi Kareem ﷺ ki sunnat ko paana hai to khaas ayyam ka khayaal rakhna vaajib hai. Is qurbani ka waqt Eid ul Azha ki namaz ke baad se shuroo hokar tervi Zil Hajjah ka sooraj ghuroob hone se pahle tak jaari rahta hai. Aur iske alaava 11, 12, 13 Zil Hajjah tak ke dino ayyame tashreeq kaha jaata hai. In dino ke bare me Nabi Kareem ﷺ ne kaha : "----------"

Ke ye hamare eid ke din hai, Aye Islam ke maanne vaalo!

ARABIC TEXT

Sunan Tirmizi / kitab : Rozo ke ahkaam va masaayel / baab : Ayyame Tashreeq me roze rakhne ki hurmat ka bayaan – Hadees number : 773, Saheeh Abu Dawood (2090), _____ (130/4), Sunan abu Dawood / al siyaam 49 (2419), Sunan Nasayi / Al Manasik 195 (3007), (tohfatul asraaf:9941), Sunan ---------- / As soum 47 (1805), Shaikh Albani Rahimahullaah ne is hadees ko Saheeh Abu Dawood (2090), al arva (130/4) me saheeh qaraar diya.

Sayyidina Uqba bin Aamer Raziallaahuanhu kahte hai ke Rasoolullaah ﷺ ne farmaya : “Youme Arfa, Youme Nahar aur Ayyame Tashreeq hamari yaani ahle islam ki eid ke din hai aur ye khane peene ke din hai.”

Uqbah bin Amir narrated that :

The Messenger of Allaah said : “The day of Arafah, the day of Nahr, and the days of Tashriq are Eid of us. The people of Islam, and they are the days of eating and drinking.”

Aur isi tarah Nabi Kareem ﷺ ne farmaya ke “Ayyame Akal va Sharb va Zikrullaah” ye din khaane peene aur Allah ka zikar karne ke din hai.”

Aur isi tarah Quraan Majeed me in dino ko “Ayyame Maadoodaat” se taabeer kiya gaya hai, jisme Allaah Taala ka zikar karne ki taakeed ki gayi hai.

“Ayyame Maaloomaat” ki do alag alag tashreehaat aayi hai :

1. Ek Tashreeh ye hai ke shuroo ke das din yaani 1 Zil Hijjah se lekar 10 Zil Hijjah tak Ayyame Maaloomaat hai.

2. Doosri Tashreeh jo Ibne Abbas Raziallaahuanhu se mash'hoor hai ke Ayyame Maaloomaat se muraad Ayyame Tashreeq hai.

   ARABIC TEXT

   ---------- inaam ke ---------- (siyaaq) me Ayyame Maaloomaat ka zikar se muraad Ayyame Tashreeq hai. To 10 Zil Hijjah ke din Eid ki namaz padhne ke baad se 13 Zil Hijjah ke sooraj ghuroob hone tak qurbani ki jaa sakti hai, agar is se pahle ya baad koyi qurbani kare to vo aam qurbani shumaar hogi. Eid ul Azha ki qurbani shumaar nahi hogi. Aur is baare me vaazeh tour par Saheeh Ahaadees vaarid huyi hai. Jaise Sunan Al Baihaqi, Saheeh Ibne Hibban aur khaas tour se Saheeh Jaame al Sagheer hadees no : 4537, jisko Shaikh Alabani Rahimahullaah ne saheeh qaraar diya hai ke :

   ARABIC TEXT

   Rasoolullaah ﷺ ne farmaya : "Tamaam Ayyam Tashreeq, Ayyam Zibah hai, Hadees na : 2476, Saheeh Jaame:4537

   http://bit.ly/3hvjNmY

8. JAANWAR KI SIFAT KYA HONI CHAHIYE

Jaanwar kaisa ho, kin uyoob se vo khaali ho, kounsa jaanwar hai jiski qurbani nahi ki jaa sakti hai. To is baare me ek Hadees vaarid hai ke jisme Nabi ﷺ ne zubah karda do bakro ki sifat kuch is tarah bayaan ki gayi hai :

ARABIC TEXT

Saheeh Bukhari / kitab : Qurbani ke masayel ka bayaan / Baab : Nabi Kareem ﷺ ne seeng vaale do mendho ki qurbani ki.
Hadees no : 5554
Sayyidina Anas Raziallaahuanhu se rivaayat hai ke Rasoolullaah ﷺ seeng vaale do ---------- mendho ki taraf mutavajje huye aur unhe apne haath se zabah kiya.
Narrated Anas : Allah's Apostle came towards two horned rams having blach and white colors and slaughtered them with his own hands.

Nabi Kareem ﷺ ke bakre bade bhaari bharkam qeemti aur dekhne me bade qoobaro, bade seeng vaale the aur mazeed tafseel ye thi ke vo dekhta tha kaale me, chalta tha kaale me aur baithta tha kaale me :

ARABIC TEXT

Sunan Tirmizi / Kitab : Qurbani ke ahkaam va masayel / Baab: Kis qisam ke jaanwar ki qurbani mustahab hai? Hadees no : 1496. Sunan abi Dawood / ---------- 4 (2796), Sunan Nasayi / ---------- 14 (4395), Sunan Ibne Maajah / ---------- 4 (1328), (Tohfatul Ashraaf : 4297), Shaikh Albani Rahimahullaah ne Ibne Maajah (3128) me is Hadees ko saheeh qaraar diya.
Sayyidina Abu Sayeed Qudri Raziallaahuanhu kahte hai ke Rasoolullaah ﷺ ne seeng vaale ek nar mendhe ki qurbani ki, vo siyaahi me khaata tha, siyaahi me chalta tha aur siyaahi me dekhta tha.

Narrated Abu Saeed Al-Khudri :

“The Messenger of Allah ﷺ slaughtered a horned male ram of fine pedigree, (around) his mouth was blach, and his legs were black and (around) his eyes was black.”

Matlab ye hai ke uske aankhon ke atraaf me kaala rang tha. Aur isi tarah uske pairon me aur dum ke paas ke hisse me aur pet par kaalapan moujood tha. Algarz har aitebaar se achcha jaanwar le. Qeemti aur bhaari bharkam aur khoobsoorat jaanwar ka inteqaab kare aur Ahaadees Shareef me uyoob se khaali jaanwar ki tafseelaat bhi milti hai :

ARABIC TEXT

Sunan Abi Dawood / kitab : Qurbani ke masayel / Baab : Qurbani me kounsa jaanwar makrooh hai – Hadees no : 2802 / Hukum Albani : Saheeh…… Hadees mutaallaqa abvaab : Kin jaanwaro ki qurbani jaayaz nahi.

Ubaid bin Feroz kahte hai ke maine Sayyidina Bara bin Aazib Raziallaahuanhu se poocha ke : Kounsa jaanwar qurbani me duroost nahi hai? To Aap ne kaha : Rasoolullaah ﷺ hamare darmiyaan khade huye, meri ungliya Aap ﷺ ki ungliyo se choti hai aur meri pairen Aap ﷺ Ke pairon se choti hai, Aap ﷺ ne chaar ungliyo se ishaara kiya aur farmaya : “Chaar tarah ke jaanwar qurbani ke laayaq nahi hai, ek kaana jiska kaanapan bilkul zaahir ho, Doosra beemaar jiski beemari bilkul zaahir ho, teesra langdaa jiska langdaapan bilkul vaazeh ho, aur choutha dubla boodha kamzor jaanwar jiski haddiyo me gooda na ho,” maine kaha : mujhe qurbani ke liye vo jaanwar bhi bura lagta hai jiske daant me nuqs ho, Aap ﷺ ne farmaya : “Jo tumhe na pasand ho usko chod do lekin kisi aur par usko haram na karo.”

Abu Dawood kahte hai : ([laa tankhee] ka matlab ye hai ke) uski haddi me gooda na ho.

Narrated Ubayd ibn Firuz : I asked al-Bara' ibn Azib : What should be avoided in sacrificial animals? He said : The Messenger of Allah ﷺ stood among us, and my fingers are smaller than his fingers, and my finger tips are smaller than his finger tips. He said (pointing with his fingers) : Four (types of animals) should be avoided in sacrifice : A One-eyed animal which has obviously lost the sight of one eye, a sick animal which is obviously sick, a lame animal which obviously limps and an animal with a broken leg with no marrow. I also detest an animal which has defective teeth. He said : Leave what you detest, but do not make it illegal for anyone.
Abu Dawud said : (By a lean animal mean) an animal which has no marrow.

Hadees ka khulaasa ye hai ke "al bain auraah" ke iski aankh ka andhaapan dikhne hi me nazar aa jaaye aur ye aib ubhar kar aa jaaye, lekin agar aankh ke paas thoda sa chamda ya gosht nikla hua hai to aise maamooli uyoob maaf hai. Aisa jaanwar khareeda ja sakta hai, matlab ye hai ke vaazeh uyoob rakhne vaala jaanwar ho to aisa jaanwar qurbani ke laayaq nahi hai. "Al bain marzaah" ke is beemari vaazeh tour par nazar aa jaaye. Lekin agar maamooli nauyiyat ka marz jaise baaz jaanwaro ko sardi vaghaira ho jaati hai ya fir baraamad ke douraan thoda bahut maar lag gaya ho fir vo aahista aahista theek ho raha ho to aise jaanwar qaabile qubool hai, lekin jaanwar aisa mareez ho jaaaye ke vaazeh tour par chal nahi paa raha ho, aur intehaayi laaghar aur kamzor ho aur jiski beemari vaazeh nazar aa rahi hai to aisa jaanwar qurbani ke laayaq na hoga. Aur isi

tareeqe “----------“ langda jaanwar jo chal nahi paa raha hai lekin agar pahle kabhi haddi tooti thi lekin ab vo seedha baghair lang ke chal raha hai to aisa jaanwar qaabile qurbani hoga. Iske liye jaanwar ko chala kar dekha jaana chahiye. “----------“ yaani uski tashreeh ke baare me Shaikh Ibne Usaimin Rahimahullah se poocha gaya to unhone kaha aisa jaanwar jiske andar thodi bhi charbi na ho, matlab ye ke uske jism ki saari haddiya nazar aa rahi ho, to aisa jaanwar bhi qurbani ke liye laayaq nahi hai, in tamaam cheezo ko saamne rakhte huye Ulama Ikraam ne kayi cheeze vaazeh famayi hai jaise ke kaan mukammil tour par kat gaya ho aur latak raha ho aur jism ka koyi bada hissa kat chukka ho jiski vajah se bahut hi bura nazar aa raha ho, to aisa jaanwar qaabile qurbani na hoga. Lekin uske bar khilaaf kabhi kabhi maamooli zaqam aur kat jaise ke seeng ka kona toota hua hai ya nishaan ke tour par kaan ko suraakh kiya jaata hai ya chamde ke oopar kuch huroof pahchaan ke tour par khode jaate hai to ye jaanwar qaabile qubool hoga. Lekin seeng bilkul jad se ukhad jaaye to dekhne vaale ko sar par vaazeh daagh ya aib nazar aa jaaye to uski qurbani nahi hogi.

9. ZABAH KE AADAAB AUR QURBANI KI DUA

Jaanwaro ko be rahmi ke saath kheechte huye na laaye, ek jaanwar ke saamne doosre jaanwar ko zabah na kare aur jaanwar ke saamne churi tez na ki jaaye aur isi tarah churi ko achchi tarah tez kar le taake zabah karte waqt jaanwar ko takleef na ho aur jaanwar ko zabah karte waqt aisa letaye ke uske pair qible ki taraf ho aur baaye haath se jaanwar ke sar ko aisa dabaye ke uski garden ki ragen vaazeh tour par nazar aa jaaye, aur seedhe (daayen) haath me churi ho aur aap ko wind pipe (hava ki naali) khaane ki naali aur (----------) shai rag

kaantna hai, aur chakhoo badi mazboot ho jis se zabah aasani ke saath ho aur chura bahut tez dhaar ho, aur jab aap zabah karne lage to us se pahle aap “Bismillah” padhe.

Kyu ke itna padhna vaajib hai aur iske alaava “**ALLAHU AKBAR, ALLAHUMMA HAAZA MINKA VALAKA ALLAHUMMA TAQABBAL MINNI, INNI VAJJAHATU VAJHIYA LILLAZI FATARAS SAMAAVAATI VAL ARZA ALA MILLATI IBRAAHEEMA HANEEFA VAMAA ANAA MINAL MUSHRIKEEN, INNA SALAATI VA NUSUKI VA MAHYAAYA VA MAMAATI LILLAHI RABBIL AALAMEEN, LAA SHAREEKA LAHU, VA BI ZAALIKA UMIRTU VA ANAA MINAL MUSLIMEEN.”** Ye sab mustahabaat hai jinko padha bhi jaa sakta hai aur tark bhi kiya jaa sakta hai, lekin agar aap ko poori dua yaad na ho to sirf **“BISMILLAH, ALLAHU AKBAR”** padhe to zabah ho jaayega aur qurbani Insha Allaah qubool ho jaayegi.

Dua Qurabni ki?

Wajib Dua

Jab aap zibah (zabah) karne lage to us se pahle ye dua padhe

Arabic text

Bismillaah
Ye padhna wajib hai

Mustahab Dua

Iske alaava jo bhi duaen hai vo sab mustahab hai agar na pad sake tp bhi Qurbani ho jaayegi aur jaanwar halaal ho jaayega In Sha Allaah.

Arabic text

Sayyidina Jabir bin Abdullaah Raziallaahuanhuma kahte hai ke Nabi Kareem ﷺ ne qurbani ke din sing daar ablaq qasi kiye huye do dumbe zabah kiye, jab inhe qibla rukh kiya to Aap ﷺ ne ye dua padhi : **“inni vajhatu vajhiyallazi fatarassamaavaati val arzi ala millata Ibraaheema haneefa vama ana minal mushrikeen, inna salaati va nusuki va mahyaayi va mamaati Allaahu Rabbul Aalameen, laa shareeka lahu, va bizalika amarta va ana minal muslimeen, Allaahumma minka valaka va an Muhammad va anta bismillahi vallahu akbar”**

“Mai apna rukh us zaat ki taraf karta hoo jisne aasmaano aur zameen ko paida kiya, Mai Ibraheem Alaihissalaam ke deen par hoo, kaamil muvahhid hoo, mushriko me se nahi hoo, beshak meri namaz, meri tamaam ibaadate, mera jeena aur mera marna khaalis us Allaah ke liye hai jo saare jahaan ka Rab hai, koyi uska shareek nahi, mujhe isi ka hukum diya gaya hai aur mai musalamaano me se hoo, Aye Allaah! Ye qurbani teri hi ataa hai, aur qaas teri raza ke liye hai, Muhammad aur uske ummat ki taraf se ise qubool kar, (Bismillaah Vallaahu Akbar) Allaah ke naam ke saath aur Allaah bahut bada hai” fir zabah kiya.

Narrated Jabir ibn Abdullaah : The Prophet ﷺ sacrificed two horned rams which were white with black markings and had been castrated.

When he made them face qiblah, he said : I have turned my face towards Him. Who created the heavens and the earth, following Abraham's religion, the true in faith, and I am not one of the polytheists. My prayer, and my service od sacrifice, my life and my death are all for Allaah, the Lord of the Universe, Who has no partner. That is what I was commanded to do, and I am one of the Muslims. O Allaah it comes from Thee and is given to Thee from Muhammad and his people. In the name of Allaah, and Allah is Most Great. He then made sacrifice.

Sunan abi Dawood / kitab : Qurbani ke masaayel / Baab : Kis qisam ka jaanwar qurbani me behtar hota hai ? Hadees no : 2795, Sunan Ibne Maajah / Al Azaahi 1(3121), (Tohfatul Ashraaf : 3166), Sunan Tirmizi / Al Azaahi 22(1521), Musnad Ahmad (3/356, 362, 375), Sunan Al Daarmi / Al Azaahi 1(1989) (hasan) (Iske raavi Abu Ayaash Misri majhool, lain al Hadees hai, lekin taabayi hai, aur teen saqfa raaviyo ne unse rivaayat ki hai, neez Hadees ki taseeh Ibne Quzaima, Haakim, aur Zahabi ne ki hai. Shaikh Albani Rahimahullaah ne pahle ise zayeef Abi Dawood me rakha tha, fir tahseen ke baad ise Saheeh Abi Dawood me daakhil kiya) (142/8)

ALLAAHUMMA TAQABBAL MINNI KI DALEEL

ARABIC TEXT

Ummul Momineen Sayyida Aisha Raziallaahuanha se rivayat hai, Rasoolullaah ﷺ ne hukum diya ek mendha seeng daar laane ka jo chalta ho siyaahi me aur baithta ho siyaahi me aur dekhta ho siyaahi me (yaani paav aur pet aur aankho ke gird siyaah ho) fir laaya gaya ek aisa mendha qurbani ke liye. Aap ﷺ

ne farmaya : “Aye Aisha ! churi laa.” Fir farmaya : Tez karle usko patthhar se.” Maine tez kar dee. Fir Aap ﷺ ne churi lee aur mendhe ko pakda, usko letaya, fir usko zabah kiya : Fir farmaya : “Bismillaah Ya Allaah! Qubool kar Muhammad ﷺ ki taraf se aur Muhammad ﷺ ki Aal ki taraf se aur Muhammad ﷺ ki ummat ki taraf se.” Fir qurbani ki uski.

Aisha reported that Allaah’s Messenger ﷺ commanded that a ram with black legs, blach belly and black (circles) round the eyes should be brought to him, so that he should sacrifice it. He said to Aisha : Give me the large knife, and then said : Sharpen it on a stone. She did that. He then took it (the knife) and then the ram; he placed it on the ground and then sacrificed it, saying : Bismillaah, Allah-humma Taqabbal min Ummati Muhammadin (In the name of Allaah,” O Allaah, accept [this sacrifice) on behalf of Muhammad and the family of Muhammad and the Umma of Muhammad).”

Saheeh Muslim / Qurbani ke ahkaam va masaayel / Baab:Qurbani apne haath se karna mustahab hai, isi tarah Bismillaah Vallaahu Akbar kahna. Hadees no : 5091
Aur iske alaava jo duaen batayi jaati hai jaise :

Arabic text

Sunan Abi Dawood / Kitab: Qurbani ke masayel / Baab: Kis qisam ka jaanwar qurbani me behtar hota hai? Hadees no : 2795, Sunan Ibne Maajah / ---------- 1(3121), (Tohfatul Ashraaf:3166), Sunan Tirmizi / ---------- 22(1521), Musnad Ahmad (3/356,362,375), Sunan Ad Daari / ---------- 1(1989) (hasan), (Iske raavi Abu Ayaash Misri Majhool, len ul

hadees hai, lekin taabayi hai, aur teen suqa raaviyo ne unse rivaayat ki hai, neez hadees ki taseeh ibn Quzaima, Haakim, aur Zahabi ne ki hai, Shaikh Albani Rahimahullaah ne pahle ise zayeef Abi Dawood me rakha tha, fir tahseen ke baad ise Saheeh Abi Dawood me daakhil kiya) (142/8)

Lekin agar aap ko poori dua yaad na ho to sirf “Bismillaah, Allahu Akbar” padhe to zabah ho jaayega aur qurbani In Sha Allaah qubool ho jaayegi, lekin agar koyi ye aham dua “Bismillaah, Allaahu Akbar” hi bhool jaaye to kya uski qurbani qubool hogi ki nahi? Is baare me Imam Bukhari ke fatve ki roushni me Shaikh Saaleh Al Fouzan aur doosre ulama ikraam ne ye kaha hai ke qurbani qubool ho jaayegi, kyu ke usne jaan boojh kar nahi choda balke bhool se padhna chod diya hai aur unka istedlaal in aayaat se hai :

“Valaa ta’kulu mimma lam yuzkarismullahi alaihi va innahu la fisq.” (Soorah Al Anaam:121)

Aur aise jaanwaro me se mat khaavo jis par Allaah ka naam na liya gaya ho aur ye kaam naa farmani ka hai.
Isi tarah :
“Rabbana laa tu aakhizna inna’seena av akhtaa’na” (Soorah Baqarah:286)

“Aye Hamare Rab! Agar ham bhool gaye ho ya qata ki ho to hame na pakadna.”

Neez ye ke Ummat e Muhammadiya ki vo cheeze jo bhool kar anjaane me ho jaati hai vo maaf ho jaati hai:

Arabic text

Sayyidina Abu Zar Ghaffari Raziallaahuanhu kahte hai ke Raoolullaah ﷺ ne farmaya : “Allaah Taala ne meri ummat se bhool chook, aur jis kaam par tum majboor kar diye jaao maaf kar diya hai.”

It was narrated from Abu Dharr Al-Ghifari that the Messenger of Allaah ﷺ said : Allaah has forgiven for me my nation their mistakes and forgetfulness, and what they are forced to do.”

Sunan Ibn Maajah / Kitab:Talaaq ke ahkaam va masayel / Baab: Zabardasti ya bhool se dee gayi talaaq ke hukum ka bayaan – Hadees no: 2043, (Tohfatul Ashraaf: 11922), is hadees ki sanad me Abu Bakr al Hazli zayeef raavi hai, lekin Shaikh Albani Rahimahullaah ne shavaahid ki bina par is hadees ko saheeh qaraar diya hai.

Aur ye hurmat ya gunah us waqt hota jab jaan boojh kar amadan iska irtekaab kiya jaaye, aur Bismillaah chod de, to vo zabah haraam ho jaata hai aur usko maita ke hukum me daal diya jaata hai, lekin agar vo bhool jaata hai to uske haraam hone me koyi daleel nahi milti, jabke baaz ulama ne usko naa jaayaz qaraar diya hai. Lekin Shaikh Saaleh Al Fouzan ne apni kitab ---------- me iski mufassil bahas kee hai, bahare haal hame is baat ki taakeed karni chahiye ke zabah karte waqt Bismillaah padhna na bhoole.

Islami zabah ke taalluq se hamare baaz ghair muslim bhayiyo ka aiteraaz hota hai ke zabah karne ke baad jaanwar tadapta aur takleef me hota hai.

To unke liye ye jawaab hai ke vo jaanwar tadapta nahi balke ---- ---- hai, yaani ke jab ye chaar cheeze kaati jaati hai to saare jism ki rage khoon ko baahar ki taraf phekti hai to us amal me jaanwar harkat karne lagta hai, to hame ba zaahir vo tadapta hua nazar aata hai, is tareeqe se zabah karne ke bahut bade favaayed hai, kyu ke is tareeqe se jism ka saara khoon baahar nikal jaata hai, agar khoon jism me hi rah jaaye to us khoon me uric acid hota hai. Ye vahi uric acid hai jo peshaab me hota hai aur ye tezaab ki shakal iqtiyar karta hai to uske nuqsaanaat bahut zyada hai, agar ye insani jism me chale jaaye to bahut harmful, saqt nuqsaan deh hota hai. To is khoon se bachne ke liye Islami tareeqa apnaya jaata hai, lekin ab baaz log ye kahte hai ke ahle maghrib ne bahut zyada research karke ek tareeqa mutaarruf kiya hai ke jaanwar ko barqi jhatka (shock) dekar behosh karte huye maara jaata hai to vo tareeqa aap kyu nahi apna lete. To uske baare me bhi tahqeeq aur research se saabit ho chukka hai ke EEG, ECG ke zariye baaz doctors ne maghrabi aur islami dono tareeqo se jaanwaro ko masheene lagaa kar maara to jo report aayi vo ye thi ke islami tareeqe se zabah karte waqt jo dard hua vo itna kam tha ke masheene usko catch (pakad) na saki aur na record kar saki, aur jab maghrabi tareeqe se barqi shoch dekar jaanwar ko maara gaya to kaafi (heavy pain) saqt qisam ki takleef RECORD kiya gaya. Aur jab islami tareeqe se zabah kiya jaata hai to lag bhag saara khoon jism se baahar nikal jaata hai aur jab shock ke zariye jaanwar ko maara jaata hai to khoon vaise hi rago me jam jaata hai aur kisi bhi raaste se baahar nahi aata, nateeje me gosht jaldi sad jaata hai aur ajeeb qisam ki boo baaqi rah jaati hai aur beemaariyo ke qadshaat bahut bad jaate hai. Aur jab islami zabah se jaanwar ki sahi rag kat jaati hai to usko dard nahi hota, aur jaan baaqi

rahne ki vajah se dil kaam karta hai aur dil saara khoon baahar pump kar deta hai aur dimaagh par koyi asar nahi hota hai.

10. QURBANI SE MUTAALLIQ BAAZ AHAM SAWAALAAT

- 1) Pahla sawaal ye hai ke kya ek bakre ki qurbani saare ghar vaalo ki taraf se kaafi ho jaati hai?
  Jawaab: Alhamdulillaah is sawaal ka jawaab Tirmizi Shareef me moujood hai :

  Arabic text

  Ata bin Yasaar kahte hai ke maine Abu Ayyub Ansari Raziallaahuanhu se poocha : Rasoolullaah ﷺ ke zamane me qurbaaniya kaise hoti thi? Unhone kaha : Ek aadmi apni aur apne ghar vaalo ki taraf se ek bakri qurbani karta tha, vo log khud khaate the aur doosro ko khilaate the, yahaan tak ke log (kasrate qurbani par) faqar karne lage aur ab ye soorat e haal ho gayi jo dekh rahe ho.

  Narrated Ata bin Yasaar : I asked Abu Abyub [Al-Ansari] how the slaughtering was done during the time of the Messenger of Allaah ﷺ. He said: “A man would sacrifice a sheep for himself and the people in his household. They would eat from it and feed others, until the people (later) would boast about it and it became as you see now.”

Sunan Tirmizi / Kitab: Qurbani ke ahkaam va masaayel / Baab: Ek bakri ki qurbani ghar ke saare afraad ki taraf se kaafi hai – Hadees no: 1505 / Hukum Albani : Saheeh, Ibne Maajah (3147)

Is Hadees se istedlaal karte huye ulama ikraam ke muttafiqa fatwa ye hai :
Tohfatul Al Houzi me hai :

“Ye Hadees iski sareeh nas aur daleel hai ke ek bakri, aadmi aur uske ghar vaalo ki jaanib se kaafi hai, chaahe unki taadaad zyada hi ho, aur haq bhi yahi hai.”
Hafiz Ibne Qayyim rahimahullaah “Zaad ul Maad” me kahte hai :

“Aur Nabi Kareem ﷺ ke tareeqe aur sunnat me ye bhi shaamil hai ke ek bakri, aadmi aur uske ghar vaalo ki jaanib se kaafi hai, chaahe unki taadaad kitni bhi zyada ho.”

Aur Imam Shoukani “----------“ me likhte hai :

“Haq yahi hai ke ek bakri ek ghar vaalo ki jaanib se kaafi hai. Chahe unki taadaad sau ya us se bhi zyada kyu na ho. Jaisa ke sunnat se is ka faisla ho chukka hai “----------“

Aur Shaikh Ibn Usaimin Rahimahullaah kahte hai :

“Sawaab me shirkat ki koyi hasar nahi hai, dekhiye Nabi Kareem ﷺ ne saari ummat ki jaanib se qurbani ki, aur ek shakhs apni aur apne ghar vaalo ki jaanib se ek hi qurbani karta hai. Chahe unki taadaad ek sau hi kyu na ho” ------- (13)

Mulahiza farmaayen : ---------- (275/5)

Mustakhil fatwa committee se darje zel sawaal kiya gaya :

Ek khaandaan baayis afraad par mushtamil hai aur aamdani ek hi hai aur kharch bhi ek, aur vo sab qurbani bhi ek hi karte hai, mujhe ilm nahi ke aayaan ke liye ye ek qurbani kaafi hai ya ke unhe do qurbaniya karna hoga?

Committee ka jawaab tha :

“Agar to khaandaan bada hai aur uske afraad zyada hai aur vo ek hi ghar me sukoonat pazeer ho to sab ki jaanib se ek hi qurbani kaafi hai aur agar vo ek se zyada kare to ye Afzal hai” ------

Mulahiza farmayen : ---------- (408/11)

Imam Bukhari Rahimahullaah ne Abdullaah bin Hishaam Raziallaahuanhu se bayan kiya hai :

Arabic text

Sayyidina Abdullaah bin Hishaam Raziallaahuanhu ne Nabi Kareem ﷺ ka zamana paaya tha aur unki vaalidah Zainab bint Hameed unko Rasoolullaah ﷺ ki qidmat me lekar haazir huyi thi aur arz kiya tha, Ya Rasoolullaah ﷺ ! Is se baith le leejiye. Rasoolullaah ﷺ ne farmaya ke : “Ye abhi kamsin hai.” Fir Nabi Kareem ﷺ ne unke sar par haath fera aur unke liye dua farmaayi aur vo apne tamaam ghar vaalo ki taraf se ek hi bakri qurbani kiya karte the.

Narrated Abdullah bin Hisham : who was born during the lifetime of Prophet ﷺ that his mother, Zainab bint Humaid had taken him to Allah’s Messenger ﷺ and said, “O Allah’s Messenger ﷺ! Take his pledge of allegiance (for Islam).” The Prophet ﷺ said : “He (Abdullah bin Hisham) is a little child,” and passed his hand over his head and invoked Allah for him. Abdullah bin Hisham used to slaughter one sheep as a sacrifice on behalf of all of his family.

Sunan Bukhari / Kitab: Hukumat aur qaza ke bayan me / Baab: Na baaligh ladke ka baith karna – Hadees no : 7210

Hafiz Ibne Hajar Rahimahullaah kahte hai :

“Aur vo apni aur apne ghar vaalo ki jaanib se ek hi qurbani kiya karte the.” Ye Hadees me mazkoor Abdullaah bin Hishaam hai.” --------

Mustaqil fatava committee se darj zel sawaal kiya gaya :

Mere do ghar hai jinme pandrah kilo meter ka faasla hai aur mai qurbani karna chahta hoo, kya mai har ghar me alahda qurbani karoo ya ke ek hi ghar me qurbani kar loo?

Committee ka jawaab tha :

“Aap ke liye ek hi qurbani kaafi hai kyu ke in ghar vaalo ka sarbara ek hi hai aur agar aap dono gharo me alahda qurbani karte hai to ye Afzal hai” ----------

Mulahiza farmayen : ---------- (407/11)

Vaalid se alag rihaayish pazer bada beta apne liye alahda se qurbani kar sakta hai, kyu ke ab

ye apne vaalid ke ahle khana me shaamil nahi hai, balke vo ek mustaqil ghar ka malik hai.

Qulase kalaam ye hai bil farz chaar bhai ho aur chaaro ke ghar alag alag ho yaani ek hi building ya apartment ya aas paas rahte ho aur unka chulha alag alag ho aur har koyi apni apni zindagi guzaar rahe ho aur chaaro istetaat rakhte ho to aise soorat me chaaro ki jaanib se qurbani alag alag dee jaayegi. Lekin ek hi ghar hai aur ek hi chulhaa aur haandi hai aur kamaane vaale bahut saare ho tab to ek hi qurbani kaafi hogi, lekin hamare paas ek rivaaj aam hai masalan agar ghar me chaar log hai, to chaar bakre khareede jaate hai aur ek vaalidah ki taraf se, ek vaalid ki taraf se, ek bete ki taraf se aur ek beti ki taraf se aur chaaro ko us niyyat se zabah kiya jaata hai ke har ek ka alag bakra hai, lekin agar ham un chaaro bakre is niyyat aur dua “Allahumma taqabbal minni va min ahli baiti” ke saath zabah karenge, Aye Allaah ! Ye qurbani qubool farmaya meri taraf se aur mere ghar vaalo ki taraf se to In Sha Allaah ek ek fard ko chaar chaar qurbaniya dene ka sawaab milega.

- 2) Doosra usool ye hai ke ek bakre aur gaay aur oont me kitne hisse kiye jaa sakte hai?

Jawaab : Baaz log ye samajhte hai ke bakre me teen hisse hote hai, ye baat bilkul ghalat hai, jabke bakre me ek hi hissa hota hai, yaani ek bakre me ek hi qurbani ho sakti hai, lekin gaay me saat hisse ho sakte hai matlab ye hai ke ek gaay me saat logo ya khaandaano ki qurbani ki jaa sakti hai, aur oont me bhi saat log hissedaar ban sakte hai, yaani ek oont me saat khaandaan vaale hissedaar ho sakte hai.

- 3) Teesra sawaal ye hai ke kya qurbani karne vaala hi ekkum zil hajjah se 10 zil hajjah tak baal ya naakhoon na kaate, yaani qurbani ke baad hi kaat sakta hai ya ye amal khaandaan ke deegar afraad bhi kar sakte hai?

Jawaab : Jo aadmi kamaane vaala aur ghar ka nigraan hota vahi investor hota hai. To ekkum zil hajjah taa 10 zil hajjah saari paabandiya usi par aayad hoti hai kyu ke usne ye niyyat ki hai ke vo saare khaandaan ki taraf se qurbani karega kyu ke hadees me ye hai :

Arabic text

Sayyida Umme Salma Raziallaahuanha se rivayat hai, Rasoolullaah ﷺ ne farmaya : “Jab zil hajjah ka ashraa aa jaaye aur qurbani moujood ho jisko vo qurbaan karna chahe to baal na katraaye na naakhun taraashe.”

Umm Salama reported Allah’s Apostle ﷺ as saying : If anyone of you intends to offer sacrifice he should not get his hair cut or nails trimmed.

Saheeh Muslim / Qurbani ke ahkaam va masayel / Baab: Jo shakhs qurbani vaala ho vo zil hajjah ki pahli tareeq se qurbani tak baal aur naakhun na katarvaaye. Hadees no: 1977, Sunan tirmizi: 1523, Sunan Abi Dawood / Alzihaaya 3(2791), Sunan Nasayi / Alzihaaya 1(4367), Sunan Ibne Maajah / Alzihaaya 11(3149), (Tohfatul Ashraaf: 18152), Musnad Ahmad (311,(301, 289/6), Sunan Ad Daarmi / Alzihaaya 2(1990)

Aur Hadees me ye nahi ke "----------" ke jiski taraf se qurbani dee ja rahi hai unko bhi chahiye ke vo apne baal aur naakhun na nikaale, sirf vo aadmi jo qurbani dene vaala ho usi par ye saari paabandiya hai, aur baaz log ye Hadees bayan karte hai jiske paas qurbani ka jaanwar na ho to vo apne baal va naakhun na nikaale aur eid ki namaz ke baad usko nikaale to is Hadees ko ulama ikraam ne zayeef kaha hai :

Arabic text

Sayyidina Abdullaah bin Umar bin al Aas Raziallaahuanhu kahte hai ke Nabi Kareem ﷺ ne farmaya : "Azha ke din (dasvi zil hajjah ko) mujhe eid manaane ka hukum diya gaya hai jaise Allah Taala ne is ummat ke liye muqarrar va mutayyin farmaya hai." Ek shakhs kahane laga : Batayiye agar mai ---------- maadah oontni ya bakri ke koyi aur cheez na paaoon to kya usi ki qurbani karoo? Aap ﷺ ne farmaya : "Nahi, tum apne baal katar lo, naakhun taraash lo, mooche katar lo, aur zer naaf ke baal lelo, Allah Taala ke nazdeek (sawaab me) bas yahi tumhari poori qurbani hai."

Narrated Abdullah ibn Amr ibn al-As: The Prophet ﷺ said : I have been commanded to celebrate festival (eid) on the day of sacrifice, which Allah, Most High, has appointed for this community. A man said : If I do not find except a she-goat or a she-camel borrowed for milk or other benefits, should I sacrifice it? He said : No, but you should clip your hair, and nails, trim your moustaches, and shave your pubes. This is all your sacrifice in the eyes of Allah, Most High.

Sunan Abi Dawood / Kitab: Qurbani ke masayel / Baab: Qurbani ke vujoob ka bayan – hadees no: 2789, Sunan Nasayi / --------- 1(4370), (Tohfatul Ashraaf:8909), Musnad Ahmad (169/2) (Shaikh Albani Rahimahullaah ke nazdeek ye Hadees eesa ke majhool hone ki vajah se zayeef hai, jabke eesa ba tahqeeq ibne hajar sadooq hai, neez mulahiza ho: zayeef abi dawood: (370,2) neez Shaikh Albani Rahimahullaah ne taqreej Mishkaatul Masaabih: 1424 me farmaya ke is hadees ki sanad me eesa bin halaal al sadafi hai aur vo majhool hai.

http://bit.ly/32SKTAB

- 4) Choutha sawaal qurbani ke liye qarza liya jaa sakta hai ya nahi?

Jawaab : Is maamle me Shaikh Bin Baaz Rahimahullaah ne kaha ke agar aadmi ko ye maaloom ho ke qarz liya jaaye to badi aasaani se ada kiya jaa sakta hai aur kuch dino me maal aa jaayega aur agar vo mar jaaye to uske ghar vaale baa aasaani ada kar sakte hai to aise aadmi ke liye jaayaz hai ke vo qarza lekar qurbani kare,

misaal ke tour par kisi ki tanqvah taaqeer se milti hai yaani qurbani ki taareeq baad mousool hoti hai to koyi harj nahi ke vo qarz lekar qurbani kare.

Shaikh ul Islam Ibne Taimiya Rahimahullaah se sawaal kiya gaya : Agar koyi shakhs qurbani karne ki istetaat na rakhta ho to kya qarz le sakta hai?

Shaikh ul Islam ka jawaab tha :

“Agar too vo qarz ada kar sakta ho to qarz haasil karke qurbani kare to ye behtar aur achcha hai, lekin uske liye aisa karna vaaajib aur zaroori nahi.” ----------

Dekhiye : Majmoo Fatava Ibne Taimiya (305/26)

Shaikh Ibne Baaz Rahimahullaah se sawaal kiya gaya :

Kya istetaat na rakhne vaale shakhs par qurbani karni vaajib hai, aur kya tanqvah ki vajah se vo qurbani karne ke liye qarz haasil kar sakta hai?

Shaikh ka jawaab tha :

“Qurbani karna sunnat hai vaajib nahi …… musalman shakhs ko agar ilm ho ke vo qarz ki

adaayagi ki istetaat rakhta hai to qurbani ke liye qarz lene me koyi harj nahi hai.”----------

Dekhiye : Fatawa Ibne Baaz (37/1)

Shaikh Ibne Usaimin Rahimahullaah ne kaha : Agar us shakhs ko qarz adaayagi na hone ka qadsha ho ke ya fir kaarobaar me laga hua pesha mil sakta bhi hai aur nahi bhi to aisi soorat me vo ghuloo se kaam na le balke khaamosh rahe aur qurbani na kare, varna agar vo qarz lekar mar jaaye to aisi soorat me badi vayeede aayi hai.

- 5) Paanchva sawaal hai ke qurbani ke waqt ka aaghaaz va iqtetaam kab hoga?
  Jawaab : Qurbani ke waqt ke baare me tafseel guzar chuki hai, lekin muqtasar ye ke eid ki namaz padhne ke baad se lekar 13 zil hijjah tak qurbani ki jaa sakti hai, lekin jo eid ki namaz se pahle qurbani de de to uski aam qurbani shumaar ki jaayegi, vo eid ul azha vaali qurbani na hogi.

- 6) Chata sawaal ye hai ke kya kisi jaanwar ka kaan thoda saa kata hua hoy a seengh oopar ki jaanib se thodi tooti huyi ho to kya aise jaanwar ki qurbani dee jaa sakti hai?

  Jawaab: Jis jaanwar ka aib aisa ho jo zaahir na hota hai yaani ghour se dekhne par maaloom hota ho jaise kaan thoda kata hua hai ya

seengh thodi tooti huyi jo aib aam tour se zaahir nahi hota ho to is qisam ke maamooli aib ki moujoodgi me koyi haraj nahi, aise jaanwaro ki qurbani dee jaa sakti hai, aur baas auqaat jaanwaro ke kaarobaari umooman jaanwaro ki pahchaan ke liye unke kaan ki taraf ya pet par ya raan par daagh dete hai aur isi tareeqe se pahchaan ke liye kaan me chote chote suraaq banate hai to is qisam ke maamooli uyoob me koyi harj nahi, balke aise jaanwar ki qurbani dee jaa sakti hai aur isi ke baare me Shaikh Ibne Usaimin Rahimahullaah ne bataya ke kaan vaghaira me chote mote suraaq se koyi aib zaahir nahi hota aur ye aib shumaar nahi hoga, lekin aadha kaan kat chuka ho aur kat kar latak raha ho ya ghaayab ho to ye aib har ek ki nazar me aib lagta hai to aise jaanwar ki qurbani nahi hogi.

- 7) Saatvaa sawaal ye hai ke qurbani ke gosht ki taqseem kaise ki jaani chahiye?

  Jawaab: Qurbani ke gosht ki taqseem ke silsile me bahut ghuloo paaya jaata hai aur baaz hazraat isko vaajib samajhte hai aur is baat ke qaayal hai ke gosht ke teen hisse banaye jaaye. Ek hissa ghurba aur masaakeen me aur doosra hissa rishtedaaro aur ahbaab me aur teesra hissa ghar me rakh le. To is fikar ke peshe nazar log jaanwar ki har cheez ke teen

hisse karte hai, jaise kaleji, dil aur gurde. To yaad rakhna chahiye ke ye koyi zaroori taqseem nahi balke mustahabaat me se hai kyu ke jis kaam se pahle roka gaya aur fir dobara uski ijaazat de dee jaaye to us hukum ki nauviyat mustahab va mubaah ki hoti hai. Jaise Nabi Kareem ﷺ ne shuroo me qurbani ka tamaam gosht khaane aur baaqi na rakhte huye sadqa kar dene ka hukum diya tha kyu ke vo saal qatah saali ka tha, magar baad me logo ke andar maali faraavaani aa gayi to Nabi Kareem ﷺ ne jama karne aur zakheera karne ki bhi ijaazat dee hai, aur Quraan me jo aaya hai :

“Fakuloo minha va at imul baa isal faqeer” (Soorah Juma:28)

“Pas tum aap bhi khaavo aur bhooke faqeero ko bhi khilaavo.”

Is aayat se Ibne Usaimin Rahimahullaah ne istedlaal kiya ke :

Gosht ko teen hisso me taqseem karna vaajibaat me se nahi balke mustahabaat me se hai ke aadmi khud khaaye aur rishtedaaro ko bhi diya kare aur isi tarah ghareebo ko bhi de, lekin agar vo poore ka poora khaaleta hai ya fir tamaam ka tamaam zakheera kar leta ya fir poore ka poora sadqa kar deta hai to koyi

gunaah na hoga. Lekin bhala aur achcha tareeqa ye hai ke aadmi khud na poore ka poora khaa jaaye balke sab ka qayaal kare kyu ki rishtedaariyaan badhaane, nafrato ko khatam karne aur ghareebo ki duayen lene ka ye achcha zariya hai, agar aap ghareebo par raham karenge aur rishtedaariyo ka khayaal rakhenge to Allaah Taala aap par raham karega, to gosht ko taqseem karne ke peeche kya hikmat hai? To iske jawaab me Shaikh Ibne Usaimin Rahimahullaah ne irshaad farmaya ke :

Jab banda qurbani ka gosht khaata hai to Allaah ko us amr se khushi hoti hai ke uska banda uski nemato se faayda uthaye aur Allaah Taala ke farmaan : **“Vakuloo vashraboo vala tusrifoo”** (Soorah Aaraaf:31) “Aur khaavo aur piyo aur had se mat niklo” par amal kare, aur jab vo sadqa karta hai to Allaah Taala se ye ummeed lagata hai usko sawaab milega aur is tarah vo Allaah Taala se jud jaata hai, aur jab vo rishtedaaro me taqseem karta hai to unme muhabbaten badti hai aur rishtedaariyaan mazboot hoti hai aur ye bhi ek bahut bade sawaab ka baa’as banta hai jaise ke Nabi Kareem ﷺ ne farmaya :

Arabic text

Sayyidina Abu Hurairah Raziallaahuanhu se rivayat hai, vo Nabi ﷺ se bayan karte hai ke Aap ﷺ ne farmaya : “Aapas me tohfe liya diya karo, is se baaham muhabbat paida hoti hai.”

Narrated Abu Hurairah Raziallaahuanhu : The Prophet ﷺ said : “Give gifts to one another and you will love one another.”

Imam Bukhari Rahimahullaah ne “----------“ me 594 aur Abu Yaala ne 6148 me is hadees ko hasan asnaad ke saath rivaayat kiya hai aur Baihaqi ne 6/280 me aur ---------- : 842 me is hadees ko rivaayat kiya hai, Shaikh Albani Rahimahullaah ne Saheeh ul Jaame : 3004 me hasan qaraar diya, neez mulaahiza farmaaye -----------: 1601

http://bit.ly/2BxSqtp

Aur Nabi Kareem ﷺ ki aadat thi ke Nabi Kareem ﷺ tohfa diya aur liya karte the :

Arabic text

Sayyidina Abu Hurairah raziallaahuanhu kahte hai ke Rasoolullaah ﷺ hadiya qubool farmate the, aur sadqa nahi khaate the.

Narrated Abu Hurairah : The Messenger of Allaah ﷺ would accept a present, but would not accept alms (sadaqah).

Sunan Abi Dawwod / kitaab: ---------- ka bayaan / Baab: Aadmi ne kisi ko zahar pilaaya khilaa diya aur vo mar gaya to us se qisaas liya jaayega ya nahi? Hadees no: 4512, Tohfatul Ashraaf: (15025), Musnad Ahmad (359/2), Shaikh Albani Rahimahullaah ne is hadees ko hasan saheeh qaraar diya.

Ek aur sawaal ye hai ke gosht taqseem kiya jaaye to paka kar kiya jaaye ya kachcha hi taqseem kiya jaaye. Iske jawaab me Shaikh Ibne Usaimin Rahimahullaah ne kaha ke : Gosht ko kachcha taqseem karna hi sunnat aur saheeh hai.

Isi tarah ek sawaal aata hai ke kab tak taqseem kiya jaana chahiye? Shaikh ne kaha ke agar qurbani ke din khatam ho jaaye tab bhi gosht ko taqseem kiya jaane me haraj nahi hai.

Aur ye sawaal ke kitni miqdaar taqseem karna chahiye to is me bhi koyi had muqarrar nahi ki gayi hai.

- 8) Aham sawaal ye hai ke marhoom ki taraf se qurbani dee jaa sakti hai ya nahi?

Jawaab: Is silsile me Shaikh Ibn Usaimin Rahimahullaah ne vaazeh tour par ye kaha ke chooke qurbani ek mustaqil ibaadat hai jo khaas auqaat me khaas cheezo ke saath ada ki jaati hai aur qurbani ek ibaadate mahza hai, jisko ham aise hi bajaa laayenge, jaise Nabi Kareem ﷺ aur Sahaba Ikraam ne kiya hai aur ham isme koyi kami peshi aur badlaav nahi laa sakte, to tamaam ahde nabuvvat aur ahde sahaba me koyi ek aisi daleel nahi milti ke jis se ham ko ye maaloom hua ke kabhi Nabi Kareem ﷺ ya sahaba ne kisi mayyit ki taraf se qurbani ki ho. Lekin Nabi Kareem ﷺ ke ek amal se jo baat saabit hoti hai ke zindo ke saath murdo ko bhi milaaya jaaye, jaise ke Nabi Kareem ﷺ qurbani karte waqt ye kahte the ke : “Ye mere aur mere ghar vaalo ki taraf aur meri ummat ke un afraad ki taraf se jinhone qurbani nahi dee” :

Arabic text

Sayyidina Jabir bin Abdullaah Raziallaahuanhu kahte hai ke mai Nabi Kareem ﷺ ke saath eid ul azha ke din eidgaah gaya, jab Aap ﷺ qutbah khatam kar chuke to mimbar se neeche utre, fir ek mendha laaya gaya to Aap ﷺ ne usko apne haath se zabah kiya, aur (zabah karte waqt) ye kalimaat kahe : “Bismillah Va Allaahu Akbar” ---------- “Ye mere aur

mere ghar vaalo ki taraf aur meri ummat ke un afraad ki taraf se jinhone qurbani nahi dee."

Narrated Jabir bin Abdullah :
"I attended the Eid Al-Adha with Prophet ﷺ at the musalla. When he finished his Khutbah, he descended from his Minbar and was given a male sheep. The Messenger of Allah ﷺ slaughtered it with his hand and said: "Bismillah, Wa Allahu Akbar, this from me and whoever does not slaughter from my ummah."

Sunan Tirmizi, Kitab: Qurbani ke ahkaam va masayel, Baab: Qurbani se taalluq ek aur baab – Hadees no: 1521, Sunan Abi Dawood / ---------- 8 (2810), Sunan Ibne Maajah / ---------- 1 (3121), (Tohfatul Ashraaf: 3099), Musnad Ahmad (362,356/3), Sunan Ad Daari / ---------- 1(1989), raavi "matlab" ke "Sayyidina Jabir Raziallaahuanhu se samaa me iqtelaaf hai, magar shavaahid va musta'baat ki bina par ye Hadees Saheeh ul Ghaira hai, ---------- 1138, ----------580), Shaikh Albani Rahimahullaah ne ---------- (1138), Saheeh Abi Dawood (2501) me is hadees ko saheeh qaraar diya.

Ye baat zahan nasheen rahni chahiye ke Nabi Kareem ﷺ ke ghar vaalo me baaz marhoom

ho chuke the aur baaz ba hayaat the, jaise Ummul Momineen Sayyidah Khadijah Raziallaahuanhu, Aap ﷺ ke teen saahabzaadiya raziallaahuanhuma aur Aap ﷺ ke haqeeqi chacha Sayyidina Hamza bin Abdul Muttalib raziallaahuanhu nabi ﷺ ki hayaat me vafaat paa chuke the aur isi tarah Nabi ﷺ ke ---------- rishtedaar vafaat paa chuke the, iske baavajood Nabi ﷺ ne unme se kisi ke haq me koyi mustaqil qurbani nahi farmayi, aur na hi Sahaba Ikraam ki jaanib se koyi aisa amal saabit hai, agar jaayaz hota to Sahaba Ikraam ham se pahle is par amal kar chuke hote.

Aur doosri baat “aur meri ummat ke un afraad ki taraf se jinhone qurbani nahi dee” ka matlab ye bhi ho sakta hai ke baaz sahaba us waqt vafaat paa chuke the, to ye vafaat paane vaale bhi Nabi Kareem ﷺ ke ummatiyo me se the. Is Hadees se jo maani nikal sakta hai vo ye ke zindo ki qurbani ke saath saath murdo ko jama kar liya jaaye. Jaise aap agar qurbani de rahe hai aur aap ke vaalidain ka inteqaal ho chukka hai to aap unko bhi apni qurbani ke saath shaamil kar sakte hai kyu ke vaalidain ke baare me Nabi Kareem ﷺ ne farmaya tha, “----------“ tum aur tumhara maal dono tumhare vaalid ke hai” :

Arabic text

Sayyidina Jabir bin Abdullaah Raziallaahuanhu se rivayat hai ke ek shakhs ne kaha : Allaah ke Rasool ! Mere paas maal aur aulaad dono hai, aur mere valid mera maal khatam karna chahte hai ! Aap ﷺ ne farmaya : “Tum aur tumhara maal dono tumhare vaalid ke hai.”

It was narrated from Jabir bin Abdullah that a man said : “O Messenger of Allah, I have wealth and a children, and my father wants to take all my wealth.” He said : “You and your wealth belong to your father.”

Sunan ibn Maajah / Kitab: Tijaarat ke ahkaam va masayel / Baab: Aulaad ke maal me vaalidain ke haq ka bayan – Hadees no. 2291, Tohfatul Ashraaf:3093, va misbah ul zujaajah : (805), Shaikh Alabni Rahimahullaah ne is Hadees ko Saheeh qaraar diya.

Ek sawaal ye aata hai ke agar kisi ne apni qurbani me murdo ko bhi shaamil kar liya to kya us qurbani ka gosht khaya jaa sakta hai ya nahi? Kyu ke isme murdo ko bhi shaamil kar liya gaya hai?

To iska ye jawaab hai ke zaroor aap uska gosht kha sakte hai, kyu ke Nabi ﷺ ne “Meri ummat ke un afraad ki taraf se jinhone qurbani nahi dee” dua padhte huye qurbani farmayi to ye baat saabit nahi hai ke Aap ﷺ ne

is qurbani ka gosht nahi khaya ya na khane ka koyi hukum diya ho, lekin agar koyi sadaqa ke tour par qurbani de raha ho, yaani sadqe ke paiso se jaanwar zabah kar raha ho aur uska gosht ghareebo me khila diya hai to ye sadqa hoga, qurbani nahi aur iski niyyat aam sadqe ki hogi aur qurbani ke dino me dee jaane vaali qurbani bilkul alag hai, aur jo jaanwar sadqe ki niyyat se zabah kiya jaayega vo to saal bhar me kabhi bhi kiya jaa sakta hai.

Lekin ye amr bhi zahan nasheen rahe ke mayyit tak eesaal e sawaab ka zariya banne vaale kuch mustasna aamaal hai jaise haj, umrah, vaajib roze aur dua. Is maali sadqe ke taalluq se Shaikh Albani Rahimahullaah ka jo mouqif hai vo ye hai ke maali sadqe ke liye sirf bachcho ko ijaazat hai ke vo apne maa baap ki taraf se ada kar sakte hai. Kyu ke bachche apne maa baap ki maqtoon ka hi nateeja hote hai. Is vajah se sirf maa baap ki had tak bachcho ko ijaazat hai. Lekin doosro ki taraf se maali sadqa jaayaz nahi hai. Masalan agar rishtedaar me se kisi ki vafaat ho jaaye, jaise phoopu, chacha ya aur koyi rishtedaar to unki taraf se eesal e sawaab ke tour par maali ibaadat jaayaz nahi hai, jabke deegar Ulama Ikraam ne maali ibaadat me eesal e sawaab ko vaalidain ke alaava deegar rishtedaaro ke liye jaayaz qaraar diya hai, lekin ehtiyaat kare ke ibaadat mahaza yaani

khaalis ibaadat ki qubool se taalluq rakhne vaale umoor me doosri ibaadat par qiyaas na kiya jaaye.

- 9) Musalmano me ek masla bahut aam hai ke kya Nabi Kareem ﷺ ki taraf se qurbani dee jaa sakti hai?

Jaise ke baaz log Nabi Kareem ﷺ ke naam se bhi qurbani dete hai, to us ziman me sab se pahli baat ye zahan me rakhni chahiye ke Nabi Kareem ﷺ ko hamare aamaal ki zaroorat nahi, kyu ke Aap ﷺ to maasoom anil qata hai aur Allaah Taala ne khud Aap ﷺ ke baqshe hone ki gawaahi de di. Isliye Nabi Kareem ﷺ ke naam ki qurbani dena jaayaz nahi hai. Agar Aap ko Nabi Kareem ﷺ se muhabbat hai to Nabi Kareem ﷺ par kasrat se darood padhe. Lekin baaz log ye daleel lete hai ke Nabi Kareem ﷺ ne khud kiya hai to Nabi Kareem ﷺ ki qusoosiyat me me aap ko daleel nahi milti. Aur baaz log Sayyidina Ali Raziallaahuanhu se marvi Hadees se daleel lete hai jabke vo pahle darje ki zayeef rivayat hai :

Arabic text

Hansh se rivayat hai ke Sayyidina Ali raziallaahuanhu do mendo ki qurbani karte the. Ek Nabi Kareem ﷺ ki taraf se aur doosra apni taraf se. To unse is baare me poocha gaya to unhone bataya ke mujhe iska hukum Nabi Kareem ﷺ ne diya hai, lihaza mai isko kabhi nahi chodoonga.

Narrated Hanash: That Ali Raziallaahuanhu used to slaughter two male sheep, one for the Prophet ﷺ and the other for himself. When

this was mentioned to him, he said: “He ordered me to” – meaning the Prophet ﷺ so I will never leave it.”

Sunan Tirmizi / Kitaab: Qurbani ke ahkaam va masayel / Baab: Mayyit ki taraf se qurbani ka bayan - Hadees no: 1495, Sunan Abi Dawood / ---------- 2 (2790), (Tohfatul Ashraaf: 10082), Is Hadees ki sanad me “shareek” hafize ke kamzor hai, aur ---------- majhool, neez “’hanash” ke baare me bhi sakht iqtelaaf hai. Shaikh Albani Rahimahullaah me Zayeef ul Tirmizi: 433/4 me is Hadees ki sanad ko zayeef qaraar diya.

http://bit.ly/2EoTD7o

Neez kisi sahabi se aisa amal saabit nahi hai aur jo saabit hai vo zayeef rivaayaat par mabni hai, lihaza in tamaam se bachna chahiye.

Aur Eid ke mouqe par kisi bidat ka irtekaab nahi hona chahiye. Balke is mouqe par bhi Nabi Kareem ﷺ ke tareeqe ko apnaana hoga aur yahi Nabi Kareem ﷺ ke saath haqeeqi muhabbat aur Aap ﷺ ki izzat karne ki daleel hai.

Baaz log qurbani ki jagah raqam sadqa karte hai, is maamle me Ulama Ikraam ki jaanib se saqt qisam ki tambeehaat hai ke aisa karna hargiz bilkul jaayaz nahi hai. Agar aap sadqa hi karna chahte hai to nafil sadqa kare.

- 10) Aur ek sawaal ye hai ke qurbani kaha dee jaaye?

Aap jahan rahte hai vahi aap ko qurbani deni chahiye, masalan agar aap Hindustan me hai to aap apne mulk aur shahar aur apne mahalle me hi kare. Lekin baaz log maghrabi mumaalik me rahte hai aur vahaan ke qavaateen ke mutabiq vo vahaan qurbani nahi kar sakte, to aisi soorat me doosre mumaalik me bhi qurbani karva sakte hai. Aur haajiyo ke hadi ke jaanwaro ke masayel bilkul judaagaana hai, neez deegar baaz masayel me haajiyo ke masayel alag hote hai.

- 11) Qurbani ke jaanwaro yaani bakra ya gaay aur oont me se kounsa jaanwar qurban karna Afzal hai? Shaikh Bin Baaz Rahimahullaah ne kaha ke ghanam bakra Afzal hai aur Shaikh Ibne Qayyim Rahimahullaah ne bhi kaha ke Nabi Kareem ﷺ ki zyada tar sunnat bakra zabah karne ki hai to bakra zabah karna Afzal hai.

- 12) Aur chand baareek masayel me se ek masla ye bhi hai ke jaanwaro ke baaz hisse khaane ko rok dete hai, jaise jaanwar ke qasyaat (kapoore) hai ya peshaab ki thaili ya boti vaghaira hai to isme koyi sharayee mamnooaat nahi hai.

Agar scientific aitebaar se koyi cheez sahat ke liye mazar hai to vo sahat ki qaraabi se bachne ke liye na khaaye to koyi harj nahi hai. Lekin halaal ka matlab sirf khaana hi nahi balke istemaal bhi karna maqsood hota hai, jaise seengh hai aur chamda hai jisko khaaya to nahi jaa sakta lekin usko istemaal kar sakta hai.

- 13) Ek aur masla ye hai ke baaz log qurbani ke baad jaanwar ka chamda qasaab ko de dete hai aur kahte hai ke ye tumhari ujrat hai to ye baat yaad rakhni chahiye ke jab aap ne Allah Taala ki raah me jaanwar qurbaan kar diya to uski kisi cheez ko farokht karte huye istefaada nahi kiya jaa sakta hai. Agar aap ne qasaab ki ujrat ki jagah is qurbani ke jaanwar ka chamda de diya to goya aap ne uska istefaada kiya hai aur aisa karna jaayaz nahi hai.

- 14) Jaisa ke qabl azeen zikar kiya gaya ki qurbani karne vaale par ekkum zil hijjah se 10 zil hijjah tak baal aur naakhun nikaalna mana hai to agar kisi ne kaat liya to uska kya hukum hai?

Shaikh Ibne Usaimin Rahimahullaah ne kaha ke is par koyi kaffaara nahi hai balke toubah hai. Neez is baab me marvi Ahaadees mouqoof yaani Sahaba ke aqwaal hai. To is maamle me itni saqti nahi baratni chahiye. Halaan ke Ahadees ke alfaaz me taakeed paayi jaati hai. Lekin mouqoof hone ki vajah se isme itni shiddat nahi barati jaayegi. Agar usne jaan boojhkar kaat liya hai to toubah karle aur agar anjaane me kaat liya hai to us par koyi gunah nahi hai. Balke yahaan tak bhi fatwe paaye jaate hai ke kisi ke baal ya naakhun bahut zyada badh gaye hai aur usko zil hijjah ka pata nahi chala hai aur vo zil hijjah ke maheene me daakhil ho gaya hai to vo kaat sakta hai, lekin jab Hadees vaarid hai to uska ahteraam aur ahtemaam karna chahiye aur apne baalo aur naakhun ko ekkum zil hijjah se pahle kaat lena chahiye aur das din tak is amr se baaz rahna chahiye.

- 15) Ek masla ye hai ke aaya qurbani ka gosht ghair muslim biraadaraane watan ko diya jaa sakta hai?

Shaikh Bin Baaz Rahimahullaah ne kaha ke jo ghair muslim maahda (jo muslim mumaalik agreement ke saath rahte hai) aur mustaamin jo maasoom aur aman pasand hai) hai to unko diya jaa sakta hai, jaisa ke Quraan Majeed me Allaah Taala ne irshaad farmaya hai ke :

Arabic text

'Jin logo ne tum se deen ke baare me ladaayi nahi ladi aur tumhe jila watan nahi kiya unke saath sulook va ahsaan karne aur munsifana bhale bartaav karne se Allaah Taala tumhe nahi rokta, balke Allaah Taala to insaaf karne vaalo se muhabbat karta hai,"

Is aayat se Ulama Ikraam ne ye istedlaal kiya hai ke qurbani ka gosht ghair muslimo ko diya jaa sakta hai aur Sahaba Ikraam ke baare me aata hai ke vo apne ghair muslim padosiyo ko qurbani ka gosht diya karte the.

- 16) Ek aur masla ye hai ke ek aadmi ne qurbani ka jaanwar liya aur ghar laane ke baad vo mar gaya to kya usko fir se jaanwar lekar qurbani karna padega?

Ulama Ikraam ne kaha ke agar istetaat ho to ek aur jaanwar laa kar qurbani kar le, is ziman me Ibn Usaimin Rahimahullaah ne kaha ke agar jaanwar ke marne me qurbani karne vaala zimmedar ho jaise uska qayaal saheeh tareeqe se nahi rakha ke bakra kahi gir kar ya gale me rassi phasaakar ya fir bhook ya fir aisa kuch khila diya jiski vajah vo mar gaya, agar in jaisi vajoohaat se jaanwar mar jaata ho, algharz uske marne me qurbani karne vaale aadmi ki laa parvaahi ka dakhal ho to usko chahiye ke fir se qurbani ka jaanwar khareedte huye qurbani ka ihtemaam kare, aur agar jaanwar ke marne vo aadmi zimmedaar na ho balke kisi aur haadse ke sabab vo mar jaata hai to us par mazeed jaanwar ki khareedi ke saath qurbani karna zaroori nahi balke maaf hoga.

- 17) Ek aur masla ye hai ke jaanwar kisi aur ka hai aur zabah koyi aur kar raha hai to aisa kar sakta hai ya nahi?

  To ye kiya jaa sakta hai magar zabah karte waqt zabah karne vaale ko qurabni dene vaale ka naam lena chahiye, Bismillaah kah kar “Allaahumma taqabbal min falanva ahle baith” kah de, matlab ye hua ke, Aye Allaah ! Too ye qurbani falaan aur falaan ke ghar vaalo ki jaanib se qubool farma aur agar zabah karne vaala qurbani dene vaale ka naam na le jaisa ke umooman bade jaanwaro ke zabah ke waqt aisa hota hai aur kabhi aisa ho jaata hai ke zabah karne vaale ke ek haath me chura aur ek haath me naamo ki parchi hoti hai aur vo jaanwar ko zabah karte huye parchi ke naam padhta jaata hai aur naamo ki lambi fehrist hone ki vajah se tamaam naam padhne tak jaanwar ko takleef va aziyat me rakha jaata hai. Aisa bilkul nahi hona chahiye. Balke itna kaafi hoga ke zabah se pahle hi tamaam naam padh le aur fir Bismillaah Allahu Akbar ke saath

zabah kar de. Shaikh Ibn Usaimin Rahimahullaah ne kaha ki niyyat kaafi hai aur qurbani karne vaale tamaam afraad ke naam lena zaroori nahi hai. Zabah karte huye dil me is tarah ki niyyat kare ke : Aye Allaah Taala, too jaanta hai ke koun koun isme hissa le rahe hai, isliye jaanwar zabah karte waqt “Bismillaah Allaahu Akbar” kahna kaafi hai. Agar koyi bhool jaaye to Shaik Saaleh Fouzan Rahimahullaah ne kaha ke Imam Bukhari ke fatwe ke mutabiq vo gosht halaal hai, haraam nahi hai.

- 18) Kya khatoon zabah kar sakti hai?

Khatoon bhi zabah kar sakti hai, taaham aisi khatoon zabah kare jo taaqatwar ho aur himmat vaali ho.

- 19) Baaz masayel jaise kya Makkah aur Madina me apni qurbani dee jaa sakti hai? Fir apni qurbani karne ke liye kisi ko apni taraf se vakeel banaya jaa sakta hai?

  To ye sab bhi jaayaz hai aur is tareeqe se kabaab ya deegar doosri shaklo me gosht mahfooz kiya jaa sakta hai to ye bhi jaayaz hai.

- 20) Qurbani karne vaala maal bachaane ke liye gosht ya chamda ya uski koyi cheez bech nahi sakta, kyu ke jab aap ne Allaah Taala ki raah me qurbani de dee to usme rujoo nahi karna chahiye.

Aakhir me Allaah Taala se dua goh ho ke Allaah Taala mujhe aur aap sab ko Quraan aur Saheeh Ahadees ki roushni me itteba sunnat karte huye apni qurbani aur apni saari ibaadate karne ki toufeeq ata farmaaye, Aameen.

Note : Qayaal rah eke darje zel mazmoon Fazeelatus Shaikh Arshad Basheer Umari Madani Hafizullaah ke audio bayaan ki tahreeri shakal hai.

Mazeed maaloomaat ke liye hamari website par click kare :

http://www.askislampedia.com/ur/wiki/-