



BOOK  
NO

36



*Qurbaani Ke Ahkaam  
Wa Masaail  
Maa Sawalaat Wa  
Jawabaat*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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## PREFACE

Verily, all praise is for Allaah. We praise Him, we seek His assistance, we ask for His forgiveness and we turn to Him in repentance. And we seek refuge in Allaah from the evils of ourselves and the evils of our actions. Whoever Allaah guides, no one can lead him astray, and whoever is led astray, no one can guide him. I bear witness that there is no deity that has the right to be worshipped in truth except Allaah - alone and with no partner. And I bear witness that Muhammad is His slave and messenger, may the peace and praises of Allaah be on him, his family, his Companions and whoever follows them in goodness.

To proceed: I had previously delivered lectures on the rules of sacrificial offerings and slaughtering, which were recorded and it contains discussions on some issues of difference of opinion. However, foreseeing that the lectures might be too long for the laymen, I felt that I should compile those lectures and leave out unnecessary discussions while adding to it what needed to be added.

I ask Allaah to make our efforts in this regard purely for His sake and to make the book a source of clarification for His Religion as well as a benefit for us and the Muslims. Verily, He is Most Generous, Most Kind.

At this point, I would like to thank all my teachers of Jamia Darus Salam, Tamil Nadu and Jamia Islamia University, Saudi Arabia for making me able to compile a book on one of the significant rituals of Islam i.e. udhiyah. I would also like to adopt an attitude of gratitude towards my [AskIslamPedia.com](http://AskIslamPedia.com)'s team for supporting me consistently throughout their efforts. At last but not the least, I thank my brother Mohammad Faisal Afroz (May Allaah Preserve Him) of Peddapalli for assistance in English translation of my Urdu book ([Qurbani Ke Ahkaam O Masael](#)).

May Allaah make this book heavy on the scales of the day of judgment for all of us. Ameen

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## 1. Uzhiyah, Aqeeqah, Waleemah, Hadi, Dam Aur Zabeeha Ka Matlab

- Arabi zabaan mein “**Uzhiyah**” iss qurbaani ko kaha jaata hai jo qurbaani ke dinon ya Eid-ul-Azha ke mauqe par ki jaati hai. (Aam taur par awaamun-naas mein Eid-ul-Azha ko Eid-u-Zoha kaha jaata hai jo saheeh nahi hai).
- Nau maulood ki paidaish ke mauqe par zabah kiye jaane wale jaanwar ko “Al-Aqeeqah” kehte hain.
- Waleemah ke mauqe par zabah kiye jaane wale jaanwar ko “Waleemah” kehte hain.
- Hajj-e-tamattu ho ya hajj-e-qiraan ki adaayegi ke mauqe par zabah kiye jaane wale jaanwar ko “Hadi” kaha jaata hai.
- Issi tarah hajj ke dauraan hajj ke usool wa zawaabit ki khilaaf warzi ki soorat mein zabah kiye jaane wale jaanwar ko “Dam” kaha jaata hai.
- Aur mamool ke ayyaam mein zabah kiye jaane wale jaanwar ko “Zabeeha” kaha jaata hai.

## 2. Qurbaani Ka Hukm

Eid ke mauqe par ki jaane wali qurbaani ke baare mein ulama ekraam ke mukhtalif aqwaal paaye jaate hain. Baaz waajib aur baaz Sunnat-e-muakkadah kehte hai. Sheikh-ul-Islam Ibn Taymiyyah (Rahimahullaah) aur Sheikh mash-hoor Hasan Aale Salmaan aur Salaf Ayimmah mein se Imam Abu Hanifa (Rahimahullaah) ke nazdeek qurbaani waajib hai aur jamhoor ka maslak yeh hai ke yeh Sunnat-e-muakkadah hai. Iss baare mein Umar (Razi Allaahu Anhu) aur Abu Bakar (Razi Allaahu Anhu) ke baare mein yeh riwayat-e-aayi hain ke woh jaan boojh kar qurbaani nahi diya karte the, taake logon ko yeh bataya jaaye ke yeh waajib ya farz nahi hai aur yeh ri-

wayatein saheeh sanadon ke saath saabit hai. Isliye yeh baat saabit ho gayi ke iska hukm Sunnat-e-muakkadah hai. Albatta doosre ulama ekraam jaise Imam Ibn Taymiyyah aur deegar ne yeh qaid lagayi hai ke agar kisi ke paas qurbaani dene ki istetaat hai to uss par waa-jib hai ke woh qurbaani de warna gunahgaar hoga. To baharhaal ek umoomi yeh hukm hai ke woh Sunnat-e-muakkadah hai, lekin jiske paas maal ki faraawaani ho aur woh susti se kaam le raha ho to uske baare mein Sheikh Usaimeen (Rahimahullaah) aur Sheikh Bin Baaz (Rahimahullaah) ne kaha ke aisa shakhs qurbaani ko maamooli na samjhe, kyun ke baaz kibaar ulama ne isko waajib tak kaha hai. Lekin hum yeh kahenge iss baare mein sakht taakeed aayi hai, kyun ke kisi ke paas bahut maal ho aur woh iske kharch aur zaroorat se zaayad hai aur bila mashaqqat qurbaani kar sakta hai to usko chahiye ke woh qurbaani kare, lekin aisa aadmi susti aur kaaheli aur laa parwaahi aur ghaflat ke bina par qurbaani chhod raha hai, to usko samajh lena chahiye ke iss baare mein sakht taakeed waarid huwi hai. Bil qusoos agar woh istetaat rakhta ho jaisa ke hadees mein hai: "Jo aadmi istetaat rakhe aur qurbaani na de to usko chahiye ke woh hamare musalle (Eidgah) ke qareeb bhi na aaye." Iss hadees ke baare mein Sunnat-e-muakkadah kehne wale ulama ekraam ka kehna hai ke yeh hadees mawqoof hai. Bahar haal Abu Bakar (Razi Allaahu Anhu) aur Umar (Razi Allaahu Anhu) ke fail se yeh waazeh ho gaya hai ke agar yeh waajib ya farz hota to inn kibaar Sahaba ne qurbaani ko kyun tark kiya. Maaloom huwa ke yeh waajib ya farz nahi hai bal-ke Sunnat-e-muakkadah hai aur sakht taakeed badh jaati hai uss shakhs ke haqq mein jiske paas maal ki faraawaani ho.

فقد صح عن أبي بكر وعمر وغيرهما أنهم كانوا لا يضحون ، كراهية أن  
يظن الناس وجوبها.

Sayyidana Abu Bakar aur Umar (RaziyaAllaahu Anhumaa) se marwi hai ke woh Eid ki qurbaani nahi karte the, islye ke log kahin usse waajib hi na samajh lein.

It was narrated in saheeh reports from Abu Bakar, Umar and others that they did not offer the udhiyah, because they did not want the

people to think that it was obligatory.

Jaise ke Bayhaqi ne "Ma'rifatus-Sunan wal-Aasaar" (14/16) asar number: (18893) mein naqal kiya hai ke:

عَنْ أَبِي سَرِيحَةَ قَالَ: أَدْرَكْتُ أَبَا بَكْرٍ وَعُمَرَ، وَكَانَا لِي جَارَيْنِ وَكَانَا لَا يُضَحِّيَانِ.

"Abu Sareehah kehte hain: Mein ne Abu Bakar aur Umar (Razi Allahu Anhum) ko paaya, aap dono mere padosi the, aap Eid ki qurbaani 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 Umar; they were neighbours of mine, and they did not offer the udhiyah.

Iss asar ko bayaan karne ke baad Imam Bayhaqi (Rahimahullaah) kehte hain ke:

قال البيهقي بعده : " وَرَوَيْنَا فِي كِتَابِ السُّنَنِ مِنْ حَدِيثِ سُفْيَانَ بْنِ سَعِيدِ الثَّوْرِيِّ، عَنْ أَبِيهِ، وَمُطَرِّفٍ، وَإِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، وَفِي بَعْضِ حَدِيثِهِمْ: كَرَاهِيَةٌ أَنْ يُقْتَدَى بِهِمَا "

(Sheikh Albani (Rahimahullaah) ne: *Irwa al-Ghalil*: 4/355 mein iss asar ki sanad ko saheeh qaraar diya)

"Hum Kitaab-as-Sunan mein riwayat bayaan kar chuke hain ke Sufyan bin Sayeed Soori apne walid se woh mutarrif aur Ismaa'eel se woh dono Sha'bi se iss asar mein kuch izaafa bayaan karte hain ke: [Abu Bakar, Umar isliye qurbaani nahi karte the ke] kahin unki iqteda na ki 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-Sha'bi, 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. Qurbaani Ki Fazeelat

Aur qurbaani ki fazeelat ke baare mein bahut saari zaeef ahadees awaam mein bahut aam hai ke “qayamat ke din pulsiraat par se guzarte waqt qurbaani ka jaanwar aayega aur qurbaani dene wala fard uss par sawaari karke uss pul par se guzar jaayega.” Lehaaza acche jaanwar ki qurbaani karna chahiye. Yaad rahe ki iss qisam ki ahadees zaeef hai. Aur issi tarah yeh hadees bhi zaeef hai ke jaanwar ke har baal ke baraabar nekiyan likhi jaayengi. Qurbaani ki fazeelat ke liye itna hi kaafi hai ke yeh Ibrahim (Alaihissalaam) ki azeem Sunnat hai. Jab Ibrahim (Alaihissalaam) aur Ismaa’eel (Alaihissalaam), Allaah ke hukm se qurbaani ki tayyari mukammal kar li, baap bete ko qurban karne ke liye tayyar hai aur beta Allaah ki raah mein qurban hone ke liye tayyar hai, jab churi chalaane ka waqt aaya to Allaah Subhanahu wa Ta’ala ne Jannat se ek dumba naazil kiya aur usko zabah karne ka hukm diya. Iss se yeh saabit ho gaya ke yeh ek azeem Sunnat hai aur Qur’aan Majeed mein Surah Hajj mein Allaah Subhanahu wa Ta’ala ne elaan kiya ke:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ  
بِهِيمَةِ الْأَنْعَامِ

“Apne faaide haasil karne ko aajaen aur unn muqarrarah dinon mein Allaah ka naam yaad kare aur chawpaayon par jo paaltoo hain.”  
(Surah Hajj: 28)

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

(Chawpaaye jo halaal hain) ke baare mein jis andaaz se guftagoo aayi hai ke log unse faaide uthaen, Allaah Subhanahu wa Ta’ala ki nematon se behrawar hon, to uss se iss qurbaani ki fazeelat saabit hoti hai. Aur issi tarah woh shakhs jo Eid ki namaaz se pahle qurbaani karde to uski qurbaani qubool na hogi, to iss se qurbaani ke waqt ki fazeelat saabit ho gayi. Iss tarah Allaah Ta’ala ne farmaya:

"أَنْ يَنَالَ اللَّهُ لُحُومَهَا وَلَا دِمَاؤَهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ"

"Allaah Ta'ala ko qurbaaniyon ke gosht nahi pahunchte na uske khoon balke usse to tumhare dil ki parhezgaari pahunchti hai."

(Surah Hajj: 37)

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

Qurbaani ki fazeelat saabit karne ke liye yeh aayatein kaafi hain. Issi tarah Nabi Kareem ﷺ ne bhi qurbaani ka bahut ehtemaam kiya aur iska hukm bhi diya. Aap ﷺ se qawli, feli aur taqreeri har aitbaar se yeh amal saabit hai. Iski fazeelat ke liye itna kaafi hai. Aur Qur'aan Majeed mein kaha gaya ke "فصل لربك و انحر" "fasalli li rabbika wanhar" ke tum pahle namaaz qaaim karo aur baad mein qurbaani do, yaane pahle Eid ki namaaz padhna hai aur uske baad qurbaani dena hai.

#### 4. Qurbaani Ke Jaanwar Ki Umar

Qurbaani ke jaanwar ki umar ke taluq se Nabi Kareem ﷺ se irshaadaat manqool hain jaisa ke Saheeh Muslim ki riwayat hai:

عَنْ جَابِرٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسَرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ "

*Saheeh Muslim/Qurbaani ke ahkam wa masaail/Baab: Qurbaani ki umar ka bayan, hadees number: 5082.*

Sayyidina Jabir (Razi Allaahu Anhu) se riwayat hai, Rasoolullaah ﷺ ne farmaya: "Mat zabah karo qurbaani mein magar Musinnah (jo ek baras ka hokar doosre mein laga ho) albatta jab tum ko aisa jaanwar na mile to dumba ka jaz'ah karo." (Jo 6 maheene ka hokar saatwein mein 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).

Fathul Bari mein Imam Ibn Hajar (Rahimahullaah) ne aur Al-Majmoo'a mein Imam Nawawi (Rahimahullaah) ne iski tashree karte huwe kaha ke:

“Musinnah” ko agar asanna yusinnu se yaane “al-sann” (umar) se muraad lein to umar wala jaanwar zabah karna hoga, aur agar iska maana “sinn” (daant) se muraad liya jaaye to iska matlab yeh hoga ke woh jaanwar jiske daant nikal aaein aur kaunse daant muraad hain to woh jaanwar jiske doodh ke daant jhad kar haddi ke daant nikal aaein, kyun ki jaanwar jab paida hota hai to uske baareek baareek daant hote hai, aur yeh daant jaane ke baad haddi ke daant nikal aate hai, yeh umooman jaanwar ke muh ke bilkul saamne waale do daant waazeh taur par nazar aate hain in daanto se baa aasaani jaanwar ki umar pehchaan mein aajaati hai. Ab umar ke baare mein saari duniya ke science daan aur jaanwaron ke doctoron ne bahut saari research ke baad yeh kaha ke jaanwar ke umar ki pahchan ka ek hi saheeh tareeqa hai aur woh hai jaanwaron ke daant! Aur hamare Nabi aakhirus-zamaan Muhammad ﷺ ne aaj se 1400 saal pahle hi isko waazeh kar diya tha ke jaanwaron ke umar ki pahchan, jaanwaron ke daant se hoti hai.

## 5. Jaanwar Ke Umar Pahchaanne Ka Tareeqa

Mukhtalif jaanwaron ke haddi ke daant kis umar mein aate hain to paanch saal ki umar mein oont ke doodh ke daant gir kar haddi ke aajaate hain. Gaaye ke bacche ke daant aane mein do saal lag jaate hain, aur agar aap bakra, mendha ya dumba ya potla waghaira ko lein to unke liye mukammal ek saal lag jaata hai. Jis mein unke haddi ke daant aajaate hain. Islye ulama ekraam ne yeh baat jaari ki hai ke bakre ki umar kam-az-kam mukammal ek saal ho. Lekin agar ikhtelaaf ho to wahaan par aap ek saal ki umar ko nahi dekhenge balke uske daant ko dekh kar jaanwar ka sauda karenge. Aur issi tarah se gaaye nar ho ya maadah, muzakkar ho ya mu'annas ho to uske liye umar bataayi gayi hai ke kamazkam do saal mukammal ho jaaein. Aur oont ke liye musinnah umar paanch saal ho, jabke bakra ya bakri

aur mendha ya mendhi ki umar yeh hai ke woh ek saal mukammal karke doosre saal mein daakhil ho jaaein, inn tamaam jaanwaron ko Musinnah kehte hain. Musinnah se pahle ek "jaz'ah" hota hai, yaane woh jaanwar jiske doodh ke daant abhi poori tarah se nahi gire lekin dekhne mein bahut bhaari bharkam aur mota taaza nazar aata ho, iss jaanwar ki qurbaani nahi hogi lekin agar aisa jaanwar mendha ya mendhi ki qisam se ho to jaaiz hai. Kyun ke Nabi Kareem ﷺ ne kaha agar tumhe mushkil ho jaaeye aur baazar mein musinnah maujood na ho to aisi soorat mein meindhaa jaz'aa jaaiz ho sakta hai aur dekhne mein bhi bhaari bharkam nazar aaye kyun ki Sheikh Usaimeen (Rahimahullaah) aur Fathul Baari mein Sheikh Ibne Hajar (Rahimahullaah) ne bhi yahi farmaya hai.

## 6. Kaunse Jaanwar Ki Qurbaani Jaaiz Hai

Phir uske baad tarteeb ke lehaaz se woh kounse jaanwar hain jo qurbaani ke laaiq hain ya kounse aise jaanwar hain jinki qurbaani nahi di jaa sakti hai agar Qur'aan Majeed ka mutalaah kare to maloom hota hai ke Allaah Subhanahu wa Ta'ala ne apne farmaan:

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُمْ مِّنْ بَهِيمَةِ  
الْأَنْعَامِ

"Apne faaide haasil karne ko aajaayein aur unn muqarrarah dinon mein Allaah ka naam yaad karein aur chawpaayon par jo paaltoo hain." (Surah Hajj: 28)

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.

Mein "Bahimatil An'aam" ka zikar kiya yaane woh jaanwar jo chawpaae ki qabeel mein aate hain, chawpaaeye mein har chaar pair waale jaanwar shaamil nahi, balke unn mein se aath jaanwar hain jinka zikar Soorah Al Anaam aayat number 143, 144 mein zikar maujood hai:

"ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الصَّانِئَاتَيْنِ وَمِنَ الْمَعْرِئَتَيْنِ ۖ قُلِ الذَّكَرَيْنِ حَرَمٌ أَمْ الْأُنثَيَيْنِ أَمْ  
 اشْتَمَلَتْ عَلَيْهِ أَرْحَامٌ الْأُنثَيَيْنِ ۖ نَبِيُّنِي يَعْلَمُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٤﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ  
 وَمِنَ الْبَقَرِ اثْنَيْنِ ۖ قُلِ الذَّكَرَيْنِ حَرَمٌ أَمْ الْأُنثَيَيْنِ أَمْ اشْتَمَلَتْ عَلَيْهِ أَرْحَامٌ الْأُنثَيَيْنِ ۖ  
 أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّاكُمُ اللَّهُ بِهَذَا ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ  
 النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٤٥﴾"

"(Paida kiye) aath nar wa maadah yaane bhed mein do qisam aur bakri mein do qisam aap kahiye ke kya Allaah ne inn dono naron ko haraam kiya hai ya dono maadah ko? Ya isko jisko dono maadah pet mein liye huwe hon? Tum mujh ko kisi daleel se to bataao agar sacche ho (143) aur oont mein do qisam aur gaae mein do qisam aap kahiye ke kya Allaah Ta'ala ne inn dono naron ko haram kiya hai ya dono maad'daah ko? Ya isko jisko dono maadah pet mein liye huwe hon? Kya tum haazir the jis waqt Allaah Ta'ala ne tumko iska hukm diya? To uss se zyaada koun zaalim hoga jo Allaah Ta'ala par bila daleel jhooti tohmat lagaaye, taake logon ko gumrah kare yaqeenan Allaah Ta'ala zaalim logon ko raasta nahi dikhlaata (144)."

Yaane bakra bakri nar aur maad'daah meindhaha ya meindhi aur oont ya oontni aur issi tarah gaaye ya bayl, gaaye mein nar aur maad'daah dono bhi qurbaani ke laaiq hai, lekin baaz jagah haalaat alag hote hai. Jaise Hindustan mein ke gaaye ki qurbaani par yahan ke ghair Muslim hazraat naraaz hote hain. Aur Islaam mein yeh zaroori nahi hai ke hum gaaye hi ki qurbaani dein to hamara eemaan mein izaafa hoga. Haalaat ke peshe nazar bakra ya meindhaha ki qurbaani dekar bhi hum apni qurbaani karte huwe Eid-ul-Azha mana sakte hain. Aur agar hamare hum watan ghair Muslim bhaayon ko iss se takleef hoti hai to hum ko hat dharmi nahi karni chahiye. Ulama ekraam aur hukamaa ne naseehat ki hai ke unn maqaamaat par jahaan par fasaadaat ka qawi imkaan ho ya wahaan par jaan wa maal aur izzat wa aabroo ka qatra ho sakta ho to wahaan par sakhti se iss baat ka gayaal rakhe ke gaae zabah na ki jaaye.

## KIN JAANWARON KI QURBAANI NAHI HOGI?

Aise bahut se jaanwar hai jo ke hum par halaal hai lekin unki qurbaani nahi ki jaasakti hai. Jaise ke murghi, hiran, qargosh waghaira waghaira. Kyun ke yeh Bahimatil An'aam mein se nahi hain aur Bahimatil An'aam "Samaaniyata Azwaaj" ki tashree ki jaa chuki hai.

### 7. Kin Dinon Mein Yeh Qurbaani Ho

Yaane ke dinon ki ri'aayat bhi ki jaani chahiye, warna qurbaani qubool na hogi. Agar makhsoos qurbaani ke ayyaam mein qurbaani na de aur doosre ayyaam mein qurbaani de to woh aur qurbaani shumaar hogi, Zil Hijjah ki qurbaani shumaar nahi hogi jo ke Ibraaheem (Alaihissalaam) ki Sunnat hai, agar aap ko Ibraaheem (Alaihissalaam) aur Nabi Kareem ﷺ ki Sunnat ko paana hai to khaas ayyaam ka khayaal rakhna waajib hai. Iss qurbaani ka waqt Eid-ul-Azha ki namaaz ke baad se shuroo hokar terhween (13) Zil Hijjah ka sooraj ghuroob hone se pahle tak jaari rahta hai, goya ke iss tarah dasween (10) Zil Hijjah ka mukammal din jisko Yaumun-Nahr kaha jata hai, aur iske alaawah 11, 12, 13 Zil Hijjah tak ke dinon ko Ayyaam-ut-Tashreeq kaha jaata hai. Inn dinon ke bare mein Nabi Kareem ﷺ ne kaha: "عیدنا یا اهل الاسلام"

Ke yeh hamare Eid ke din hai, Aye Islaam ke maanne walo!

عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَوْمٌ عَرَفَةٌ وَيَوْمُ النَّحْرِ وَأَيَّامُ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلِ وَشُرْبٍ".

Sunan Tirmizi / Kitaab: Rozon ke ahkaam wa masaail / Baab: Ayyaame Tashreeq mein roze rakhne ki hurmat ka bayaan – Hadees number : 773, Saheeh Abu Dawood (2090), Al-Irwa (130/4), Sunan Abu Dawood / As-siyaam 49 (2419), Sunan Nasa'i/ Al-Manasik 195 (3007), (tohfatul Ashraaf: 9941), Sunan al-Darimi/As-Saum 47 (1805), Sheikh Albani (Rahimahullaah) ne iss hadees ko Saheeh Abu Dawood (2090), Al-Irwa (130/4) mein saheeh qaraar diya.

Sayyidina Uqbah bin Aamir (Razi Allaahu Anhu) kehte hain ke Rasoolullah ﷺ ne farmaya: "Yaum-e-Arafah, Yaum-e-Nahr aur Ayyaam-e-Tashreeq hamari yaane ahle Islaam ki Eid ke din hai aur yeh khane peene ke din hain."

Uqbah bin Amir narrated that: The Messenger of Allaah said: "The Day of Arafah, the Day of Nahr, and the Days of Tashreeq are Eid for us. The people of Islam, and they are the days of eating and drinking."

Aur isi tarah Nabi Kareem ﷺ ne farmaya ke **ايام اكل وشرب وذكر الله** yeh din khaane peene aur Allaah ka zikr karne ke din hain."

Aur issi tarah Qur'aan Majeed mein inn dinon ko "Ayyaame Ma'doodaat" se tabeer kiya gaya hai, jis mein Allaah Subhahanu wa Ta'ala ka zikr karne ki taakeed ki gayi hai.

"Ayyaame Ma'loomaat" ki do alag alag tashreehaat aayi hain:

1. Ek Tashreeh yeh hai ke shuroo ke das din yaane 1 Zil Hijjah se lekar 10 Zil Hijjah tak Ayyaame Ma'loomaat hain.
2. Doosri Tashreeh jo Ibn Abbas (Razi Allaahu Anhu) se mashoor hai ke Ayyaame Ma'loomaat se muraad Ayyaame Tashreeq hai.

"اليشهدوا منافع لهم ويذكروا اسم الله في ايام معلومات على ما رزقهم من بهيمة الانعام"

Bahimatil An'aam ke context (siyaaq) mein Ayyaame Ma'loomaat ka zikr se muraad Ayyaame Tashreeq hai, to 10 Zil Hijjah ke din Eid ki namaaz padhne ke baad se 13 Zil Hijjah ke sooraj ghuroob hone tak qurbaani ki jaa sakti hai agar iss se pahle ya baad koi qurbaani kare to woh aam qurbaani shumaar hogi, Eid-ul-Azha ki qurbaani shumaar nahi hogi. Aur iss baare mein waazeh taur par Saheeh Ahaadees waarid huwein hain. Jaise Sunan Al Bayhaqi, Saheeh Ibn Hibban aur khaas taur se Saheeh-ul-Jaami al-Sagheer hadees no: 4537, jisko Sheikh Albani (Rahimahullaah) ne saheeh qaraar diya hai ke:

عن جبير بن مطعم-رضي الله عنه- عن النبي -صلى الله عليه وسلم-: قال: -  
كل أيام التشريق ذبح".

Rasoolullaah ﷺ ne farmaya : "Tamaam Ayyaame Tashreeq zabah ke din hain." Yeh hadees Sayyidina Jubair bin Mut'im, Sayyidina Abu Sa'eed Khudri ya Sayyidina Abu Hurairah aur ek Sahabi Rasool (Razi Allaahu Anhum) se marwi hai.

*Silsilah Ahadees Saheeha, Hajj aur Umrah, tamaam Ayyaame Tashreeq, Ayyame zabah hain, hadees number: 2476, Saheeh-ul-Jaami: 4537.*

## 8. Jaanwar Ki Sifat Kya Honi Chahiye

Jaanwar kaisa ho, kin uyoob se woh khaali ho kounsa jaanwar hai jiski qurbaani nahi ki jaa sakti hai to iss baare mein ek Hadees waarid hai ke jis mein Nabi ﷺ ke zabah kardah do bakron ki sifat kuch iss tarah bayaan ki gayi hai:

عَنْ أَنَسٍ " أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْكَفَأَ إِلَى كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ،  
فَدَبَحَهُمَا بِيَدِهِ"

*Saheeh Bukhari / Kitaab: Qurbaani ke masaail ka bayaan/Baab: Nabi Kareem ﷺ ne seeng waale do meindhon ki qurbaani ki. Hadees no: 5554.*

Sayyidina Anas (Razi Allaahu anhu) se riwayat hai ke Rasoolullaah ﷺ seeng waale do chitkabre meindhon ki taraf mutawajjah huwe aur unhe apne haath se zabah kiya.

Narrated Anas: Allaah's Apostle came towards two horned rams having black and white colours and slaughtered them with his own hands.

Nabi Kareem ﷺ ke bakre bade bhaari bharkam qeemti aur dekhne mein bade khubru, bade seengh waale the aur mazeed tafseel yeh thi ke woh bakra dekhta tha kaale mein chalta tha kaale mein aur baith-ta tha kaale mein:



عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: " صَحَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبِشٍ أَقْرَنَ  
فَجِيلٍ يَأْكُلُ فِي سَوَادٍ , وَيَمْشِي فِي سَوَادٍ , وَيَنْظُرُ فِي سَوَادٍ "

*Sunan Tirmizi/Kitaab: Qurbaani ke ahkaam wa masaail/Baab: Kis qisam ke jaanwar ki qurbaani mustahab hai? Hadees no: 1496. Sunan Abi Dawood/Al-Azhiyya 4 (2796), Sunan Nasa'i/Al-Zahaya 14 (4395), Sunan Ibn Maajah/Al-Azhiyya,4 (1328), (Tohfatul Ashraaf: 4297), Sheikh Albani (Rahimahullaah) ne Ibn Maajah (3128) mein iss Hadees ko saheeh qaraar diya.*

Sayyidina Abu Sa'eed Khudri (Razi Allaahu Anhu) kehte hain ke Rasoolullaah ﷺ ne seeng waale ek nar meindhe ki qurbaani ki, woh siyaahi mein khaata tha, siyaahi mein chalta tha aur siyaahi mein dekhta tha.

Narrated Abu Sa'eed Al-Khudri: "The Messenger of Allaah ﷺ slaughtered a horned male ram of fine pedigree, (around) his mouth was black, and his legs were black and (around) his eyes was black."

Matlab yeh hai ke uske aankh ke atraaf mein kaala rang tha, aur issi tarah uske pairon mein aur dum ke paas ke hisse mein aur pet par kaalapan maujood tha. Algarz har aitebaar se accha jaanwar lein. Qeemti aur bhaari bharkam aur khoobsoorat jaanwar ka inteqaab karein aur Ahaadees Shareef mein uyoob se khaali jaanwar ki tafseelaat bhi milti hain:

عَنْ عُبَيْدِ بْنِ فَيْرُوزَ، قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ مَا لَا يَجُوزُ فِي الْأَضَاحِيِّ، فَقَالَ:  
قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِهِ، وَأَنَا مِلِّي أَقْصَرُ  
مِنْ أَنَامِلِهِ، فَقَالَ: أَرْبَعٌ لَا تَجُوزُ فِي الْأَضَاحِيِّ الْعَوْرَاءُ بَيْنَ عَوْرَتِهَا، وَالْمَرِيضَةُ بَيْنَ  
مَرْتِبَتِهَا، وَالْعَرَجَاءُ بَيْنَ ظَلْعَيْهَا، وَالْكَسِيرُ الَّتِي لَا تَنْقَى، قَالَ: قُلْتُ: فَإِنِّي أَكْرَهُ أَنْ  
يَكُونَ فِي السِّنِّ نَقْصٌ، قَالَ: مَا كَرِهْتَ فَدَعُهُ، وَلَا تُحَرِّمَهُ عَلَى أَحَدٍ

*Sunan Abi Dawood / Kitaab: Qurbaani ke masaail/Baab: Qurbaani mein kounsa jaanwar makrooh hai. Hadees no: 2802/ Hukm Albani: Saheeh..... Hadees mutallaqa abwaab: Kin jaanwaron ki qurbaani jaaiz nahi.*

Ubaid bin Feroz kehte hain ke mein ne Sayyidina Bara bin Aazib (Razi Allaahu Anhu) se poocha ke: Kounsa jaanwar qurbaani mein duroost nahi hai? To Aap ne kaha: Rasoolullaah ﷺ hamare darmiyaan khade huwe, meri ungliyan Aap ﷺ ki ungliyon se choti hain aur meri porein Aap ke poron se chhoti hain, Aap ﷺ ne chaar ungliyon se ishaara kiya aur farmaya: "Chaar tarah ke jaanwar qurbaani ke laaiq nahi hain, ek kaana jiska kaana pan bilkul zaahir ho, doosre beemaar jiski beemari bilkul zaahir ho, teesre langdaa jiska langdaapan bilkul waazeh ho, aur chawthe dubla boodha kamzor jaanwar jiski haddiyon mein gooda na ho," mein ne kaha: mujhe qurbaani ke liye woh jaanwar bhi bura lagta hai jiske daant mein nuqs ho, Aap ﷺ ne farmaya: "Jo tumhein na pasand ho usko chodh do lekin kisi aur par usko haram na karo." Abu Dawood kehte hain: ([laa tanqi] ka matlab yeh hai ke) uski haddi mein 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 Allaah ﷺ stood among us, and my fingers are smaller than his fingers, and my fingertips are smaller than his fingertips. 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 yeh hai ke "البين عورها" "Al-Bayyinu Awraha" ke iski aankh ka andhaapan dekhne hi mein nazar aajaee aur yeh aib ubhar kar aajaaye, lekin agar aankh ke paas thoda sa chamda ya gosht nikla huwa hai to aise maamooli uyoob maaf hain aisa jaanwar khareeda jaskta hai, matlab yeh hai ke waazeh uyoob rakhne waala jaanwar ho to aisa jaanwar qurbaani ke laaiq nahi hai. "البين مرضها" "Al-bayyinu marzaha" ke iss beemari waazeh taur par nazar

aajaaye, lekin agar maamooli nau'iyat ka marz jaise baaz jaanwaron ko sardi waghaira ho jaati hai, ya phir bar-aamad ke dauraan thoda bahut maar lag gaya ho, phir woh aahista aahista theek ho raha ho to aise jaanwar qaabile qubool hain, lekin jaanwar aisa mareez ho jaaaye ke waazeh taur par chal nahi paa raha ho, aur intehaayi laaghar aur kamzor ho aur jiski beemari waazeh nazar aarahi hai to aisa jaanwar qurbaani ke laaiq na hoga. Aur issi tareeqe "العرجاء" "Al-Ar-jaa" langda jaanwar jo chal nahi paa raha hai lekin agar pahle kabhi haddi tooti thi lekin ab woh seedha baghair lang ke chal raha hai to aisa jaanwar qaabile qurbaani hoga, iske liye jaanwar ko chala kar dekha jaana chahiye. " العجفاء التي لا تنقى " yaane uski tashreeh ke baare mein Sheikh Ibn Usaimeen (Rahimahullaah) se poocha gaya to unho ne kaha aisa jaanwar jiske andar thodi bhi charbi na ho, matlab yeh ke uske jism ki saari haddiyan nazar aarahi hon, to aisa jaanwar bhi qurbaani ke liye laaiq nahi hai, in tamaam cheezon ko saamne rakhte huwe Ulama ekraam ne kai cheezein waazeh farmai hain jaise ke kaan mukammal taur par kat gaya ho aur latak raha ho aur jism ka koi bada hissa kat chuka huwa jiski wajah se bahut hi bura nazar aaraha ho, to aisa jaanwar qaabile qurbaani na hoga. Lekin uske bar khilaaf kabhi kabhi mamooli zaqam aur kat jaise ke seeng ka kona toota huwa hai, ya nishaan ke taur par kaan ko suraakh kiya jaata hai ya chamde ke oopar kuch huroof pehchaan ke taur par khode jaate hain to yeh jaanwar qaabile qubool hoga. Lekin seeng bilkul jad se ukhad jaaye to dekhne waale ko sir par waazeh daagh ya aib nazar aajaaye to uski qurbaani nahi hogi.

## 9. Zabah Ke Aadaab Aur Qurbaani Ki Duaa

Jaanwaron ko be-rehmi ke saath kheenchte huwe na laaein, ek jaanwar ke saamne doosre jaanwar ko zabah na karein aur jaanwar ke saamne churi tez na ki jaaye aur issi tarah churi ko acchi tarah tez kar lein taake zabah karte waqt jaanwar ko takleef na ho aur jaanwar ko zabah karte waqt aisa letaein ke uske pair qible ki taraf ho aur

baaein haath se jaanwar ke sar ko aisa dabaein ke uski garden ki ragein waazeh taur par nazar aajayein, aur seedhe (daayein) haath mein chhuri ho aur aap ko wind pipe (hawa ki naali) khaane ki naali aur shah ragein kaatna 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 uss se pahle aap "Bismillah" padhein kyun ke itna padhna waajib hai aur iske alaawah

"اللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي، 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"

*"ALLAAHU AKBAR, ALLAHUMMA HAAZA MINKA WALAKA ALLAHUMMA TAQABBAL MINNI, INNI WAJJAHTU WAJHIYA LILLAZI FATARAS SAMAAWAATI WAL ARZA, 'ALA MILLATI IBRAAHEEMA HANEEFA WAMAA ANA MINAL MUSHRIKEEN, INNA SALAATI WA NUSUKI WA MAHYAAYA WA MAMAATI LILLAAHI RABBIL 'AALAMEEN, LAA SHAREEKA LAHU, WA BI ZAALIKA UMIRTU WA ANA MINAL MUSLIMEEN."* Yeh 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, ALLAAHU AKBAR" padhein to zabah ho jaayega aur qurbaani In Sha Allaah qubool ho jaayegi.

## Duaa Qurbaani ki

### Waajib Duaa

Jab aap zibah (zabah) karne lage to uss se pahle yeh duaa padhein

بِسْمِ اللّٰهِ **Bismillaah**

Yeh padhna waajib hai

## Mustahab Duaa

Iske alaawah jo bhi duaain hai woh sab mustahab hai agar na padh sake to bhi qurbaani ho jaayegi aur jaanwar halaal ho jaayega In Sha Allaah.

اللَّهُ أَكْبَرُ، اللَّهُمَّ هَذَا مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي، إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي  
فَطَرَ السَّمَوَاتِ وَالْأَرْضِ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ  
صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ  
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ

**ki daleel** بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ ، اللّٰهُمَّ هَذَا مِنْكَ وَلَكَ "

Sayyidina Jabir (Razi Allaahu Anhu) se riwayat hai ke Nabi ﷺ ne Eid ke din do meindhe zabah farmaye. Iss hadees mein yeh bhi hai. Phir Aap ﷺ ne yeh duaا بِسْمِ اللّٰهِ وَاللّٰهُ اَكْبَرُ ، اللّٰهُمَّ هَذَا مِنْكَ وَلَكَ  
Sheikh Albani (Rahimahullaah) ne Irwa-ul-Galeel: 1152 mein iss ha-dees ko saheeh qaraar diya.

**ki daleel** اللَّهُمَّ مِنْكَ وَلَكَ

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: دَبَّحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الدَّبْحِ كَبْشَيْنِ  
أَفْرَنْتَيْنِ أَمْلَحَيْنِ مُوجَأَيْنِ، فَلَمَّا وَجَّهَهُمَا قَالَ: " إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
السَّمَوَاتِ وَالْأَرْضِ 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 وَعَنْ مُحَمَّدٍ وَأُمَّتِهِ بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ" ، ثُمَّ دَبَّحَ.

Sayyidina Jabir bin Abdullaah (Razi Allaahu Anhuma) kehte hai ke Nabi Kareem ﷺ ne qurbaani ke din seeng daar ablaq (do ranga) qasi kiye huwe do dumbe zabah kiye, jab inhein qibla rukh kiya to Aap ﷺ ne yeh duaa padhi:

«إني وجهت وجهي للذي فطر السموات والأرض على ملة إبراهيم حنيفا وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له، وبذلك أمرت وأنا من المسلمين، اللهم منك ولك وعن محمد وأمته باسم الله والله أكبر»

“Inni wajjahtu wajhiya lillazi fataras samaawaati WA arza ‘ala mil-lati Ibraaheema haneefa wama ana minal mushrikeen, inna salaati WA nusuki WA mahyaaya WA mamaati lillaahi Rabbil ‘Aalameen, laa shareeka lahu, WA bizaalika umirtu WA ana minal muslimeen, Allaa-humma minka WALaka WA ‘an Muhammad WA ummatih, bismillaahi WALLaahu akbar”

“Mai apna rukh uss zaat ki taraf karta hun jisne aasmaano aur zam-een ko paida kiya, mai Ibraheem ke deen par hun, kaamil, muw-wahid hun, mushrikon mein se nahi hun, beshak meri namaz meri tamaam ibaadatein, mera jeena aur mera marna khaalis uss Allaah ke liye hai jo saare jahaan ka Rabb hai, koi uska shareek nahi, mujhe issi ka hukm diya gaya hai, aur mai musalamaano mein se hun, Aye Allaah! Yeh qurbaani teri hi ataa hai, aur qaas teri riza ke liye hai, Muhammad aur uske ummat ki taraf se isse qubool kar, (Bismillaah Wallaahu Akbar) Allaah ke naam ke saath aur Allaah bahut bada hai” phir 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 of 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 Allaah is Most Great. He then made sacrifice.

*Sunan Abi Dawood / Kitaab: Qurbaani ke masaail/ Baab: Kis qisam ka jaanwar qurbaani mein behtar hota hai? Hadees no: 2795, Sunan Ibn Maajah/Al-Azaahi 1(3121), (Tohfatul Ashraaf: 3166), Sunan Tirmizi / Al-Azaahi 22(1521), Musnad Ahmad (3/356, 362, 375), Sunan Al Dari-mi / Al-Azaahi 1(1989) (hasan) (Iske raawi Abu Ayaash Misri maj- hool, layyin ul Hadees hain, lekin taabayi hain, aur teen seeqa raawiyon ne unse riwayat ki hai, neez Hadees ki taseeh Ibn Quzaima, Haakim, aur Zahabi ne ki hai. Sheikh Albani (Rahimahullaah) ne pahle isse zaeef Abi Dawood mein rakha tha, phir tahseen ke baad isse Saheeh Abi Dawood mein daakhil kiya) (142/8)*

### Ki Daleel اللهم تقبل مني

عَنْ عَابِشَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِكَبْشٍ أَقْرَنَ يَطَأُ فِي سَوَادٍ ، وَيَبْرُكُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ ، فَأَتَيْتُ بِهِ لِيُصْحِيَ بِهِ ، فَقَالَ لَهَا يَا عَابِشَةُ : " هَلْمِي الْمُدْيَةَ " ، ثُمَّ قَالَ : " اشْحَذِيهَا بِحَجَرٍ " ، فَفَعَلْتُ ثُمَّ أَحَدَهَا وَأَخَذَ الْكَبْشَ فَأَصْجَعَهُ ، ثُمَّ ذَبَحَهُ ، ثُمَّ قَالَ : " بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَمِنْ أُمَّةِ مُحَمَّدٍ " ثُمَّ صَحَّى بِهِ .

Ummul Momineen Sayyida Aisha (Razi Allaahu Anha) se riwayat hai, Rasoolullaah ﷺ ne hukm diya ek meindhaa seeng daar laane ka jo chalta ho siyaahi mein aur baithta ho siyaahi mein aur dekhta ho siyaahi mein (yaani paaon aur pet aur aankhon ke gird siyaah ho) phir laaya gaya ek aisa meindhaa qurbaani ke liye. Aap ﷺ ne farmaya: "Aye Aisha! churi laa." Phir farmaya: Tez karle usko patthar se." Mai ne tez kar di. Phir Aap ﷺ ne churi lee aur meindhe ko pakda, usko letaya, phir usko zabah kiya: phir 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." Phir qurbaani ki uski.

Aisha reported that Allaah's Messenger ﷺ commanded that a ram with black legs, black belly and black (circles) round the eyes should be brought to him, so that he should sacrifice it. He said to Aisha: Give mein 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 Ummah of Muhammad)."

*Saheeh Muslim / qurbaani ke ahkaam wa masaail / Baab: Qurbaani apne haath se karna mustahab hai, issi tarah Bismillaah wallaahu Akbar kehna. Hadees no: 5091*

Aur iske alaawah jo duaain batayi jaati hain jaise:

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

*Sunan Abi Dawood /Kitaab: Qurbaani ke masaail / Baab: Kis qisam ka jaanwar qurbaani mein behtar hota hai? Hadees no: 2795, Sunan Ibn Maajah / Al-Azhiyya 1(3121), (Tohfatul Ashraaf:3166), Sunan Tirmizi / Al-Azhiyya 22(1521), Musnad Ahmad (3/356,362,375), Sunan Ad-Darimi/ Al-Azhiyya 1(1989) (hasan), (Iske raawi Abu Ayaash Misri Majhool, layyin ul hadees hai, lekin taabayi hain, aur teen siqah raawiyon ne unse riwayat ki hai, neez hadees ki tasheeh ibn Quzaimah, Haakim, aur Zahabi ne ki hai, Sheikh Albani (Rahimahullaah) ne pahle isse zaef Abi Dawood mein rakha tha, phir tahseen ke baad isse Saheeh Abi Dawood mein daakhil kiya) (142/8)*

Lekin agar aap ko poori dua yaad na ho to sirf "Bismillaah, Allahu Akbar" padhein to zabah ho jaayega aur qurbaani In Sha Allaah qubool ho jaayegi, lekin agar koi yeh ahem dua "Bismillaah, Allahu Akbar" hi bhool jaaye to kya uski qurbaani qubool hogi ki nahi? Iss baare mein Imam Bukhari ke fatwa ki roushni mein Sheikh Saaleh Al-Fawzan aur doosre ulama ekraam ne yeh kaha hai ke qurbaani qubool ho jaayegi, kyun ke usne jaan boojh kar nahi choda balke bhool se padhna chod diya hai aur unka istedlaal in aayaat se hai:

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ



Aur aise jaanwaron mein se mat khaao jin par Allaah ka naam na liya gaya ho aur yeh kaam naa farmani ka hai. (Surah Anaam: 121)

Issi tarah:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

“Aye Hamare Rabb! Agar hum bhool gaye ho ya qata ki ho to hamein na pakadhna.” (Surah Baqarah: 286)

Neez yeh ke Ummat-e-Muhammadiya ki woh cheezein jo bhool kar anjaane mein ho jaati hai woh maaf ho jaati hain:

عَنْ أَبِي ذَرِّ الْعَفَّارِيِّ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنْ اللَّهُ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ وَالنِّسْيَانَ وَمَا اسْتَكْرَهُوا عَلَيْهِ."

Sayyidina Abu Zar Ghiffari (Razi Allaahu Anhu) kehte hai ke Raoolullaah ﷺ ne farmaya: “Allaah Ta’ala ne meri ummat se bhool chook, aur jis kaam par tum majboor kar diye jao 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 / Kitaab: Talaq ke ahkaam wa masaail/ Baab: Zabar-dasti ya bhool se di gayi talaq ke hukm ka bayaan – Hadees no: 2043, (Tohfatul Ashraaf: 11922), iss hadees ki sanad mein Abu Bakr al Hazli zaeef raawi hai, lekin Sheikh Albani (Rahimahullaah) ne sha-waahid ki bina par iss hadees ko saheeh qaraar diya hai.

Aur yeh hurmat ya gunah uss waqt hota jab jaan boojh kar umdan iska irtekaab kiya jaaye, aur Bismillaah chodh de, to woh zabeeha haraam ho jaata hai aur usko maitah ke hukm mein daal diya jaata hai, lekin agar woh bhool jaata hai to uske haraam hone mein koi daleel nahi milti, jabke baaz ulama ne usko naa jaaiz qaraar diya hai. Lekin Sheikh Saaleh Al-Fawzan ne apni Kitaab Al-at’imah mein iski mufassil bahas ki hai, bahare haal humein iss baat ki taakeed karni chahiye ke zabah karte waqt Bismillaah padhna na bhoolein.

Islaami zabah ke taluq se hamare baaz ghair Muslim bhayyion ka aitraaz hota hai ke zabah karne ke baad jaanwar tadapta aur takleef mein hota hai.

To unke liye yeh jawaab hai ke woh jaanwar tadapta nahi balke pasejta hai, yaane ke jab yeh chaar cheezein kaati jaati hain to saare jism ki ragein khoon ko baahar ki taraf chheenkti hain to uss amal mein jaanwar harkat karne lagta hai, to humein ba zaahir woh tadapta huwa nazar aata hai, iss tareeqe se zabah karne ke bahut bade fawaid hai, kyun ke iss tareeqe se jism ka saara khoon baahar nikal jaata hai, agar khoon jism mein hi rah jaaye to uss khoon mein uric acid hota hai. Yeh wahi uric acid hai jo peshaab mein hota hai aur yeh tezaab ki shakal ikhtiyaar karta hai to uske nuqsanaat bahut zyada hai, agar yeh insaani jism mein chale jaaye to bahut harmful, saqt nuqsan dah hojta hai. To iss khoon se bachne ke liye Islaami tareeqa apnaya jaaye, lekin ab baaz log yeh kehte hai ke ahle maghrib ne bahut zyada research karke ek tareeqa muta'arif kiya hai ke jaanwar ko barqi jhatka (shock) dekar behosh karte huwe maara jaata hai to woh tareeqa aap kyun nahi apna lete. To uske baare mein bhi tahqeeq aur research se saabit ho chuka hai ke ECG, EEG ke zariye baaz doctors ne maghribi aur Islaami dono tareeqon se jaanwaron ko masheene lagaa kar maara to jo report aayi woh yeh thi ke Islaami tareeqe se zabah karte waqt jo dard hua woh itna kam tha ke masheene usko catch (pakadh) na saki aur na record kar saki, aur jab maghrabi tareeqe se barqi shock dekar jaanwar ko maara gaya to kaafi (heavy pain) saqt qisam ki takleef record kiya gaya. Aur jab Islaami 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 waise hi ragon mein jam jaata hai aur kisi bhi raaste se baahar nahi aata, nateeje mein gosht jaldi sadh jaata hai aur ajeeb qisam ki boo baaqi rah jaati hai aur beemaariyon ke qadshaat bahut bad jaate hain. Aur jab Islaami zabah se jaanwar ki shah rag kat jaati hai to usko dard nahi hota, aur jaan baaqi rahne ki wajah se dil kaam karta hai aur dil saara khoon baahar pump kar deta hai aur dimaagh par koi asar nahi hota hai.

## 10. Qurbaani Se Mutaliq Baaz Ahem Sawaalaat

1) Pehla sawaal yeh hai ke kya ek bakre ki qurbaani saare ghar waalon ki taraf se kaafi ho jaati hai?

**Jawaab:** Alhamdulillah iss sawaal ka jawaab Tirmizi Shareef mein maujood hai:

عن عطاءِ بنِ يسارٍ , قَالَ: سَأَلْتُ أَبَا أَيُّوبَ الْأَنْصَارِيَّ: كَيْفَ كَانَتْ الضَّحَايَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: " كَانَالرَّجُلُ يُضَحِّي بِالشَّاةِ عَنْهُ , وَعَنْ أَهْلِ بَيْتِهِ , فَيَأْكُلُونَ , وَيُطْعَمُونَ , حَتَّى تَبَاهَى النَّاسُ , فَصَارَتْ كَمَا تَرَى "

Ata bin Yasaar kehte hain ke mai ne Abu Ayyub Ansari (Razi Allahu Anhu) se poocha: Rasoolullah ﷺ ke zamane mein Qurbaaniyan kaise hoti thi? Unhu ne kaha: Ek aadmi apni aur apne ghar waalon ki taraf se ek bakri qurbaani karta tha, woh log khud khaate the aur doosron ko khilaate the, yahaan tak ke log (kasrate qurbaani par) faqar karne lage aur ab yeh 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 / Kitaab: Qurbaani ke ahkaam wa masaail/Baab: Ek bakri ki qurbaani ghar ke saare afraad ki taraf se kaafi hai – Hadees no: 1505 / Hukm Albani: Saheeh, Ibn Maajah (3147)*

Iss Hadees se istedlaal karte huwe ulama ekraam ke muttafaqah fatwa yeh hai:

Tohfatul ul-Ahwazi mein hain:

"Yeh Hadees iski sareeh nas aur daleel hai ke ek bakri, aadmi aur uske ghar waalon ki jaanib se kaafi hai, chahe unki taadaad zyada hi ho, aur haqq bhi yahi hai."

Hafiz Ibn Qayyim (Rahimahullaah) "Zaad ul Maad" mein kehte hain:  
"Aur Nabi Kareem ﷺ ke tareeqe aur Sunnat mein yeh bhi shaamil hai ke ek bakri, aadmi aur uske ghar waalon ki jaanib se kaafi hai, chahe unki taadaad kitni bhi zyada ho."

Aur Imam Shawkani "Nayl Al- Awtaar" mein likhte hain:

"Haqq yehi hai ke ek bakri ek ghar waalon ki jaanib se kaafi hai. Chahe unki taadaad sau ya uss se bhi zyada kyun na ho. Jaisa ke Sunnat se iss ka faisla ho chuka hai" Inteha Mukhtasara.

Aur Sheikh Ibn Usaimeen (Rahimahullaah) kehte hain:

"Sawaab mein shiraakat ki koi hasar nahi hai, dekhein Nabi Kareem ﷺ ne saari ummat ki jaanib se qurbaani ki, aur ek shakhs apni aur apne ghar waalon ki jaanib se ek hi qurbaani karta hai. Chahe unki taadaad ek sau hi kyun na ho" Inteha (13)

Mulahiza farmaayen: *Al-Sharh Al-Mumti (275/5)*

Mustakhil fatwa committee se darje zail sawaal kiya gaya:

Ek khaandaan baayis afraad par mushtamil hai aur aamdani ek hi hai aur kharch bhi ek, aur woh sab qurbaani bhi ek hi karte hain, mujhe ilm nahi ke aayaa inke liye yeh ek qurbaani kaafi hai ya ke unhe do qurbaaniyan karna hongy?

Committee ka jawaab tha: "Agar to khaandaan bada hai aur uske afraad zyada hai aur woh ek hi ghar mein sukoonat pazeer ho to sub ki jaanib se ek hi qurbaani kaafi hai aur agar woh ek se zyada kare to yeh afzal hai" Inteha.

Mulahiza farmayein: *Fatwa al Iajnah ad daaimah lilbuhoos al ilmiyyah wal iftaa (11/408)*

Imam Bukhari (Rahimahullaah) ne Abdullaah bin Hishaam (Razi Allaahu Anhu) se bayan kiya hai:

عَنْ عَبْدِ اللَّهِ بْنِ هِشَامٍ، وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَذَهَبَتْ بِهِ أُمُّهُ زَيْنَبُ بِنْتُ حَمِيدٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، بَايَعُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "هُوَ صَغِيرٌ، فَمَسَحَ رَأْسَهُ، وَدَعَا لَهُ، وَكَانَ يُضْحِي بِالشَّاةِ الْوَاحِدَةِ عَنْ جَمِيعِ أَهْلِهِ."

Sayyidina Abdullaah bin Hishaam (Razi Allaahu Anhu) ne Nabi Kareem ﷺ ka zamana paaya tha aur unki waalidah Zainab bint Humaid unko Rasoolullaah ﷺ ki qidmat mein lekar haazir huwi thi aur arz kiya tha, Ya Rasoolullaah ﷺ! Iss se bai'at le leeejiye. Rasoolullaah ﷺ ne farmaya ke: "Yeh abhi kamsin hai." Phir Nabi Kareem ﷺ ne unke sar par haath phera aur unke liye dua farmaayi aur woh apne tamaam ghar waalon ki taraf se ek hi bakri qurbaani 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 Allaah's Messenger ﷺ and said, "O Allaah's Messenger ﷺ! Take his pledge of allegiance (for Islaam)." The Prophet ﷺ said: "He (Abdullah bin Hisham) is a little child," and passed his hand over his head and invoked Allaah for him. Abdullah bin Hisham used to slaughter one sheep as a sacrifice on behalf of all of his family.

*Sunan Bukhari / Kitaab: Hukumat aur qaza ke bayan mein / Baab: Na baaligh ladke ka ba'aait karna – Hadees no: 7210*

Hafiz Ibn Hajar (Rahimahullaah) kehte hain:

"Aur woh apni aur apne ghar waalon ki jaanib se ek hi qurbaani kiya karte the." Yeh Hadees mein mazkoor Abdullaah bin Hishaam hai." Inteha.

Mustaqil fatwa committee se darj zail sawaal kiya gaya:

Mere do ghar hai jin mein pandrah kilo meter ka faaslah hai aur mai qurbaani karna chahta hun, kya mai har ghar mein alahada qurbaani karon ya ke ek hi ghar mein qurbaani kar loon?

Committee ka jawaab tha: "Aap ke liye ek hi qurbaani kaafi hai kyun ke inn ghar waalon ka sarbarah ek hi hai, aur agar aap donon gharon mein alahada qurbaani karte hai to yeh afzal hai" Inteha

Mulahaza farmayein: *Fatwa al lajnah ad daaimah lilbuhoos al ilmiyyah wal iftaa (407/11)*

Walid se alag rihaayish pazeer bada beta apne liye alahada se qurbaani kar sakta hai, kyun ke ab yeh apne walid ke ahle khana mein shaamil nahi hai, balke woh ek mustaqil ghar ka malik hai.

Khulase kalaam yeh hai walo bil farz chaar bhai hon aur chaaron ke ghar alag alag ho yaane ek hi building ya apartment ya aas paas rahte hon aur unka chulha alag alag ho aur har koi apni apni zindagi guzaar rahe hon aur chaaro istetaat rakhte hon to aise soorat mein chaaron ki jaanib se qurbaani alag alag di jaayegi. Lekin ek hi ghar hai aur ek hi chulha aur haandi hai aur kamaane waale bahut saare hon tab to ek hi qurbaani kaafi hogi, lekin hamare paas ek riwaaj aam hai masalan agar ghar mein chaar log hain, to chaar bakre khareede jaate hain aur ek Walidah ki taraf se, ek Walid ki taraf se, ek bete ki taraf se aur ek beti ki taraf se aur chaaron ko uss niyyat se zabah kiya jaata hai ke har ek ka alag bakra hai, lekin agar hum unn chaaron bakre iss niyyat aur dua " اللهم تقبل منى ومن اهل بيتى " "Allahumma taqabbal minni wa min ahli baiti" ke saath zabah karein ke Aye Allaah! Yeh qurbaani qubool farmaya meri taraf se aur mere ghar waalon ki taraf se to In Sha Allaah ek ek fard ko chaar chaar qurbaaniyan dene ka sawaab milega.

**2) Dusra sawal yeh hai ke ek bakre aur gaaye aur oont mein kitne hisse kiye jaa sakte hai?**

**Jawaab:** Baaz log yeh samajhte hain ke bakre mein teen hisse hote hai, yeh baat bilkul ghalat hai, jabke bakre mein ek hi hissa hota hai, yaani ek bakre mein ek hi qurbaani ho sakti hai, lekin gaae mein saat hisse ho sakte hai matlab yeh hai ke ek gaaye mein saat logon ya khaandaanon ki qurbaani ki jaa sakti hai, aur oont mein bhi saat log hissedaar ban sakte hain, yaane ek oont mein saat khaandaan waale hissedaar ho sakte hain.

**3) Teesra sawaal yeh hai ke kya qurbaani karne waala hi ekkum Zil Hijjah se Zil Hijjah 10 tak baal ya naakhoon na kaate, yaane qurbaani ke baad hi kaat sakta hai ya yeh amal khaandaan ke deegar afraad bhi kar sakte hain?**

**Jawaab:** Jo aadmi kamaane waala aur ghar ka nigraan hota wahi investor hota hai. To ekkum Zil Hijjah taa 10 Zil Hijjah saari paabandi-

yan usi par aaed hoti hai kyun ke usne yeh niyyat ki hai ke woh saare khaandaan ki taraf se qurbaani karega kyun ke hadees mein yeh hai:

عن ام سلمة ترفعه، قال: " إذا دخل العشر وعنده اضحية يريد ان يضحي، فلا ياخذن شعرا ولا يقلمن ظفرا "

Sayyida Umm Salma (Razi Allaahu Anha) se riwayat hai, Rasoolull-  
aah ﷺ ne farmaya: "Jab Zil Hijjah ka ashraa aa jaaye aur qurbaani  
maujood ho jisko woh qurbaani karna chahe to baal na katraaye na  
naakhun taraashe."

Umm Salama reported Allaah'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/Qurbaani ke ahkaam wa masaail/Baab: Jo shakhs  
qurbaani waala ho woh Zil Hijjah ki pehli tareeq se qurbaani tak baal  
aur naakhun na katarwaaye. Hadees no: 1977, Sunan Tirmizi: 1523,  
Sunan Abi Dawood / Al-Zahaya 3(2791), Sunan Nasa'i / Al-Zahaya  
1(4367), Sunan Ibn Maajah / Al- Azhiyya 11(3149), (Tohfatul Ashraaf:  
18152), wa Musnad Ahmad (311,(301,6/289), Sunan Al-Darimi/Al-  
Azhiyya 2(1990)*

Aur Hadees mein yeh nahi ke "Yuzha anhu" ke jiski taraf se qurbaani  
di ja rahi hai unko bhi chahiye ke woh apne baal aur naakhun na ni-  
kaalein, sirf woh aadmi jo qurbaani dene waala ho usi par yeh saari  
paabandiyen hai, aur baaz log yeh Hadees bayan karte hai jiske paas  
qurbaani ka jaanwar na ho to woh apne baal wa naakhun na ni-  
kaale aur Eid ki namaaz ke baad usko nikaale to iss Hadees ko ulama  
ekraam ne zaeef kaha hai:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "أَمَرْتُ بِيَوْمِ الْأَضْحَى عِيدًا جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الْأُمَّةِ، قَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا أَضْحِيَّةً أَنْثَى، أَفَأُضْحِي بِهَا قَالَ: لَا، وَلَكِنْ تَأْخُذُ مِنْ شَعْرِكَ وَأَطْفَارِكَ وَتَقْصُ شَارِبَكَ، وَتَخْلِقُ عَانَتَكَ، فَبِتِلْكَ تَمَامُ أَضْحِيَّتِكَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ."

Sayyidina Abdullaah bin Amr bin al-Aas (Razi Allaahu Anhu) kehte hai ke Nabi Kareem ﷺ ne farmaya: "Azha ke din (daswein Zil Hijjah ko) mujhe Eid manaane ka hukm diya gaya hai jise Allaah Azzawajal ne iss ummat ke liye muqarrar wa mutayyin farmaya hai." Ek shakhs kehne laga: Bataiye agar mai bajuz maadah oontni ya bakri ke koi aur cheez na paaoon to kya usi ki qurbaani kardon? Aap ﷺ ne farmaya: "Nahi, tum apne baal katar lo, naakhun taraash lo, moonch katar lo, aur zer e naaf ke baal lelo, Allaah Azzawajal ke nazdeek (sawaab mein) bas yahi tumhari poori qurbaani 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 Allaah, 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 Allaah, Most High.

*Sunan Abi Dawood / Kitaab: Qurbaani ke masaail / Baab: Qurbaani ke wujoob ka bayan – hadees no: 2789, Sunan Nasai / Al-Zahya 1(4370), (Tohfatul Ashraaf:8909), Musnad Ahmad (169/2) (Sheikh Albani (Rahimahullaah) ke nazdeek yeh Hadees Eesa ke maj-hool hone ki wajah se zaeef hai, jabke Eesa bi tahqeeqi ibne Hajar sadooq hain, neez mullahiza ho: Zaeef Abi Dawood: (370,2) neez Sheikh Albani (Rahimahullaah) ne Takhreej Mishkaatul Masaabih: 1424 mein farmaya ke iss hadees ki sanad mein Eesa bin hilaal al sadafi hai aur woh maj-hool hai.*

#### 4) Chautha sawaal qurbaani ke liye qarza liya jaa sakta hai ya nahi?

**Jawaab:** Iss maamle mein Sheikh Bin Baaz (Rahimahullaah) ne kaha ke agar aadmi ko yeh maaloom ho ke qarz liya jaaye to badi aasaani se ada kiya jaa sakta hai aur kuch dinon mein maal aa jaayega aur agar woh mar jaaye to uske ghar waale baa aasaani ada kar sakte hain to aise aadmi ke liye jaaiz hai ke woh qarza lekar qurbaani kare, misaal ke taur par kisi ki tankhwah takheer se milti hai yaane qurbaani ki tareekh baad mausool hoti hai to koi harj nahi ke woh qarz lekar qurbaani kare.



Sheikh ul Islam Ibn Taymiyyah (Rahimahullaah) se sawaal kiya gaya: Agar koi shakhs qurbaani karne ki istetaat na rakhta ho to kya qarz le sakta hai?

Sheikh ul Islam ka jawaab tha:

“Agar to woh qarz ada kar sakta ho to qarz haasil karke qurbaani kare to yeh behtar aur accha hai, lekin uske liye aisa karna qurbaani aur zaroori nahi.” Inteha

Dekhein: *Majmoo Fatawa Ibn Taymiyyah (305/26)*

Sheikh Ibn Baaz (Rahimahullaah) se sawaal kiya gaya:

Kya istetaat na rakhne waale shakhs par qurbaani karni waajib hai, aur kya tankhwah ki wajah se woh qurbaani karne ke liye qarz haasil kar sakta hai?

Sheikh ka jawaab tha:

“Qurbaani karna Sunnat hai waajib nahi ..... musalman shakhs ko agar ilm ho ke woh qarz ki adaayagi ki istetaat rakhta hai to qurbaani ke liye qarz lene mein koi harj nahi hai.” Inteha

Dekhein : *Fatawa Ibn Baaz (37/1)*

Sheikh Ibn Usaimeen (Rahimahullaah) ne kaha: Agar uss shakhs ko qarz adaayagi na hone ka qadsha ho ke ya phir kaarobaar mein laga huwa paisa mil sakta bhi hai aur nahi bhi to aisi soorat mein woh ghuloo se kaam na le balke khaamosh rahe aur qurbaani na kare, warna agar woh qarz lekar mar jaaye to aisi soorat mein badi waay-idein hain.

## 5) Paanchwa sawaal hai ke qurbaani ke waqt ka aaghaaz wa iqtetaam kab hoga?

**Jawaab:** Qurbaani ke waqt ke baare mein tafseel guzar chuki hai, lekin mukhtasar yeh ke Eid ki namaaz padhne ke baad se lekar 13 Zil Hijjah tak qurbaani ki jaa sakti hai, lekin jo Eid ki namaaz se pahle qurbaani de de to uski aam qurbaani shumaar ki jaayegi woh Eid ul Azha wali qurbaani na hogi.

6) Chetta sawaal yeh hai ke kya kisi jaanwar ka kaan thoda saa kata huwa ho ya seengh oopar ki jaanib se thodi tooti huwi ho to kya aise jaanwar ki qurbaani di jaa sakti hai?

**Jawaab:** Jis jaanwar ka aib aisa ho jo zaahir na hota hai yaane ghaur se dekhne par maloom hota ho jaise kaan thoda kata huwa hai ya seengh thodi tooti huwi jo aib aam taur se zaahir nahi hota ho to iss qisam ke mamooli uyoob ki maujoodgi mein koi haraj nahi, aise jaanwaron ki qurbaani di jaa sakti hai, aur basaa auqaat jaanwaron ke kaarobaari umooman jaanwaron ki pahchan ke liye unke kaan ki taraf ya peeth par ya raan par daagh dete hain, aur issi tareeqe se pahchan ke liye kaan mein chote chote suraaq banate hain to iss qisam ke mamooli uyoob mein koi harj nahi, balke aise jaanwar ki qurbaani di jaa sakti hai aur issi ke baare mein Sheikh Ibn Usaimeen (Rahimahullaah) ne bataya ke kaan waghaira mein chote mote suraaq se koi aib zaahir nahi hota aur yeh aib shumaar nahi hoga, lekin aadha kaan kat chuka ho aur kat kar latak raha ho ya ghaayab ho to yeh aib har ek ki nazar mein aib lagta hai to aise jaanwar ki qurbaani nahi hogi.

7) Saatwaan sawaal yeh hai ke qurbaani ke gosht ki taqseem kaise ki jaani chahiye?

**Jawaab:** Qurbaani ke gosht ki taqseem ke silsilah mein bahut ghuloo paaya jaata hai aur baaz hazraat isko waajib samajhte hai aur iss baat ke qaail hai ke gosht ke teen hisse banaye jaaye. Ek hissa ghurba aur masaakeen mein aur doosra hissa rishtedaaron aur ah-baab mein aur teesra hissa ghar mein rakh lein. To iss fikar ke peshe nazar log jaanwar ki har cheez ke teen hisse karte hai, jaise kaleji, dil aur gurde. To yaad rakhna chahiye ke yeh koi zaroori taqseem nahi balke mustahabaat mein se hai kyun ke jis kaam se pahle roka gaya aur phir dobara uski ijaazat de di jaaye to uss hukm ki nau'iyat mustahab wa mubaah ki hoti hai. Jaise Nabi Kareem ﷺ ne shuroo mein qurbaani ka tamaam gosht khaane aur baaqi na rakhte huwe sadqa kar dene ka hukm diya tha kyun ke woh saal qahat saali ka tha, magar baad mein logo ke andar maali faraawaani aagayi to

Nabi Kareem ﷺ ne jama karne aur zakheera karne ki bhi ijaazat di hai, aur Qur'aan mein jo aaya hai:

"فَكُلُوا مِنْهَا وَأَطِعُوا الْبَائِسَ الْفَقِيرَ"

"Pas tum aap bhi khaao aur bhooke faqeroon ko bhi khilaoo."

(Surah Hajj: 28)

Iss aayat se Ibn Usaimeen (Rahimahullaah) ne istedlaal kiya ke:

Gosht ko teen hisson mein taqseem karna wajibaat mein se nahi balke mustahabaat mein se hai ke aadmi khud khaaye aur rishtedaaron ko bhi diya kare aur issi tarah ghareebon ko bhi de, lekin agar woh poore ka poora khaaleta hai ya phir tamaam ka tamaam zakheera kar leta ya phir poore ka poora sadqa kar deta hai to koi gunaah na hoga. Lekin bhala aur accha tareeqa yeh hai ke aadmi khud na poore ka poora khaa jaaye balke sab ka qayaal kare kyun ki rishtedaariyaan badhaane, nafraton ko khatam karne aur ghareebon ki dua'ain lene ka yeh accha zariya hai, agar aap ghareebon par raham karenge aur rishtedaariyan ka khayaal rakhenge to Allaah Subhanahu wa Ta'ala aap par raham karega, to gosht ko taqseem karne ke peeche kya hikmat hai? To iske jawaab mein Sheikh Ibn Usaimeen (Rahimahullaah) ne irshaad farmaya ke:

Jab bandah qurbaani ka gosht khaata hai to Allaah ko uss amr se khushi hoti hai ke uska bandah uski nematon se faaida uthaye aur Allaah Ta'ala ke farmaan: "وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا" (Surah Aaraaf: 31) "Aur khaao aur piyo aur had se mat niklo" par amal kare, aur jab woh sadqa karta hai to Allaah Subhanahu wa Ta'ala se yeh ummeed lagata hai usko sawaab milega aur iss tarah woh Allaah Subhanahu wa Ta'ala se jud jaata hai, aur jab woh rishtedaaron mein taqseem karta hai to unmein muhabbatein badhti hain aur rishtedaariyaan mazboot hoti hain, aur yeh bhi ek bahut bade sawaab ka baa'is banta hai jaise ke Nabi Kareem ﷺ ne farmaya:

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "تَهَادُوا تَحَابُّوا"

Sayyidina Abu Hurairah (Razi Allaahu Anhu) se riwayat hai, woh Nabi ﷺ se bayan karte hai ke Aap ﷺ ne farmaya: "Aapas mein tohfe liya diya karo, iss se baaham muhabbat paida hoti hai."

Narrated Abu Hurairah (Razi Allaahu Anhu): The Prophet ﷺ said: "Give gifts to one another and you will love one another."

*Imam Bukhari (Rahimahullaah) ne Al-Adab Al-Mufrad mein 594 aur Abu Ya'la ne 6148 mein iss hadees ko hasan asnaad ke saath riwayat kiya hai aur Bayhaqi ne 6/280 mein aur dulaabi ne Al-kuna: 842 mein iss hadees ko riwayat kiya hai, Sheikh Albani (Rahimahullaah) ne Saheeh ul Jaami: 3004 mein hasan qaraar diya, neez mulaahiza farmaaye Al-Irwa: 1601*

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

عَنْ أَبِي هُرَيْرَةَ، قَالَ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ، وَلَا يَأْكُلُ الصَّدَقَةَ"

Sayyidina Abu Hurairah (Razi Allaahu Anhu) kehte hai ke Rasoolullah 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 Dawood /kitaab: Diyaton ka bayaan / Baab: Aadmi ne kisi ko zahar pilaaya khilaa diya aur woh mar gaya to uss se qisaas liya jaayega ya nahi? Hadees no: 4512, Tohfatul Ashraaf: (15025), Musnad Ahmad (359/2), Sheikh Albani (Rahimahullaah) ne iss hadees ko hasan saheeh qaraar diya.*

Ek aur sawaal yeh hai ke gosht taqseem kiya jaaye to paka kar kiya jaaye ya kaccha hi taqseem kiya jaae. Iske jawaab mein Sheikh Ibn Usaimeen (Rahimahullaah) ne kaha ke: Gosht ko kaccha taqseem karna hi Sunnat aur saheeh hai. Issi tarah ek sawaal aata hai ke kab tak taqseem kiya jaana chahiye, Sheikh ne kaha ke agar qurbaani ke din khatam ho jaaein tab bhi gosht ko taqseem kiya jaane mein haraj nahi hai.

Aur yeh sawaal ke kitni miqdaar taqseem karna chahiye to iss mein bhi koi had muqarrar nahi ki gayi hai.

**8) Aham sawaal yeh hai ke marhoom ki taraf se qurbaani di jaa sakti hai ya nahi?**

**Jawaab:** Iss silsilah mein Sheikh Ibn Usaimeen (Rahimahullaah) ne waazeh taur par yeh kaha ke choonke qurbaani ek mustaqil ibaadat hai jo khaas awqaat mein khaas cheezon ke saath ada ki jaati hai aur qurbaani ek ibaadate mahza hai, jisko hum aise hi bajaa laaenge jaise Nabi Kareem ﷺ aur Sahaba Ekraam (Rizwan Allaah Ajmaayeen) ne kiya hai aur hum iss mein koi kami peshi aur badlaao nahi laa sakte, to tamaam ahde nabuwat aur ahde sahaba mein koi ek aisi daleel nahi milti ke jis se hum ko yeh maloom huwa ke kabhi Nabi Kareem ﷺ ya Sahaba ne kisi mayyit ki taraf se qurbaani ki ho. Le-kin Nabi Kareem ﷺ ke ek amal se jo baat saabit hoti hai ke zindon ke saath murdon ko bhi milaaya jaaye, jaise ke Nabi Kareem ﷺ qurbaani karte waqt yeh kehte the ke : "Yeh mere aur meire ghar walon ki taraf aur meri ummat ke unn afraad ki taraf se jin hone qurbaani nahi di":

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ , قَالَ : " شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَضْحَى بِالْمُصَلَّى , فَلَمَّا قَضَى خُطْبَتَهُ نَزَلَ عَنْ مَنْبَرِهِ , فَأَتَى بِكَبْشٍ فَذَبَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ , وَقَالَ بِسْمِ اللَّهِ , وَاللَّهُ أَكْبَرُ , هَذَا عَنِّي وَعَمَّنْ لَمْ يُضَحَّ مِنْ أُمَّتِي "

Sayyidina Jabir bin Abdullaah (Razi Allaahu Anhu) kehte hai ke mai Nabi Kareem ﷺ ke saath Eid ul Azha ke din Eid-gaah gaya, jab Aap ﷺ khutbah khatam kar chuke to mimbar se neechे utre, phir ek mein-dha laaya gaya to Aap ﷺ ne usko apne haath se zabah kiya, aur (zabaha karte waqt) yeh kalimaat kahe: "بسم الله والله أكبر، هذا عني وعن، هذا عني وعن" "Yeh mere aur mere ghar waalon ki taraf aur meri ummat ke unn afraad ki taraf se jin hone qurbaani nahi di."

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 Allaahu Akbar, this from me and whoever does not slaughter from my Ummah."

*Sunan Tirmizi, Kitaab: Qurbaani ke ahkaam wa masaail, Baab: qurbaani se taluq ek aur baab – Hadees no: 1521, Sunan Abi Dawood / Al-Zahaya 8 (2810), Sunan Ibn Maajah / Al-Azhaiyyah 1 (3121), (Tohfatul Ashraaf: 3099), Musnad Ahmad (362,356/3), Sunan Al Darimi / Al-Azhaiyyah 1(1989), raawi "matlab" ke "Sayyidina Jabir (Razi Allaahu Anhu) se samaa mein ikhtelaaf hai, magar shawahid wa mutabi'at ki bina par yeh Hadees Saheeh lighairih hai, Al-Irwa 1138, Wa tarajih al-Albani 580), Sheikh Albani (Rahimahullaah) ne Al-Irwa (1138), Saheeh Abi Dawood (2501) mein iss hadees ko saheeh qaraar diya.*

Yeh baat zahen nasheen rahni chahiye ke Nabi Kareem ﷺ ke ghar waalon mein baaz marhoom ho chuke the aur baaz ba hayaat the, jaise Ummul Momineen Sayyidah Khadijah (Razi Allaahu Anha), Aap ﷺ ke teen sahabzaadiyan (Razi Allaahu Anhun) aur Aap ﷺ ke haqeeqi chacha Sayyidina Hamza bin Abdul Muttalib (Razi Allaahu Anhu) Nabi ﷺ ki hayaat mein wafaat paa chuke thein aur issi tarah Nabi ﷺ ke muta'addid rishtedaar wafaat paa chuke the, iske baawajood Nabi ﷺ ne unn mein se kisi ke haqq mein koi mustaqil qurbaani nahi farmayi, aur na hi Sahaba Ekraam ki jaanib se koi aisa amal saabit hai, agar jaaz hota to Sahaba Ekraam hum se pahle iss par amal kar chuke hote.

Aur doosri baat "aur meri ummat ke unn afraad ki taraf se jinhon ne qurbaani nahi di" ka matlab yeh bhi ho sakta hai ke baaz Sahaba uss waqt wafaat paa chuke the, to yeh wafaat paane waale bhi Nabi Kareem ﷺ ke ummatiyon mein se the. Iss Hadees se jo maane nikal sakta hai woh yeh ke zindon ki qurbaani ke saath saath murdon ko jama kar liya jaaye, jaise aap agar qurbaani de rahe hain aur aap ke Walidain ka inteqaal ho chuka hai to aap unko bhi apni qurbaani

ke saath shaamil kar sakte hai kyun ke Walidain ke baare mein Nabi Kareem ﷺ ne farmaya tha, "انت و مالک لابیك" tum aur tumhara maal dono tumhare Walid ke hain":

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، أَنَّ رَجُلًا ، قَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا وَوَلَدًا،  
وَإِنَّ أَبِي يُرِيدُ أَنْ يَجْتَاخَ مَالِي، فَقَالَ: "أَنْتَ وَمَالُكَ لِأَبِيكَ".

Sayyidina Jabir bin Abdullaah (Razi Allaahu Anhu) se riwayat hai ke ek shakhs ne kaha: Allaah ke Rasool! Mere paas maal aur aulaad dono hain, aur mere Walid mera maal khatam karna chahte hain! Aap ﷺ ne farmaya: "Tum aur tumhara maal dono tumhare Walid ke hain."

It was narrated from Jabir bin Abdullah that a man said: "O Messenger of Allaah, 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 / Kitaab: Tijaarat ke ahkaam wa masaail / Baab: Aulaad ke maal mein Walidain ke haqq ka bayan – Hadees no. 2291, Tohfatul Ashraaf: 3093, wa Misbah uz Zujaajah : (805), Sheikh Albani (Rahimahullaah) ne iss Hadees ko Saheeh qaraar diya.*

Ek sawaal yeh aata hai ke agar kisi ne apni qurbaani mein murdon ko bhi shaamil kar liya to kya uss qurbaani ka gosht khaya jaa sakta hai ya nahi? Kyun ke iss mein murdon ko bhi shaamil kar liya gaya hai?

To iska yeh jawaab hai ke zaroor aap uska gosht kha sakte hai, kyun ke Nabi ﷺ ne "Meri ummat ke unn afraad ki taraf se jinhon ne qurbaani nahi di" dua padhte huwe qurbaani farmayi to yeh baat saabit nahi hai ke Aap ﷺ ne iss qurbaani ka gosht nahi khaya ya na khane ka koi hukm diya ho, lekin agar koi sadaqa ke taur par qurbaani de raha ho, yaane sadqe ke paise se jaanwar zabah kar raha ho aur uska gosht ghareebon mein khila diya hai to yeh sadqa hoga, qurbaani nahi aur iski niyyat aam sadqe ki hogi aur qurbaani

ke dinon mein di jaane wali qurbaani bilkul alag hai, aur jo jaanwar sadqe ki niyyat se zabah kiya jaayega woh to saal bhar mein kabhi bhi kiya jaa sakta hai.

Lekin yeh amr bhi zehen nasheen rahe ke mayyit tak eesaal-e-sawaab ka zariya banne waale kuch mustasnaa aamaal hai jaise hajj, umrah, waajib roze aur duaa. Iss maali sadqe ke taluq se Sheikh Albani (Rahimahullaah) ka jo mauqif hai woh yeh hai ke maali sadqe ke liye sirf bacchon ko ijaazat hai ke woh apne maa baap ki taraf se ada kar sakte hain. Kyun ke bacche apne maa baap ki mehnaton ka hi nateeja hote hain. Iss wajah se sirf maa baap ki had tak bacchon ko ijaazat hai. Lekin doosron ki taraf se maali sadqa jaaiz nahi hai. Masalan agar rishtedaar mein se kisi ki wafaat ho jaaye, jaise phoopu, chacha ya aur koi rishtedaar to unki taraf se eesal-e-sawaab ke taur par maali ibaadat jaaiz nahi hai, jabke deegar Ulama Ekraam ne maali ibaadat mein eesal-e-sawaab ko Walidain ke alaawah deegar rishtedaaron ke liye jaaiz qaraar diya hai lekin ehtiyaat karein ke ibaadat mahza yaane khaalis ibaadat ki qubool se taluq rakhne waale umoor mein doosri ibaadat par qiyaas na kiya jaaye.

### 9) Musalmanon mein ek masla bahut aam hai ke kya Nabi Kareem ﷺ ki taraf se qurbaani di jaa sakti hai?

**Jawaab:** Jaise ke baaz log Nabi Kareem ﷺ ke naam se bhi qurbaani dete hain, to uss ziman mein sab se pahli baat yeh zehen mein rakhni chahiye ke Nabi Kareem ﷺ ko hamare aamaal ki zaroorat nahi, kyun ke Aap ﷺ to maasoom anil qata hain aur Allaah Ta'ala ne khud Aap ﷺ ke bakhshne hone ki gawaahi de di, isliye Nabi Kareem ﷺ ke naam ki qurbaani dena jaaiz nahi hai. Agar aap ko Nabi Kareem ﷺ se muhabbat hai to Nabi Kareem ﷺ par kasrat se darood padhein. Lekin baaz log yeh daleel lete hai ke Nabi Kareem ﷺ ne khud kiya hai to Nabi Kareem ﷺ ki qusoosiyat mein aap ko daleel nahi milti. Aur baaz log Sayyidina Ali (Razi Allaahu Anhu) se marvi Hadees se daleel lete hai jabke woh parole darje ki zaeef riwayat hai:



عَنْ حَنْشٍ ، عَنْ عَلِيٍّ " أَنَّهُ كَانَ يُضَجِّي بِكَبْشَيْنِ ، أَحَدَهُمَا عَنِ النَّبِيِّ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَالْأُخْرُ عَنْ نَفْسِهِ " ، فَقِيلَ لَهُ: فَقَالَ: أَمَرَني بِهِ يَعْنِي: النَّبِيُّ  
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا أَدْعُهُ أَبَدًا

Hanash se riwayat hai ke Sayyidina Ali (Razi Allaahu Anhu) do meindhon ki qurbaani karte the, ek Nabi Kareem ﷺ ki taraf se aur doosra apni taraf se, to unse iss baare mein poocha gaya to unn hone bataya ke mujhe iska hukm Nabi Kareem ﷺ ne diya hai, lehazaa mai isko kabhi nahi chhodoonga.

Narrated Hanash: That Ali (May Allaah Please with Him) 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: Qurbaani ke ahkaam wa masaail / Baab: Mayyit ki taraf se qurbaani ka bayan - Hadees no: 1495, Sunan Abi Dawood / Al-Azahiyya 2 (2790), (Tohfatul Ashraaf: 10082), Iss Hadees ki sanad mein "shareek" hafize ke kamzor hain, aur Abul Hasanaa majhool, neez "hanash" ke baare mein bhi sakht ikhtelaaf hai. Sheikh Albani (Rahimahullaah) ne Zaeef ul Tirmizi: 1495 mein aur Sheikh Abdur Rahman Mubarkpuri (Rahimahullaah) ne Tohfatul Ahwazi 4/433 mein iss Hadees ki sanad ko zaeef qaraar diya.*

Neez kisi Sahabi se aisa amal saabit nahi hai aur jo saabit hai woh zaeef riwayaat par mabni hai, lehazaa inn tamaam se bachna chahiye.

Aur Eid ke mauqe par kisi bidat ka irtekaab nahi hona chahiye, balke iss mauqe 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 qurbaani ki jagah raqam sadqa karte hain, iss maamle mein Ulama Ekraam ki jaanib se saqt qisam ki tambeehaat hai ke aisa karna hargiz bilkul jaaz nahi hai, agar aap sadqa hi karna chahte hain to nafil sadqa karein.

## 10) Aur ek sawaal yeh hai ke qurbaani kahan di jaaye?

**Jawaab:** Aap jahan rahte hain wahin aap ko qurbaani deni chahiye masalan agar aap Hindustan mein hain to aap apne mulk aur shaher aur apne mahalle mein hi karein. Lekin baaz log maghribi mumaalik mein rahte hain aur wahaan ke qawaaneen ke mutabiq woh wahaan qurbaani nahi kar sakte, to aisi soorat mein doosre mumaalik mein bhi qurbaani karwa sakte hain. Aur haajiyon ke hadi ke jaanwaron ke masaail bilkul judaagaana hai, neez deegar baaz masaail mein haajiyon ke masaail alag hote hai.

## 11) Qurbaani ke jaanwaron yaane bakra ya gaaye aur oont mein se kounsa jaanwar qurban karna afzal hai?

**Jawaab:** Sheikh Bin Baaz (Rahimahullaah) ne kaha ke ghanam bakra afzal hai aur Sheikh Ibn 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 masaail mein se ek masla yeh bhi hai ke jaanwaron ke baaz hisse khaane ko rok dete hain, jaise jaanwar ke kapure hain ya pashaab ki thaili ya boti waghaira hai to iss mein koi sharaii mumaani'at nahi hai. Agar scientific aitebaar se koi cheez sahat ke liye muzir hai to woh sahat ki qaraabi se bachne ke liye na khaaye to koi 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 yeh hai ke baaz log qurbaani ke baad jaanwar ka chamda qasaab ko de dete hain aur kehte hai ke yeh tumhari ujrati hai to yeh baat yaad rakhni chahiye ke jab aap ne Allaah Subhanahu wa Ta'ala ki raah mein jaanwar qurban kar diya to uski kisi cheez ko farokht karte huwe istefaadah nahi kiya jaa sakta hai. Agar aap ne qasaab ki ujrati ki jagah iss qurbaani ke jaanwar ka chamda de diya to goya aap ne uska istefaadah kiya hai aur aisa karna jaaiz nahi hai.

**14)** Jaisa ke qabl azeen zikr kiya gaya ki qurbaani karne waale par ekkum Zil Hijjah se 10 Zil Hijjah tak baal aur naakhun nikaalna mana hai to agar kisi ne kaat liya to uska kya hukm hai?

**Jawaab:** Sheikh Ibn Usaimeen (Rahimahullaah) ne kaha ke iss par koi kaffaarah nahi hai balke tawbah hai. Neez iss baab mein marwi Ahaadees mawqoof yaane Sahaba ke aqwaal hain. To iss maamle mein itni saqti nahi baratni chahiye, halaanke Ahadees ke alfaaz mein taakeed paayi jaati hai lekin mawqoof hone ki wajah se iss mein itni shiddat nahi barati jaayegi. Agar usne jaan boojhkar kaat liya hai to tawbah karle aur agar anjaane mein kaat liya hai to uss par koi 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 woh Zil Hijjah ke maheene mein daakhil ho gaya hai to woh kaat sakta hai, lekin jab Hadees waarid hai to uska ahteraam aur ahtemaam karna chahiye aur apne baalon aur naakhun ko ekkum Zil Hijjah se pahle kaat lena chahiye aur das din tak iss amr se baaz rahna chahiye.

**15)** Ek masla yeh hai ke aaya qurbaani ka gosht ghair muslim biraadaraane watan ko diya jaa sakta hai?

**Jawaab:** Sheikh Bin Baaz (Rahimahullaah) ne kaha ke jo ghair muslim mu'aahid (jo Muslim mumaalik agreement ke saath rahte hain) aur mustaamin (jo maasoom aur aman pasand hain) hain to unko diya jaa sakta hai jaisa ke Qur'aan Majeed mein Allaah Subhanahu wa Ta'ala ne irshaad farmaya hai ke:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُفَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

'Jin logon ne tum se deen ke baare mein ladaayi nahi ladi aur tumhein jila watan nahi kiya unke saath sulook wa ahsaan karne aur munsifaana bhale bartaaon karne se Allaah Ta'ala tumhein nahi rokta, balke Allaah Ta'ala to insaaf karne waalon se muhabbat karta hai.'

(Surah Mumtahana: 8).

Iss aayat se Ulama Ekraam ne yeh istedlaal kiya hai ke qurbaani ka gosht ghair Muslimon ko diya jaa sakta hai aur Sahaba ekraam ke baare mein aata hai ke woh apne ghair Muslim padosiyon ko qurbaani ka gosht diya karte the.

**16) Ek aur masla yeh hai ke ek aadmi ne qurbaani ka jaanwar liya aur ghar laane ke baad woh mar gaya to kya usko phir se jaanwar lekar qurbaani karna padega?**

**Jawaab:** Ulama ekraam ne kaha ke agar istetaat ho to ek aur jaanwar laa kar qurbaani kar le, iss ziman mein Ibn Usaimeen (Rahimahullaah) ne kaha ke agar jaanwar ke marne mein qurbaani karne waala zimmedar ho jaise uska khayaal saheeh tareeqe se nahi rakha ke bakra kahin gir kar ya gale mein rassi phansakar ya phir bhook ya phir aisa kuch khila diya jiski wajah woh mar gaya, agar inn jaisi wajoohaat se jaanwar mar jaata ho, algharz uske marne mein qurbaani karne waale aadmi ki laa parwaahi ka dakhla ho to usko chahiye ke phir se qurbaani ka jaanwar khareedte huwe qurbaani ka ihtemaam kare, aur agar jaanwar ke marne mein woh aadmi zimmedaar na ho balke kisi aur haadse ke sabab woh mar jaata hai to uss par mazeed jaanwar ki khareedi ke saath qurbaani karna zaroori nahi balke maaf hoga.

**17) Ek aur masla yeh hai ke jaanwar kisi aur ka hai aur zabah koi aur kar raha hai to aisa kar sakta hai ya nahi?**

**Jawaab:** To yeh kiya jaa sakta hai magar zabah karte waqt zabah karne waale ko qurbaani dene waale ka naam lena chahiye, Bismillaah kah kar *”اللهم تقبل من فلان و اهل بيته”* keh dein, matlab yeh huwa ke, Aye Allaah! Too yeh qurbaani falaan aur falaan ke ghar waalon ki jaanib se qubool farma aur agar zabah karne waala qurbaani dene waale ka naam na le jaisa ke umooman bade jaanwaron ke zabah ke waqt aisa hota hai aur kabhi aisa hota hai ke zabah karne waale ke ek haath mein chura aur ek haath mein naamon ki parchi hoti hai aur woh jaanwar ko zabah karte huwe parchi ke naam padhta jaata hai aur naamo ki lambi fehrist hone ki wajah se tamaam naam padhne tak jaanwar ko takleef wa aziyat mein rakha jaata hai, aisa

bilkul nahi hona chahiye. Balke itna kaafi hoga ke zabah se pahle hi tamaam naam padh lein aur phir Bismillaah Allaahu Akbar ke saath zabah kar dein. Sheikh Ibn Usaimeen (Rahimahullaah) ne kaha ki niyyat kaafi hai aur qurbaani karne waale tamaam afraad ke naam lena zaroori nahi hai. Zabah karte huwe dil mein iss tarah ki niyyat kare ke: Aye Allaah Subhanahu wa Ta'ala to jaanta hai ke koun koun iss mein hissa le rahe hain, iss liye jaanwar zabah karte waqt "Bismillaah Allaahu Akbar" kehna kaafi hai. Agar koi bhool jaaye to Sheik Saaleh Al-Fawzan (Rahimahullaah) ne kaha ke Imam Bukhari ke fatwe ke mutabiq woh gosht halaal hai haraam nahi hai.

### 18) Kya khaton zabah kar sakti hai?

**Jawaab:** Khaton bhi zabah kar sakti hai, taaham aisi khaton zabah kare jo taaqatwar ho aur himmat wali ho.

19) Baaz masaail jaise kya Makkah aur Madinah mein apni qurbaani di jaa sakti hai, ya phir apni qurbaani karne ke liye kisi ko apni taraf se wakeel banaya jaa sakta hai to yeh sub bhi jaaiz hai aur issi tareeqe se kabaab ya deegar doosri shaklon mein gosht mahfooz kiya jaa sakta hai to yeh bhi jaaiz hai.

20) Qurbaani karne waala maal bachaane ke liye gosht ya chamda ya uski koi cheez bech nahi sakta kyun ke jab aap ne Allaah Subhanahu wa Ta'ala ki raah mein qurbaani de di to uss mein rujoo nahi karna chahiye.

Aakhir mein Allaah Subhanahu wa Ta'ala se dua gohon ke Allaah Subhanahu wa Ta'ala mujhe aur aap sabko Qur'aan aur Saheeh Ahadees ki roushni mein itteba Sunnat karte huwe apni qurbaani aur apni saari ibaadatein karne ki tawfeeq ataa farmaaye. Aameen

Note: Khayaal rahe ke darje zail mazmoon Fazeelat-ush-Sheikh Arshad Basheer Umari Madani Hafizullaah ke audio bayaan ki tahreeri shakal hai.



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