



QURBANI

Thousands of animals will once again be slaughtered worldwide on the occasion of *Eid-ul-Adha* to commemorate the astounding spirit of sacrifice of Sayyidina Ebrahim (*alaihis salaam*). Indeed the entire life of Sayyidina Ebrahim (*alaihis salaam*) is filled with incidents of self sacrifice. He embodied sacrifice by totally surrendering himself to the command of Allah Ta'ala to fulfil whatever was demanded of him on every occasion.

He sacrificed the company of his father and his community to pursue the road to the recognition of his Creator. His wife and infant child were left in a barren land with no apparent means of survival and he eventually placed the sharpened knife on the throat of his beloved son in an attempt to slaughter him to fulfil the command of Allah Ta'ala, His Sustainer and Nourisher. These incidents speak volumes of the extent to which Ebrahim (*alaihis salaam*) had surrendered himself to the divine law.

Hence to kindle within ourselves this spirit of self-sacrifice, we have been ordered to follow this "Sunnah" of Ebrahim (*alaihis salaam*) by sacrificing an animal on the occasion of *Eid-ul-Adha*. The Sahaaba (*radhiallahu anhum*) once inquired as to what the significance of sacrificing an animal was. "It is the Sunnah of your father Ebrahim (*alaihis salaam*)" answered Rasulullah (*sallallahu alaihi wasallam*) [*Ibn Majah, Haakim*].

Great rewards are promised to that person who performs Qurbani. It is reported in a *Hadith* that the one who performs Qurbani will be rewarded for every hair on the body of the animal [*Ibn Majah*].

Rasulullah (*sallallahu alaihi wasallam*) has greatly stressed the performance of Qurbani. In an authentic narration he is reported to have said: "He who has the means to sacrifice an animal but does not do so should not come near our *Musallah* (Eid-Gah)" [*At-Targheeb*].

There are various aspects pertaining to Qurbani which should be borne in mind. Some of these aspects are as follows:

- when purchasing the Qurbani animal one should spend with an open heart. The best animal should be acquired (within one's means). It is reported in a narration that Rasulullah (*sallallahu alaihi wasallam*) said: ... "and verily it (the sacrificed animal) will come on the day of *Qiyamah* with its horns, hair and hooves (to be weighed on the scale of good deeds); and indeed it is accepted by Allah Ta'ala before its blood reaches

the ground, therefore sacrifice with an happy heart" [*At-Targheeb*]. It is also mentioned in another narration that "the best animal of sacrifice is the one that is most costly and the healthiest" [*At-Targheeb*]. Hence, within one's means one should spend freely to acquire the best animal.

- On the occasion of Qurbani, the most beloved act in the sight of Allah Ta'ala is the slaughtering of animals. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: "There is no action more beloved to Allah Ta'ala on the day of *Eid-ul-Adha* than causing the blood to flow (by sacrificing the animal)" [*At-Targheeb*]. Hence the one who has the means must perform Qurbani. It is not sufficient to give the value of the animal in cash to the needy. Just as the injunction of fasting cannot be fulfilled by performing *salaah* and vice versa, similarly the order of Qurbani cannot be fulfilled by giving charity. Besides this, there were many people who were in dire need even in the time of Rasulullah (*sallallahu alaihi wasallam*). However, despite this, Rasulullah (*sallallahu alaihi wasallam*) did not give the money to these people. Instead he ordered that the animals be sacrificed and the meat be distributed to the poor.

- It is preferable that the Qurbani animal be divided into three portions; one third should be given to the poor, a third to relatives and friends and the rest could be kept for oneself. One may also give away the entire animal whilst it is also permissible to keep everything. Nevertheless it is *Sunnah* to partake of the Qurbani animal. It is reported that on the day of *Eid-ul-Adha*, Rasulullah (*sallallahu alaihi wasallam*) would not eat anything until he returned (after the *Eid Salaah*). He would thereafter first eat from the animal that was sacrificed [*Zaila'ee*]. In another narration it is mentioned that he would partake of the liver of his Qurbani animal [*Talkhees*].

Similarly it is reported from Hazrath Abu Hurairah (*radhiallahu anhu*) that Rasulullah (*sallallahu alaihi wasallam*) said: "When one of you has sacrificed an animal he should eat therefrom" [*Ahmad - refer Ie'laa-us-Sunan, vol.17, pg.267*].

Hence from the above it is understood that one should partake of the Qurbani animal. Many people, despite sacrificing many animals, do

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QURBANI Miscellaneous Masaa'il of Qurbani

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not eat a single morsel due to some unfounded reasons. This is indeed a great deprivation.

● Many people are accustomed to sending money overseas to have the Qurbani performed on their behalf. If this is done to alleviate food shortages as well as to feed the starving people in that place then it is a noble action. Nevertheless, actions are judged according to the intentions. If this is done merely to save oneself the "work" and "trouble," it is indeed reprehensible. Whilst the Qurbani is absolutely valid even if it is performed elsewhere, the most preferable method is that one should choose the animal personally. Thereafter (if possible) the animal should be brought to one's place some time before the Qurbani and one should tend to it.

It is also *Mustahab* (preferable) to slaughter the animal personally. If this is not possible, one should be present when the animal is being slaughtered. Rasulullah (*sallallahu alaihi wasallam*) said to Hazrath Fathima (*radhiallahu anha*) "O Fathima, stand by your animal when it is being slaughtered for verily Allah Ta'ala will forgive your sins in lieu of the first drop of the animal's blood." Hence to be present at such a noble time is indeed meritorious.

It is also *Sunnah* to partake from the animal. If possible, the first thing eaten on the day of *Eid-ul-Adha* should be the Qurbani animal. By performing Qurbani elsewhere, all these virtues cannot be obtained. However, what could be done is that the (one) *waajib* Qurbani should be performed personally. Besides this any number of *nafil* (optional) Qurbanis could be performed elsewhere where the need exists to alleviate food shortages [*Refer Fataawa Raheemia - vol.2, pg. 85*].

Another aspect to consider is that if the Qurbani is always performed elsewhere, the next generation will become totally

➤ Qurbani is *waajib* on all Muslims (male and female) who are sane, "*baaligh*" (have reached the age of puberty) and are the possessors of minimum zakatable wealth (*nisaab*). It is not necessary that the ownership of such wealth be for a full year.

➤ Qurbani is *waajib* on a man for himself only, not for his wife and children. However, it is his duty to ensure that the Qurbani of his wife and *baaligh* children is performed if they own "*nisaab*." This Qurbani will be *waajib* in their own wealth. However if he performs their Qurbani out of his personal wealth **with their permission**, it will be valid.

➤ Only goats, sheep, cattle and camels may be sacrificed. No other type of animal is permissible for Qurbani.

➤ Castrated animals may be used for Qurbani. This type of animal is preferable.

➤ Goats and sheep must be one year old. However, a very healthy sheep which looks like a one year old, even if it is much younger, will be permissible.

➤ Cattle must be at least two years old and camels five years old.

➤ Sheep and goats count as one share per animal. Cattle and camels are divided into seven shares per animal i.e. Seven persons can jointly perform Qurbani of one cow or camel.

➤ An animal that was born without horns is permissible. It is also permissible if only part of the horn was broken. However, if the horn was broken off from the root, then such an animal is not allowed for Qurbani.

➤ If the following defects are found in an animal, it would not be permissible for Qurbani:

a) a totally blind animal

b) an animal that is blind in one eye

c) an animal born without ears or if more than one third of the ear is cut off.

d) an animal that has lost all its teeth. There is no harm if just a few teeth have been lost.

➤ If the animal sustains an injury in the process of slaughtering eg. a leg breaks when the animal was dropped for slaughtering, the Qurbani will be valid. Any injury sustained at this time is not considered.

➤ The skin of any part of the animal cannot be given as payment to an employee.

➤ It is *sunnatul muakkadah* (a highly stressed *sunnat*) to slaughter the animal while facing the *qiblah*. The slaughterer himself should face the *qiblah*. To omit this without a valid excuse is *makrooh* [*Imdaadul-fataawa v.3, pg.559*].

➤ Four vessels of the animal must be cut i.e. The oesophagus (gullet), wind pipe and the two jugular veins. If three of the four vessels have been severed, it will be permissible. The Qurbani will not be valid if less than three vessels have been cut.

SLAUGHTERING THE EXCLUSIVELY HUMANE ISLAMIC METHOD

THE TIME FOR QURBANI

The practice of eating the flesh of animals is probably as old as mankind itself. Indeed, among the various purposes for which animals have been created is that some of them would be for human consumption. This is clearly declared in the Qur'an that "it is Allah who has created for you the cattle so that you may use some for riding and you may eat of some"[40:74].

However, since life permeates the entire body of the animal, it is the dictates of humanity that the life should be first released in a humane and dignified manner before any part of it could be consumed. For this purpose nothing is more dignified and humane than the Islamic method of slaughtering.

From a cleanliness and health point of view, no method of killing can surpass our method of slaughtering. In a swift movement of the hand the sharp knife severs the jugular veins, oesophagus and wind pipe. This causes the blood of the animal to pour out of its body. In the methods of electrocution and the injecting of lethal doses, the blood remains within the body and is consequently imbibed into the flesh. Together with this, the harmful organisms in the blood such as urea and uric acid are also imbibed into the flesh of the animal. Hence slaughtering remains as the most hygienic method of killing.

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

BEFORE SLAUGHTERING

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

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

DURING SLAUGHTERING

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

AFTER SLAUGHTERING

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

The time for Qurbani begins after *Eid salaah* on the 10th of *Zhul Hijjah* and ends at the setting of the sun on the 12th of *Zhul Hijjah*. It is better to slaughter on the first day.

People living in remote areas where *Eid salaah* is not performed may slaughter after *Fajar* on the morning of the 10th. It is also allowed to offer Qurbani during the two intervening nights, however it is preferable that Qurbani takes place

KINDNESS TO ANIMALS

Shaddaad bin Aus (*radhiallahu anhu*) reports that Rasulullah (*sallallahu alaihi wasallam*) said: "Verily Allah Ta'ala has prescribed kindness for everything. Therefore, when you kill or slaughter, do so in the best way. Also sharpen your knife and comfort the animal which is to be slaughtered (i.e. inflict the minimum amount of pain necessary).

[Muslim]

The First Ten Days of Zhul Hijjah MEET THE HAJI

Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: “On no other day is the worship of Allah Ta’ala more beloved than the first ten days of *Zhul Hijjah*. The fast of each of these days is equal to the fast of a whole year, and the *ibaadat* (worship) of each of these nights is equal to the *ibaadat* of *Laylatul Qadr*” [Tirmidhi, *Ibn Majah*]

Hazrath Ibn Abbaas (*radhiallahu anhu*) relates that Rasulullah (*sallallahu alaihi wasallam*) said: “On no other days are good deeds more beloved to Allah Ta’ala than on these days i.e The first ten days of *Zhul Hijjah*.” Someone inquired, “Not even *Jihaad* in the path of Allah Ta’ala?” Not even *Jihaad* in the path of Allah Ta’ala” replied Rasulullah (*sallallahu alaihi wasallam*) “except that person who goes out to fight with his life and wealth and does not return with anything (i.e He becomes a martyr).

It is related from Ibn Abbaas (*radhiallahu anhu*) that Rasulullah (*sallallahu alaihi wasallam*) said: “No days are as weighty with Allah Ta’ala and so liked by Him for good deeds than the first ten days of *Zhul Hijjah*. So in these days increasingly read:

TASBEEH (Subhaanallah), TAHLEEL (Laa-Ilaaha-Ilallaah)

TAHMEED (Alhamdulillah), TABEER (Allahu Akbar)

[Tabraani]

MADRASAH TAALEEMUDDEEN

Since its humble beginnings twelve years ago the above institution has, by the Grace of Allah Ta’ala, progressed tremendously in the various spheres of its activity. Having started with a few students only, the *Madrasah* presently has a total of 170 students. The Grace and Mercy of Allah Ta’ala and the generosity of the public has made it possible to complete the first phase of the *Madrasah* project. The hostel presently accommodates ±110 students who are provided with all the necessary facilities.

Various courses are offered at the *Madrasah*. These range from School Going *Hifz*, Full-Time *Hifz* and an *Aalim* Course over a period of six years. The *Tajweed* and *Qiraat* course is also incorporated into the *Aalim* course. The curriculum of the *Madrasah* includes programmes for the spiritual and practical upliftment of the students.

Due to the number of applications for admissions, the next phase of the building will commence soon. This will *Insha-Allah*

Hazrath Ibn Umar (*radhiallahu anhu*) reports that Rasulullah (*sallallahu alaihi wasallam*) said: “When you meet a *Haji* (on his way home) then greet him, shake hands with him and ask him to beg the forgiveness of Allah Ta’ala on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allah Ta’ala for his sins.”

Another *Hadith* explains the same point. Rasulullah (*sallallahu alaihi wasallam*) is reported to have said: “The *Mujaahid* (fighter in the way of Allah Ta’ala) and the *Haji* are members of Allah’s deputation. Whatever they beseech of Allah Ta’ala, it is granted to them and whatever they beg of Him, they receive.”

In another *Hadith* it is mentioned that Rasulullah (*sallallahu alaihi wasallam*) once prayed “O Allah, forgive the sins of the *Hajis* and forgive the sins of him for whom the *Haji* prays.” It is reported that Rasulullah (*sallallahu alaihi wasallam*) made this *dua* three times, which emphasizes its importance. It is also reported that Hazrath Umar (*radhiallahu anhu*) said: “The *Haji* has the pardon of Allah Ta’ala and until the twentieth of *Rabiul Awwal* Allah Ta’ala answers his prayers in which he begs forgiveness for anyone. For these reasons it has always been the custom and habit of the learned predecessors to welcome the pilgrims, to walk with them

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