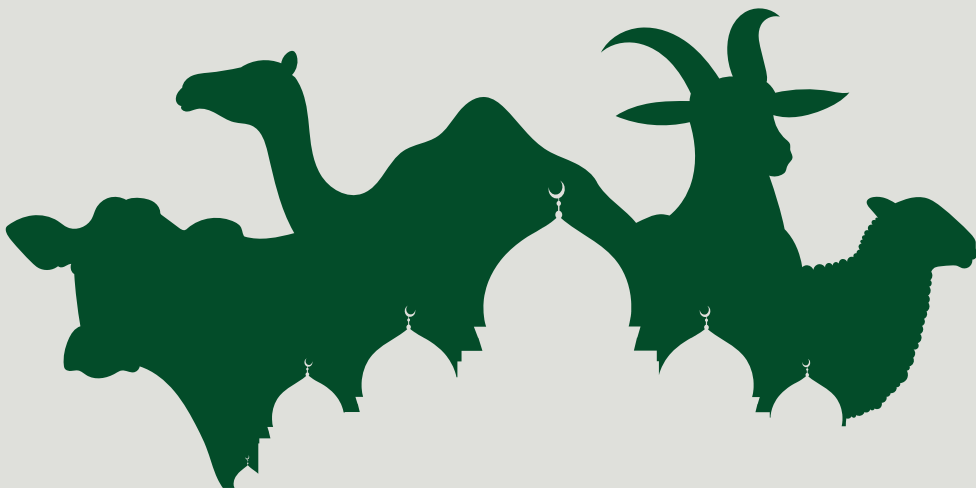




Qurbani

IMPORTANCE, VIRTUES AND ANSWERS TO OBJECTIONS

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SPRITUAL LIGHT

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله القائل: وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ وَالصَّلَاةُ وَالسَّلَامُ عَلَى الْمُبْعُوثِ بِالْهَدَى وَالْخَيْرِ وَعَلَى آلِهِ وَصَحْبِهِ وَالتَّابِعِينَ لَهُمْ أَجْمَعِينَ أَمَّا بَعْدُ

In recent times, certain individuals have questioned the importance of sacrificing animals on the 10, 11, 12 Dhul-Hijjah. They claim that the objective was to feed the needy, and they discourage the mass slaughter of millions of animals over just three days. Hereunder follows a brief discussion on the importance of Udhiyyah (Qurbaani), its virtues, its reality and the answers given to those who discourage it.¹

THE VIRTUES AND EMPHASIS FOR QURBAANI IN THE AHAADITH OF RASULULLAAH ﷺ

1.) Al-Baraa ibn Aazib رَضِيَ اللَّهُ عَنْهُ narrated that Nabi ﷺ gave a khutbah, in which he said:

إِنَّ أَوَّلَ مَا نَبْدَأُ مِنْ يَوْمِنَا هَذَا أَنْ نُصَلِّيَ، ثُمَّ نَرْجِعَ، فَنَنْحَرَ فَمَنْ فَعَلَ فَقَدْ أَصَابَ سُنَّتَنَا

The first action we commence on this day is that we perform salaah, then we return and then slaughter. Whoever has done this has practiced upon our sunnah. (Bukhari no. 5545)

¹ The Arabic book, Ta'zheemu Sha'nul Udhiyyah, which was prepared by Maulana Usama ibn Ayyub Jeena (may Allaah protect him), was extensively used in the preparation of this booklet. In this booklet, the author refutes an English article which was circulated two years ago, which discourages Udhiyyah.

2.) Anas رَضِيَ اللَّهُ عَنْهُ narrated that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَإِنَّمَا ذَبَحَ لِنَفْسِهِ، وَمَنْ ذَبَحَ بَعْدَ الصَّلَاةِ فَقَدْ تَمَّ نُسُكُهُ، وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ

Whoever slaughters before the Eid Salaah has slaughtered for himself, and whoever slaughters after salaah, then his act of worship is complete and he has practiced upon the sunnah of the Muslims.

(Bukhari no. 5546)

3.) Jundub ibn Abdillah Al-Bajali رَضِيَ اللَّهُ عَنْهُ states, "I was present on the 10th Dhul-Hijjah when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَنْ ذَبَحَ قَبْلَ أَنْ يَصْلِيَ فَلْيُعِدْ مَكَانَهَا أُخْرَى وَمَنْ لَمْ يَذْبَحْ، فَلْيَذْبَحْ بِاسْمِ اللَّهِ

Whoever slaughters before performing the (Eid) salaah, then he must do another in its place. Whoever did not slaughter, he should slaughter in the name of Allaah. (Bukhari no. 985, Muslim no. 1962)

4.) Abbad ibn Tameem narrates that Uwaymir ibn Al-Ashqar رَضِيَ اللَّهُ عَنْهُ slaughtered before the Eid Salaah. He mentioned this to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who commanded him to slaughter another animal. *(Muwatta Imam Malik no. 1391, Ibn Majah no. 3153, Saheeh ibn Hibban no. 5912)*

5.) Anas ibn Malik رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slaughtered two horned rams, which were a mixture of white and black. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ placed his leg on their side and he slaughtered them with his own hands. *(Bukhari no. 5564, similar narration in Abu Dawood no. 2794, Tirmidhi no. 1494 (hasan saheeh))*

6.) Jaabir رَضِيَ اللَّهُ عَنْهُ narrated that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slaughtered two rams which were a mixture of black and white. He slaughtered one for himself and the other on behalf of those who recite laa ilaaha

illAllaah.” (Kitaabul-Aathaar of Imam Abu Yusuf no. 307, similar narration in Abu Dawood no. 2795 and 2810)²

7.) Anas رَضِيَ اللَّهُ عَنْهُ reported:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُضْحِي بِكَبْشَيْنِ، وَأَنَا أَضْحِي بِكَبْشَيْنِ

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used to slaughter two rams. Anas رَضِيَ اللَّهُ عَنْهُ says,
“And I also slaughter two rams.”

(Bukhari no. 5553, Nasai no. 4385)

8.) Ali رَضِيَ اللَّهُ عَنْهُ slaughtered two rams, one on behalf of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and the other for himself. He was asked regarding his action. He replied, “He (i.e. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) commanded me to do so, I will never leave it out.” (Tirmidhi no. 1495 (hadeeth ghareeb), Abu Dawood no. 2790)

9.) Jabalah ibn Suhaim رَضِيَ اللَّهُ عَنْهُ narrated that a person asked Ibn Umar رَضِيَ اللَّهُ عَنْهُ about Qurbaani. “Is it waajib (compulsory)?” He replied, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made Qurbaani, as well as the Muslims.” The man repeated the question. He رَضِيَ اللَّهُ عَنْهُ said, “Can’t you understand?”

² This sacrifice on behalf of the Ummah demonstrates the love which Rasulllaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had for his Ummah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remembered us in his act of sacrifice. It is indeed regretful that members of the Ummah, inspite of having the means, forget to offer Qurbaani on behalf of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The meaning of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ having made a Qurbaani on behalf of the Ummah is that he included the Ummah in the thawaab (reward) of the sacrifice. It does not mean that one sheep can be sacrificed on behalf of more than one person. A sheep and a goat can be sacrificed only for one person, while a cow and camel can be sacrificed on behalf of seven persons.

Rasulullaah ﷺ made Qurbaani, as well as the Muslims.”³
(Tirmidhi no. 1506 (hadeeth hasan), Ibn Majah no. 3124)

10.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrated,

أَقَامَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- بِالْمَدِينَةِ عَشْرَ سِنِينَ يُضَحِّي

“Rasulullaah ﷺ stayed for ten years in Madeenah, and he would make Qurbaani every year.” (Tirmidhi no. 1507)

11.) Ayesah رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah ﷺ said,

عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-: "مَا عَمِلَ آدَمِيٌّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ، إِنَّمَا لَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا، وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعُ مِنَ الْأَرْضِ، فَطَبِّبُوا بِمَا نَفَسَا"

“During the days of slaughter, there is no deed of man more loved by Allaah than sacrificing animals. On the Day of Qiyaamah, the sacrificed animal will arise with its horns, hair and hoofs. The sacrificed animal is accepted by Allaah before the blood reaches the ground. Therefore, render the Qurbaani wholeheartedly and happily.” (Tirmidhi no. 1493 (hasan ghareeb) Ibn Majah no. 3126)

12.)

قَالَ أَصْحَابُ رَسُولِ اللَّهِ -صلى الله عليه وسلم-: يَا رَسُولَ اللَّهِ! مَا هَذِهِ الْأَضَاحِي؟ قَالَ: "سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ" قَالُوا: فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ؟ قَالَ: "بِكُلِّ شَعْرَةٍ حَسَنَةٌ". قَالُوا: فَالْصُّوفُ يَا رَسُولَ اللَّهِ؟ قَالَ: "بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةٌ"⁴

³ عن جبلة بن سحيم أن رجلا سأل ابن عمر عن الأضحية أواجبة هي؟ فقال: ضحى رسول الله صلى الله عليه وسلم والمسلمون فأعدها عليه فقال أتعتقل؟ ضحى رسول الله صلى الله عليه وسلم والمسلمون

Zaid ibn Arqam رَضِيَ اللَّهُ عَنْهُ narrated that the Sahaabah enquired from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about the Qurbaani practice. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "It is the way of your father, Ibraheem (alayhis salaam)." The Sahaabah asked, "What will we acquire by it?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "A good deed (is recorded for you) in return for every hair (on its body)." The Sahaabah asked, "O Rasulullaah! If there is wool on the body?" Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "A good deed in return for every strand (of wool on its body)." (Ibn Maajah no. 3127, Musnad Ahmad no. 19283, Al-Mustadrak no.3467)

13. Ali رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Faatimah رَضِيَ اللَّهُ عَنْهَا, "O Faatimah! Stand up and be present at your Qurbaani (when it is about to be slaughtered). All your sins are forgiven as the first drop of its blood reaches the earth. Remember that on the Day of Qiyaamah, its flesh and blood will be brought and after increasing it by seventy times (its weight), it will be placed in your scale of good deeds." Abu Saeed رَضِيَ اللَّهُ عَنْهُ asked, "O Rasulullaah! Is this reward exclusive for the Family of Muhammad? Truly, they deserve such great reward, or is this reward for all Muslims as well." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "For the Family of Muhammad specifically, as well as for all Muslims in general." (Abul-Qasim Asbahaani, as quoted in At-Targheeb Wat-Tarheeb no. 1662. Some of the Mashaayikh of Haafiz Munziri have declared this chain to be Hasan. There is no problem in the sanad, and it is better than the narration of Ayesah رَضِيَ اللَّهُ عَنْهَا preceding this and the hadith of Zayd ibn Arqam رَضِيَ اللَّهُ عَنْهُ,

⁴ أقول: إسناده ضعيف جدا. أبو داود : وهو نفع بن الحارث الأعمى الكوفي متروك ، وأتمم بوضع الحديث . وعانذ الله المجاشعي

ضعيف منكرو الحديث

as stated by Haafiz Sharafud-Deen Ad-Dimyati in *Al-Matjarur-Rabih* no. 885. A similar narration is narrated by Bazzaar from Abu Sa'eed Al-Khudri رَضِيَ اللَّهُ عَنْهُ 2/59 and Al-Haakim in his *Al-Mustadrak* no.7525. Another similar narration is reported by Al-Haakim in his *Al-Mustadrak* no.7524 from Imraan Ibn Husayn رَضِيَ اللَّهُ عَنْهُ. Both these chains, however, contain problematic narrators.)⁵

14.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مَا أَنْفَقْتَ الْوَرِقَ فِي شَيْءٍ أَفْضَلَ مِنْ خَبِيرَةٍ فِي يَوْمٍ عِيدٍ

"No money is spent in anything more beloved to Allaah than an animal slaughtered on the Days of Nahr." (*As-Sunanul-Kubra of Bayhaqi* no. 19046, *Al-Mu'jamul-Kabeer of Tabarani* no. 10894, *Daaruqutni* no. 4752)⁶

15.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said on the Day of Sacrifice,

ما عمل ابن آدم في هذا اليوم أفضل من دم يهراق إلا يكون رحماً مقطوعة توصل

"No person does any action on this day more virtuous than spilling blood, except for joining split family ties." (*Al-Mu'jamul-Kabeer of Tabaraani* no. 10948)⁷

⁵ قَالَ الْإِمَامُ أَحْمَدُ الْبَيْهَقِيُّ رَحِمَهُ اللَّهُ: " هَذَا (حديث عمران بن حصين) وَالَّذِي قَبْلَهُ (حديث زيد بن أرقم) وَالْأَخَادِيثُ الْأَرْبَعَةُ الَّتِي قَبْلَهُ (منها حديث ابن عباس الآتي) وَقَبْلَ آتَرِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ فِي أَسَانِيدِهَا مَقَالٌ، غَيْرُ أَتِيٍّ رَأَيْتُ بَعْضَ عُلَمَائِنَا يَذْكُرُ امْتِثَالَهَا فِي فَضَائِلِ الْأَعْمَالِ، وَاللَّهُ يَعْصِمُنَا مِنَ الزَّلَلِ وَالْوَيْالِ " (شعب الإيمان رقم: 7338)

⁶ فيه إبراهيم بن يزيد الخوزي وهو متروك

⁷ وفيه يحيى بن الحسن الخشني وهو ضعيف وقد وثقه جماعة

THE IMPORTANCE AND SIGNIFICANCE OF QURBAANI ACCORDING TO THE MUSLIM UMMAH

a) Ijmaa': The virtue of sacrificing an animal on Ayyamun-Nahr (10, 11, 12 Dhul-Hijjah) is accepted by all Muslims. There is consensus on this.

Ibn Hajar رَحِمَهُ اللهُ states in Fathul-Baari, quoting from Ibn Hazm, "And there is no difference of opinion in it being amongst the sharaai' of Deen."

قال ابن حزم ... ولا خلاف في كونها من شرائع الدين (فتح الباري شرح صحيح البخاري 3/10)

Imamul-Haramayn Al-Juwaini has stated in Nihayatul-Matlab:

واتفق المسلمون على أن التضحية من الشعائر البينة، والقربات الأكيدة (نهایة المطلب في درایة المذهب

(161/18)

"The Muslims are unanimous that Qurbaani is amongst the clear sha'aair (distinguishing signs) and emphasised acts of worship."

Allaah جَلَّ جَلَالُهُ states, "And the huge animals We have made for you from amongst the distinguishing signs of Allaah." (Surah Hajj)

b) Opinions of the Fuqaha and Ulama: Many of the great fuqaha (jurists and scholars) of Islam have stated that it is Sunnah-Muakkadah to perform Qurbaani, whilst others have stated it is waajib.

Amongst those who state that it is waajib (obligatory upon those who are considered as wealthy in the Shari'ah) are: Abu Hanifah, Zufar, Al-Hasan ibn Ziyaad, Rabi'ah, Sufyaan Ath-Thawri, Al-Awzaa'i, Al-Layth,

Mujaahid, Makhool and Ibrahim An-Nakha'i⁸. This opinion is also reported from Maalik, Abu Yusuf, Muhammad ibnul Hasan, Ahmad ibn Hanbal, Sufyaan Ath-Thawri and Ash-Sha'bi (according to one of the two narrations which have been reported from them).

Amongst those who state that it is not waajib is Suwaid ibn Ghafalah, Sa'eed ibnul Musayyib, Alqamah, Aswad, Ataa, Shafi'ee, Isma'il Al-Muzani, Ishaq, Abu Thawr and Ibnul-Munzir, Sa'eed ibn Jubair, Hasan Al-Basri, Ta'us, Abush-Sha'thaa, Jaabir ibn Zayd, Muhammad Al-Baaqir, Ubaydullah ibnul Hasan and Abu Sulayman. This opinion is also reported from Maalik, Abu Yusuf, Muhammad ibnul Hasan, Ahmad ibn Hanbal, Sufyaan Ath-Thawri and Ash-Sha'bi (according to one of the two narrations which have been reported from them). These scholars are of the opinion that Qurbaani is an emphasized Sunnah, which should never be left out without any valid reason. (Al-Muhalla, vol.7 page 358, Al-Istizkaar vol. 15 page 155-158, Al-Mughni of Ibn Qudamah vol. 13 page 360, Al-Majmu' vol. 9 page 371-374, Sharh Mukhtasarit Tahaawi of Abu Bakr Al-Jassas Ar-Razi vol.7 page 305-306, I'laa-us-Sunan vol. 17 page 215, Fathul-Baari Hadith: 5545)

In short, the least that has been asserted by the Ulama of the Ummah is that Qurbaani is an emphasized Sunnah which should never be left out without any valid reason, while some have stated that it is compulsory and obligatory upon all those who have the Shar'i means to do so.

⁸ He excludes from this ruling the Haaji in Mina, upon whom he states that it is not obligatory. (Musannaf Abdir Razzaaq no.8142)

THE PROOFS OF THOSE WHO STATE THAT QURBAANI IS WAAJIB (COMPULSORY)

1.) Allaah جَلَّالُهُ states:

فَصَلِّ لِرَبِّكَ وَانْحَرْ

Then perform salaah for your Sustainer and make nahr. (Kawthar verse 3)

Ibn Katheer رَحِمَهُ اللهُ states in his tafseer: Ibn Abbas, Ataa, Mujaahid, Ikrimah and Hasan have stated that nahr refers to sacrificing the huge animals, etc. Similar statements have been narrated from Qatadah, Muhammad ibn Ka'b Al-Qurazi, Dhahhak, Rabee', Ataa-al-Khuraasani, Hakam, Ismail ibn Abi Khaalid and other pious predecessors.

Ibn Katheer then mentioned other tafseers of this word, but finally states:

وَالصَّحِيحُ الْقَوْلُ الْأَوَّلُ، أَنَّ الْمُرَادَ بِالنَّحْرِ ذَبْحُ الْمَنَاسِكِ؛ وَلِهَذَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْلِي الْعِيدَ ثُمَّ يَنْحَرُ نُسْكَهُ وَيَقُولُ: "مَنْ صَلَّى صَلَاتَنَا، وَنَسَكَ نُسْكَنَا، فَقَدْ أَصَابَ النُّسْكَ. وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَلَا نُسْكَ لَهُ". فَقَامَ أَبُو بُرْدَةَ بْنُ نَيَّارٍ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَسَكْتُ شَاتِي قَبْلَ الصَّلَاةِ، وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمٌ يَشْتَهَى فِيهِ اللَّحْمُ. قَالَ: "شَاتِكَ شَاةٌ لَحْمٌ". قَالَ: فَإِنْ عِنْدِي عِنَاقًا هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْنِ، أَفَتَجْزِي عَنِّي؟ قَالَ: "تَجْزِيكَ، وَلَا تَجْزِي أَحَدًا بَعْدَكَ".

قال أبو جعفر بن جرير: والصواب قول من قال: معنى ذلك: فاجعل صلاتك كلها لربك خالصا دون ما سواه من الأنداد والآلهة وكذلك نحره اجعله له دون الأوثان؛ شكرا له على ما أعطاك من الكرامة والخير، الذي لا كفاء له، وخصك به.

وهذا الذي قاله في غاية الحسن، وقد سبقه إلى هذا المعنى: محمد بن كعب القرظي، وعطاء. (تفسير ابن كثير

(504/8)

The correct view is the first one. The meaning of nahr is to slaughter animals. Therefore, Rasulullaah ﷺ used to perform the Eid salaah and then slaughter his animals. He used to say, “Whoever performs salaah as we perform, and slaughters as we slaughter, then he has correctly slaughtered. Whoever slaughters before performing the Eid salaah, then his slaughtering is not accepted. (Bukhari no. 983)

Imam Baghawi رَحِمَهُ اللهُ states in his tafseer: Ikrimah, Ataa and Qatadah⁹ have stated:

فَصَلِّ لِرَبِّكَ صَلَاةَ الْعِيدِ يَوْمَ التَّحْرِ وَأُخْرِ نُسُكَكَ

Perform the Eid Salaah for your Sustainer on Yawmun-Nahr (the tenth of Dhul-Hijjah) and slaughter your animals. (Tafseer Baghawi-Surah Kawthar)

From this verse, wujoob (compulsion) is established, because *amr* (imperative scale) demands compulsion. (Sharh Mukhtasaruut-Tahaawi of Abu Bakr Jassaas Raazi vol. 7 page 37)

2.) Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated that Rasulullaah ﷺ said,

مَنْ كَانَ لَهُ سَعَةٌ، وَلَمْ يُصَحَّ، فَلَا يَقْرُبَنَّ مُصَلَّانَا

Whoever has the (financial) ability and does not slaughter should not come near our musAllaah (place of salaah). (Ibn Majah no. 3123, Musnad Ahmad no. 8273, Haakim no. 7565 He states that the sanad is saheeh and Zahabi concurs. Ibn Hajar states that the narrators are thiqah (reliable) – Fathul-Baari 3/10)

Such a stern warning is only sounded for neglecting a waajib (compulsory duty). (Al-Hidaayah 4/355)

⁹ In I'laaus-Sunan, after mentioning the statement of Qatadah رَحِمَهُ اللهُ, it is mentioned that the sanad is saheeh. (I'laaus-Sunan vol. 17 page 219)

3.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited them from *Ateerah* –an animal they used to slaughter in Rajab. He prohibited them from that action, and commanded them to perform *udhiyah* (Qurbaani.) (*Bazaar no. 7832. Haythami states that Ibn Lahee'ah is in the sanad and his hadeeth is hasan*)

In the above narration, the command of Udhhiyyah is mentioned as well.

4.) Those narrations in which a Sahaabi was commanded to slaughter another animal, because he had slaughtered his Qurbaani animal before the prescribed time. Some such narrations were mentioned above (Hadith 3 and 4). Repetition is normally not required for optional forms of worship.

As for the statements of the taabi'een:

1.) Sha'bi رَضِيَ اللَّهُ عَنْهُ states, "They (i.e. the sahaabah رَضِيَ اللَّهُ عَنْهُمْ) did not give allowance to leave out Qurbaani except for the Haaji and traveller." (*I'laa-us-Sunan vol. 17 page 215 from Al-Muhalla of Ibn Hazm*)

2.) Ibn Abi Shaybah has entitled a chapter, "Those who give concession for a pilgrim not to make Qurbaani and what has been narrated regarding that." Thereafter he narrated statements from many of the pious predecessors that they would not perform Qurbaani during Hajj. Amongst them was Umar, Aa'ishah, Aswad, Alqamah and Saalim رَضِيَ اللَّهُ عَنْهُمْ.

Note: There is a strong indication by mentioning this chapter heading and supporting narrations that these personalities regarded Qurbaani compulsory on those not performing Hajj.

THE PROOFS OF THOSE WHO STATE THAT QURBAANI IS SUNNAH, AND IS NOT COMPULSORY

As for those who do not regard Qurbaani as waajib (compulsory), they base their view on the following points:

1.) Rasulullaah ﷺ said, “When the ten days (of Dhul-Hijjah) commence, then whoever intends to slaughter should not remove his hair or nails until he slaughters.” (*Muslim no. 1977*)

Answer to this proof: They say that the words ‘Whoever intends [وَأَرَادَ] is a proof that it is not compulsory. However, there is no proof for them in these words. These words address the rich residents who will soon intend to make Qurbaani as it is compulsory on them. It could also be an address to the poor or travellers who are intending to make Qurbaani, despite it not being compulsory on them. Those who ‘do not intend to make Qurbaani’ are the travellers and the poor, since Qurbaani is not compulsory on them. This hadith does not signify that that Qurbaani is not waajib upon anyone.

The following two ahaadith show that the above cannot be used as a proof to state that Qurbaani is not waajib. Rasulullaah ﷺ said, “Whoever intends to perform Hajj should hasten.” (*Abu Dawood no. 1732*) Rasulullaah ﷺ also said, “Whoever amongst you intends to perform Jumuah, then he should take a ghusl.” (*Muslim no. 844*)

No person has ever used these two ahaadith to prove that Hajj or Jumuah is not waajib.

2.) The narrations which state that the action of Qurbaani is a Sunnah.

a) Such narrations are not free of dhu'f (weakness), and can therefore not be used as a valid proof for Fiqhi laws.

b) However, if we assume that they were authentic, then too, the definition of Sunnah in the Ahaadith does not contradict the meaning of Waajib in the terminology of the Fuqaha. When the term Sunnah appears in the Ahaadith, it generally means that it is a practice of Rasulullaah ﷺ, without specifying its Fiqhi ruling i.e. whether it is fardh or mustahabb.

3.) The outward actions of Abu Bakr, Umar, Abu Mas'ood, Ibn Abbaas and the statement of Bilaal رَضِيَ اللَّهُ عَنْهُ indicate that Qurbaani is not waajib, but rather a recommended Sunnah.

عن أبي سريحة قال رأيت أبا بكر وعمر وما يضحيان (مصنف عبد الرزاق رقم: 8139)
عَنْ خُذَيْفَةَ بْنِ أَسِيدٍ قَالَ : لَقَدْ رَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَمَا يُضْحِيَانِ عَنْ أَهْلِهِمَا
خَشْيَةً أَنْ يُسْتَقَنَّ بِهِمَا. (السنن الكبرى رقم: 19508)

عن عقبة بن عمرو قال لقد هممت أن أدع الأضحية وإني لمن أيسركم بها مخافة أن يحسب أنها حتم
واجب (مصنف عبد الرزاق رقم: 8148)

قال أبو مسعود الأنصاري إني لأدع الأضحى وإني لموسر مخافة أن يرى جبراني أنه حتم علي
(مصنف عبد الرزاق رقم: 8149)

عن أبي معشر عن رجل مولى لابن عباس قال أرسلني بن عباس أشتري له لحما بدرهمين وقال قل
هذه ضحية بن عباس (مصنف عبد الرزاق رقم: 8146)

عَنْ عِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : كَانَ إِذَا حَضَرَ الْأَضْحَى أَعْطَى مَوْلَى لَهُ
دِرْهَمَيْنِ فَقَالَ اشْتَرِ بِهَمَا حَمًا وَأَخْبِرِ النَّاسَ أَنَّهُ أَضْحَى ابْنِ عَبَّاسٍ. (السنن الكبرى رقم: 19510)

عن عمران بن مسلم عن سويد بن غفلة قال سمعت بلالا يقول ما أبالي لو ضحيت بديك ولأن أتصدق بثمانها على يتيم أو مغبر أحب إلي من أن أضحي بها قال فلا أدري أسويد قاله من قبل نفسه أو هو من قول بلال (مصنف عبد الرزاق رقم: 8156)

Abu Surayhah said, "I saw Abu Bakr and Umar. They would not perform Udhiyyah."

Huzaifah ibn Aseed reports it in these words, "I saw Abu Bakr and Umar. They would not perform Udhiyyah on behalf of their families, disliking that they would be followed (by people in this tradition)."

Abu Mas'ud Uqbah ibn Amr رَضِيَ اللَّهُ عَنْهُ said, "I abstain from offering Udhiyyah, even though I am able to offer it, fearing that my neighbour would think that it is obligatory upon me."

Ikrimah narrated that on Eidul Adha, Ibn Abbas رَضِيَ اللَّهُ عَنْهُ would give two Dirhams to his slave and say, "Buy meat with it, and inform the people that this is the sacrifice (udhiyya) of Ibn Abbas." However, the narration of Abdur-Razzaaq seems to suggest that this occurred only once, and was not his habitual practice.

Bilal رَضِيَ اللَّهُ عَنْهُ said, "I do not mind if I sacrifice a chicken." 'Giving its equivalent in wealth to an orphan or a person in dire straits is more beloved to me than to offer udhiyyah (sacrifice).'

Imraan ibn Muslim says that he does not know whether the last sentence was the statement of Bilal رَضِيَ اللَّهُ عَنْهُ or of Suwayd ibn Ghafalah (the narrator).

Answers to the above narrations of the Sahaabah رَضِيَ اللَّهُ عَنْهُ:

a) As for the actions of Abu Bakr رَضِيَ اللَّهُ عَنْهُ and Umar رَضِيَ اللَّهُ عَنْهُ, it is possible that it was not waajib on them because of their poverty, as Sarakhsi and others have stated. (*Al-Mabsoot of Sarakhsi 9/2004, Shark Mukhtasarul Karkhi of Qudoori 7/357*) They would earn a stipend from the state treasury which was only sufficient for their basic needs, which left them with no excess wealth. For proofs of their poverty, one can refer to Hayaatus Sahaabah 2/303, 353-356, 366-367.

b) It is also possible that the actions of Abu Bakr, Umar and Abu Mas'ood رَضِيَ اللَّهُ عَنْهُ refers to Qurbaani on behalf of their families (as is mentioned in the above narration of Huzaifah ibn Aseed), or it can refer to Qurbaani during Hajj or during a journey. (*I'laa-us-Sunan vol. 17 page 215*)

It should be remembered that Umar رَضِيَ اللَّهُ عَنْهُ performed Hajj every year during his khilaafah, or, according to one report, every year except one. Ibraahim An-Nakha'ee reports that Umar رَضِيَ اللَّهُ عَنْهُ used to perform Hajj, and he would therefore not make Udhiyyah. (Musannaf Abdir Razzaaq no.8141)

c) It is also possible that they all considered the act of Udhiyyah on Eidul-Adha to be an optional form of worship. This is the explanation for the action of Ibn Abbas رَضِيَ اللَّهُ عَنْهُ as well. This is a matter in which these Sahaabah exercised their independent Ijtihad and came to the conclusion that it is not compulsory.

In any case, at most, their actions and statements may indicate that Qurbaani is not waajib. But it does not at all establish that it is not a sunnah and not virtuous. However, the narration of Bilaal رَضِيَ اللَّهُ عَنْهُ is an exception, and soon we will explain it, in-sha-Allaah.

A SUMMARY OF THE ABOVE

The Ahlus-Sunnah wal Jama'ah are unanimous that Qurbaani is at least sunnah. This is due to many ahaadith.

Amongst them are the ahadeeth which were mentioned above which indicate towards its compulsion and the Ahaadith which state its virtues. Similarly, there are other ahaadith as well which prove that it is a Sunnah: What becomes clear from all the narrations is that Qurbaani is a stressed sunnah – if not waajib – and a cause of great reward.

Therefore, we find that all the ulama of this ummah regard Qurbaani to be a great form of worship and encourage others to practise on it. All the great fuqaha of all four mazhabs have stated that Qurbaani is waajib or at least an emphasized sunnah. This can be seen in their fiqh books. There is no difference of opinion regarding whether this is an encouraged practice or not. This is a ruling which is proven through ijmaa'. This has been proven above.

WHY IS IJMAA' A PROOF IN ISLAM?

There are many proofs from the Ahaadith which establish that Ijmaa' is a proof in Islam. As for its proof from the Qur'an, the following incident sheds light on this:

Rabee' narrates: We were with Imaam Shaafi'ee one day, when an old man dressed in a woolen garment came to us with a walking-stick in his hand. Imaam Shāfi'ee stood up, neatened his clothing and after greeting the old man, sat down again. The Imaam then continued gazing at him respectfully. The old man then said, "May I ask a question?" Imaam Shaafi'ee replied, "Yes, you may." The old man asked, "What is the ḥujjah (proof) in the religion of Allaah?" Imaam Shaafi'ee replied, "The Book of Allaah." The old man then asked, "And what else?" Imaam Shaafi'ee answered, "The Sunnah of Nabi ﷺ." The old man continued, "What else?" Imaam Shaafi'ee replied, "The consensus of the Ummah." The old man enquired, "What is your proof for saying 'consensus of the Ummah'?" Imaam Shaafi'ee pondered for a while and the old man said, "I will give you three days' grace. You either produce the evidence from the Book of Allaah or else you should repent to Allaah."

Imaam Shaafi'ee's face changed colour and he then left us. He returned on the third day, between Ṣuḥr and Aṣr salaah. His face, hands and legs were swollen and he was visibly ill. He sat down, and after a few moments, the old man arrived. He greeted, sat down and then said, "Did you find the answer to my question?" Imaam Shaafi'ee replied, "Yes:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ

وَسَاءَتْ مَصِيرًا (سورة النساء: 115)

“And whoever opposes the Rasūl after guidance has been made clear to him, and follows a path other than that of the believers, We will keep him on the path he has chosen, and burn him in Hell. And what an evil destination.” (Surah An-Nisaa, verse 115)

Allaah would certainly not burn a person in Hell for opposing the believers unless it was compulsory to follow them.” The old man exclaimed, “You have spoken the truth.” He then stood up and left. Imaam Shaafi’ee then said to those around him, “I read the Qur'an three times for three days until I found this verse.” (Siyar A’laamin Nubalaa vol. 8 page 414)

WHY WOULD AN ABLE PERSON TODAY HESITATE TO MAKE QURBAANI?

Whoever ponders on what has passed will realize that any wealthy resident who does not perform Qurbaani is due to one of the following reasons:

- 1.) He regards an emphasized sunnah as something trivial and insignificant.
- 2.) He feels that he has no need for the rewards of this great action.
- 3.) He does not find inclination in his heart to attain these rewards.
- 4.) He does not have conviction in the promises of Allaah and His Rasul ﷺ.

O Allaah! Save us and protect us! We can only complain to you.

THE STATEMENT OF BILAL رَضِيَ اللَّهُ عَنْهُ

As for the statement of Bilal رَضِيَ اللَّهُ عَنْهُ which was alluded to before: Muwaffaq ibn Qudaamah رَحِمَهُ اللَّهُ states in Mughnee, “Qurbaani is more virtuous than giving the same amount in charity.” Imam Ahmad رَحِمَهُ اللَّهُ has clearly mentioned this. Rabi’ah and Abu Zinaad are of the same opinion. (In l’laaus-Sunan, the author adds, “and Abu Haneefah, his companions and the majority of scholars”). It is narrated that Bilal رَضِيَ اللَّهُ عَنْهُ said, “I do not mind if I sacrifice a chicken. Giving its equivalent in wealth to an orphan or a person in dire straits is more beloved to me than to offer Udhiyyah (a sacrifice).” (*Musannaf Abdur-Razzaq no. 8156*) This is the view of Abu Thawr and Sha’bi.

Thereafter Muwaffaq says, “Our proof is that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his Khulafa performed Qurbaani after him. If they knew that sadaqah was more virtuous, they would have turned away from it to charity.” It is narrated by Aa’ishah رَضِيَ اللَّهُ عَنْهَا that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There is no action of man on Yaumun-Nahr more beloved to Allaah جَلَّ جَلَالُهُ than the flowing of blood.....” Also, if preference is given to sadaqah over Qurbaani, then this will lead to abandoning the sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.”

Allamah Zafar Ahmed Uthmani رَحِمَهُ اللَّهُ states in l’laaus-Sunan, “In this (the hadeeth of Aa’ishah رَضِيَ اللَّهُ عَنْهَا) there is proof that Qurbaani in these days are more virtuous than any other noble action. The statement of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a proof over the statement of every other person. There is no proof in the statement of Bilaal رَضِيَ اللَّهُ عَنْهُ, because giving preference to charity over Qurbaani will lead to abandoning a sunnah which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ established. Understand this!

It is quite possible that this was an isolated opinion of Bilal رَضِيَ اللهُ عَنْهُ or that Bilaal رَضِيَ اللهُ عَنْهُ intended to refute those who sacrifice to show off to people, as is narrated from Abu Ayyub رَضِيَ اللهُ عَنْهُ that he said, “until people started showing off” (Tirmidhi no. 1505)

There is no doubt that charity to an orphan or poor person in distress is better than Qurbaani done to show others, as this is riyaa (ostentation), which is a form of shirk, and Allaah is most independent from all partners.

As for the one who sacrifices seeking the pleasure of Allaah جَلَّ جَلَالُهُ and to gain closeness to him, then this is more virtuous than that amount of charity on the Days of Nahr, due to the clear text of the ahaadith. Understand this well. It is a gift from Allaah. (I’laa’us Sunan) And Allaah knows best.

THE QUR'AAN ON QURBAANI

Allaah جَلَّ جَلَالُهُ states in Suratul-Hajj:

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ حَيْمَةٍ الْأَنْعَامِ فَإِنَّهُمْ إِلَهُ وَاحِدٌ فَلَهُ أَسْلُمُوا وَبَشِّرِ الْمُخْبِتِينَ (34) الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (35) وَالْبُذْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ إِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِعُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ (36) لَنْ يَنَالَ اللَّهُ حُومُهَا وَلَا دِمَاؤها وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ (37)

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَارِعُكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُسْتَقِيمٍ (67) وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ (68) اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ (69) أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ (70)

34. We have ordained rites (of sacrifice) for every nation (of Mu'mineen before you) so that they may take Allaah's name on the animals that Allaah has provided for them. Your Ilaah is but One Ilaah, so submit to Him and convey good news (of Jannah) to the humble ones.

35. (The humble ones are) Those who, when Allaah is mentioned, their hearts tremble, those who patiently endure the adversities that afflict them, who establish salaah and who spend (in charity) from what We have provided for them.

36. And We have made the large (sacrificial) animals (camels and cows) from the landmarks (distinctive signs) of (the Deen of) Allaah, in which lies good for you. So take Allaah's name on them (when you intend slaughtering them) as they stand in rows

(ready to be slaughtered). **Then eat from them when they fall on their sides** *(after being slaughtered)* **and feed** *(their meat to)* **the perseverant** *(those who are content with what they are given and although poor, they do not beg)* **and** *(feed also)* **the beggar. We have placed them** *(the animals)* **at your service in this manner so that you could be grateful** *(for this favour)*.

37. *(When sacrificing these animals, remember that)* **Their flesh and blood will never reach Allaah, but it is your Taqwa** *(your intention for sacrificing)* **that will reach Him. Allaah has placed them** *(these animals)* **at your service in this way so that you proclaim His greatness** *(abundantly)* **for the guidance that He has granted you. And convey good news** *(of Jannah)* **to those who do good.**

67. We have ordained *(decreed)* **rites** *(ways and laws of sacrifice)* **for every nation** *(of Mu'mineen)*, **according to which they worship** *(serve Allaah)*. **So** *(O Rasulullaah ﷺ)* **they should never argue with you in these matters** *(because these matters have been decided by Allaah)*. **Call unto Allaah** *(worship Him)*, **for you are certainly upon the guidance of the straight path** *(Islaam)*.

68. If they argue with you *(and refuse to submit)*, **then say,** **"Allaah knows best what you do** *(and He will grant you the appropriate rewards or punishment)."*

69. "Allaah will decide *(judge)* **between you on the Day of Qiyaamah concerning the matters about which you dispute."**

70. Do you not know that Allaah knows whatever is in the heavens and the earth? This is all in the Book *(the "Lowhul Mahfoodh")*. *(Keeping informed of)* **This** *(knowledge)* **is certainly easy for Allaah.**

QURBAANI IN EVERY PREVIOUS UMMAH

The above verses are related to the sacrifice of animals. This is the commentary which has been preferred by the tafseer scholars and the scholars of the Arabic language.

Ibn Katheer رَحِمَهُ اللهُ writes: Allaah جَلَّ جَلَالُهُ here informs us that the slaughter of the sacrificial animals and the spilling of blood in the name of Allaah was Divinely ordained in every (heavenly) religion. (Tafseerul Qur'anil Azheem)

يَخْبُرُ تَعَالَى أَنَّهُ لَمْ يَزَلْ ذَبْحُ الْمَنَاسِكِ وَإِرَاقَةُ الدِّمَاءِ عَلَى اسْمِ اللَّهِ مَشْرُوعًا فِي جَمِيعِ الْمَلَلِ. (تفسير

القرآن العظيم 424/5)

Qurtubi رَحِمَهُ اللهُ writes: When Allaah ﷻ mentions the sacrificial animals, He explained that not a single Ummah was empty of this act. An Ummah is a group of people who have united on one religion. The verse means: 'For every group of believers (in every era), We have ordained rites'. The rite which is mentioned here refers to slaughter and spilling blood, as Mujaahid رَحِمَهُ اللهُ stated. (Al-Jaami' li Ahkaamil Qur'an)

لَمَّا ذَكَرَ تَعَالَى الذَّبَائِحَ بَيْنَ أَنَّهُ لَمْ يَخُلْ مِنْهَا أُمَّةٌ ، وَالْأُمَّةُ الْقَوْمُ الْجَمْعُونَ عَلَى مَذْهَبٍ وَاحِدٍ ؛ أَيْ
وَلِكُلِّ جَمَاعَةٍ مُؤْمِنَةٍ جَعَلْنَا مَنْسَكًا. وَالْمَنْسَكُ الذَّبْحُ وَإِرَاقَةُ الدَّمِ ؛ قَالَهُ مُجَاهِدٌ. (الجامع لأحكام

القرآن 58/12)

Zajjaaj (one of the greatest scholars of the Arabic language) states, while explaining the above verses: An-Nusuk (the rites) referred to at this place indicates to the meaning of slaughter. It is as if the verse is saying: 'We have ordained for every nation to gain closeness to

Allaah by slaughtering the sacrificial animals for the sake of Allaah
جَلَّ جَلَالُهُ . (Taajul-Uroos)

وَقَالَ الرَّجَا حُ فِي تَفْسِيرِ قَوْلِهِ تَعَالَى : جَعَلْنَا مَنْسَكَا النَّسَكُ فِي هَذَا الْمَوْضِعِ يَدُلُّ عَلَى مَعْنَى النَّحْرِ ،
كَأَنَّهُ قَالَ : جَعَلْنَا لِكُلِّ أُمَّةٍ أَنْ تَتَقَرَّبَ بِأَنْ تَذْبَحَ الذَّبَائِحَ لِلَّهِ ، (تاج العروس من جواهر القاموس
(373/27)

THE ARGUMENTS OF SOME CONTEMPORARIES

A contemporary wrote the following points:

1.) Many Muslims still argue udhiya is required because “the Prophet and His Companions did it”. This is hardly an argument particularly when we are mass killing tens of millions of animals on a single day!

Answer: Allaah ﷻ says, “Whoever honours the distinguishing signs of Allaah, then this is from taqwa of the heart.” The ulama are unanimous that Qurbaani is amongst the distinguishing signs of Allaah and His deen.

Imamul-Haramayn has stated in Nihayatul-Matlab, “The Muslims are unanimous that Qurbaani is amongst the clear sha’aair (distinguishing signs) and emphasised acts of worship. Allaah ﷻ states, “And the huge animals We have made for you from amongst the distinguishing signs of Allaah.” (Surah Hajj)

The ummah is unanimous that mocking any distinguishing signs of Deen is disbelief. By referring to Qurbaani as ‘mass killing tens of millions of animals’ is actually making a mock and regarding as trivial this great sign of Islam.

Qurbaani is not mere killing.

Killing is a sin and a form of oppression.

Mere slaughtering is futile and a past time.

However slaughtering an animal with the correct intention is a great form of worship and an expression of tawheed.

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ

So slaughtering an animal by taking the name of Allaah is a form of worship and a manifestation of His oneness.

Qurbaani is loftier than this: It is a distinguishing sign of Islam, a sunnah, a part of the Shari'ah, a manifestation of tawheed, a monetary form of worship, and a reminder of the sacrifice of Ibrahim عَلَيْهِ السَّلَامُ and how Allaah جَلَّ جَلَالُهُ provided a ram in ransom for his son after he had wholeheartedly accepted the command of Allaah جَلَّ جَلَالُهُ. So there is a great difference between killing and sacrificing an animal for Allaah جَلَّ جَلَالُهُ.

2.) There is no doubt in my mind if he (pbuh) were alive today and saw this, that he would not allow it. Secondly, the Prophet (pbuh) lived in a materially and substantially different time.

Answer: Islam is to remain till Qiyamah. All the laws will remain till Qiyamah. To change any of the commands of the Shariah merely due to the changing of times is actually a denial of the finality of the nubuwat of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and a denial of the knowledge and wisdom of Allaah جَلَّ جَلَالُهُ.

How did the author come to the above conclusion? Is it based on any Hadith, or the statement of any Sahaabi? Or is it the product of his conjecture, assumptions and weak understanding? Allaah Himself has instituted the act of Udhiyyah in the Qur'an in some verses. Did Allaah not know from eternity that the Muslims would later live in a materially and substantially different time? Did He not know that Muslims would spread in the world and would be required to slaughter millions of animals in the future, when He gave this command?

3.) Udhiya was NOT considered obligatory by many of his closest and most iconic companions with several of them preferring to help the needy in different ways rather than killing an animal:

Answer: Qurbaani was not obligatory on many of the senior Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, due to their poverty. Also there was difference of opinion whether Qurbaani was waajib (compulsory) or sunnah. Some were of the opinion that it was waajib, whilst others were of the opinion that it was sunnah. Those who felt it was sunnah wanted to show others that Qurbaani was not compulsory, to remove confusion in this matters. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had also left out certain actions, despite loving to do so, so that people do not regard it as compulsory. This is why these Sahaabah رَضِيَ اللَّهُ عَنْهُمْ may have left out the act of Qurbaani, while knowing it to be meritorious, great and virtuous.

4.) The Sahaabah simply did not believe this (sacrifice) was a required action and found other ways to fulfill the objective; which has always been about feeding the needy.

Answer: In actual fact, this action's objective was never about feeding the needy. The object was to sacrifice a life for the sake of Allaah جَلَّ جَلَالُهُ, and then to eat, and then only to share it with others in the form of gifts or charity. We are therefore encouraged to eat from the animal which we slaughter, and are not encouraged at all to give it all away in charity. Eating from the sacrificial animal was the

practice of Rasulullaah ﷺ, as well as his instruction.¹⁰ It is also alluded to in the Qur'an. In these days, we are actually the guests of Allaah ﷻ, who feeds us with these sacrificial animals. It is for this reason that fasting on the 3 days following Eidul Adha was prohibited. These are days of eating and drinking, since mankind are the guests of Allaah ﷻ.

5.) Some modernists argue that since the Qur'an only mentions Qurbaani in the context of Hajj, it cannot be carried out anywhere else except in Makkah. The object of this Qurbaani was the feed the Hujjaaj. The Qurbaani which is today carried out in every area and town was not commanded in the Qur'an, nor was it the Sunnah of Rasulullaah ﷺ.

Answer: This objection is laughable. Qurbaani is indicated to in some verses of the Qur'an, which have no link with the rites of hajj. It is proven in the Ahaadith that Rasulullaah ﷺ and his Companions رَضِيَ اللَّهُ عَنْهُمْ would perform Qurbaani in Madinah Munawwarah every year. It was from here that Qurbaani became a standard practice throughout the Muslim world. In actual fact, the sacrifice of Ibrahim عَلَيْهِ السَّلَامُ, which is the basis of the Qurbaani, occurred before Hajj was ordained, and was not for the purpose of

¹⁰ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا ضَحَّى أَحَدُكُمْ فَلْيَأْكُلْ مِنْ أَضْحِيَّتِهِ (أخرجه أحمد (رقم 9078) . وقال الهيثمي (25/4) : رجاله رجال الصحيح)

عبد الله بن بريدة عن أبيه : أن النبي صلى الله عليه و سلم كان لا يخرج يوم الفطر حتى يطعم وكان لا يأكل يوم النحر شيئا حتى يرجع فياكل من أضحيته وقال عبد الصمد حتى يذبح (سنن الدارقطني 45/2 وله متابعات) وقال ابن القُطَّان : هَذَا الْحَدِيثُ عِنْدِي صَحِيحٌ ؛ لِأَن نَوَائِبَ هَذَا بَصْرِي ثَقَّةٌ ، وَثَقَّةُ ابْنِ مَعِينٍ رَوَاهُ عَنْهُ عَبَّاسٌ وَاسْتِخَاقُ بْنُ مَنْصُورٍ . قَالَ : وَزِيَادَةُ الدَّارَقُطْنِيِّ أَيْضًا صَحِيحَةٌ (إلى) ثَوَابِ الْمَذْكُورِ وَيَرْوِيهِ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ ، عَنْ أَبِيهِ . (البدر المنير 72/5)

feeding any Hujjaaj. If the object was merely to feed the Hujjaaj, why were so many laws given and so many specifications made with regards to Qurbaani? All of these questions remain unanswered if we had to accept this hypothesis of a modernist who makes this claim after this practice continued unabatedly for the last fourteen hundred years throughout the Muslim world. May Allaah guide us all.¹¹

A misleading article

Here is the article that was sent out 2 years ago in which the author attacked the institution of Udhiyyah (Qurbaani):

Many Muslims still argue udhiya is required because “the Prophet and His Companions did it”. This is hardly an argument particularly when we are mass killing tens of millions of animals on a single day!¹² There is no doubt in my mind if he (pbuh) were alive today and saw this, that he would not allow it.

Secondly, the Prophet (pbuh) lived in a materially and substantially different time.¹³ Udhiya was NOT considered obligatory by many of his closest and most iconic companions with several of them preferring to help the needy in different ways¹⁴ rather than killing an animal¹⁵:

¹¹ The details of this objection and a detailed answer can be seen in the book ‘Qurbaani ki Taarikhi aur Shar’i Haythiyat’, prepared by Maulana Abdul-Ghaffaar Arkaani. This book has been added into Jawaahirul-Fiqh of Mufti Muhammad Shafi’ 6/282-317.

¹² The author is sadly unaware of meat trends in the modern world.

¹³ How did this different time and era impact on the ruling of Udhiyyah and why? He has presented no reasons. In actual fact, the poverty in that era was more severe. And animals could not be stored in electric freezers or canned for use in other parts of the world, as is done today. In other words, the difference in time and era should have required that it be prohibited in that era, and encouraged today.

¹⁴ Several here is incorrect, for the author could only find two examples.

Fat'h al-Bāri adapted from 'Selections from Fath al-Bāri by Ibn Hajar al-Asqalānī' translated by Tim Winters. It is authentically reported in the sunan of Bayhaqī that Hudhayfa bin Usayd said:

لَقَدْ رَأَيْتَ أَبَا بَكْرٍ ، وَعُمَرَ وَمَا يَضْحِيَانِ كِرَاهِيَةً أَنْ يَقْتَدِيَ بِهِمَا.

I saw Abū Bakr and Umar would not perform Udhīyah (sacrifice) disliking that they'd be followed (by people in this tradition).¹⁵

They specifically did not want people imitating them thinking it is obligatory.

It is also authentically reported in another tradition, that Abū Masūd al-Ansarī said :

إِنِّي لَأَدْعُ الْأَضْحَى وَإِنِّي لَمُوسِرٌ ، مَخَافَةً أَنْ يَرَى جِيرَانِي أَنَّهُ حَتَمٌ عَلَيَّ

I abstain from offering Udhīyah even though I am able to offer it, fearing that my neighbor would think that it is obligatory upon me.

He specifically did not want people imitating him thinking it is obligatory.

Ibn Abbas (widely considered the best Qu'ran interpreter after the Prophet) offered udhiya in a different manner:

It is authentically reported in Sunan al Bayhaqī:

عن عكرمة مولى ابن عباس: كان إذا حضر الأضحي أعطى مولاه درهمين فقال: اشتر بهما لحماً وأخبر الناس أنه أضحي ابن عباس

Ikrima narrated that if Ibn Abbas were to observe Udhīyah, he would give two Dirhams to his slave and say : buy meat out of it, and inform the people that this is the sacrifice (udhiya) of Ibn Abbas.

Ibn Hazm has authenticated and narrated from the Tabi'ī Imam, Faqih Sa'īd bin al-Musayab and Imam Shā'bi that they both have said :

. عن سعيد بن المسيب والشعبي وأنه قال : لأن أتصدق بثلاثة دراهم أحب إلي من أن أضحي

As spending by three Dirhams in charity, is more dearer to us than to sacrifice (udhīyah). –al-Muhalla¹⁷

¹⁵ It is true that it was not considered obligatory by many Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. But none of them doubted its virtue, its value, its being a Sunnah and its importance.

¹⁶ I could not find this in Fathul-Baari.

¹⁷ In Al-Muhalla, this statement is quoted from Sha'bi. The opinion of it not being compulsory is quoted from Sa'eed ibn al Musayyib. (7/358)

It is authentically demonstrated from Bilāl when he said :

مَا أَبَالِي لَوْ صَحَّيْتُ بِدِيكَ ، وَلَئِنْ أَتَصَدَّقَ بِثَمْنِهَا عَلَى يَتِيمٍ أَوْ مُعْتَبَرٍ ، أَحَبُّ إِلَيَّ مِنْ أَنْ أَضْحِيَ

I wouldn't care if I slaughter a rooster, because spending that cost to an orphan or a poor person, is more dearer to me than to offer udhiyah (sacrifice). –Musannaf Abd al-Razzāq, the Sanad has been classified as “Sahih” by Allama Abu al-Hasan al-Sulaymanī and Sh Mash’hūr Hasan)

Are these not the closest companions of the Prophet who understood his directives and commands best?¹⁸ Yet even so, they simply did not believe this was a required action and found other ways to fulfill the objective; which has always been about feeding the needy.

So if they can fulfill their udhiya in novel ways that does not require them to kill animals 1400 years ago, why can't we?

¹⁸ It is strange how biased and selective a person can be when he has preconceived notions regarding any matter. The author is encouraging us to follow the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, yet he considers the action and Sunnah practice of Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as not worthy of emulation. He praises the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ for seemingly agreeing with his theory, while covertly objecting against the practice of their teacher and leader, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

THE WISDOM OF QURBAANI

Ibn Dhiyaa' Al-Makki has written in Al-Bahrul-Ameeq: Allaah ﺟَلَّ ﺟَلَالُهُ has instructed us to be grateful for every favour which He conferred upon man by carrying out an action which is directly related to that bounty... Therefore, the shukr for the bounty of a healthy body is to utilize it in the obedience of Allaah, like in salaah, fasting and hajj. The shukr for wealth is to discharge the zakat. The shukr of the soul should have been to sacrifice one's soul for Allaah ﺟَلَّ ﺟَلَالُهُ. Since it was not correct to sacrifice one's soul in gratitude for the great favour of being bestowed with a soul, the least we could do is to sacrifice the soul of a similar living being – a tame domestic animal, since all of mankind generally benefit from such animals. (Al-Bahrul-Ameeq page 1701)

THE DEEPER REALITY OF QURBAANI

If a person casts a glance at the system divined by Allaah ﺗَبَارَكَ وَتَعَالَى, he will find that the month of Ramadhan is a month in which there are different forms of worship stipulated and there are great virtues for all righteous deeds. In Ramadhaan, there is fasting, taraweeh, with jama'at and abundance of tilawat. The doors of Jannah are opened and the doors of Jahannum are closed. The evil Shayateen are chained. Duas are readily accepted. In the last ten days, I'tikaaf has been stipulated where a person leaves the comfort of his home and proceeds to the masjid, where he devotes himself to an even greater extent. The object of all of these is for a person to purify himself and gain a connection with Allaah ﺗَبَارَكَ وَتَعَالَى.

As soon as Ramadhan ends, the months of Hajj commence. The months of Hajj are three: Shawwal, Dhul-Qa'dah and Dhul-Hijjah. So as soon as Ramadhan ends, one is encouraged to prepare for Hajj. Hajj means to present oneself in the Royal Court. Once a person purifies his heart in the month of Ramadhan by the various forms of worship, he becomes worthy of presenting himself in the Divine Court. This is just as a person has a bath, wears clean clothing and applies perfume before entering a king's court.

Even though a person has to do many acts during Hajj, the main action is presenting himself in the Divine court. It is for this reason that when the Sahabah رَضِيَ اللَّهُ عَنْهُمْ asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as to what Hajj is, he replied, "Hajj is Arafah." In Hajj, three actions are compulsory: Intention, Wuqoof in Arafah and Tawaaf. However, if a person has to miss Arafah, the Hajj will not take place.

What is the reality of wuqoof in Arafah? Wuqoof means to be present in the plains of Arafah from midday on the 9th Dhul-Hijjah till Subh-Saadiq on the 10th for any amount of time, even if it be for a minute. A person can be sitting, standing or even sleeping there. If a person does not perform any salaah there, then too wuqoof will take place. For example, a woman in her menses will not perform salaah there, or a person wilfully abstains from salaah, so even though he is sinful, his Hajj will take place. So the main thing in Arafah is one's presence in the Divine Court.

These are not mere words. The people of reality actually perceive this special presence of Allaah تَبَارَكَ وَتَعَالَى on this occasion. Whenever a person presents himself in a royal court, it is part of etiquette to present a gift. The greater the court, the bigger the gift. If a person

has to present himself before the king, then it is obvious that he will seek a huge gift.

After wuqoof, Allaah تَبَارَكَ وَتَعَالَى has stipulated certain actions. Which of them is worthy of presenting as a gift? We find cutting of nails and hair, Qurbaani in Mina and pelting of stones prescribed for the Haji. Only Qurbaani has the ability of being presented as a present. A gift is something which is beloved. The most beloved commodity for man is his life. The greatness of the Divine Court was such that man had to present his life. Such incidents are recorded where people reached there and sacrificed their lives.

Maalik ibn Dinaar رَحِمَهُ اللهُ says, "When I once went for Haj I met a young man walking on foot. With him he had no means of conveyance, no provisions and no water. I greeted him and he replied. Then I asked him, "Young man from where are you?" He replied, "I come from Him." I asked, "Where are you going?" He replied, "I go to Him." I asked, "Where are your provisions for the journey?" He replied, "It is under His guarantee." I said, "This is an arduous journey which cannot be undertaken without food and water for the way. You must surely have something!" He said, "When I started this journey I took with me five letters as food for the way. They are the Pure words of Allaah: Kaaf, Haa, Yaa, Ain, Swaad." I asked, "What do you mean?" He replied, "Kaaf stands for Kaafi, which means He who is sufficient as Sustainer and Maintainer. Haa means Haadi, which means Guide. Yaa stands for Mo'addi, means He who grants refuge. Ain stands for Aalim meaning All-Knower. Swaad stands for Saadiq, which means He who carries out His promise. Hence how can such a person perish whose companion is Sufficient,

Guide, Refuge, All-Knower and Truthful? With such companionship, what provisions are needed?"

Maalik رحمته الله says, "Hearing him speak like that I intended giving my shirt to him but he refused it and said, "Dear elder, it is better to remain naked than to acquire worldly shirts. For all halaal possessions one shall be called to account and for every haraam possession one shall be punished."

When evening came he lifted his face up to heaven in salaah, "O Most Lofty Lord who is pleased at the obedience of servants and who does not diminish in rank at the sins of others, grant to me that thing which pleases You (obedience), and forgive me for that which cause You no harm (i.e. sin)."

Later when the Hajjis put on ihraam, and the air re-echoed with their 'Labbaik', he remained silent. I asked him, "Why do you not recite the Talbiyah?" He replied, "I fear that on reciting 'Labbaik' a reply from on high may be heard 'Laa Labbaik, Laa Saadaik' Your cry is not heard and we do not turn to you in pleasure." Thereafter he disappeared from my sight and all along the way I did not see him. At last I saw him again at Mina.

There he recited some lines of poetry: Should that Beloved desire that I shed my blood, then He may shed it inside this Haram as well as outside it. By Allaah, should my soul realize with whom it is connected? Then instead of on my feet, on my face I shall gladly stand in His presence. And blame me not for this love for Him, for if you know the thing, I see then surely will you never speak. On the morning of Eid their sheep and goats they offer while my Lord my

very life did sacrifice. Their Haj they have made and offer they brought. And I for His sake my life did give.”

Then he recited this duaa, “O Lord, people have brought their animals to sacrifice for Thee. Lord, I have nothing except my life, which I offer to Thy door. Do kindly accept it.” Immediately thereafter he uttered a piercing cry and fell down, dead. From the unseen came a voice, “This is Allaah's friend and Allaah's martyr.” Maalik رَحِمَهُ اللَّهُ says further, "I performed his ghusl and dressed him in his kafan and buried him. Throughout the night I was troubled, thinking about him. Then I feel asleep and saw him in a vision, I asked him: "What did Allaah do to you?" He replied, “I have gained a reward like that of the martyrs of the Battle of Badr-nay even more.” I asked, “But why more than them?” He replied, “They died at the swing of the swords of infidels while I died by the sword of Allaah's love.”¹⁹ (Rowdh)

From this incident, we understand that the object of Qurbaani is to give life. It is obvious from the command given to Ibrahim عَلَيْهِ السَّلَامُ to slaughter his son, Ismail عَلَيْهِ السَّلَامُ that the objective was the sacrificing of life. From here we can understand the foolishness of those who state that by doing Qurbaani, there is so much of loss. If money was given, there would have been more benefit. This is because they have understood the meat to be the objective of Qurbaani, whereas the object is sacrificing of life. When Ibrahim عَلَيْهِ السَّلَامُ was prepared to slaughter Ismail عَلَيْهِ السَّلَامُ and he passed the knife over his neck, it is

¹⁹ This does not mean that his rank was higher than the Badr Martyrs. He could have excelled them in only one aspect. They were companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ which puts them away above this young man.

narrated that the knife became blunt. It is narrated that Ibrahim عليه السلام addressed the knife angrily, "Why are you not fulfilling your duty?" The knife answered, "Do what you have been commanded and I will do that which I have been commanded. You have been commanded, "Slaughter," whilst I have been commanded, "Do not slaughter." The skin said, "I have been commanded, "Do not allow yourself to be slaughtered." All three are fulfilling their duties. Thereafter, Allaah جل جلاله said, "And We ransomed him with a great sacrifice." Allaah جل جلاله sent a ram from Jannah as a ransom for Ismail عليه السلام. So the ram is a recompense of Ismail عليه السلام. Was meat the object of slaughtering Ismail عليه السلام? It is obvious that this was never the object. The object was the giving of life. So when this was the object, then in the stipulated replacement, the object will also be to give life. The ruling of the replacement is the same as the original. The Qurbaani which is compulsory on us is to bring alive the sunnah of Ibrahim عليه السلام. So in the sacrifice of Ibrahim عليه السلام, the object was to sacrifice a life. It is for this reason that the jurists state that if a person keeps all the Qurbaani meat for himself and utilizes the skin of the animal, then too the Qurbaani is fulfilled. In other forms of charity, the object is for money to be taken out from one's ownership. Here, if the meat and skin remains in a person's possession, then what is the cause of the person receiving reward? It is apparent that the life of the animal has come out. So this is the object of Qurbaani. Therefore if a person makes an analogy with other forms of charity and says that so much of meat is being wasted, then this is the height of foolishness. If a person attains Allaah by spending wealth, can that ever be referred to as waste? Nabi صلى الله عليه وسلم slaughtered one hundred camels for himself.

What was the wisdom behind this? One possible wisdom is: If a person kills another, and the heirs demand blood money, then the Shariah has stipulated one hundred camels as blood money for one person's life. All four imams are unanimous regarding this. So by slaughtering one hundred camels, Rasulullaah ﷺ indicated to the fact that Qurbaani was the replacement of man. So Rasulullaah slaughtered these hundred camels in place of his life.

So if charity is given in place of Qurbaani, then can charity ever be a replacement for Qurbaani? Can charity be a replacement for life? If you have given a million rands in charity, then this will never be a sufficient replacement for one's life. If someone gives a million rands to another on condition that he gives his life, he will never be pleased to do so. Now see the mercy of Allaah ﷻ. He has done us a great favour by making Qurbaani the replacement of one's life. The reward one can attain by spending a few rands for an animal cannot be attained by spending millions in other avenues.

The crux of the above is that Qurbaani is the substitute of life. Secondly, specifying the substitute is the work of Allaah ﷻ. Only what He stipulates can be the substitute. We have no choice in the matter. Therefore, if a person gives a living animal or its equivalent cash in charity, then this will not be regarded as a correct substitute. Similarly, a defective animal will not qualify to be a suitable substitute. Only that animal qualifies to be a suitable substitute which Allaah ﷻ has stipulated. A person cannot slaughter a buck or deer for Qurbaani, even though their value may be more than sheep and goats. Then the animal cannot be defective in its eyes, ears, tail, etc. the books of hadith and fiqh have made mention of

these qualities in detail. Then the time too is stipulated. If the Qurbaani is performed before time or after the time has elapsed, then it will not qualify to be a substitute. It is for this reason that on one occasion when some Sahaabah رَضِيَ اللَّهُ عَنْهُمْ slaughtered before Id salaah, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered them to slaughter again. He said, “You have gathered meat for your family members, your Qurbaani has not taken place.”²⁰

You have till now understood that the soul of Qurbaani is to give life.

The next point to understand is that Qurbaani is not confined to a certain place, but is a general ruling for people throughout the world. Some ignorant people are of the view that Qurbaani is only for the people of Makkah Mukarramah. The above hadith where-in Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ordered the Sahaabi to repeat his Qurbaani, took place in Madinah Munawwarah, since there was and is no Id salaah in Makkah Mukarramah, since people are engaged in the rites of Hajj.

Besides this, Allaah جَلَّ جَلَالُهُ commands, “Then perform salaah and sacrifice.” In this verse, Allaah جَلَّ جَلَالُهُ has joined Qurbaani to salaah. So, just as the times of salaah are fixed, the time of Qurbaani is fixed. If a person performs a hundred rak’ats of salaah before the time of Fajr, it will not equal two rak’ats performed at the time of Fajr. Similarly, if a person slaughters a hundred camels before Id salaah, he will not receive as much reward as he will receive by slaughtering one sheep in the correct time. Just as the place of salaah is not specific to one place, so too is Qurbaani general for people of all places.

²⁰ Had Qurbaani been just about charity, why were they instructed to repeat their slaughter and sacrifice?

There are then those people who cannot proceed for Hajj. How will they receive the benefits and blessings of Hajj and Qurbaani? There are two ways: One is that when they see the Hujjaj leaving, a sense of sorrow overcomes their heart. They wish to be amongst those who have been honoured with visiting the House of Allaah. This desire is a great treasure and a cause of Allaah's great mercy. It is the system of Allaah ﷻ that He includes those who have a certain strong desire in their heart to do a certain action, but are unable to do so due to certain reasons, amongst those who are engaged in that action.

Jaabir ibn 'Abdillaah al-Ansaari رَضِيَ اللهُ عَنْهُ narrates, "We were with Nabi ﷺ on a military expedition (the expedition of Tabuk) when he said, 'There are some people who remained behind in Madeenah. You did not traverse any path nor cross any valley without their being with you (i.e. they shared the reward with you). It was illness that kept them behind.'" Another narration states, 'Without their sharing the reward with you.' (Muslim no. 1911)²¹

So these people who stayed behind will receive the reward on account of their correct and good intentions to do exactly what their brothers went out for. Therefore, one way of attaining great reward is to make good intentions and desire to personally do the good other Muslims do.

The second is the rule of Shariah, "Whoever imitates a nation is from amongst them." (Abu Dawood) So now those who have not been able

²¹ These people who stayed behind will receive the reward on account of their correct and good intentions to do exactly what their brothers went out for. Therefore, one way of attaining great reward is to make good intentions and desire to personally do the good other Muslims do.

to travel for Hajj have been commanded to imitate the Haajis in some aspects so that they too can be included amongst them.

Here the question arises that when one is gaining the reward of Hajj by merely feeling sorrow of not being able to go, what is the need of imitation? The answer is that every person doesn't have the feeling of sorrow. If we had to suffice on that merely, then very few people would receive rewards. By Allaah ﷻ commanding us to imitate those people, He has made His mercy much more general. Those who are deprived of the bounty of sorrow can gain the rewards of Hajj by imitation.

1.) So just as the Haaji is commanded not to cut his hair and nails in ihram, those who are making Qurbaani are commanded not to cut their hair and nails from the first of Dhul-Hijjah. So they too are in a mini type of ihraam. In ihram, one is prohibited from many actions. In the first 9 days of Dhul-Hijjah, and especially on the ninth, those at home are encouraged to fast so that they too are in a form of restriction.

2.) Just as the Haji is instructed to remember Allaah ﷻ in abundance, so too are those at home instructed to increase their recital of the third kalimah and to recite takbeer in abundance during these days and nights.

3.) Just as the Haji has to utter the Labbayk loudly, those at home are reminded of this from the morning of the 9th till the Asr of the 13th to raise their voices in uttering the Takbeere-Tashreeq after every fardh salaah. When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ once asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as to the reality of Hajj, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Hajj is to raise the voice in talbiyyah and to make blood flow (Qurbaani)."

4.) Just as the Hajis leave the boundaries of the Haram and go to Arafat, those at home are commanded to leave the boundaries of the town and proceed to the outskirts of the town to perform Eid salaah. A Sahaabi said, "Going for the Eid salaah on Eidul-Fitr is equal to an 'umrah, and on Eidul-Adha it is equal to a Hajj." (Lataaiful-Ma'arif) Just as the Hajis cry out before Allaah ﷻ for their needs, so too do the people on Eid morning place before Allaah ﷻ their needs.

5.) Just as the Hajis make their Qurbaani after wuqoof in Arafat and Muzdalifah, we are commanded to make our Qurbaani after Eid salaah.

6.) Just as the Hajis come out of ihram after sacrificing their animals, so too those who are at home come out of their mini-ihram after slaughtering their Qurbaani animals.

In fact, those who do not possess animals can imitate the Haajis as well. Rasulullaah ﷺ once said, "I was instructed that the day of Adha (sacrifice) is a day of Eid (celebration) which Allaah has granted this Ummah." A man said, "Tell me, if I cannot find any animal, except a goat which has been loaned to me, should I sacrifice that animal? Rasulullaah ﷺ said, "No. But you should cut your hair and clip your nails, trim your moustache and shave your pubic hairs. That will constitute your complete sacrifice in the court of Allaah." (Sunan Abi Dawud no.2791, Sunan An-Nasa'i no.4377 in the chapter 'The chapter regarding one who cannot afford Udhiyyah', Sahih Ibn Hibbaan no.5914, Al-Mustadrak of Al-Haakim no.7529 who declared it to be Saheeh which Zahabi concurred with, Musnad Ahmad no.6575, Musnadul Bazaar no.2459, Mushkilul Aathaar no.4820)

Mulla Ali Qaari رَحِمَهُ اللهُ explains, "This means that your sacrifice is complete, because of your sincere intention (of desiring to carry out some sacrifice). By doing these actions, you will receive reward equal

to the reward of sacrificing an animal. (Mirqaatul Mafaatih 3/582, Bazlul Majhud 9/533)

When a person makes Qurbaani, he is rewarded for every hair and wool of the animal. Before the blood reaches the ground, the animal is accepted by Allaah ﷻ. Why? Because Allaah ﷻ sees that His servant is not using his logic, but blindly following the command of Allaah ﷻ. For this reason, there is such great virtues in this action. Elders have mentioned that in the past when a person presented himself before the king, then he would take with him some present /gift. In reality, the king was not in need of the gift. However if he accepted it, then one could gain his happiness and pleasure.

Moulana Rumi رَحْمَةُ اللهِ عَلَيْهِ has narrated one incident of a Bedouin. One Nomad of Arabia (Bedouin) had become distressed and dejected by poverty and helplessness. His wife advised him that we are perplexed with poverty and want. "It is heard of that the Caliph of Baghdad helps the poor and needy. Oh! My husband you should also go to his court and tell him of our poverty. It is possible that he may gift us with something which will rid us of our poverty." The Bedouin got courage from his wife's advice and became concerned about a present for the king. However, everything was of little value (mean). In the desert of Arabia, there was a shortage of water and it was greatly valued. Eventually he decided (settled) on this plan that he would collect the sweet and pure rain water and present it to the Caliph of Baghdad. Nevertheless, he collected the rain water in a small earthen pitcher, and put it on his head to gift it to the Caliph of Baghdad. After many days of travelling he reached Baghdad. In order to give the Caliph his gift and voice his grievance, he stood in the last row of all the attendants in the Royal court. Looking at the pomp and

glory of the royal court and the splendid dress of the royal attendants, he was so astonished that he did not have the courage of even (opening his mouth) voicing his grievance. When all the requests of all the people were addressed, the king's gaze fell upon this Bedouin, who was standing with a small earthen pitcher on his head. Out of compassion the king gave a command for his turn. And the king himself asked about his condition. The poor Bedouin presented the gift and put forward his grievance. The king accepted the gift of, hot dirty water and instructed that the earthen pitcher be taken and it be filled with gold coins.

He honoured him by giving him an elegant robe of honour. Arrangements were made for him to bath, eat and rest. He cautioned, so that the fatigue and weariness of the journey be removed. The Bedouin bathed, changed his clothes and ate the delicious and aromatic foods. He was amazed with the king's appreciation, favour and royal mercy. When his fatigue and weariness was gone, he requested to leave. The king gave the command, that my visitor has experienced great difficulty on the desert journey. Make him board a ship and let him reach home via the Dajla River. According to the Royal command, the Bedouin was made to board a ship. They took him through the city centre of Baghdad, while he enjoyed the scenery, since the river flowed through Baghdad. When his gaze fell upon the clean and sweet water of the Dajla River, that it is paying homage of threshold of the Caliph's entrance, for quenching the thirst of the countless creation of Allaah. His eyes opened, he came back to his senses and he regretted that he had brought dirty and muddy water of the dessert in the earthen pitcher for the king. It had become hot and spoilt because of the pitcher being closed. At the door of the Caliph, there

is a fresh spring of sweet water. He had no need for my earthen pitcher's water. It was merely his mercy to have accepted my earthen pitchers water."

Similarly our acts of worship is like that pitcher filled with spoilt water. The demand of this was that our acts of worship was supposed to have been thrown back on our faces. It is however Allaah's grace and mercy that instead of rejecting it, He accepts it and actually rewards us for it."

It was also the habit of the past kings that when a person brought a gift to them, the king would pass his hands over the gift, showing that he had accepted it, and would then return the gift saying that the other person was more in need of it. Therefore he should keep it. Moulana Rumi states that Qurbaani is similar. When a person places the knife over the throat of an animal, and the action of Qurbaani is complete, it is as though Allaah ﷻ has placed His hand over the animal, and now returns it to us. Now the whole animal is ours to do as we please. However, it is mustahab to give one third in charity, one third for family and friends, and to utilize one third. This animal is very blessed. It is the special invite given to us by Allaah ﷻ.

Therefore, Rasulullaah ﷺ forbade fasting on the day of sacrifice (of animals i.e., Yaumul Adha). (Bukhari and Muslim)

Abu Ubayd Ibn Azhar (Tabi'ee) رَحِمَهُ اللهُ narrated "I offered the Eid Salaahs behind Umar ibn Khattab رَضِيَ اللهُ عَنْهُ. He led the service and, at the conclusion of it, delivered the sermon in which he said, "The two days of Eid are such that on them Rasulullaah ﷺ has forbidden fasting. Of these, one is the day of your breaking fasts (after the whole of Ramadhan) and the other is the day of eating the flesh of the animals sacrificed by you." (Muslim) Rasulullaah ﷺ

also said, “Ayyam ul-Tashriq (i.e., the 11th, 12th and 13th of ZDhul-Hijjah) are the days of eating, drinking and remembering Allaah.” (Muslim)

To fast on the day of Eid and after it is forbidden because the pleasure of Allaah is that the bondsmen should eat, like beggars at His door, the flesh of the animals sacrificed by them as a feast from Allaah, and, he, of course, is a most arrogant and ungrateful servant who deliberately keeps fast on the day of general feast of Allaah.

The meat of the sacrificed animal is very blessed. Rasulullaah ﷺ slaughtered one hundred camels. Then, he ordered a piece of meat to be taken from every camel that had been sacrificed. All those pieces were cooked in a cauldron and both, Rasulullaah ﷺ and Ali رضي الله عنه ate the meat and drank the broth.

In the past eras, a fire would come from the heavens and consume the Qurbaani to show acceptance. It is the great favour of Allaah جل جلاله to this ummat that He has hid our weaknesses, sins and lack of sincerity by not sending the fire down. Otherwise, our weaknesses would have been exposed before all. (Majority of the above was taken from Ulama-e-Deoband ki yaadgaar Taqreere and a few additions were made.)

THE SPIRITUAL SIGNIFICANCE OF QURBAANI

Mufti Muhammad Shafi' Uthmaani رَحْمَةُ اللَّهِ عَلَيْهِ writes: It is an age-old custom in the world to pay tribute to great achievements by establishing some monuments to commemorate this great achievement. In most cases, it is considered sufficient to erect statues or some structure, by which the one who had achieved this great feat will be venerated and honoured, and this continues for a protracted period of time. However, by constructing monuments and statues, the true spirit will never remain. Islam has eradicated these ancient customs of erecting statues and monuments, and has declared imitation of those great feats and achievements to be a form of worship, and has made this obligatory upon all of mankind until the day of Qiyaamah. This practice not only preserves the memory of those great individuals who had achieved these feats, it also awakens within the hearts of all the zeal and spirit to carry out such types of actions. No matter how strong and solid those statues and monuments may be, it will finally become a victim of the ravages of time. But paying tribute by practical implementation, which has been declared as obligatory upon the Ummah, and the laws of which have been preserved in the Qur'an and the Sunnah, is a method by which these memories will continue and remain until the end of the world. In every era, this action will continue deliver the lesson which was taught to us by Ibrahim, the friend of Allaah جَلَّ جَلَالُهُ, i.e. man will only reach perfection when he is prepared to sacrifice everything to earn the pleasure of Allaah جَلَّ جَلَالُهُ, and then too, he will never be able to fulfil the rights to servitude towards his Creator.

As a poet said:

جان دی ، دی ہوئی اسی کی تھی حق تو یہ ہے کہ حق ادا نہ ہوا

I sacrificed my life for Him, but my life in any case was what He had granted me. The truth of the matter is that I could never fulfil His rights.

The reality of Qurbaani: When one realizes that the sacrifice of animals which is obligatory upon Muslims every year is in reality the means of preserving the memory and legacy of Ibrahim عَلَيْهِ السَّلَامُ, it will also become clear that giving the value of the animal in charity or spending that amount in any other good cause will never absolve one of this duty. Salaah is not an adequate replacement for fasting, and fasting is not an adequate replacement for salaah, and Hajj is not an adequate replacement for zakaat, and zakat is not an adequate replacement for zakat. If a person spends all of his wealth in the path of Allaah جَلَّ جَلَالُهُ, it will not fulfil the duty of performing even one salaah. In a similar manner, no matter how much one may spend in charity, it will not be sufficient to fulfil this duty of Qurbaani and keeping alive the legacy of Ibrahim عَلَيْهِ السَّلَامُ. (Ahkaam wa Taarikh Qurbaani p13-14, Jawaahirul Fiqh 6/259-260)

ECONOMIC FEARS REGARDING QURBAANI

Mufti Muhammad Shafi' Uthmaani رَحْمَةُ اللَّهِ عَلَيْه writes: When a person becomes oblivious of his spirituality, falls into the pits of materialistic desires, when materialism and outward forms become the end-all and be-all of his life and the final object of all his education and expertise, and when the perfect power of Allaah جَلَّ جَلَالُهُ and His amazing and unique system becomes hidden from his narrow vision, he begins to assume that all forms of worship are mere customary practices which are lifeless and spiritless. For such a person, the issue of Qurbaani in specific becomes an economic conundrum. He begins to think that if this amount of wealth of the nation, which is being spent on the sacrifice of animals every year, and which seems to bring about no benefit other than the opportunity to eat meat for three days every year, had to be spent on welfare and other national objectives, it would be much better and much more beneficial.

However, that wise man who is well aware of realities, for whom the issue of reforming the character and actions of people is more important than people being able to fill their bellies and fulfil their desires, will correctly conclude that the issues of poverty and lack of food, as well as insecurity and fear, can only be solved when man becomes a true human being in the true sense of the word, and he becomes adorned with beautiful character. Otherwise, no person will be safe and secure from looting, fraud and deception, theft and pick-pocketing. Due to corruption and the black-market, the prices of all items will rise high. Due to corruption and bribery, people will be deprived of their rights. Just as such a person will give greater importance to spending on their education over their other needs and necessities, he will give even greater importance to spending in

those causes which will correct and reform the character of the people. Experience has proven that there is no prescription more successful in correcting and reforming the character and actions of man than the fear of Allaah جَلَّ جَلَالُهُ and the desire to earn His pleasure. It is only the desire and enthusiasm to obey Allaah جَلَّ جَلَالُهُ which will hold man back from committing sins and crimes in privacy. The action of Qurbaani has a special effect in strengthening such a desire and enthusiasm. Therefore, the progress of the nation will not be achieved by bringing an end to Qurbaani in the hope of saving some money, which will result in people's desires being incited and strengthened. Rather, the success of our nation depends on accepting this great form of worship and spending with enthusiasm and love to create the enthusiasm within one and all to sacrifice and give preference to others over ourselves.

After understanding the above reality, it will become clear that the object of Qurbaani is not to eat meat or to feed meat to others. The object is actually to comply with the order of Islam and to attain the qualities of sacrifice and giving preference to the command of Allaah over all else, by reliving the legacy of Ibrahim عَلَيْهِ السَّلَام. The Qur'an itself clarifies its objective in the following words:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

The meat and the blood of the sacrificial animals will never reach Allaah. But the Taqwa which comes from within you will reach Him.

(Surah Hajj verse 37)

This means that the meat and blood are not the objectives of the Qurbaani. It is for precisely this reason that the meat of these animals were not even halaal to eat for those who belonged to the

previous Ummahs. It was made halaal only for our Ummah. The object of the Qurbaani was to create within us the quality of obedience.

An objection which is posed against Qurbaani is that over just three days in a year, millions of animals are killed, which inevitably has a harmful impact on the economic and financial situation of the nation. There will be a shortage of animals, and people will encounter difficulties in finding meat for the rest of the year.

It should be understood that such assumptions only trouble the mind of such people who are totally unaware of the great power of Allaah ﷻ and the various aspects of His perfect balanced system. It has always been the system of the world that whenever the need and demand for anything increases, Allaah ﷻ increases the supply of that thing, and whenever the need and demand for anything decreases, Allaah ﷻ decreases the supply of that thing. If a person feels sorry for the water of a well, and stops drawing out water from it, fearing that it may get finished, he will soon find that its flow and influx will end, and the well will no longer give out any water. The more a person will draw from the well, the more the well will fill. Study the statistics. The amount of animals which were sacrificed in the past are not being sacrificed today. Just as great deficiencies have come about in with regards to all the other commands of Islam like salaah and fasting, great deficiencies are also found with regards to carrying out Qurbaani... Despite the sacrifice of many more animals in the past compared to today, we have never heard the complaint in history that animals are scarce or are too expensive, due to the Qurbaani. Today, when millions of people are guilty of neglect with regards to Qurbaani, to declare the shortage of

animals to be the result of Qurbaani is completely against facts and untrue. There are many countries today where people are Muslim by name. In such places, Qurbaani is not carried out, due to which there should not be any shortage of animals. Yet, the price of animals and meat is higher compared to our countries (where Qurbaani is carried out). If someone really wants to investigate, then ban Qurbaani in any city or country for one year and see whether the economic situation of the country improves or not, and whether animals, meat, milk and butter is found in abundance or not? In-sha-Allaah, no Muslim country will be ready to do so. Look at our neighbouring country, India! Not only is it banned to slaughter cows for Qurbaani, but people are prohibited from consuming cows throughout the year. Has anyone seen in India that cows have filled the streets, or that rivers of milk are flowing all about, or that butter is found in unlimited quantities. In undivided India, when 100 million Muslims and the British army would daily slaughter thousands of cows, and Muslims would carry out Qurbaani yearly, milk was found just like today, the only difference being that the price has increased. There is no sign of unlimited milk.

It is our understanding that, in accordance to the system of Allaah ﷻ, if cows are not utilized there at all, over some period of time, cows will drastically decrease. An example of this is before the eyes of the entire world. Just a hundred years ago, all travel would be carried out on horseback. Wars would be fought on horseback. An unlimited number of horses would be reared for the usage of the army. Today, when cars and planes have taken over from horses, have horses increased in number and become cheaper, or have they decreased in number and become more expensive.

This is the manufacturing plant of Allaah ﷻ. Its system is far beyond the reach of man's (puny) intellect and understanding, and human resolutions. If only the Muslims who are unaware of the reality of Qurbaani could ponder and realize. Qurbaani should not be considered as a mere ritual or a mere day of celebration. If the reality of this act is kept in mind, and the Sunnah of Ibraahim عليه السلام is imitated, then one will begin to witness an added vigour and strength in his Imaan and A'maal, and the blessings of Ikhlāas.

Every form of worship contains within it some special effects, other than the reward which is set aside for it. The effects of salaah are humility and self-effacement. The effect of zakat is that the heart is purified from the love of wealth. The effect of fasting and Hajj is that one progresses in his love for Allaah ﷻ. In a similar manner, the effect of Qurbaani is that it creates an added vigour and strength in our Imaan and Ikhlāas, and it creates within us the courage and determination to carry out difficult forms of worship for the sake of Allaah ﷻ. (Condensed from Ahkaam wa Taarikh Qurbaani p17-21, Jawaahirul Fiqh 6/263-267)

THE PHILOSOPHY OF QURBAANI

Mufti Muhammad Taqi Usmani writes, “Qurbaani is a demonstration of total submission to Allah and a proof of complete obedience to Allaah’s will or command. When a Muslim offers a Qurbaani, this is exactly what he intends to prove. Thus, the Qurbaani offered by a Muslim signifies that he is a slave of Allaah at his best and that he would not hesitate even for a moment, once he receives an absolute command from his Creator, to surrender before it, to obey it willingly, even if it be at the price of his life and possessions. When a true and perfect Muslim receives a command from Allaah, he does not make his obedience dependent upon the command’s reasonability’ as perceived through his limited understanding. He knows that Allaah is All-Knowing, All-Wise and that his own reason cannot encompass the knowledge and wisdom underlying the divine command. He, therefore, submits to the divine command, even if he cannot grasp the reason or wisdom behind it.

This is exactly what Nabi Ibrahim عليه السلام did. Apparently, there was no reason why a father should slaughter his innocent son. But, when came the command from Allaah, he never asked about the reason for that command, nor did he hesitate to follow it. Even his minor son when asked by his father about the dream he had seen, never questioned the legitimacy of the command, nor did he pine or whine about it, nor did he ask for one good reason why he was being slaughtered. The one and only response he made was, ‘Father, do what you have been ordered to do. You shall find me, Allaah willing, among the patient’.

The present-day Qurbaani is offered in memory of this great model of submission set before us by the great father and the great son. So Qurbaani must be offered in our time emulating the same ideal and attitude of submission.

This, then, is the true philosophy of Qurbaani. With this in mind, one can easily unveil the fallacy of those who raise objections against Qurbaani on the basis of economic calculations and depict it to be a wastage of money, resources and livestock. Unable to see beyond mundane benefits, they cannot understand the spirit Islam wants to plant and nourish among its followers, the spirit of total submission to Allaah's will which equips man with most superior qualities so necessary to keep humanity in a state of lasting peace and welfare.

Qurbaani is nothing but a powerful symbol of the required human conduct vis-a-vis the divine commands, however "irrational" or "uneconomic" they may seem to be in their appearance. Thus, the distrustful quest for mundane economic benefits behind Qurbaani is, in fact, the negation of its real philosophy and the very spirit underlying it.

No doubt, there are in every form of worship ordained by Allaah, certain worldly benefits too, but they are not the main purpose of these prescribed duties, nor should they be treated as a pre-condition to submission and obedience. All acts of worship, including Qurbaani, must be carried out with a spirit of total submission to Allaah, irrespective of their economic, social or political benefits. This

is what Ibrahim عَلَيْهِ السَّلَام did, and this is what every true Muslim is required to do. (Islamic Months by Mufti Muhammad Taqi Usmani)

May Allaah ﷻ accept this endeavour, forgive our shortcomings, and make it a means of our guidance and the whole of mankind till the Day of Judgement! A humble request to remember the authors, their teachers, spiritual guide and family members in one's duas.

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ