



Custodians of the Haq

Be Educated, Informed and Motivated



Important Notice Corner

Please ensure we don't involve ourselves in Haraam photography and videoing on Eid-ul-Adha, for then our Qurbani means nothing!

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Hadith

the person performing Qurbani will be rewarded for every hair on the body of the animal or for every fibre of wool in the case of sheep"

Special Edition Qurbani

“Verily my prayer, my sacrifices, my life and my death are surrendered to Allah; the Rabb of the worlds.”

What is Qurbani?

Hazrat Zayd bin Arqam Radhiyallahu anhu relates that the Sahaabah Radhiyallaahu anhum queried, “Yaa Rasulallah! What is Qurbani?”

Nabi Sallallahu alaihi wasallam replied, “It is the Sunnah of your father Ibraheem Alaihis salaam.”

They again asked, “What benefit do we derive from it?”

Nabi Sallallahu alaihi wasallam answered, “A reward for every hair (of the sacrificed animal).”

“And (what reward is there for animals with) wool, Yaa Rasulallah?” they asked.

“A reward for every fibre of the wool”, he answered (Ibne Majah)

Takbeer-e-Tashreeq

Takbeer-e-Tashreeq is the name of the Takbeer recited during the Eid-ul-Adha period. The words of this Takbeer are as follows:

"Allahu-Akbar, Allahu-Akbar. Laa-ilaaha Illallaahu Wallaahu-Akbar, Allahu-Akbar Walillaahil Hamd"

Takbeer-e-Tashreeq commences from the Fajr of the 9th Thul-Hijjah until the 13th Thul-Hijjah after Asr.

The men should read it audibly and the women silently after every Fardh Salaah during these days.

The Sunnats of Eid-ul-Adhaa and some Masaa'il of Qurbani

Question: Can you kindly mention the Sunnats to be done on the day of Eid-ul-Adhaa?

Answer: The following are the Sunnats to be observed on the day of Eid-ul-Adhaa:

1. To take a Ghusl
2. To use the Miswaak
3. To wear one's best clothing
4. To apply Itr
5. To wake up early in the morning (earlier than normal)
6. To go to the Eidgah early
7. Not to eat or drink anything before Eid Salaah
8. Preferably, one should eat from the meat of one's Qurbani animal after Eid Salaah
9. To perform Eid Salaah at the Eidgah
10. To go to the Eidgah from one road and return to one's home by another road
11. While going to the Eidgah, recite the Takbeer-e-Tashreeq (Allahu Akbar, Allahu Akbar, Lailaha Illal-laah...) aloud
12. If possible, walk to the Eidgah

The Night of Eid

Nabi Sallallahu alaihi wasallam said, "The heart of the person who remains awake (in Ibaadat) during the night of Eid-ul-Fitr and Eid-ul-Adha will not die on the day when the hearts will be dead i.e. Qiyaamah."
(Ibn Maajah)

Note: Wearing one's best clothing doesn't mean brand new clothing. Any clean clothing which one has which conforms to the Sunnah is sufficient.

If due to a valid reason one is unable to go to the Eidgah, one may perform Eid Salaah in the Masjid.

The above Sunnats are for Eid-ul-Adhaa. Eid-ul-Fitr has a slight difference.

And Allah knows best.

Question: I have Zakaat Nisaab. Is Qurbani Waajib on me?

Answer: Yes, Qurbani is Waajib on a person who has the Nisaab of Zakaat. Severe warnings are sounded in the Hadith regarding a person who despite having the Nisaab of Zakaat, does not make Qurbani. Nabi Sallallahu alaihi wasallam said, "The one who

has the means of making Qurbani but still doesn't make Qurbani should not attend our Eidgah.”

Question: I have a debt. However, I do have some money. Should I make Qurbani? Is Qurbani Waajib on me?

Answer: If your money is so much that after repaying your debt you have the Nisaab, then Qurbani is Waajib on you. And if after repaying the debt you have less than the Nisaab, Qurbani is not Waajib on you.

Question: If a person has sufficient money, but not the Nisaab. However, either he has borrowed this money to someone or he is unable to be in possession of this money during the days of Qurbani. Is Qurbani Waajib on him because he cannot purchase an animal due to insufficient funds by him?

Answer: Qurbani is not Waajib on him because he doesn't have enough money on him/by him during the days of Qurbani to purchase an animal. Such a person should not put himself in debt in order to make Qurbani.

Question: If a person has Nisaab amount, however it is not by him. He has not even a penny by him. Is Qurbani Waajib?

Answer: For such a person Qurbani is Waajib. He should take a loan and buy an animal. This is so because since he has not even a cent by him, he will be borrowing money for his daily needs, so should he borrow money for Qurbani. This is different to the Mas'alah above. Please take note.

Question: When I bought an animal for Qurbani, the animal died before Eid-ul-Adha. What should I now do?

Answer: If Qurbani was Waajib on you, i.e. you had the Nisaab, then you should purchase another Qurbani animal. And if Qurbani was not Waajib on you, i.e. you don't have the Nisaab, then you don't need to purchase another animal for Qurbani.

Question: Many a times, among the shares of an animal, some make the Niyyat of Waajib Qurbani while others intention is Nafl Qurbani. Is it permissible to join in the shares of such an animal in which there are Waajib and Nafl Qurbani intentions?

Answer: Whether the Niyyat is that of Waajib Qurban or Nafl Qurbani, as long as the Niyyat is of Qurbani which is the Pleasure of Allah Ta'ala, it will be permissible to join in the shares of such an animal.

Zayd Ibn Arqam Radhiyallaahu Anhu relates that the Sahaabah queried, "O Rasoolullah! What is Qurbani?" He replied, "It is the Sunnah of your father Ibraheem Alayhis Salaam." They again asked, "What benefit do we derive from it?" He answered, "A reward for every hair (of the sacrificed animal)." "And (what reward is there for animals with) wool, O' Rasulullah?" they asked. "A reward", he said, "for every fibre of the wool." (Ibne Majah)

Masaa'il pertaining to the Qurbani animals

Question: Is it permissible to make Qurbani of sheep whose tails are cut off?

Answer: No, it is NOT permissible. If a third or more of the tail is cut, the Qurbani will not be valid.

Question: How old should the Qurbani animals be?

Answer: Goats and sheep have to be one-year-old. However, if healthy and fat sheep which are six months old and if put together with one-year-old sheep they cannot be differentiated, then such healthy, big and fat sheep's Qurbani will be valid. Cows, bulls etc. have to be two years old. Camels have to be five years old.

Question: Is it permissible to make Qurbani of animals whose ears are cut off?

Answer: if more a third or more than a third of the ear is cut, it will be invalid. If an animal has no ears, it will be invalid.

Question: Is it permissible to make Qurbani of animals whose horns are cut or broken?

Answer: If the horns are broken (naturally, or due to animalism) it will be valid, if the horns are removed from the roots, it will be invalid.

Method of Slaughtering

A Muslim should take every care to slaughter an animal without subjecting it to unnecessary pain and torture. This was the instruction of Rasoolullah Sallallahu Alayhi Wa Sallam. The following are pertinent points to be kept in mind.

- The knife to be used for slaughter should be well sharpened so that it slits the throat immediately, without causing undue pain to the animal.
- The knife should not be sharpened in front of the animals.
- The animal to be slaughtered should be given food and water; it should not be slaughtered when it is hungry and thirsty
- It should not be brutally dragged along to the place of slaughter.
- The animal should be slaughtered at an isolated place so that other animals cannot witness the slaughter.
- It should be laid on the ground with ease, as it is abominable to use undue force.
- As soon as the animal has been placed on the ground, one should hasten in slaughtering it. Undue delay must be avoided.
- The animal should not be slaughtered with such a force that its head is severed, or the knife reaches the spinal cord.

- It is incorrect to slaughter the animal above the neck because it causes the animal too much pain and agony.
- The animal should be left after slaughtering in such a way as to freely kick in its death throes.
- After slaughtering, the head should not be cut off nor should the animal be skinned until all movements has completely stopped.
- While slaughtering, a Muslim should say: ‘Bismillah Allahu Akbar’ (In the name of Allah, Allah is the greatest).
- It is more virtuous to slaughter the animal with one’s own hands. If one is unable to slaughter, it is advisable that one witnesses the sacrifice. It is not necessary to make the niyyah (intention) of Qurbani verbally, however it is necessary to say Bismillah Allahu Akbar when slaughtering.
- The Qurbani animal should be placed on it’s left side facing the Qiblah and **the following dua should be recited before slaughtering the animal:**

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

“I have set my direction firmly and truly towards Him Who created the heavens and the earth. And never shall I give partners to Allah. Verily, my worship and my sacrifice, my living and my dying are for Allah Sustainer of the worlds. O Allah this sacrifice is from you and is for you.”

When slaughtering the animal recite:

بِاسْمِ اللَّهِ أَكْبَرُ

“In the name of Allah. Allah is the Greatest.”

Du’aa to be read after Zabah (sacrifice):

اللَّهُمَّ تَقَبَّلْهُ مِنِّي كَمَا تَقَبَّلْتَ مِنْ حَبِيبِكَ مُحَمَّدٍ وَ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام

“O Allah accept from me this sacrifice like you have accepted from your beloved Muhammad and your friend Ibrahim. Peace be upon them.”

“It is neither the blood, nor the flesh, that reaches Allah, but it is your piety that reaches Him.” (Qur’aan)

Greeting with “Eid-Mubaarak” after the Eid Salaah?

Very Important Information

The following Prominent Muftis and Ulama have stated that shaking hands and embracing each other after Eid Salaah Is Makrooh, Bid'ah and among the salient features of the Shias!

Today, majority of us are guilty of this! Let's stop it from this Eid!

These Ulama truly understood Hadith, Sunnah and the Deen!

1. Faqeehun-Naas, Hazrat Moulana Rashid Ahmad Ganghoi (Rahmatullahi alaih)-Author of Fataawa Rasheediyah
2. Mufti-e-A'zam of India, Mufti Kifayatullah (Rahmatullahi alaih)-Author of Kifaayatul-Mufti
3. Mufti-e-A'zam of Pakistan, Mufti Shafee' (Rahmatullahi alaih) (Has stated in Imdaadul-Muftiyeen)
4. The head Mufti of Darul-Uloom Deoband, Mufti Azeezur Rahman (Rahmatullahi alaih) (States in Azeezul Fataawa)
5. Faqeehul-Ummat, Mufti Mahmood Hasan Ganghoi (Rahmatullahi alaih) (States in Fataawa Mahmoodiyah)
6. Mufti Sa'eed Abdur-Raheem Laajbori (Rahmatullahi alaih) (States in Fataawa Raheemiyah)
7. Moulana Abdul Hay of Lukhnow (States in his Fataawa)
8. Mufti Nizaamud-Deen (Satates in Nizaamul-Fataawa)
9. Hakeemul-Ummat MI Ashraf Ali Thanwi (Imdaadul-Fataawa)

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