

# QURBANI

KE

## Fazail wa Masail

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**Tahaffuz e Deen Group**

## **QURBANI KI AHMIYAT :**

Qurbani ek azeemusshaan Ibadat hai.

Hazrat Aadam Alaihis Salam se shuru huwi aur Ummate Mohammadiya tak mashrooh chali aa rahi hai.

Har Mazhab Wa Millat ka is par Amal raha hai.

Quraan me ek jagah irshad hai :

### **Tarjuma :**

Humne Har Ummat K Liye Qurbani Muqarrar Ki Taaki Wo Chopaiyo Ke Makhsos Janwaro Par ALLAH Ka Naam Le Jo Allah Ne Ata Farmaye

( *Surah Hajj : 34* )

Qurbani ka Amal agar chehar Ummat me jaari raha hai lekin Hazrat Ibrahim Alaihis Salam ke zamane me khususi ahmiyat ikhtiyar kar gaya Isi wajah se ise " Sunnat e Ibrahim " kaha gaya hai...

Q ki Hazrat Ibrahim Alaihis Salam ne mahaz Khuda ki razamandi k liye apne Bete Hazrat Ismail Alaihis Salam Ki Qurbani ko pesh kiya tha.

Isi amal ki yaad me har saal Musalman Qurbaniya karte hai..

Is Qurbani se ek Ita'at Sha'arMusalman Ko ye sabaq milta hai

Ki wo Rab ki Farmabardari aur Ita'at Me har kisi ki Qurbani ke liye tayyarrahe..

Aur Maal Wa Mata'a ki Mohabbat ko chhor kar khalis Allah Ta'ala ki Mohabbat Dil me paida kare.

Nez Qurbani karte waqt ye baat bhi malhooz rehni chahiye ki Qurbani ki tarah digar tamam Ibadat me Maqsood Raza e Ilahi Rahe,

Gair k liye ibadat ka Shaiba tak bhi dil me na rahe.

Goya Musalman ki zindagi is Aayat ki Amali Tafseer Ban jaaye :

### **Tarjuma :**

Meri Namaz , Meri Qurbani , Mera Jeena , Mera Marna Sab Allah Ki RazaMandi Ke Liye Hai Jo Tamam Jahano Ka Paalne Wala Hai.

( *Surah Ana'am : 162* )

Qurbani ki ahmiyat is baat se wazeh hai ki Nabi Akram SallahuAlaihiWasallam

Ne is par Madawat farmayi hai .

Hazrat Abdullah Bin Umar RZ Farmate Hai :  
“Rasool Akram SallahuAlaihiWasallam Ne Madeena Me 10 Saal Qayam  
Farmaya ( is qayam k dauran ) Aap Qurbani Karte rahe.  
( *JamiyaTirmizi : Jild : 1 : Safah 409* )

### Qurbani ke fazail :

Kai ahadis me qurbani ke fazail warid hain.chand yeh hain:-

(1) عَنْ زَيْدِ ابْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْأَضَاحِيُّ قَالَ سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالُوا فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةً قَالُوا فَالضُّوْفُ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بِكُلِّ شَعْرَةٍ مِنَ الضُّوْفِ حَسَنَةٌ

(سنن ابن ماجه ص 226 باب ثواب الاضحية)

### Tarjumah:

(1) Hazrat zaid bin arqam r.a. se rivayat hai k ek bar sahaba r.a. ne rasoolullah s.a. se sawal kiya:”ya rasoolullah s.a. yeh qurbani kya hai?”(yaani qurbaani ki haisiyat kya hai?) Aap s.a. ne farmaya:”tumhare baap hazrat ibraheem a.s. ki sunnat(aur tareeqa) hai”.sahaba r.a. ne arz kiya:”Hamein qurbaani karne se kya faida hoga?” farmaya,”har baal ke badle me ek neki milegi”.sahaba r.a. ne arz kiya :”ya rasoolullah oon ke badle me kya milega?”

Farmaya:”oon ke har baal ke badle me (bhi) neki milegi”.

(2) ”عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا عَمِلَ آدَمِيُّ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدَّمِ أَنَّهُ لَيَتَأْتِي يَوْمَ الْقِيَامَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَخْلَافِهَا وَإِنَّ الدَّمَ يَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ مِنَ الْأَرْضِ فَطِيبُوا بِهَا نَفْسًا“

(جامع الترمذی ج 1 ص 275 با ب ما جاء فی فضل الاضحیہ)

### Tarjumah:-

Eedul azha ke din koi nek amal allah taala ke nazdeek qurbaani ka khoon bahane se zyada mehboob aur pasandeeda nahi. qayamat ke din qurbaani ka jaanvar apne baalon, sigon aur khuro samet aayega aur qurbani ka khoon zameen par girne se pehle allah ta aala ke nazdeek qabooliyat hasil kar leta hai. lehaaza khush dili se qurbani kiya karo.

### (3) Tarjumah:

(3) ”عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَنْفَقْتَ الْوَرَقَ فِي شَيْءٍ أَفْضَلَ مِنْ نَحِيرَةِ فِي يَوْمِ الْعِيدِ“ -

(سنن الدار قطنی ص 774 با ب الذبائح، سنن الکبری للبیہقی ج 9 ص 261)

Hazrat ibn-e-abbas r.a. se rivayat hai ke rasoolullah s.a. ne irshaad farmaya:”Kisi kam me maal kharch kiya jaye to woh eedul azha ke din qurbani me kharch kiye jaane waale maal se zyada fazilat nahi rakhta.”

## Qurbani ke masail

### (1) Qurbani wajib he:

Har sahib e nisab par qurbani karna wajib he. Is bare me Quraan o Sunnat me kai dalaail maujood he. Chand ye he.

### Daleel-1:



(1) "فصل لربك وانحر"

**Tarjumah:** aap apne Rab ki namaz parhen aur Qurbani den.

Mashhoor mufasssir Allamah Qazi Sanauallah Panipatti rh..is aayat ke tahat likhte he:

قال عكرمة وعطاء وقتادة فصل لربك صلوة العيد يوم النحر ونحر نسكك فعلى هذا يثبت به وجوب صلوة العيد والأضحية-

**Tarjumah :**

Hazrat ikramah, Hazrat Ataa aur Hazrat Qatadah rahmatullahialyh..farmate he ke "فصل لربك" me "فصل" se murad Eid ki namaz aur "وانحر" se murad Qurbani he. Isse sabit huva ke namaz e eid aur Qurbani wajib he. (tafseer e mazhari: jild-10. Page no.353)

Allamah abubakar jassas rh..apni tafseer "ahkamul quraan" me farmate he.

**Tarjumah:**

Hazrat Hasan Basri rh..farmate he ke is ayat "فصل لربك" me jo namaz ka zikr he usse Eid ki namaz murad he, aur "وانحر" se Qurbani murad he. (Ahkamul quraan liljassas: jild-3. Page no.419. that suratul kausar)

Imam Abubakar jassas rh..farmate he ke isse 2 baate sabit hoti he:-

- 1..Eid ki namaz wajib he
- 2..Qurbani wajib he.

**Daleel-2:**

Hazrat Abu Hurairah rdiyallahuanhu se rivayat he:

"أن رسول الله صلى الله عليه وسلم قال من كان له سعة ولم يضح فلا يقربن مصلانا"

**Tarjumah:** Rasoolullahi sallallahualayhiwasallam ne farmaya ke jis shakhs ko Qurbani ki wus'at hasil ho aur wo Qurbani na kare to hamari Eidgaah ke qareeb na phatke. (sunan ibne majah: page no.226. baab- al uzahi wajibah am laa?. Musnad e Ahmad: jild -2, page no.321, raqam-8256. Assunanul kubra: jild-9, pageno.260, kitabuz zuhaya. Kanzul ummal: raqam-12261).

Wus'at ke bawujood qurbani na karne par aap sallallahualayhiwasallam ne sakht waeed irshad farmai aur Waeed wajib ko chhorne par hoti he. To maloom huva ke Qurbani wajib he.

### Daleel-3:

Hazrat Mukhannif bin sulaim radiyallahu anhu se rivayat he:

"كنا وقوفا عند النبي صلى الله عليه وسلم عرفة فقال يا أيها الناس إن على كل أهل بيت في ل عام أضحية وعتيرة"

**Tarjumah:** ham rasoolullahi sallallahualayhiwasallam ke sath arafat me thehre huve the to rasoolullahi sallallahualayhiwasallam ne farmaya: "ay logo! Har ghar walon par har saal qurbani aur Ateerah wajib he. (*sunan ibne maajah: page no.226, baab-al uzahi hiyal wajibah am laa? Sunanun nisaaee: jild 2, page no.188. kitabul far'a wal ateerah*).

Is hadees se do qisam ki qurbaniyo ka hukam maloom huva. 1-Eid ul Azha ka qurbani aur 2- Ateerah ka.

Faydah: Ateerah us qurbani ko kaha jata he jo zamana e jahiliyyat me rajab ke mahine me buto ke name par hoti thi, Islam aane ke baad Allah ke name par hone lagi, lekin baad me use mansookh kar diya gaya.

Chunanche hazrat Abu Hurairah rdiyallahuanhuse rivayat he:

"نهى رسول الله صلى الله عليه وسلم عن الفرع والعتيرة"

**Tarjumah:** rasulullahi sallallahualayhi wasallam ne Fara'a Ateerah se mana farma diya. {sunanun nisaaee: jild-2, page no.188. kitabul fara'a wal Ateerah}

Faydah: fara'a us bachche ko kaha jata tha jo untni pehli martaba janti thi, aur zaman e jahiliyyat me use buton ke name par Qurban kiya jata tha. Ibteda e Islam me ye Allah ke name par zabah hoti rahi lekin baad me mansookh kar diya.

{*zahrur riba alan nisaaee lissabooti: jild2, page-188*}

### Daleel-4

Hazrat jundub bin sufyan al bajli rdiyallahu anhu se rivayat he, farmate he:

"شهدت النبي صلى الله عليه وسلم يوم النحر فقال: " من ذبح قبل الصلوة العيد مكانها أخرى ومن لم يذبح فليذبح "-

**Tarjumah :** me nabi e kareem sallallahualayhiwasallam ke khidmat me eidul azha ke din hazir huwa, aap sallallahualayhiwasallam ne farmaya : jisne eid ki namaz se pehle (qurbani ka janwar) zabah kar diya to use chahiye ke us ki jagah dusri qurbani kare aur jisne (eid ki namaz se pehle ) zabah nahi kiya to use chahiye ke (eid ki namaz ke) baad zabah kare. {*saheeh Bukhari: jild 2, pageno.843, baab man zabaha qablas salatu iaadah*}

Isme aap sallallahualayhiwasallam ne eid se pehle janwar zabah karne ki surat me qurbani lotane ka hukam diya jo is baat ki daleel he ke qurbani wajib he.

## **(2)Qurbani kis par wajib he?**

Jis mard aur aurat me Qurbani ke ayyam me darje zel baten pai jati ho us par qurbani wajib he.

**1-Musalman ho.**

**Daleel:-** “Qurbani Ibadat aur qurbat ka name he, aur kafir Ibadat aur Qurbat ka ahal nahi.” {*badaeus sanae’a, jild-4, page no.195*}

**2- Azad ho.**

**Daleel:-** “Qurbani gulam par wajib nahi, kyunke wo kisi cheez ka malik nahi hota.” {*al bahrur raiq, jild-2, page no.271*}

**3- sahibe nisab ho.**

**Daleel:** “Hazrat abu hurairah rdiyallahuanhu se riwayat he ke Rasoolullahi (sallallahualayhiwasallam) ne farmaya, “jis shakhs ko wus’at ho uske bawujood qurbani na kare to wo hamari Eidgaah me na ave” {*sunane ibne majah, page no.226, babul uzahi hiya wajibah am laa*}

To isse maloom huva ke Qurbani ke liye sahib e wusa’t hona zaroori he, jise ‘sahib e nisab’ se ta’beer kiya jata he. (Iski tafseel age aa rahi he)

**4- muqem ho, musafir par Qurbani wajib nahi.**

**Daleel:** Hazrat Ali (radiyallahuanh) farmate he, “musafir par qurbani wajib nahi”. {*Al mahalla bil aasar li ibne hazm, jild-6, page no.37, masla no.979*}

### (3) Qurbani ka nisab :

Qurbani wajib hone ka nisab vahi he sadqa e fitra ke wajib hone ka nisab he. {fatawa hindiyyah, jild 5, page no. 360, kitabul uzhiyyah}

Lihaza jis mard ya aurat ki milkiyat me sarhe saat tola sona ya sarhe bawan tola chandi ya naqdi maal ya tijarat ka saman ya zarurat se zaed saman me se koi ek cheez ya in pancho cheezo ya baaz majmuah sarhe bawan tola chandi ki qimat ke barabar ho to aise mard-aurat par qurbani wajib he. (Al johratun neerah, jild 1, page 160, baab maiyyajoozu dafussadaqah ilayh wamal la yajooz.)

Yaad rahe ke wo ashya jo zaroorat o hajat ki na ho balke mahaz numood o numaish ki ho ya gharo me rakhi hui ho aur sara saal istemal me na ati ho to vo bhi nisab me shamil he. {badiussanaea, jild 2, page no.158-159. Raddul mukhtar, jild 3, page346, baab-masrafuzzakah wal ashra.}

### (4) Qurbani ke janwar :

Jo janwar qurbani ke liye zabah kiye ja sakte ho : bhed-bakri, gaye-bhens, unt {nar madah} he.

#### Daleel:

قال الله تعالى : ثمانية ازوج من الضأن اثنين ومن المعز اثنين...ومن البقر الابل اثنين ومن البقر اثنين" (انعام 144-143 :

Tarjuma: aath janwar he do bhedo me se aur do bakariyo me se, aur do unto me se aur do gayo me se.

Faidah: Qurbani ke janwaro me bhens bhi dakhil he kyon ke ye bhi gaye ki ek qisam he, lihaza bhens ki qurbani jaiz he.

#### Dalail:

##### (1) Ijmae ummat :

"وأجمعوا على ان حكم الجواميس حكم البقر" (المنجد ص101)

Tarjuma: aimmah hazrat ka is baat par ijma he ke bhens ka hukm gaye wala he.

##### (2) Lugat : "الجاموس ضرب من كبار البقر"

Tarjumah : bhens gaye ki ek qisam he.



(3) *Hazrat hasan basri rh* { 110 hijri } farmate he : " الجاموس بمنزلة البقر "

**Tarjumah:** bhens gaye ke darje me he. (*masnaf ibne abi shaibah, jild7 page no.65. raqam 10848*)

(4) *Imam sufiyan sori rh* (san hijri 161) farmate he. "تحسب الجواميس مع البقر"

**Tarjumah :** bhenso ko gaye ke sath shumar kiya jaega. (*masnaf A.Rzzaq jild 4 page 23 hadees no.6881*)

(5) *Imam malik bin anas madani rh* (san hijri 179) farmate he: "إنما هي بقر كلها"

**Tarjumah:** ye bhens gaye hi he. (*mota imaam malik page no. 294 baab maa jaa bissadaqatulbaqar*)

Ek maqam par farmate he "الجواميس والبقر سواء"

**Tarjumah:** gaye aur bhens barabar he. (yaani ek qisam ki he). {*kitabul amwal li Ibne ubaid, jild-2, page no.385, raqam-812*}

### **Faida:**

Janwar ke 7 aaza khana makrooh he:

### **Daleel:**

عن مجاهد قال كان رسول الله صلى الله عليه وسلم يكره من الشاة سبعا، الدم و الحياء والنثيين، والغدر، والذکر، والمثانة، والمرارة.

### **Tarjumah:**

Hazrat mujahid bayan karte he ke rasoolullahi sallallahualyhiwasallam janwar ke 7 aaza khane ko napasand karte the, (1)khood, (2)mada janwar ki sharmgah, (3)khusyatain (4)gudood (5)nar janwar ki peshabgah (6)masana (7)Pittah. {masnaf A.Rzzaq jild4, page no.409, assunanul kubra lilbehayqijld10, page no.7, baab mayakrahu mishshah.}

### **(5) Janwar ki umar:**

Qurbani ke janwaro me bhed-bakri 1 saal, gay-bhens 2 saal, aur unt 5 saal ka hona zaroori he. Albattah vo bhed aur dumbah jo dekhne me 1 saal ka lagta ho uski qurbani bhi jaiz he.

### **Daleel:**

عن جابر بن عبدالله رضي الله عنه قال قال رسول الله صلى الله عليه وسلم لاتذبحوا الا مسنة الا ان يعسر عليكم فتذبحوا جذعة من الضأن.

### Tarjumah:

Hazrat jabir bin Abdullah radiyallahu anhumah se rivayat he ke rasoolullahi sallallahu alayhi wasallam ne farmaya, Qurbani ke liye musinnah yaani umarwal janwar zabah karo, ha..agar aisa janwar mayassar na ho to phir 6 maah ka dumba zabah karo jo saal ka lagta ho.

### Is hadees me do baten qabil e gaur he:

(1) Isme aap sallallahualayhiwasallam ne qurbani ke janwar ke liye lafz “masnah” istemal farmaya he, baqaul Imam Abu Isa Tirmizi rh.. fuqaha e kiram ahadees ke maani wa matalib zyadah jante he. {jameuttirmizi, jild 1, page 193, baab-gusl ul mayyit.}

Chunanche jamhoor fuqaha e kiram rh.. ne “masnah” ka matlab ye farmaya ke isse murad “assani” yaani vo janwar he jisme umar ka lihaz rakha gaya ho, chunanche bhed – bakri ek saal ki, gaay-bhens do saal ki aur unt 5 saal ka ho.

### Chand tsreehaat mulaheza ho:

1) Mashhoor muhaddis aur faqeeh Allamah Abul Hsain Quduri rh.. farmate he:

"إن الفقهاء قالوا...والثني (من الغنم) ابن سنة والثني منه(من البقر) ابن سنتين والثني (من الإبل) ابن خمس".

Tarjumah: hazrat fuqaha e kiram ye farmate he ke bhed-bakri 1 saal ki, gaay-bhens 2 saal ki aur unt panch saal ka ho.

2) Muhaddis wa faqeeh Allamah Zainul Abedeen bin Ibraheem bin Najheem farmate he:

"والثني من الضأن والمغز ابن سنة ومن البقر ابن سنتين ومن الإبل ابن خمس سنين."

Tarjumah: bhed aur bakri 1 saal ki, gay 2 saal ki au runt 5 saal ka ho.

Aur yahi taareef in kutub me bhi maujood he:

1 } Bazlul majhood shrah sunan abi dawood, jild 4, page-71

2}Takmilah fatah ul mulhim sharah saheeh muslim, jild-3, page no.558.

(2) mazkooarah hadees me “masnah” na milne ki soorat me "جذعة من الضأن" ka hukam farmaya, isse murad vo dumba he jo 6 maah ka ho, magar dekhne me 1 saal ka lagta ho.

Chunanche Allamah Zainul Abedeen bin Najeem rh..(hijri san-970) farmate he "وقالو هذا اذا كان الجذع عظيما بحيث لو خلط بالثنيات يشتهبه على الناظرين والجذع من الضأن ما : تمت له ستة اشهر عند الفقهاء."

**Tarjumah:** hazrat e fuqaha farmate he ke isse murad vo dumba he jo itna bada ho ke isko saal wale dumbon me mila diya jae dekhne me saal walon ke mushabe ho aur hazraat e fuqaha ke nazdeek (جذع) dumba vo he jo 6 maah mukammal kar chukka ho.

### **(6) shurakaa aur unki taadad:**

Qurbani ka janwar agar unt, gaay ya bhens ho to usme 7 admi shareek ho sakte he.:

#### **Daleel:1.**

1 عن جابر رضي الله عنه قال خرجنا مع رسول الله صلى الله عليه وسلم مهلين بالحج فأمرنا رسول الله صلى الله عليه وسلم ان نشترك في الإبل والبقر كل سبعة منا في بدنة

**Tarjumah:** Hazrat jabir rdiyallahu anhu farmate he ke ham aap sallallahualayhiwasallam ke sath hajj ka ehram bandh kar nikle to aap sallallahualayhiwasallam ne hukam diya ke ham unt aur gay me saat saat (admi) shareek ho jayen. (sahheh muslim, jild no.1, page no.424, baab- jawaz al ishtiraak....)

#### **Daleel :2.**

"عن جابر رضي الله عنه قال نحرنا مع رسول الله صلى الله عليه وسلم عام الحديبية ألبدنة عن سبعة والبقر عن سبعة"

**Tarjumah:** Hazrat Jabir rdiyallahu anhu se rivayat he ke hamne Hudaibiyah wale saal aap sallallahualayhiwasallam ke sath qurbani ki, chunanche unt 7 admiyon ki taraf se aur gaay bhi 7 admiyo ki taraf se zabah ki.(saheeh muslim, jild-1, page-424, baab-jawaz al ishtiraak...)

Agar qurbani ka janwar Bakri ya bhed ho to vo sirf 1 admi ki taraf se kifatyat karti he:

### Daleel-1

"أن النبي صلى الله عليه وسلم أتاه رجل فقال إن علي بدنة و ان موسر بها ولا أجد لها فاشتريها فأمره النبي صلى الله عليه وسلم ان يبتاع سبع شياة فيذبحهن"

**Tarjumah:** Hazrat ibne Abbas radiyallahuanhu se riwayat he ke 1 shakhs aap sallallahualayhiwasallam ki khidmat me aaya aur arz kiya ke muj par 1 bada janwar (unt ya gaay) wajib ho chuka he, me maaldaar hu, muje bada janwar nahi mil raha ke me use kharid lu. (lihaza kya karu?) to aap sallallahualayhiwasallam ne farmaya: "7 bakariya kharid kar unhe zabah karlo." (sunan ibne maajah, page-226, kitab ul uzahee, baab- kam yajzee min al ganam anil badanah.)

Is hadees me aap sallallahualayhiwasallam ne bade janwar ko 7 bakariyon ke barabar shumar kiya. Bade janwar me qurbani ke 7 hisse ho sakte he, usse zyada nahi. To maloom huwa ke 1 bakri ya 1 dumba ki qurbani 1 se zyada afraad ki taraf se jaiz nahi.

### Daleel-2.

"الشاة عن واحد"

**Tarjumah:** Bakri 1 admi ki taraf se hoti he. (eala us sunan, jild-17, page-210, baab-innal badanah an sab'ah ba hawalah binayah).

## **(7) Qurbani ke din:**

Qurbani ke 3 din he.10,11 aur 12 zul hijjah.

### Daleel-1.

قال الله تعالى: ليستشهدوا منافع لهم ويذكروا اسم الله في أيام معلومات. (الحج : 28 )

**Tarjumah:** take apne fawaid ke liye aa maujood ho aur ayyam e muqarrarah me un makhsoos chopayon par ALLAH ka naam le. (Al Hajj-28)

Hazrat Abdullah bin Umar rdiyallahu anhu farmate he:

"فالمعلومات يوم النحر و يومان بعده"



### Tarjamah:

Ayyam e ma'aloomat se murad yaum e nahar (10 zul hijja) aur uske baad do din he.

### Daleel-2:

"عن سلمة بن الاكوع قال قال النبي صلى الله عليه وسلم من ضحى منكم فلا يصبحن بعد ثلاثة وبقي في بيته منه شيء- "

### Tarjumah:

Hazrat salmah bin Akwa'a radiyallahuanha se riwayat he ke nabiye kareem sallallahu alayhiwasallam ne farmaya, "jo shakhs qurbani kare to tisre din ke baad uske ghar me qurbani ke gosht me se kuchh nahi bachna chahiye. (saheeh bukhari, jild-2, page-835, baab-maa yu'akalu min luhoomil uzahi).

Is hadees se maloom huva ke qurbani ke din 3 hi he is liye ke jab chothe din qurbani ka bacha huva gosht rakhne ki ijazat nahi to pura janwar qurban karne ki ijazat kaha se hogi?

### Fayda: 3

din ke baad qurbani ka gosht rakhne ki mumaniyat ibtida e Islam me thi, baad me ijazat di gai ke use 3 din ke baad bhi rakha ja sakta he.(mustadrak haakim, jild-4, page-259).

Is se koi ye na samje ke "jab 3din ke baad gosht rakhne ki ijazat mil gai to 3 din ke baad bhi qurbani ki ja sakti he." Isliye ke gosht to sara saal bhi rakha ja sakta he to kya qurbani ki ijazat sara saal hogi? Hargiz nahi. 3 din ke baad qurbani ki ijazat na pehle thiaur na ab he.

### Daleel-3:

Hazrat Ali radiyallahu anhu se bhi yahi manqool he ke qurbani ke din 3 hi he. (moata Imam Malik, page-497, kitabuz zuhayaa).

### Daleel-4:

"عن عبد الله بن عباس رضي الله عنه : النحر يومان بعد يوم النحر وفضلها يوم النحر"

### Tarjumah:

Hazrat Abdullah bin Abbas radiyallahuanhu farmate he ke qurbani ke din 10 zul hijjah aur uske baad ke do din he, albattah yaumun nahar(10 zul hijjah) ko qurbani karna afzal he.

### (8) Qurbani ka waqt:

Qurbani ka waqt shahar walon ke liye namaz e eid ada karne ke baad aur dihat walon ke liye jin par namaz farz nahi subah sadiq se shuru'a ho jata he lekin sooraj tuloo hone ke baad zabah karna behtar he.(fatwa Qazi Khan. Fatawa Shaami).

Chunanche Hazrat Barraa bin Aazib radiyallahu anhu se riwayat he ke,

"سمعت النبي صلى الله عليه وسلم يخطب فقال: إن أول ما نبدأ به من يومنا هذا أن نصلي ثم نرجع وننحر فمن فعل فقد أصاب سنتنا ومن نحر فإنما هو لحم يقدمه لإهله ليس من النسك في شيء"

### Tarjumah :

Mene nabi sallallahualayhwasallam se suna he aap khutba irshad farma rahe the ke is eid ke din me sab se pehla kam ye he, ham namaz parhe, phir wapas akar qurbani kare, jisne hamare is tareeqe par amal kiya ya'ani eid ke baad qurbani ki to usne hamare tareeqe ke mutabiq durust kam kiya aur jisne namaz se pehle qurbani kardi to ye mahaz gosht he jo usne apne ghrwalon ke liye taiyar kiya he, uska qurbani se koi ta'alluq nahi. (Saheeh Bukhari, jild-2, page-834, kitabul uzahee, baab- az zabhu baad assalah).

Is hadees se maloom huwa ke rasoolullahi sallallahualayhwasallam ne namaze eid se pehle qurbani karne se manaa farmaya he, dihat me chunke namaze eid ka hukm nahi he isliye vahan is shart ka wujood hi nahi to unke liye ye hukm na hoga. vahan qurbani ke waqt ka shuroo hona hi kafi hoga aur uska agaaz tuloo e fajar se hota he.

### (9)Umoomi masail:

- (1) Khasi janwar ki qurbani karna jaiz balke afzal he. {sunan e abu dawood. Jild-2, page no.386, baab ma yastahibbu minaz zuhaya }
- (2) Agar koi admi aqeeqah ki niyyat se qurbani ke janwar me apna hissa rkh le to ye jaiz he. { fatawa alamgeeri, jild-5, page- 375 }
- (3) Esa langda janwar jo chalte waqt paun zameen par bilkul na rakh sakta ho uski qurbani jaiz nahi, albattah agar vo chalne me us paun se kuchh sahara leta ho to uski qurbani jaiz he. { sunan e abu dawood, jild-2, page no.387. raddul mukhtar, jild -9, page no.536, kitabul uzahiyah }
- (4) Agar janwar ke aksar dant tute huve ho, aur vo charah bhi na kha sakta ho to uski qurbani jaiz nahi. Ha agar charah kha sakta ho to qurbani jaiz he. { Raddul mukhtar jild-9, page no.537, kitabul uzhiyyah }
- (5) Jis janwar ki pedaishi tor par ek ya dono kaan na ho ya kaan ka tistra ya usse zyada hissa kata ya chira huva ho to uski qurbani jaiz nahi. Ha agar tisre se kam hissa kata huva ho to uski qurbani jaiz he. { Jamiut Tirmizi.: jild-1, page np.275, baabul uzahi. Raddul Mukhatar jild 9. Page no. 537. Kitabul uzhiyyah. }
- (6) Agar janwar ka sing tuta huwa he lekin jad se nahi ukhda to uski qurbani jaiz he aur agar jad se ukhad chuka ho to uski qurbani jaiz nahi. { sunan tahawi: jild-2, page no.271. baabul uyoob allati la yajozul haday waz zuhaya. Raddul mukhtar jild-9, page no. 535 kitabul uzhiyyah. }
- (7) janwar ki dum agar tihai se kam kati hui ho to qurbani jaiz he , agar tihai ya usse zaid kati hui ho to qurbani jaiz nahi he. { a'alaus sunan: jild-17, page no. 237. Fatawa alamgiryah: jild-5, page no.368 }
- (8) Gaay ya bhens vagerah ka 1 than kharab aur baqi 3 than theek ho to qurbani jaiz he aur agar 2 than kharab ho to qurbani jaiz nahi. { Al ma'ajamul ausat: jild-2, page no.374, raqam3578. Fatawa alamgiryah: jid 5, page no.368 }

(9) Janwar agar andha ho ya kana ho ya 1 aankh ki tihai ya usse zaid roshni na ho to uski qurbani jaiz nahi, ha agar roshni tihai se kam jati rahe to qurbani jaiz he. {Fatawa alamgiriyah jild-5 page no.368.}

(10) zabah karne wale ke liye zaroori he ke musalman ho. Mushrik, majoosi, but parast aur murtad ka zabiha haram he. { badaeus sanae'a jild-4, page no.164 }

(11) Afzal ye he ke qurbani ke gosht ke 3 hisse kiye jae. 1 hissa apne ghar ke liye, 1 hissa rishtedaro aur dost va ahbaab ke liye aur 1 hissa fuqara va masakin me taqseem kiya jae. Agar ayal zyada ho to sara gosht khud bhi rakh sakte he. {Fatawa alamgiriyah jild-5, page 371-370}

Qurbani ka gosht farokht karna ya ujrat me dena jaiz nahi. {badaeus sanae'a jild4, page no.225 }

### **Takbirat e Eidain:**

=>Eidul fitr aur Eidul Adha ki namaz jo 6 zaid takbiron ke saath ada ki jaati he pehli rak'at mein sana ke baad qir'aat se pehle teen zaid takbiren kahi jaati hain aur dusri rak'at mein qiraat ke baad teen zaid takbirain keh kar ruku' ki takbir keh kar ruku ' mein chale jaate hain.

=>Pehli Rak'at me teen zaid takbirain chunkeh takbire tahrimah keh kar sana ke Muttasil baad kahi jaati hain aur dusri rak'at mein ye takbiraat keh kar Muttasil ruku' ki takbir kahi jaati he. Is liye is ittisaal ki wajah se pehli rak'at mein takbir e tahrimah ke saath mil kar ye takbiraat char ho jati hain aur dusri rak'at mein ruku' ki takbir mil kar char- goya har rak'at mein char takbiraat Shumaar honghi.

=>Baaz rivaayaat mein pehli rak'at mein takbire tahrimah aur ruku' ki takbir ko mila kar paanch aur dusri rak'at mein teen zaeed takbiraat aur ruku' ki takbir ko mila kar char bataya gaya he aur majmui tor par 9 takbiraat Shumaar kigayi hain-dono surton mein zaeed takbiraat 6 hi banti hain.



1) *Abu abdurrahmanqasim* farmate hain ke mujhe rasullullah s.a.w ke kisi sahabi ne bataya ke nabi sallallahualayhiwasallam ne hamein eid ki namaz padhai to char char takbirain kahin jab namaz se faarig huwe to hamari taraf mutawwaje ho kar farmaya :bhul na jana eid ki takbirain Janazah ki tarah hain. Aap s.a.w ne haath ki ungliyon se isharah farmaya aur angotha band karliya.

( *Sarhe maaniyul aasar jild-2 pg-371* ).

2) *Hazrat makhul* farmate hain ke mujhe hazrat abu hurairah ke ham nashin abu ayesah ne bataya ke hazrat saeed ibnul aasrd farmate hain ke mene abu masaashari rd aur hazrat hujaifah ibne yamaan rd se sawal kiya :rasullullah s.a.w eidain ki namaz mein kitni takbirain kehte the? Hazrat abumusaashari ne jawab diya, “ char takbirain kehte the jaisa ke aap Janaze me kehte the.” Hazrat hujaifah rd ne farmaya ke hazrat abumasaashari rd sach kehte hain- hazrat abumusaashari rd ne bataya ke jab me basrah ka governor tha to vahan bhi isi tarah takbirain kaha karta tha.

(*Sunane abidawood, jild-1, pg-170*)

3) *Alqamah aur aswad ibne yazid* kehte hain ke ek martaba hazrat Abdullah ibne maso'd Rd baithe huwe the, unke paas hazrat hujaifah rd aur hazrat abumusaashari rd bhi the-to in se hazrat saeed ibnul aas rd ne eid ul fitr aur Eid ul Adha ki takbiron ke mutalliq sawal kiya- hazrat hujaifah rd ne kaha: in (hazrat abu musaashari) se pucho, aur hazrat abumusa ne kaha: Hazrat hujaifah se pucho, phir hazrat hujaifah ne kaha: ye masalah abdullah ibne maso'd Rd se pucho- chunanche unho ne pucha to hazrat ibne maso'd Rd ne farmaya : namazi char takbirain kahe phir qir'aat kare, phir takbir keh kar ruku ' kare aur dusri rak'at mein takbir kahe phir qir'aat kare phir qir'aat ke baad char takbirain kahe-( teen zaeed takbiraat aur ek ruku ' ki)

(*Almuzamul kabir littabraani, jild-4, pg-593, Musannaf Abdul Razzaq jild-3 pg-167*)

4) *Hazrat Umar Rd* ke dor e khilafat mein takbiraat e janazah ke char hone par tamaam sahabah ka ittefaaq huwa-

To inho ne is amr par ittefaaq kiya ke namaze eid ul adha aur eid ul fitrki char takbiron ki tarah Janaze ki bhichar takbirain hain

(*Sarhe maaniyu la asar, jild - 1 pg-319*)

5) *Hazrat Abdullah ibne maso'd Rd* farmate hain ke namaz e eid ki pehli rak'at mein ruku ' aur tahrimah ki takbir mila kar paanch takbirain hoti hai aur dusri rak'at mein ruku ' ki takbir ko mila kar char takbirain banti hain ( khulasah ye he ke

har rak'at mein zaaed takbiron ki taadaad teen he)  
(*Musannaf abdur razzaq , jild-3 pg-166*)

6) Hazrat Abdullah ibnul haarisrh ne hazrat Abdullah ibne Abbas rd ke piche eid ki namaz padhi -hazrat Abdullah ibne Abbas rd ne pehle char takbirain kahi phir qir'aat ki phir takbir keh kar ruku ' kiya - phir jab aap dusri rak'at ke liye khade huwe to pehle qir'aat ki phir teen takbirain kahi phir chothi takbir keh kar ruku ' kiya-  
(*sunanut tahawi , jild -2, pg-372*)

### **Takbirat e Eidain mein rafa'yadain karne ka subut:**

=>Namaz e Eidain me takbiraat ke saath rafa'yadain kiya jaata he, dalail mulahazah ho:

**Daleel no 1 :** jalilulqadr taabai hazrat ibrahim nakhi rh farmate hain : 7 jaghon par rafa'yadain kiya jaata he-

- 1) Namaz ke shuru mein
- 2) Namaz e witr me qunut ke waqt
- 3) Eidain Mein
- 4) Hajr e aswad ko salam ke waqt
- 5) Safa va marvah par
- 6) muzdalfah aur a'rfaat par
- 7) Do jamron ke paas therte waqt.

(*Sunanat tahawi jild - 1 page - 417*)

**Daleel no 2:** fuqaha e kiraam ka eidain ki takbiraat ke rafa'yadain par ittifaaq he.  
(*Mirqaatul mafaatih li aliyilqari jild - 3 pg - 495*)

**Daleel no 3:** Aimma e fuqaha ka takbirat e eidain ke rafa'yadain par ittifaaq he.  
(*Rahmatul ummati fi ikhtilaafil aimmati page - 63*)

**Daleel no 4 :** Fuqaha e kiraam ka is baat par ijma he ke vitron mein qunut ki takbir aur eidain ki takbiraat ke waqt rafa'yadain kiya jae-  
(*Badaius anai lil kaasani jild - 1 pg - 484*)

Faydah: panch gaanah namaz mein ruku ' ko jaate, ruku ' se sar uthate aur teesri rak'at mein rafa'yadain karna mamnu' a ur eidain me kiya jaane wala rafa'yadain mashru' he- .

**\*TAHAFFUZ E DEEN GROUP \***

Thaffuz e Deen