



Qurbani Ke Ahkaam o Masaail

**Tehreer: Shaikh Maqbool
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Quran o Hadees ki roshni mein Qurbani ke ahkaam o masaail

**Tehreer: Shaikh Maqbool Ahmad Salafi
Hafizahullah**

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Ashra e Zil-Hijjah ki badi fazeelat hai, is mein bade bade aamaal anjaam diye jaate hain, un aamaal mein se ek ahem tareen amal Allah ki qurbat ki niyyat se Qurbani karna hai. Qurbani janwar zabah karne aur gosht khaane ka naam nahi hai, yeh eesaar o jaan-nisari, taqwa aur mominaana soorat o seerat ka haamil hai, is liye Qurbani karne waalon ko apni niyyat khali rakhni chahiye aur Qurbani Allah ki raza ke liye karni chahiye. Allah Taala ka farmaan hai:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ

Tarjumah: Allah Taala ko Qurbaniyon ke gosht nahi pahunchte na un ke khoon balki use to tumhaare dil ki parhezgaari pahunchti hai.

(Surah Al-Hajj, Surah No: 22 Ayat No: 37)

Aur Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ

Tarjumah: Beshak Allah tumhaare jismon aur tumhari sooraton ko nahi dekhta balki tumaahre dilon ko dekhta hai.

(Sahih Muslim: 2564)

Qurbani ka hukm:

Qurbani ke hukm mein ahl e ilm ke darmiyan ikhtilaaf paaya jaata hai, Imam Abu Hanifa Rahimahullah ko chhod ke baqiya aimma e salasah (teen imaam) aur jamhoor ahl e ilm se Sunnat e Mu'akkadah hona manqool hai. Dalail ki roshni mein yahi maslak qawi (mazboot) maloom hota hai. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

إِذَا رَأَيْتُمْ هَٰلَالَ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ

Tarjumah: Jab tum Zil-Hijjah ka chaand dekh lo aur tum mein se koyi shakhs Qurbani karne ka irada rakhta ho to woh apne baalon aur nakhuno ko (na kaate) apne haal par rehne de.

(Sahih Muslim: 1977)

Is Hadees mein «وَأَرَادَ أَحَدُكُمْ» ka lafz ikhtiyaari hai yani jo Qurbani karne ka irada rakhta ho woh Qurbani kare goya Qurbani wajibi hukm nahi ikhtiyaari mu'aamla hai.

Sunan Tirmizi (Hadees No: 1506) mein Qurbani ke adm e wujoob (wajib nahone) se mutalliq ek riwayat hai jise Shaikh Albani Rahimahullah ne za'eef kaha hai. Us Hadees ko Imam Tirmizi Rahimahullah ne Hasan Sahih kehne ke baad likha hai ke ahl e ilm ka isi par amal hai ke Qurbani wajib nahi hai balki Rasoolullah Sallallahu Alaihi Wasallam ki sunnaton mein se ek Sunnat hai aur is par amal karna Mustahab hai. Sufyan Thauri aur Ibn e Mubarak Rahimahumallah ka yahi qaul hai.

Shaikh Ibn e Baz Rahimahullah ne Sunan Tirmizi ki is riwayat ko zikr kar ke mashroo'iyat ka hi hukm lagaya hai lekin yaad rahe Qurbani Mashroo' aur

ikhtiyaari hone (yani wajib na hone) ke bawjood jo is ki taaqat rakhe aur Qurbani na kare us ke liye badi wa'eed hai. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

مَنْ كَانَ لَهُ سَعَةٌ وَلَمْ يُضَحِّ فَلَا يَقْرَبَنَّ مُصَلَّانَا

Tarjumah: Jis shakhs ko (Qurbani ki) wus'at ho aur woh qurbani na kare to woh hamaare Eidgaah ke qareeb na aaye.

(Ibn e Majah: 3123)

*** Allama Albani Rahimahullah ne is Hadees ko Hasan kaha hai.**

Tambeeh: Sunan Tirmizi: 1507 ki riwayat mein zikr hai ke Aap Sallallahu Alaihi Wasallam ne Madinah mein 10 saal qiyam kiya aur har saal Qurbani ki, is riwayat ko Shaikh Albani Rahimahullah ne za'eef kaha hai.

Qurbani ki fazeelat:

Qurbani Ibrahim Alaihissalam ki Sunnat hai, Allah Taala ne ise baad waalon ke liye bhi baqi rakha, Allah ka farmaan hai:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

Tarjumah: Aur hum ne is (chalan) ko baad waalon ke liye baqi rakha.

(Surah As-Saaffaat, Surah No: 37 Ayat No: 108)

Zul-Hijjah ke 10 din Allah ko behad azeez hain, in dino mein anjaam diya jaane waala har ek amal Allah ko pasand hai, un mein ek behtareen aur mehboob amal Qurbani bhi hai. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

أَعْظَمُ الْأَيَّامِ عِنْدَ اللَّهِ يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقُرِّ

Tarjumah: Allah ke nazdeek sab se azeem din yaum un Nahr (Qurbani ka din) phir yaum ul Qurr (Mina mein Hajiyon ke theharne ka din) hai.

(Sahih ul Jami': 1064)

Qurbani ki hikmat:

Qurbani ki bahut saari hikmatein hain un mein sab se ahem taqwa aur Allah ka taqarrub (qurbat) haasil karna hai, Allah Taala ka farmaan hai:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Tarjumah: Aap farma dijiye ke beshak meri Namaz, meri Qurbani, mera jeena aur mera marna yeh sab khalis Allah hi ke liye hai jo saare jahan ka maalik hai.

(Surah Al-An'aam, Surah No: 6 Ayat No: 162)

Jo Qurbani is maqsad ko poora karne se qaasir ho woh Allah ke nazdeek maqbool nahi hai.

Qurbani karne waalon ke haqq mein:

Jo Qurbani ka iradah kare woh 1 Zul-Hijjah se Qurbani ka janwar zabah hone tak apne baal aur naakhun na kaate. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

إِذَا رَأَيْتُمْ هَٰلَالَ ذِي الْحِجَّةِ، وَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ فَلْيُمْسِكْ عَنْ شَعْرِهِ وَأَظْفَارِهِ

Tarjumah: Jab tum Zil-Hijjah ka chaand dekh lo aur tum mein se koi shakhs Qurbani karne ka irada rakhta ho to woh apne baalon aur nakhuno ko (na kaate) apne haal par rehne de.

(Sahih Muslim: 1977)

Jo log Qurbani karne ki taaqat na rakhen agar woh bhi baal aur nakhun ki pabandi karen (yani na kaaten) to Allah ke hukm se Qurbani ka ajr paayenge.

Nasai, Abu Dawood, Ibn e Hibban, Daraqutni, Baihaqi aur Hakim samet kayi kutub e Hadees mein yeh Hadees maujood hai. Abdullah bin Amr bin Al-'Aas Radhiallahu Anhuma bayan karte hain ke Nabi Sallallahu Alaihi Wasallam ne farmaya:

مَرْتُ بِيَوْمِ الْأَضْحَى عِيدًا، جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الْأُمَّةِ. قَالَ الرَّجُلُ
أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا مَنِيحَةً أَنْتَى، أَفَأُضْحِي بِهَا؟ قَالَ: لَا، وَلَكِنْ تَأْخُذُ مِنْ
شَعْرِكَ وَأَظْفَارِكَ، وَتَقْصُ شَارِبَكَ، وَتَحْلِقُ عَانَتَكَ، فَتِلْكَ تَمَامُ أُضْحِيَّتِكَ عِنْدَ
اللَّهِ عَزَّ وَجَلَّ

Tarjumah: Mujhe Azha ke din ke mutalliq hukm diya gaya hai ke use ba-taur e Eid manaun jise Allah Taala ne is ummat ke liye muqarrar kiya hai. Ek aadmi ne kaha: Bataiye ke agar mujhe doodh ke janwar ke siwa koi janwar na mile to kya main us ki Qurbani kar dun? Aap Sallallahu Alaihi Wasallam ne farmaya: Nahi, balki apne baal kaat lo naakhun aur moonchhen tarash lo aur zer e naaf (naaf ke neeche) ki safaayi kar lo. Allah Taala ke haan tumhaari yahi kaamil Qurbani hogi.

(Abu Dawood: 2789)

Is Hadees ko Shaikh Albani Rahimahullah ne ek rawi Esa bin Hilal Sadafi ki wajah se za'eef kaha hai magar doosre Muhaddiseen se un ki tauseeq bhi saabit hai.

Baal aur nakhun ki pabandi se mutalliq ek baat yeh jaan len ke yeh pabandi sirf Qurbani karne waalon ki taraf se hai ghar ke doosre log mustasna hain (yani woh is hukm mein शामिल nahi) lekin sabhi pabandi karna chahein to achchi baat hai. Doosri baat yeh hai ke woh aadmi jis ne ghaflat mein 40 dino se baal aur nakhun nahi kaata tha aur us ko Qurbani deni hai is haal mein ke Zul-Hijjah ka chaand bhi nikal aaya hai aisa shakhs waqayi bohat bada ghaafil hai, agar baal aur nakhun takleef ki hadd tak badh gaye hon to use khatm kar le (kaat le), Allah mu'aaf karne waala hai warna chhod de.

Qurbani dene waale ne bhool kar apna baal ya naakhun kaat liya to us par koyi gunah nahi lekin jis ne jaan boojh kar baal ya naakhun kaata hai us par tauba lazim hai.

Qurbani ka janwar:

8 tarah ke janwaron ki Qurbani jaaiz hai, un mein bakri, bhed, gaaye aur oont ka nar o maddah (male aur female) shaamil hain, un janwaron ko chaar qism ke aibon se paak hona zaroori hai. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

لَا يَجُوزُ مِنَ الضَّحَايَا: الْعَوْرَاءُ الْبَيِّنُ عَوْرُهَا، وَالْعَرْجَاءُ الْبَيِّنُ عَرَجُهَا،
وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَجْفَاءُ الَّتِي لَا تُنْقِي

Tarjumah: Chaar tarah ke janwar Qurbani mein jaaiz nahi: Kaana jis ka kaanapan zahir ho, langda jis ka langdapan wazeh ho, mareez jis ka marz wazeh ho aur itna kamzor janwar ke us mein gooda tak na ho.

(Nasai: 4376)

*** Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.**

Is Hadees se maloom hota hai ke Qurbani ka janwar qawi aur sehatmand ho. Khassi, gaabhin aur doodh dene waale janwar ki Qurbani jaaiz hai. Janwar khareedne ke baad us mein aib paida ho jaaye masalan taang ya seeng ya daant ya haddi toot jaaye, kaan kat jaaye, bemaar ho jaaye to us ki Qurbani ki jaa sakti hai kiunki yeh honi hai use koi taal nahi sakta us haal mein aadmi ma'zoor hai lekin agar koyi dobarah khareedne ki taaqat rakhta ho aur

Hadees mein mazkoor chaar aibon mein se koyi aib khareedne ke baad paida ho jaaye to dobarah khareed le. Qurbani ke liye mutayyan janwar bechna, hadiya karna ya girwi rakhna jaaiz nahi hai aur na hi use baarbardari (samaan laane le jaane) ke liye istemaal karna jaaiz hai.

Qurbani ka janwar musinnah (daanta) hona chaahiye, musinnah kehte hain aisa janwar jis ke doodh ke agle do daant toot kar nikal aaye hon.

Ek janwar poore gharaane ki taraf se kaafi:

Qurbani ka ek janwar chaahe bakra/bakri hi kiun na ho ek gharaane ke poore afraad (logon) ki taraf se kaafi hai. Ek gharaane ka matlab yeh hai ke ghar ke poore afraad Qurbani karne waale ke saath hi rehte hon aur Qurbani dene waala un sab ke kharch ka zimmedaar ho neez woh saare rishtedaar hon. Jis ka chulha alag ho woh alag Qurbani karega. Ata bin Yasar kehte hain ke main ne Abu Ayyub Ansari Radhiallahu Anhu se poocha:

كَيْفَ كَانَتْ الضَّحَايَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: كَانَ الرَّجُلُ يُضَحِّي بِالشَّاةِ عَنْهُ، وَعَنْ أَهْلِ بَيْتِهِ، فَيَأْكُلُونَ، وَيُطْعَمُونَ، حَتَّى تَبَاهِيَ النَّاسُ، فَصَارَتْ كَمَا تَرَى

Tarjumah: Rasoolullah Sallallahu Alaihi Wasallam ke zamaane mein Qurbaniyan kaise hoti thien? Unhon ne kaha: Ek aadmi apni aur apne ghar waalon ki taraf se ek bakri Qurbani karta tha, woh log khud khaate the aur doosron ko khilaate the yahan tak ke log (kasrat e Qurbani par) fakhr karne lage, aur ab yeh soorat e haal ho gayi jo dekh rahe ho.

(Tirmizi: 1505)

* Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.

Qurbani ke bade janwar mein shirkat:

Bade janwar gaaye, bail aur oont mein saat log ya saat gharaanon ke log ek ek hissa le kar shareek ho sakte hain. Jabir bin Abdullah Radhiallahu Anhu kehte hain:

اشْتَرَكْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجِّ، وَالْعُمْرَةِ؛ كُلُّ سَبْعَةٍ فِي بَدَنَةٍ، فَقَالَ رَجُلٌ لَجَابِرٍ: أَيُّشْتَرَكُ فِي الْبَدَنَةِ مَا يُشْتَرَكُ فِي الْجَزُورِ؟ قَالَ: مَا هِيَ إِلَّا مِنَ الْبُذْنِ

Tarjumah: Hum Rasoolullah Sallallahu Alaihi Wasallam ke saath Hajj o Umrah mein saat (7) aadmi ek Qurbani mein shareek huwe to ek aadmi ne Hazrat Jabir Radhiallahu Anhu se poocha kya

ehraam ke waqt se saath laye gaye Qurbani ke janwaron mein bhi is tarah shirakat ki jaa sakti hai jaise baad mein khareede gaye janwaron mein shirakat ho sakti hai? Unhon ne jawab diya: Woh bhi saath laye gaye Qurbani ke janwaron hi ki tarah hain.

(Sahih Muslim: 1318)

Jahan tak mendha, bakra aur bakri ka masla hai to yeh ek ghar ke poore afraad ke liye kaafi hai jaisa ke upar zikr kiya gaya hai lekin is mein doosre ghar waale ki taraf se shirakat nahi hogi.

Bhains ki Qurbani ka hukm:

Qurbani ke jaanwar ke mutalliq Allah Taala ka farmaan hai:

ثَمَانِيَةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ الذَّكَرَيْنِ حَرَّمَ أَم
الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ
وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ

Tarjumah: (Paida kiye) aath (8) nar o maada yani bhed (sheep) mein do qism aur bakri mein do qism Aap kahiye ki kya Allah ne in dono naron ko haram kiya hai ya dono maada ko? Ya us ko jis ko dono

maada pet mein liye huwe hon? Tum mujh ko kisi daleel se to bataao agar sachche ho. Aur oont mein do qism aur gaye mein do qism.....

(Surah Al-An'aam, Surah No: 6 Ayat No: 143 and 144)

Allah Taala ne naam le kar aath (8) qism ke Qurbani ke janwar ki ta'een kar di jabki khaaye jaane waale janwar be-shumaar hain. Aath (8) qism: Do qism Bakri nar o maada, do qism Bhed (sheep) nar o maada, do qism oont nar o maada aur do qism gaaye nar o maada. Goya in aath (8) qismon mein Qurbani ke liye naven (9th) kisi janwar ko shaamil nahi kiya jaayega. In qismon mein bhains ka zikr nahi hai. Kaha yeh jaata hai ke Arab mein us waqt bhains famous nahi thi aur yeh gaaye ki jins se hai. Is ka hukm wahi hai jo gaaye ka hai chaahe Zakat ke liye ho, Qurbani ke liye ho ya goosht khaane aur doodh peene ke taur par ho. Yeh baat sahih hai ke bhains Arab mein muta'araf (introduced) nahi thi magar bhains duniya mein maujood thi, Allah us ka khaaliq hai woh koyi baat bhoolta nahi. Agar chaahta to Qurbani ke janwar ki fehris (list) mein use bhi zikr kar sakta tha.

Khulasa ke taur par mera yeh kehna hai ke bhains halal janwar hai, us ko Qurbani ke masle mein jhagde ki wajah na banaayi jaaye, seedhi si baat hai agar hamaare yahan Quran mein mazkoor aath (8) qismon mein se kisi qism ka janwar paaya jaata hai to uski Qurbani karen jis mein koyi shak nahi aur na ikhtilaaf hai albattha kayi ahl e ilm ne bhains ko gaaye ki jins se maana hai aur is bunyaad par uski Qurbani ko jaaiz thehraya hai. Arab ke ulama bhi bhains ki Qurbani ko jaaiz kehte hain. Is liye kisi ka dil is par satisfied ho to us par kisi qism ka force na kiya jaaye.

Qurbani ka waqt aur us ke ayyaam:

Qurbani ka waqt Eid ki namaz ke fauran baad shuru ho jaata hai, khutba khatm hona zaroori nahi aur yeh bhi zaroori nahi ke pehle Imam saheb hi Qurbani den. Bara bin Aazib Radhiallahu Anhuma ne bayan kiya ke Nabi Kareem Sallallahu Alaihi Wasallam ne Eid-ul-Azha ki Namaz ke baad khutbah dete huwe farmaaya:

مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا، فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ
فَإِنَّهُ قَبْلَ الصَّلَاةِ وَلَا نُسُكَ لَهُ

Tarjumah: Jis shakhs ne hamaari Namaz ki tarah Namaz padhi aur hamaari Qurbani ki tarah Qurbani ki us ki Qurbani sahih hue lekin jo shakhs Namaz se pehle Qurbani kare woh Namaz se pehle hi gosht khaata hai magar woh Qurbani nahi.

(Sahih Bukhari: 955)

Yeh Hadees batlaati hai ke Eid ki Namaz se pehle Qurbani sahih nahi hai lekin Eid ki namaz ke baad Qurbani karna sahih hai.

Eid ki namaz ke baad se Qurbani ka waqt shuru ho kar 13 Zul-Hijjah ke Maghrib ka sooraj doobne par khatm ho jaata hai yani Qurbani ke chaar din kitaabullah aur Sunnat e Rasool Sallallahu Alaihi Wasallam se saabit hain. Is silsile mein bahut saare dalail hain, Hujjat ke liye ek daleel hi kaafi hai. Nabi Sallallahu Alaihi Wasallam ka farmaan hai:

كُلُّ عَرَفَةَ مَوْقِفٍ وَارْفَعُوا عَنْ عُرْنَةِ وَكُلِّ مُزْدَلِفَةَ مَوْقِفٍ وَارْفَعُوا عَنْ بَطْنِ مُحَسِّرٍ وَكُلِّ فِجَاجٍ مِّنِّي مَنَحَرٍ وَكُلِّ أَيَّامِ التَّشْرِيقِ ذَبْحٌ

Tarjumah: Poora Arafat wuqoof (theharne) ki jagah hai aur Uranah se hat kar wuqoof karo (thehro) aur poora Muzdalifah wuqoof (theharne) ki jagah hai aur Waadi e Muhassir se hat kar wuqoof karo (thehro)

aur Mina ka har raasta Qurbani ki jagah hai aur Tashreeq ke tamam din zabah karne ke din hain.

(Sahih ul Jami': 4537)

Ayyaam e Tashreeq kehte hain, 11, 12 aur 13 Zil-Hijjah ko.

Zabah karne ke aadaab aur tareeqa:

Zabah karte waqt janwar ko qibla rukh litaaya jaaye, yeh Sunnat hai. agar ghair e qible par zabah kar liya gaya ho to bhi koyi harj nahi. Qurbani dene waala khud se zabah kare, agar zabah karna us ke liye mushkil ho to koyi bhi us ki jagah zabah kar de. Jab janwar zabah karne lagen to chure ko tez kar len taaki janwar ko zabah ki kam se kam takleef mehsoos ho.

Zameen par qibla rukh janwar lita kar tez churi us ki gardan par chalaate huwe bolen « بِسْمِ اللَّهِ وَاللَّهُ » (Sahih Muslim: 1965) Itni dua bhi kaafi hai aur niyyat ka talluq dil se hai. Yeh dua bhi padh sakte hain:

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا مِنْكَ وَلَكَ اللَّهُمَّ هَذَا عَنِّي وَعَنْ أَهْلِ بَيْتِي

Yeh dua bhi padhna sunnat se saabit hai:

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ،
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذَلِكَ
أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، بِاسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ
مِنِّي وَمِنْ أَهْلِ بَيْتِي

*** Is Hadees ko Shaikh Albani Rahimahullah ne Mishkaat ki takhreej mein sahih qarar diya hai aur Shoaib Arnout ne is ki tehseen ki hai.**

Zabaha karne mein chand baatein dhiyaan rahe. Zabaha karne wala Aqil o baaligh musalman ho, kisi khoon bahaane waale aale (instruments) se zabaha kiya jaaye, zabaha mein saans ki nali aur khaane ki ragein kaatni hain aur zabaha karte waqt Allah ka naam lena hai. Be-namazi ki Qurbani aur us ke zabeeha ke mutalliq jawaz aur adm e jawaz mein ulama ke darmiyan ikhtilaaf hai. Main yahan itna zaroor kahunga ke tark e Namaz (Namaz chhodna) bil-ittifaq kufr hai. Qurbani dene wala ya zabaha karne wala apne is amal se pehle tauba kare aur aind Namaz ki pabandi ka ehad kare. Aurat apni Qurbani apne haathon se kar sakti hai aur Qurbani din ki tarah raat mein bhi ki jaa sakti hai.

Gosht ki taqseem:

Qurbani ka gosht teen hisson mein taqseem karna zaroori nahi hai balki Mustahab hai kiunki Qurbani ki asal khaana aur khilaana hai, bache huwe gosht ko zakheera karne mein bhi koyi harj nahi. Ghair Muslim ko Qurbani ka gosht diya jaa sakta hai, is silsile mein jayyid ulama ke fataawe hain.

Qarz le kar ya jo maqrooz ho us ka Qurbani dena:

Jise Qurbani ki wus'at o taaqat ho wohi Qurbani kare aur jo Qurbani ki taaqat nahi rakhta use rukhsat hai is liye Qurbani ki khatir qarz lene ki zaroorat nahi hai. Jo hamesha se Qurbani dete aa rahe the achanak ghareeb ho jaayen ya qarze mein doob jaayen unhein mayoos nahi hona chaahiye aur qarz ke boojh se Qurbani nahi karni chaahiye balki farakhi aur wus'at ke liye Allah se dua karni chaahiye. Agar koyi mamooli taur par maqrooz ho, qarz chukaane aur Qurbani dene ki taaqat rakhta ho to use Qurbani deni chaahiye, isi tarah achanak Eid ul Azha ke mauqe se kisi ka haath khaali ho jaaye aur kahien se paise ki aamad ki umeed ho aur aise shakhs ko ba-asani qarz mil jaaye to Qurbani deni chaahiye kiunki us ke paas paisa hai magar haath mein maujood nahi hai.

Haaji ki taraf se Qurbani:

Hajiyon ke upar Eid ul Azha ki Qurbani zaroori nahi hai, un ke liye Hajj ki Qurbani hi kaafi hai lekin Eid ul Azha ki Qurbani dena chaahe to de sakta hai. Ya ek soorat yeh ho sakti hai ke haaji apne peeche ghar waalon ke liye itna paisa chhod jaaye taaki woh log Qurbani de saken.

Nabi Sallallahu Alaihi Wasallam ki taraf se Qurbani:

Nabi Kareem Sallallahu Alaihi Wasallam ki taraf se Qurbani dene ka koyi suboot nahi milta hai, Sahaba e Kiraam Radhiallahu Anhum se ziyadah Nabi Sallallahu Alaihi Wasallam se koyi mohabbat nahi kar sakta magar un mein se kisi se bhi Nabi Sallallahu Alaihi Wasallam ke naam se Qurbani karna saabit nahi hai. Jo log Nabi Sallallahu Alaihi Wasallam ke naam se Qurbani karne ka jawaz pesh karte hain un ka istedlaal un riwayaat se hai jin mein Nabi Sallallahu Alaihi Wasallam ne apni janib aur ummat ki janib se Qurbani ki hai:

ثُمَّ أَخَذَهَا، وَأَخَذَ الْكَبْشَ، فَأَضْجَعَهُ، ثُمَّ ذَبَحَهُ، ثُمَّ قَالَ: بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ ثُمَّ ضَحَّى بِهِ

Tarjumah: Phir Aap Sallallahu Alaihi Wasallam ne churi li, mendhe ko pakda, us ko litaya, phir zabah karte waqt farmaya « بِاسْمِ اللَّهِ اللَّهُمَّ تَقَبَّلْ مِنْ مُحَمَّدٍ، وَآلِ مُحَمَّدٍ، وَمِنْ أُمَّةِ مُحَمَّدٍ » Allah ke naam se, aye Allah!

Muhammed (Sallallahu Alaihi Wasallam) ki taraf se aur Muhammed (Sallallahu Alaihi Wasallam) ki aal ki taraf se aur Muhammed (Sallallahu Alaihi Wasallam) ki ummat ki taraf se is ko qubool kar, phir us ki qurbani ki.

(Sahih Muslim: 1967)

Yeh riwayat Sahih Muslim ki hai, is se yun istedlaal kiya jaata hai ke Ummat e Muhammediya mein zinda murda dono shaamil hain lehaza Nabi Sallallahu Alaihi Wasallam ki taraf se bhi Qurbani kar sakte hain. Halaanki yeh istedlaal durust nahi hai kiunki yahan Ummat e Muhammediya se murad zinda log hain, is baat ki ta'eed un riwayaat se hoti hai jin mein « عَمَّنْ لَمْ يُضَحَّ مِنْ » ke alfaaz warid hain (dekhen: Abu Dawood: 2810) goya Aap Sallallahu Alaihi Wasallam ne apni ummat ke un logon ki taraf se Qurbani ki jo Qurbani nahi kar sake the.

Agar Ummat e Muhammediya mein faut ho chuke logon ko bhi shaamil kar liya jaaye tab bhi Nabi Sallallahu Alaihi Wasallam ki taraf se Qurbani nahi saabit hoti ziyadah se ziyadah yeh kaha jaa sakta hai ke zinda ki taraf se Qurbani karte huwe mayyit ka naam liye baghair aise aam kalimaat istemaal kiye jaa sakte hain.

Nabi Sallallahu Alaihi Wasallam ki taraf se Qurbani karne ki ek aur riwayat hai jo Hazrat Ali Radhiallahu Anhu se hai:

عَنْ عَلِيٍّ أَنَّهُ كَانَ يُضَحِّي بِكَبْشَيْنِ أَحَدُهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَالْآخَرُ عَنْ نَفْسِهِ، فَقِيلَ لَهُ، فَقَالَ: أَمَرَنِي بِهِ -يَعْنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ -فَلَا أَدْعُهُ أَبَدًا

Tarjumah: Ali Radhiallahu Anhu se riwayat hai ke woh do mendhe ki Qurbani karte the ek Nabi Sallallahu Alaihi Wasallam ki taraf se aur doosra apni taraf se, is baare mein un se poocha gaya to unhon ne kaha ke mujhe is ka hukm Nabi Sallallahu Alaihi Wasallam ne diya hai mein ise chhod nahi sakta.

(Tirmizi: 1495)

Yeh riwayat saabit nahi hai, is ki sanad mein Shareek bin Abdullah bin Abi Shareek kaseer ul

khata hone ki wajah se za'eef hai aur us ka Shaikh Abul Hasana Hasan Kofi Majhool hai.

Isi liye Shaikh Albani Rahimahullah ne is riwayat ko za'eef qarar diya hai, is se bhi daleel nahi pakdi jaa sakti.

Goya Nabi Sallallahu Alaihi Wasallam ki taraf se Qurbani karna sunnat se saabit nahi, kisi ke liye jaaiz nahi hai ke Nabi Sallallahu Alaihi Wasallam ke naam se Eid ul Azha par Qurbani kare.

Mayyit ki taraf se Qurbani:

Mayyit ki taraf se Qurbani karne ke liye wohi suboot pesh kiye jaate hain jo Nabi Sallallahu Alaihi Wasallam ki taraf se Qurbani karne ke liye pesh kiye jaate hain aur Nabi Sallallahu Alaihi Wasallam ki taraf se Qurbani देने ka hukm upar maloom ho gaya. Haan koyi apni Qurbani mein mayyit ko shareek kar le to is soorat ko ulama ne jaaiz kaha hai. Is silsile mein mera nuqta e nazar (mauqif aur raaye) yeh hai ke jo log mayyit ki taraf se Qurbani dena chaahte hain woh Qurbani ka paisa mayyit ki taraf se sadqa kar den, yeh aisi soorat hai jis mein kisi ka ikhtilaaf nahi hai aur is ki daleel maujood hai.

Mayyit ne agar qurbani karne ki wasiyyat ki ho to phir us ka nifaz zaroori hai.

Khaleeji mamalik mein rehne waale apne mulk mein Qurbani de sakte hain:

Bahut saare log apna ghar, walidain aur biwi bachche apne watan mein chhod kar khaleeji mamalik mein naukri karte hain. Un mein bahut se log Qurbani dena chaahte hain magar is shash o panj (confusion) mein muftala rehte hain ke Qurbani laaziman hamein gulf mein hi deni hogi ya phir apne watan mein bhi de sakte hain?

Is silsile mein afzal yahi hai ke Qurbani dene waala wahein Qurbani de jahan rehta ho kiunki Qurbani se Allah ka taqarrub haasil hota hai. Qurbani ka janwar apne haath se zabah kare, khud khaaye aur doosron ko apne haathon se taqseem kare. Lekin ulama ne kaha hai ke Qurbani apne watan mein bhi de sakte hain. Khaas taur se us waqt jab Qurbani ke gosht se mohtajon aur miskeenon ki madad karna chaahte hain jaisa ki aaj kal dekha jaata hai ke hamaare mulkon mein bahar ke mamalik (countries) se Qurbani ke paise bejhe jaate hain taaki un Qurbaniyon se ghareeb o miskeen faida utha saken.

Yeh alag baat hai ki is mein insaaf kam barta jaata hai, Qurbani ka janwar mustahiqqeen ko dene ki bajaye maaldaron ko diya jaata hai, is liye is mein amanatdaari baratne ki zaroorat hai.

Agar hum gulf mein rehte hain aur apne watan mein Qurbani dena chaahte hain to hamein apne watan mein Qurbani ke hisaab se baal aur nakhun ki pabandi karni hai. Qurbani ka waqt Namaz e Eid se shuru hota hai aur 13th Zil-Hijjah ki shaam tak rehta hai. Yeh waqt tamam mulk waalon ke liye apne apne mulk ke Qamri maheene ke hisaab se hai.

Hadiya mein diya gaya Qurbani ka janwar ya paisa:

Aaj kal maldaar log ya khairati idaare janwar khareed kar ya us ki qeemat miskeenon mein taqseem karte hain taaki woh bhi Qurbani de saken aise Qurbani ka janwar ya paisa masakeen ko qubool karne mein koi harj nahi hai, Allah ki taufeeq se hadiya karne waale aur Qurbani karne waale dono ko ajr o sawaab milega. Nabi Sallallahu Alaihi Wasallam ne bhi Sahaba ko Qurbani ata farmaayi hai. 'Uqbah bin 'Amir Juhani Radhiallahu Anhu bayan karte hain:

قَسَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَصْحَابِهِ ضَحَايَا، فَصَارَتْ لِعُقْبَةَ جَذْعَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، صَارَتْ جَذْعَةً. قَالَ: ضَحَّ بِهَا

Tarjumah: Nabi e Akram Sallallahu Alaihi Wasallam ne apne Sahaba mein Qurbani ke jaanwar taqseem kiye. 'Uqbah Radhiallahu Anhu ke hisse mein ek saal se kam ka bakri ka bachcha aaya. (Unhon ne bayan kiya ke) us par main ne arz kiya: Ya Rasoolallah! Mere hisse mein to ek saal se kam ka bachcha aaya hai? Nabi Kareem Sallallahu Alaihi Wasallam ne farmaaya ke tum isi ki Qurbani kar lo.

(Sahih Bukhari: 5547)

Aise shakhs ki taraf se Qurbani jis ka aqeeqa nahi huwa:

Agar Qurbani karne waale ke paas wus'at ho to Qurbani ke saath aqeeqa bhi kar le (Qurbani aur aqeeqa dono ka janwar alag hona chaahiye) taaki dono sunnatein poori ho jaayen lekin agar maali wus'at na ho to beharhaal Qurbani ka waqt hai is wajah se Qurbani dena hi awla (ziyadah behtar) hai. Aur is mein koi harj ki baat nahi ke bachpan mein us ka aqeeqa nahi huwa tha kiunki aqeeqa Sunnat e Mu'akkadah hai is wajah se zaroori nahi hai ke pehle aqeeqa dena wajib hai tabhi Qurbani de sakte

hain yani baghair aqeeqa kiye bhi Qurbani de sakte hain.

Musafir ki Qurbani:

Musafir haalat e safar mein Qurbani de sakta hai, Nabi Sallallahu Alaihi Wasallam ne safar mein Qurbani di hai chunancha Sahih Muslim mein Hazrat So'ban Radhiallahu Anhu se riwayat hai:

ذَبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِيَّتَهُ، ثُمَّ قَالَ: يَا ثَوْبَانُ، أَصْلِحْ لَحْمَ هَذِهِ. فَلَمْ أَزَلْ أَطْعِمُهُ مِنْهَا، حَتَّى قَدِمَ الْمَدِينَةَ

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne (apni Qurbani ke janwaron mein se) Qurbani ka ek janwar zabah kar ke farmaya: So'ban! Is ke gosht ko durust kar lo (saath le jaane ke liye tayyar kar lo) Phir main woh gosht Aap Sallallahu Alaihi Wasallam ko khilaata raha yahan tak ke Aap Sallallahu Alaihi Wasallam Madinah tashreef le aaye.

(Sahih Muslim: 1975)

Qurbani ke bade janwar mein aqeeqa ka hissa:

Bade janwar mein aqeeqa dena Ahadees se saabit nahi hai sirf Qurbani dena saabit hai woh bhi sirf gaaye, bail aur oont mein. Jab bade janwar mein aqeeqa dena hi saabit nahi to is mein kayi bachchon ke aqeeqa ka hissa daalna kaise sahih hoga? Baaz ulama ne bade janwar mein aqeeqa ko jaaiz kaha hai un ke yahan bhi ek janwar mein kayi bachchon ka hissa daalna sahih nahi hai kiunki aqeeqa mein har bachche ki taraf se khoon bahaane ka hukm hai.

Salman bin Amir Zabbi Radhiallahu Anhu kehte hain ke Rasoolullah Sallallahu Alaihi Wasallam ne farmaya:

مَعَ الْغُلَامِ عَقِيقَةً، فَأَهْرِيقُوا عَنْهُ دَمًا، وَامِيطُوا عَنْهُ الْأَذَى

Tarjumah: Ladke ki paidaish par aqeeqa hai, lehaza (janwar zabah kar ke) us ki taraf se khoon bahao aur us se gandagi door karo.

(Tirmizi: 1515)

*** Allama Albani Rahimahullah ne is Hadees ko Sahih kaha hai.**

Aksar musalmano ke yahan Eid e Qurban ke mauqe par ek bade janwar mein Qurbani ke saath bachche ke aqeeqe ka bhi hissa liya jaata hai jo ke Sunnat ki

sareeh mukhalifat hai. Agar taaqat hai to bachche ki taraf se mustaqil janwar ka aqeeqa den aisa karne se Sunnat poori hogi aur taaqat nahi ho to na den is par Allah taala mu'aakhza nahi karega.

Qurbani se mutalliq aakhri chand baatein:

Pehli baat: Qurbani ke janwar ki fazeelat mein koi Sahih Hadees saabit nahi hai lehaza baalon waale aur mote taaze janwaron ki fazeelat wali za'eef Ahadees bayan na karen, Pul e Siraat par mota janwar tezi se guzarne wali Hadees bhi za'eef hai.

Doosri baat: Qurbani ke wujoob ke liye logon mein jo Zakat ka nisaab mashhoor hai woh saabit nahi hai bas itni si baat hai ke Qurbani ka janwar khareedne ki taaqat ho.

Teesri baat: Qurbani ka janwar zabah karne ki bajaye us ka paisa sadqa karna sahih nahi hai, na hi us ka gosht ya us ki khaal bechi jaayegi albatta zaati istemaal mein laa sakte hain, faqeer o miskeen hadiye mein mila gosht bech sakta hai. Ujrat mein qassab ko Qurbani ka gosht dena jaaiz nahi, tohfa mein kuch dena mana nahi.

Chauthi baat: Hajj ki Qurbani aur Eid ki Qurbani dono alag alag hain is liye dono ko ek samjhna ghalat hai.

Panchween baat: Qurbani ke sahih hone ke liye ikhlaas ke saath mazeed 5 sharait hain:

- (1) Mansoos jins mein se ho
- (2) Musinnah (daanta ho)
- (3) Apni milkiyat ho
- (4) Hadees mein bayan kardah chaaron aib se paak ho
- (5) Qurbani ke jaaiz awqaat mein Qurbani di gayi ho.

Chaththi baat: Qurbani ke janwar se mutalliq mukhtalif bid'aat o khurafaat hain. Alag alag ilaaqe mein alag alag qism ki bid'aat raaij (phaili hue) hain, kahien janwar ko sajaana, kahien janwar ki numaish karana (aur yeh shehar aur gaaon har jagaah aam ho raha hai) balki TV aur akhbar par us ki khabrein chhapwaana, zabah ke waqt janwar ko wuzu aur ghusl karana, us ke khoon ko mutabarrik samajh kar gharon, sawariyon aur bachchon ke jismon par malna ya usi janwar ke baalon aur peshani par malna waghera. Is qism ke kaamon ko sawab ki niyyat se karna gunah ka baa'is hai kiunki jo deen

nahi use deen bana lena bid'at hai aur har bid'at gumraahi hai aur har gumraahi jahannum mein le jaane waali hai.

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