



ایق گھوڑے سوار

Piebald Horse Rider

Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat

the Founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bīkī

Muhammad Ilyas Attar Qadiri Razavi رحمۃ اللہ علیہ



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعُدُّ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'ā for Reading the Book

Read the following Du'ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du'ā.

أَبْلَقُ گھوڑے سوار

Ablaq Ghōray Suwār

PIEBALD

HORSE RIDER

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in Urdu. **Majlis-e-Tarājim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Šawāb].

Majlis-e-Tarājim (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Piebald Horse Rider

An English translation of ‘Ablaq Ghōray Suwār’



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2nd Publication: Ramadan-ul-Mubārak, 1437 AH – (June, 2016)
Publisher: Maktaba-tul-Madinah
Quantity: 1000
ISBN: 978-969-631-594-0

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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

TABLE OF CONTENTS

Piebald Horse Rider 1

Excellence of Ṣalāt-‘Alan-Nabī ﷺ	1
Piebald horse rider	1
4 Sayings of the Beloved Rasool ﷺ	2
The one who is going to perform Qurbānī should not cut his hair and nails	4
Qurbānī by the poor	5
Sin is not permissible to perform Mustahab deed	6
Upon how much wealth does Qurbānī become Wājib?	6
Qurbānī will become Wājib if conditions are met within the stipulated time	8
Twelve Madanī pearls about Qurbānī	9
Detail of defected animals whose Qurbānī cannot be performed	11
How many veins to be cut at the time of slaughtering	13



METHOD OF QURBANI	14
Recite the following Du‘ā before slaughtering the animal	15

Oppressed animal can inflict torment after death.....	17
How is it to enjoy the scene of performing Qurbānī?.....	19
Do not drag leg of the animal for slaughtering.....	22
Three shares in the meat of the Qurbānī.....	24



SIX QUESTIONS WITH ANSWERS25

How is it to buy cows for collective Qurbānī from donation?.....	25
Do not insist unreasonably upon skins	27
Do not plot to take skins of Sunnī Madāris	27
Go and give skin to Sunnī Madrasaĥ.....	28



20 Madanī pearls for butchers.....	29
22 Inedible parts of meat	38
22 Intentions and precautions for those who collect Qurbānī skins of sacrificed animals	41
Two Madanī pearls.....	42
Important Shar’ī ruling.....	46
Transliteration Chart.....	48

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Piebald Horse Rider

Regardless of how hard Satan makes you feel lazy, read this booklet completely. *إن شاء الله عز وجل* useful information regarding Qurbānī will be gained.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O people! Without doubt, the person attaining salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who would have recited Ṣalāt upon me abundantly in the world.’

(Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 5, pp. 277, Hadīṣ 8175)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Piebald horse rider

Sayyidunā Aḥmad Bin Ishāq عَلَيْهِ رَحْمَةُ اللهِ الرَّزَّاقِ has said that his brother, despite his poverty, would perform the Qurbānī every year with the intention of pleasing Allah عَزَّوَجَلَّ. After the demise of his brother, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a dream in which he saw that

the Judgement Day had taken place and people came out of their graves. Meanwhile, he spotted his deceased brother who was riding a piebald (spotted) horse, followed by many other horse riders. He asked his deceased brother **يَا أَخِي! مَا فَعَلَ اللَّهُ تَعَالَى بِكَ؟** i.e., *O my brother! How did Allah عَزَّوَجَلَّ treat you?* His brother replied, ‘Allah عَزَّوَجَلَّ has forgiven me.’ Sayyidunā Aḥmad Bin Ishāq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ asked, ‘Due to which deed?’ He replied, ‘One day, I gave a dirham to a destitute old woman with the intention of attaining Šawāb, this very deed led to my forgiveness.’

When asked about the horses, he replied, ‘All these are the sacrifices I performed during Eid-ul-Aḍḥā. The horse I am riding on, is the very first sacrifice of mine. I asked, ‘Where do you intend to go now?’ He replied, ‘Towards Heaven.’ Saying this, he disappeared. (*Durra-tun-Nāṣihīn*, pp. 290)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4 Sayings of the Beloved Rasool ﷺ

1. The one who performs Qurbānī of an animal gets the reward of one good deed for each hair of the sacrificed animal.

(*Sunan-ut-Tirmiḏī*, vol. 3, pp. 162, Ḥadīṣ 1498)

2. The one who wholeheartedly performs Qurbānī of an animal for reward, his Qurbānī will serve as a barrier between him and hellfire. (*Al-Mu'jam-ul-Kabīr*, vol. 3, pp. 84, Ḥadīṣ 2736)
3. O Fāṭimah! Stay near your sacrificial animal because your sins will be forgiven as soon as the first drop of its blood falls down. (*Sunan-ul-Kubrā lil-Bayḥaqī*, vol. 9, pp. 476, Ḥadīṣ 19161)
4. The one, who can afford to perform the Qurbānī but does not perform it, should not come near our Eid-Gāḥ [i.e., an open ground designated for Eid Ṣalāḥ].

(*Sunan Ibn Mājah*, vol. 3, pp. 529, Ḥadīṣ 3123)

Does one have to borrow money for the Qurbānī?

Dear Islamic brothers! It is a matter of serious concern for those who do not perform their Wājib Qurbānī despite being able to do so. Is it not a big loss that they are deprived of such a great reward? Furthermore, they are sinners and deserve hellfire. It is stated on page 315 of the 3rd volume of *Fatāwā Amjadiyyah*: If the Qurbānī is Wājib for a person and he does not have money at that time, then he should perform the Qurbānī even by borrowing money or selling any of his belongings.

Ride for Ṣirāṭ bridge

The Beloved and Blessed Rasool ﷺ has said, 'On the day of Eid-ul-Aḏḥā, man performs no other good deed that

is dearer to Allah **عَزَّوَجَلَّ** than shedding blood (of the sacrificial animal). This sacrificed animal will come with its horns, hair and hooves and the sacrifice is accepted by Allah **عَزَّوَجَلَّ** before the blood of the sacrificed animal reaches the ground. Therefore, perform the Qurbānī wholeheartedly.’

(Sunan-ut-Tirmizī, vol. 3, pp. 162, Ḥadīš 1498)

‘Allāmaḥ Shaykh ‘Abdul Ḥaq Muḥaddiṣ Diḥlvī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has said, ‘The Qurbānī will be placed on [the side of] the scale of good deeds, due to which the weight of the scale of good deeds will be heavier. *(Ashi’a-tul-Lam’āt, vol. 1, pp. 654)*

Sayyidunā ‘Allāmaḥ Mullā ‘Alī Qārī **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** said, ‘Then the sacrificed animal will serve as his ride through which the sacrifice-performing person will pass over the Širāṭ (bridge) easily and further, every limb of the sacrificed animal will become Fidyah [expiation] (for freedom from hell) for every part of its owner’s body.’ *(Mirqāt-ul-Mafātīḥ, vol. 3, pp. 574, Taḥt Al-Ḥadīš 1470; Mirāt, vol. 2, pp. 375)*

The one who is going to perform Qurbānī should not cut his hair and nails

Commenting on the Ḥadīš that says, ‘Those performing Qurbānī should not touch their hair and skin at all during the first ten days of *Žul-Ḥijjah*’, the renowned commentator of the Holy Quran and Ḥadīš, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثَّان** has said, ‘The rich intending to perform the

Wājib Qurbānī or the poor intending to perform Nafl Qurbānī should neither cut their nails, hair and dead skin nor get them cut (by anyone), in order to bear a little resemblance to Ḥujjāj because Ḥujjāj cannot get their hair cut in the state of Iḥrām so that the Qurbānī may become a Fidyah (for freedom from Hell) for every hair and nail.

(However) This commandment is Mustahab not Wājib. (i.e., it is not obligatory but preferable, and preferable acts (Mustahabbāt) should also be acted upon as much as possible. However, if someone cuts his nails or hair then it is not a sin, neither does it affect the Qurbānī; his Qurbānī will be valid). Therefore, it is better, not obligatory for the person performing Qurbānī not to get his hair cut. It signifies that imitating the righteous ones is also righteousness.

Qurbānī by the poor

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ has further stated, ‘Even those unable to perform the Qurbānī should not get their hair cut during the first ten days of Ḥijjāh; instead, they should get their hair cut on the day of Eid after offering the Eid Ṣalāh. In this way, they will get Ṣawāb (of performing the Qurbānī), *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.’

(*Mirāt-ul-Manājīh*, vol. 2, pp. 370)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sin is not permissible to perform Mustahab deed

Remember! It is necessary to cut the nails and remove hair of the armpits as well as pubic hair within 40 days. To delay in cutting the nails and hair for more than 40 days is a sin. Hence, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, the scholar of Shari'aḥ, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلِيٌّ رَحْمَةُ الرَّحْمٰنِ has stated, 'This commandment (of not cutting the nails etc., during the first 10 days of Żul-Ḥijjāḥ) is only Mustahab (preferable), that is to say, it is better if performed, if it is not performed, there is no harm in it. It cannot even be called as the act of disobedience nor does it cause any defect in the Qurbānī.

In fact, if a person has not cut his nails for 31 days due to some reason or even without any reason and the month of Żul-Ḥijjāḥ has begun, he can no longer act upon this preferable deed, though he has intended to perform the Qurbānī. If he waits for another 10 days, then 41 days will pass with his nails untrimmed and it is a sin to leave the nails untrimmed for more than 40 days. One cannot commit a sin in order to perform a Mustahab (preferable) act.' (*Derived from: Fatāwā Razawīyah, vol. 20, pp. 353-354*)

Upon how much wealth does Qurbānī become Wājib?

Qurbānī is Wājib for every sane adult Muslim, Muqīm (resident), male and female owner of Niṣāb. (*'Ālamgīrī, vol. 5, pp. 292*) An owner of Niṣāb is the one who possesses 52.5 Tolas¹ of silver or

¹ One Tola is equivalent to 11.664 grams.

the money or goods or other things equivalent to 52.5 Tolas of silver (excluding the basic essentials). Further, he should not owe so much debt to Allah عَزَّوَجَلَّ or to people that he may no longer remain the owner of Niṣāb in case of paying the debt.

Islamic jurists have stated that the basic essentials of life are such things people normally need and without them they may face severe hardships and problems such as a house for living, clothes for wearing, vehicle, Islamic books and tools relating to one's occupation etc. (*Al-Ĥidāyah*, vol. 1, pp. 96)

If we keep the definition of 'essentials of life' in our mind, we will come to know that there are several things in our homes that are not included in the essentials of life. If the value of such things reaches the value of 52.5 Tolas of silver, then the Qurbānī will become Wājib. A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, scholar of Shari'ah, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ was once asked the following question: Does Qurbānī become Wājib for a person possessing one or two extra houses in addition to the house where he lives?

A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ replied that the Qurbānī is Wājib provided the value of the extra house(s) whether alone or when added to his other wealth that is excluding the basic essentials of life, reaches the value of 52.5 Tolas of silver. It does not matter whether he has rented out those extra houses or they are empty or he has a plot of land, the same ruling will be applicable. In

fact, if his house is so spacious that one portion suffices for him in summer and winter and the other portion is in excess of his requirements and its value whether alone or when added to other such basic essentials which are more than the requirement, reaches the value of Niṣāb, the Qurbānī will also become Wājib in this case. (*Fatāwā Razawīyyah*, vol. 20, pp. 361)

Qurbānī will become Wājib if conditions are met within the stipulated time

The Qurbānī will become Wājib if conditions including the possession of Niṣāb are met within the stipulated days of the Qurbānī (i.e. from Ṣubḥ-e-Ṣādiq of 10th Żul-Ḥijjah till before the sunset of 12th Żul-Ḥijjah). Explaining this ruling, the renowned Islamic scholar Ṣadr-ush-Sharīʾah, Badr-uṭ-Ṭarīqah ‘Allāmah Maulānā Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ has stated in *Bahār-e-Sharīʾat*, ‘It is not compulsory to perform the Qurbānī on 10th Żul-Ḥijjah only, one can perform it within the stipulated time at his convenience.

If the conditions of the Qurbānī being Wājib do not exist at the initial time (i.e. Ṣubḥ-e-Ṣādiq of 10th Żul-Ḥijjah) but they are met later on (i.e. before the sunset of 12th Żul-Ḥijjah) then the Qurbānī will become Wājib for him. If conditions exist at the initial time but he does not perform the Qurbānī and conditions are not met at the ending time then Qurbānī will no longer remain Wājib. (*Ālamgīrī*, vol. 5, pp. 293)

Twelve Madanī pearls about Qurbānī

1. It is generally observed that just one goat is sacrificed on behalf of the whole family despite the Qurbānī being Wājib for a number of family members as they possess wealth up to the extent of Niṣāb. It is obligatory to perform separate Qurbānīs on behalf of all those for whom the Qurbānī is Wājib. Not even a single family member's Wājib will be fulfilled if only one goat is sacrificed on behalf of the whole family because a goat does not possess more than one share. It can only be sacrificed on behalf of a specific individual.
2. In a single cow, (buffalo) and camel, seven Qurbānīs (shares) may be performed. (*Ālamgīrī, vol. 5, pp. 304*)
3. Though performing Qurbānī on behalf of a minor is not Wājib, but it is better to do so. It is not necessary to obtain the minor's permission either. If someone wishes to perform Qurbānī on behalf of his adult offspring or wife he should seek permission from them. If he performs Qurbānī on their behalf without getting permission from them, their Wājib will not be fulfilled.

(*Ālamgīrī, vol. 5, pp. 293; Bahār-e-Sharī'at, vol. 3, pp. 428*)

Permission can be of two kinds: (i) Explicit; for example, his offspring or wife clearly asks him to perform Qurbānī on their behalf. (ii) Implicit; for example, he performs

Qurbānī on behalf of his wife or offspring and they are aware and pleased with it. (*Fatāwā Ahl-e-Sunnat, unpublished*)

4. It is obligatory to perform the Qurbānī only during the stipulated time-span of the Qurbānī. No other deed can be substituted for the Qurbānī. For instance, giving a goat or its price as Ṣadaqaḥ (charity) instead of performing the Qurbānī is insufficient.

(*‘Ālamgīrī, vol. 5, pp. 293; Bahār-e-Sharī‘at, vol. 3, pp. 335*)

5. **The age of the sacrificial animal:** The camel must be five years of age; cow two years and goat {including nanny-goat, sheep and ewe (male and female)} must be of one year. If an animal is younger than the described age, it is impermissible to sacrifice it (for Qurbānī). If the animal is older than the described age, the Qurbānī is not only permissible but also preferable. However, if a sheep or a six-month old lamb is so big that it appears to be one year of age when seen from a distance, its Qurbānī is permissible.

(*Durr-e-Mukhtār, vol. 9, pp. 533*)

Remember! Basically, the Qurbānī of a six-month old lamb is not permissible; its Qurbānī is permissible only if it is so healthy and tall that it seems to be one year of age when seen from a distance. If a six-month old lamb or even the one short of just one day in a year does not appear to be

one year of age when seen from a distance, its Qurbānī will not be permissible.

6. It is necessary that the sacrificial animal be free from defects. If there is a slight defect (such as the ear is torn or pierced) the Qurbānī will be Makrūh. If there is a major defect, the Qurbānī will not be valid.

(Bahār-e-Sharī'at, vol. 3, pp. 340)

Detail of defected animals whose Qurbānī cannot be performed

7. An insane animal that does not graze, an animal which is so weak that it does not have marrow in its bones (the sign of such an animal is that it cannot stand due to its thinness), a blind or one-eyed animal whose defect of the loss of one eye is visible, an ill animal whose illness is obvious (i.e., the one who does not eat fodder due to its illness), a lame animal that cannot get to the slaughter-area on its foot, the animal that does not have ears from birth or does not have one ear, a wild animal such as a wild bull, a wild goat or the animal possessing both male and female genitals, or a filth-eating animal, the animal whose one foot is cut, more than one third of whose ear or tail has been cut, an animal that does not have teeth or the animal whose nose or udders have been cut or the one whose udders are dry, the Qurbānī of all such defective animals is not permissible.

The dryness (i.e. the udder stops milk production) of one udder of the goat and two udders of the cow/buffalo is sufficient for the impermissibility of their Qurbānī. (*Durr-e-Mukhtār*, vol. 9, pp. 535-537; *Bahār-e-Sharī'at*, vol. 3, pp. 340, 341)

8. The Qurbānī of the animal that does not have horns by birth is permissible. If it has horns but they are broken, then there will be two different rulings. If the horns are broken from the roots, the Qurbānī will not be valid. If they are broken only from the top with the roots intact, then the Qurbānī will be valid. (*Ālamgīrī*, vol. 5, pp. 297)
9. If the animal jumps at the time of slaughter and becomes defective as a result, this defect will cause no harm, i.e. the Qurbānī will be valid. Similarly, if an animal has a defect because of jumping and runs away but is caught and brought immediately and slaughtered, even then the Qurbānī will be valid. (*Bahār-e-Sharī'at*, vol. 3, pp. 342; *Durr-e-Mukhtār*, *Rad-dul-Muhtār*, vol. 9, pp. 539)
10. It is better that the sacrificer should slaughter the animal with his own hand provided he is well-aware of the proper method of slaughter. If he does not know its proper method, he should ask someone else to slaughter but it is better for him to remain present at the time of the slaughter.

(*Ālamgīrī*, vol. 5, pp. 300)

11. After slaughtering the sacrificial animal, if a living baby comes out of the sacrificed animal's abdomen, that baby (of the sacrificed animal) should also be slaughtered. Its meat can be eaten. If it is dead, it should be buried as it is carrion. (*Bahār-e-Sharī'at*, vol. 3, pp. 348)

(The Qurbānī is valid and there is no disgust in eating the meat of the sacrificed animal even if a dead baby comes out of it.)

12. If the sacrificer gets someone else to slaughter the animal and also places his own hand on the knife at the time of the Qurbānī so that they will jointly be slaughtering the animal, then reciting بِسْمِ اللّٰهِ is Wājib for both of them in this case. If either of them does not recite بِسْمِ اللّٰهِ deliberately or misses it assuming that the other may have recited بِسْمِ اللّٰهِ, the animal will not be Ḥalāl in both these cases. (*Durr-e-Mukhtār*, vol. 9, pp. 551)

How many veins to be cut at the time of slaughtering

Şadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated that there are four veins which are to be cut during the slaughter.

- ❖ **Windpipe:** This is the tube in the throat that carries air to the lungs.

- ❖ **Oesophagus:** This is the tube through which food passes from the mouth to the stomach. On either side of the oesophagus are two other veins called وَدَجَيْن [Wadajayn] in Arabic. If any three of these four veins are cut during the slaughter, the animal will be Ḥalāl because the ruling of the whole of something also applies to the most part of it. Furthermore, if most part of each vein is cut, the animal will still be Ḥalāl but if each vein is cut by half only with the remaining half not cut, then the animal will not be Ḥalāl. (*Bahār-e-Sharī'at*, vol. 3, pp. 312, 313)



METHOD OF QURBANI

(Whether the Qurbānī is being performed or an animal is being sacrificed for eating in ordinary days) It is a Sunnah that the face of the slaughterer as well as that of the sacrificial animal should be towards the Qiblah. As the direction of the Qiblah is towards the Westside in Indo-Pak, the head of the sacrificial animal should be towards the South so that the animal lies on its left side and its back is towards the East and its face is towards Qiblah. The slaughterer should place his right foot onto the part of the animal near the right side of its neck and then slaughter the animal. If the slaughterer does not deliberately face the Qiblah or if the face of the animal is not kept towards the Qiblah, then it is Makrūh. (*Fatāwā Razawiyyah*, vol. 20, pp. 216, 217)

Recite the following Du'ā before slaughtering the animal

﴿إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا
وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾¹ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿۱۱۲﴾² لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ
وَأَنَا مِنَ الْمُسْلِمِينَ³

Then, placing your right foot on the right side of the neck of the animal, and reciting *اللَّهُمَّ لَكَ وَمِنْكَ بِسْمِ اللَّهِ اللَّهُ أَكْبَرُ*⁴ slaughter quickly with a sharp knife. If the Qurbānī is being performed by the slaughterer, then he should recite the following Du'ā after slaughtering the animal:

¹ I have turned my face towards Him Who has created the heavens and the earth, devoting solely to Him, and I am not from amongst the polytheists.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-An'ām, verse 79)

² Undoubtedly, my Ṣalāh (prayer), my sacrifices, my living and my dying are all for Allah, Who is the Lord of all the worlds.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-An'ām, verse 162)

³ He has no partner; this is what I have been commanded, and I am one of the Muslims.

⁴ O Allah (عَزَّوَجَلَّ)! For You only and by virtue of the ability bestowed by You. In the name of Allah (عَزَّوَجَلَّ), I begin with. Allah (عَزَّوَجَلَّ) is the Greatest.

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنْ خَلِيلِكَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ وَحَبِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ¹

If the slaughterer is slaughtering the animal on behalf of another person, he should mention the name of that person having read **مِنْ** instead of reading **مِنِّي**. (At the time of slaughtering, the slaughterer should not place his foot or knee onto the abdomen of the animal as, at times, indigested fodder also comes out along with blood because of doing so.)

Madanī request: Make sure that the splashes of impure blood do not stain the booklet while reciting the Du'ā reading from the booklet.

The goat is an animal of Paradise

Honour the goat and remove dust from it because it is the animal of Paradise. (*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb*, vol. 1, pp. 69, Ḥadīṣ 201)

Appeal to have mercy on animals

Determine the direction of the Qiblaḥ before making the Qurbānī animal lie down, as turning it towards the Qiblaḥ by dragging

¹ O Allah (عَزَّوَجَلَّ), accept from me as You accepted from Your Khalil (friend) Ibrāhīm and from Your Beloved Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).

(*Bahār-e-Sharī'at*, vol. 3, pp. 352)

it after making it lie down, especially on a stony ground is extremely painful for it. Do not cut so much that the knife reaches the neck joint, causing unnecessary suffering to the animal. Unless the sacrificed animal becomes completely dead (and its body parts become motionless), neither cut its feet nor skin it. Do not even touch the knife and your hand to its cut throat unless its soul has left its body. In order to quicken the death of the cow, some butchers take off the neck-skin of a writhing cow, stab into its chest and cut the veins of its heart. Similarly, some people break the neck of the goat right after slaughtering it. Animals cannot express their sufferings; they should not be oppressed in any way. If possible, it is necessary to prevent those harming animals unlawfully. If one does not prevent such oppression despite being able to do so, then he will be a sinner and deserve Hell.

It is stated on page 259 of *Baĥār-e-Sharī'at*, volume 16, 'Oppressing an animal is worse than oppressing a *Ẓimmī* unbeliever (now all the unbelievers are *Ḥarbī*) and oppressing a *Ẓimmī* unbeliever is worse than oppressing even a Muslim as no one is the guardian of the animal except Allah **عَزَّوَجَلَّ**; who else will protect the ill-treated animal from oppression!'

(Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 9, pp. 662)

Oppressed animal can inflict torment after death

After the slaughter, some people unreasonably cause pain to the animal that cannot express its suffering, by knifing the animal

before its soul leaves its body. These people should fear lest the same animal is made to inflict torment on them after their death. It is stated on pages 323 and 324 of the 2nd volume of the 1012-page book ‘*Jahannam mayn lay jānāy wālay A’ māl*, that is, *Deeds Leading to Hell*, published by Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami, ‘If a person beats a quadruped (a four-legged animal) unjustifiably or keeps it hungry and thirsty or overburdens it with excessive work, a similar revenge will be taken from him on the Day of Judgement for oppressing the animal or keeping it hungry.’ The following Ḥadīš also authenticates it. The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a woman in Hell in such a state that she is hanging and a cat is scratching her face and chest, and the cat is punishing her as she [the woman] inflicted pain on it by keeping it hungry and captive in the world. This ruling applies to all animals.

(*Az-Zawājir*, vol. 2, pp. 174)

Ker lay taubāh Rab kī raḥmat ḥay baṛī

Qabr mayn warnāh sazā ḥogī kaṛī

*Repent as the mercy of Allah is immense
Or else torment in the grave will be intense*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ اَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to enjoy the scene of performing Qurbānī?

It is preferable for the performer to slaughter the animal with his own hands. Likewise, it is also preferable for him to remain present at the time of slaughter with the intention of gaining reward. However, an Islamic sister can only be present there at the time of the Qurbānī when there is no risk of unveiling. For example, if the animal is being slaughtered at her home and none of those who are present is Nā-Maḥram (including the slaughterer), then she is allowed to remain present there. However, if a Nā-Maḥram minor boy is present, then there is no harm in it. As for standing around the animal being slaughtered for pleasure and enjoyment, deriving pleasure from its bellowing, writhing and wriggling; similarly, smiling, laughing loudly and enjoying the misery of the helpless animal – all these acts are the clear-cut signs of heedlessness. There should be the intention of acting upon the Sunnah when slaughtering the animal or when present near it at the time of slaughter if it is one's own animal.

Moreover, one should also make the intention: *As I am sacrificing this animal today in the path of Allah عَزَّوَجَلَّ, I will sacrifice even my life, if required.* Similarly, at the time of slaughtering the animal, one should also make the intention of slaughtering his evil Nafs and refraining from sins in future. One should have mercy on the animal at the time of the slaughter and ponder that if he were being slaughtered in place of that animal and people were enjoying with children clapping, what would be his condition?

Try to comfort the Qurbānī animal

Sayyidunā Shaddād Bin Aws رَضِيَ اللهُ تَعَالَى عَنْهُ has quoted from the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Allah عَزَّوَجَلَّ has given the commandment to do good, hence whenever you kill someone, kill him in a good manner, and whenever you slaughter, slaughter in a good manner, and sharpen your knife properly and give comfort to the animal being slaughtered.’

(Ṣaḥīḥ Muslim, pp. 1080, Ḥadīṣ 1955)

Having mercy on the animal at the time of slaughter is an act of Ṣawāb, as a blessed Ḥadīṣ states that once a companion told the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he feels mercy when slaughtering a goat. The Rasool of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘If you have mercy on it, Allah عَزَّوَجَلَّ will have mercy on you.’ *(Musnad Imām Aḥmad, vol. 5, pp. 304, Ḥadīṣ 15592)*

Do not slaughter the animal while it is hungry or thirsty

Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘Feed fodder and water to the animal before the slaughter. Do not slaughter it when it is hungry or thirsty. Do not slaughter one animal in front of the other and sharpen the knife in advance. Let it not be that you sharpen the knife after you have made the animal lie down. *(Baḥār-e-Sharī’at, vol. 3, pp. 352)*

Here is a strange parable. Sayyidunā Abū Ja'far عَلَيْهِ رَحْمَةُ اللَّهِ الْكَبِيرِ has said that once I laid a goat on the ground in order to slaughter it. Meanwhile a famous saint, Sayyidunā Ayyūb Sakhtiyānī قُدْسٌ سِرُّهُ الشُّورَانِي came there. Placing the knife on the ground I began talking to him. In the meantime, the goat dug a hole with its hoofs in the bottom of the wall, pushed the knife into it with its feet, and levelled the ground. Sayyidunā Ayyūb Sakhtiyānī قُدْسٌ سِرُّهُ الشُّورَانِي said, 'Look! What the goat has done!' Seeing this, I made a firm intention of never slaughtering any animal with my own hands.' (*Ḥayāt-ul-Ḥaywān*, vol. 2, pp. 61)

Dear Islamic brothers! This parable does not imply that slaughtering an animal is something wrong. In fact, these types of parables reflect the inner state (Ghalba-e-Hāl) of the saints. Anyway, the Islamic ruling is that slaughtering an animal with one's own hands is a Sunnah.

The goat was staring at the knife

The Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by a person who was sharpening his knife placing his foot on the neck of a goat that was staring at him. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the person, 'Could you not do it before? Do you want to kill it several times? Why didn't you sharpen your knife before putting it down?' (*Al-Mustadrak lil-Hākim*, vol. 5, pp. 327, Ḥadīṣ 7637; *Sunan-ul-Kubrā lil-Bayḥaqī*, vol. 9, pp. 471, Ḥadīṣ 9141)

Do not drag leg of the animal for slaughtering

Amīr-ul-Mu`minīn, Sayyidunā Fārūq-e-A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ once saw a person who was dragging a goat by its leg to slaughter it. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'May you be ruined; take it to death in a good manner'. (*Muṣannaf 'Abdur Razzāq, vol. 4, pp. 376, Ḥadīṣ 8636*)

Mercy on fly became means of forgiveness

Someone saw Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي in a dream and asked مَا فَعَلَ اللهُ بِكَ؟ 'How did Allah عَزَّوَجَلَّ treat you?' He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى replied, 'Allah عَزَّوَجَلَّ forgave me'. He asked, 'What brought about your forgiveness?' He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى replied, 'Once a fly sat upon my pen in order to drink the ink, I stopped writing until it finished and flew away.'

(*Laṭā'if-ul-Minan wal-Akhlāq lish-Sha'rānī, pp. 305*)

How is it to kill fly?

If flies cause irritation, then it is permissible to kill them. However, whenever one needs to kill a fly or any animal to gain any benefit or to avoid any harm, it should be killed in the least painful way. Repeatedly and unnecessarily trampling on it, striking it again and again whereas it is lying wounded on the ground and could have been killed by one strike or tearing it to pieces should all be avoided. Children often stamp on ants due to their immaturity. They should be prevented from this. The

ant is a very weak insect and usually gets injured if pinched or pushed away with a hand or a broom. Depending on the situation, simply blowing onto it can enable you to get rid of it.

Share for ‘Aqīqah in Qurbānī

It is permissible to include a share for ‘Aqīqah in the Qurbānī of a cow or a camel. (*Rad-dul-Muhtār, vol. 9, pp. 540*)

Important ruling about collective Qurbānī

In case of performing a Qurbānī by taking a share in a cow, it is necessary to distribute meat among the sharing partners by weighing the meat. The distribution of meat by estimation is not permissible. If you do so, you will be a sinner. Likewise, if sharing partners happily forgive each other for excess or less, it is not sufficient either. (*Derived from: Bahār-e-Sharī‘at, vol. 3, pp. 335*)

However, if all the participants live as a joint family and, therefore, will be distributing and consuming the meat jointly or the participants do not want to take their share, there is no need to weigh the meat in this case.

Two Ḥilāḥs (alternatives) for distributing meat by estimation

If the participants want to take their share without taking pain of weighing the meat, there are two Ḥilāḥs (alternatives) for it.

1. After the slaughter, give the entire meat of the cow as a gift to an adult Muslim who does not have a share in the Qurbānī. This Muslim can then distribute the meat by estimation.
2. The second method is easier than the first one. Therefore, Islamic scholars say, ‘If some other organ (such as the heart, liver, brains etc.) is mixed into the meat at the time of distribution, the meat can now be distributed by estimation. (*Durr-e-Mukhtār, vol. 9, pp. 527*)

If different organs have been mixed into the meat, then it is not necessary to give a little from each different thing; instead, giving just one different thing along with the meat is sufficient. For instance, if the spleen, liver and legs have been mixed into the meat, then only the spleen along with the meat may be given to one participant. Some other participant may be given only the liver along with the meat; someone else can be given the legs with the meat and so on. If a little is given from each organ, there is no harm in it either.

Three shares in the meat of the Qurbānī

The sacrificer can eat the meat of the sacrificed animal and can also give and serve it to the rich as well as the poor. In fact, it is Mustahab for him to eat a little meat. It is better to divide the meat into three shares – one for the poor, one for his relatives and friends and one for his own family. (*‘Ālamgīrī, vol. 5, pp. 300*) If he keeps all the meat for himself, there is no sin.

A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيهِ الرَّحْمَةُ الرَّحِيمُن has said: To divide the meat of the Qurbānī into three shares is Mustahab, not essential. If the sacrificer wants, he can use the entire meat at his home or can give all the meat to his relatives and friends or he may distribute all of it to the poor.

(Fatāwā Razawiyah, vol. 20, pp. 253)

Ruling on meat of Qurbānī as per will

To give all the meat of the Qurbānī performed as per the will of a deceased person to the Fuqarā and Masākīn is Wājib. The sacrificer cannot eat it nor can he give it to the rich.

(Derived from: Bahār-e-Sharī'at, vol. 3, pp. 345)

SIX QUESTIONS WITH ANSWERS

Dear Islamic brothers! Here are six questions with answers extracted from the book 'Questions and Answers about Donations' published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. The information stated below is extremely useful not only for every institution but also for every Muslim.

How is it to buy cows for collective Qurbānī from donation?

Question 1: Is it allowed to buy cows from the donation money of a religious or welfare institution to sell them for collective Qurbānī?

Answer: It is not permissible to invest donated money in business. For such uses of donation, it is essential to obtain prior explicit permission from the donor. (The donation of the only that donor who has given permission can be invested in some permissible business. It is not allowed to lend donated money to someone without the permission of the donor either.)

Let the poor take the skins of animals

Question 2: If a person gives the Qurbānī skins of sacrificed animals to the poor every year, how is it to deprive the poor by making individual efforts on him and receiving skins from him for a Madrasāh or for other religious activities?

Answer: If there is such a poor person who is really dependent on the skins or Zakāh or Fiṭraḥ, then it is not allowed at all to take donations for one's institution depriving him of them. However, if such poor people are not dependent on the skins, then the owner of the skin can use it for any other purpose he likes. For example, he can give it to some religious Madrasāh.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيُّوْنَ مُحَمَّدُ الرَّحْمٰن has stated: If some sacrificers want to give the Qurbānī skins of sacrificed animals to the needy, orphans, widows and destitute who are solely dependent on these skins, and some orator or caretaker of a Madrasāh takes the skins for

the Madrasaḥ depriving the destitute people, this would be considered oppression from him. **وَاللّٰهُ تَعَالٰى اَعْلَمُ**

(Derived from: *Fatāwā Razawiyyah*, vol. 20, pp. 501)

Do not insist unreasonably upon skins

Question 3: If a person has already promised to give the skin to some poor Muslim or some Madrasaḥ of the Aḥl-e-Sunnat, how is it to insist and convince him to give the skin to one's own institution such as Dawat-e-Islami?

Answer: This should be avoided, as this may cause enmity and hatred among Muslims besides leading to the sins of Fitnaḥ (discord), backbiting, tale-telling, bad suspicions, accusation and hurting feelings. A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāḥ Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ** has stated on page 253 of the 21st volume of *Fatāwā Razawiyyah*: To cause differences and discords among Muslims without a Shar'ī reason is subservience to Satan (i.e., those doing so are the puppets of Satan in this matter). It is stated in a blessed Ḥadīṣ: Discord is sleeping, and the one who awakens it is cursed by Allah **عَزَّوَجَلَّ**.

(*Al-Jāmi'-uṣ-Ṣaghīr lis-Suyūfī*, pp. 370, Ḥadīṣ 5975)

Do not plot to take skins of Sunnī Madāris

Question 4: If someone gives the Qurbānī skin of the sacrificed animal to so-and-so Sunnī institution, how is it to argue with him into giving the skin to one's own institution such as Dawat-e-Islami?

Answer: If the person gives the skin to such an institution where it is used as per Sharīʿah, then it is not appropriate to take the skin for one's own institution depriving that institution because this may raise tension between the two institutions besides causing grief to the trustees of the former. Every such act should be avoided that causes disharmony and discords among Muslims. It is extremely essential to save Muslims from hatred and distress. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **بَشِّرُوا وَلَا تُنْفِرُوا**, i.e., *give good news and do not incite hatred*. (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 42, Ḥadīṣ 69*)

Go and give skin to Sunnī Madrasah

Question 5: Suppose that we reach the house of a person to receive a skin. He gives one skin to us and keeps another for some other Sunnī Dār-ul-'Ulūm and asks us to contact him half an hour later saying that he will give us the other skin as well if someone from that Dār-ul-'Ulūm does not come. What should we do in this case?

Answer: Keep it in mind that it is not the aim of Dawat-e-Islami to collect skins but rather it is a need. One of the aims of Dawat-e-Islami is to remove hatred and bring love and harmony among Muslims with the intention of spreading the call to righteousness. In one way, all Sunnī institutions are of Dawat-e-Islami and Dawat-e-Islami is also a Sunnah-Inspiring movement of all Sunnī institutions.

If possible, make good intentions and take the skin to that Sunnī Dār-ul-‘Ulūm. In that way, you will also have the privilege of pleasing the Muslims, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The Beloved and Blessed Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Verily, in the court of Allah **عَزَّوَجَلَّ**, the more favourite deed after the Farāiḍ is to please a Muslim.’ (*Al-Mu’jam-ul-Kabīr liṭ-Ṭabarānī, vol. 11, pp. 59, Ḥadīṣ 11079*)

How is it to sell Qurbānī skin of one’s own sacrificed animal?

Question 6: Can a person, who has sold the Qurbānī skin of his own sacrificed animal, give that money to a Masjid?

Answer: There will be two different rulings here, depending upon the intention of that person. If he sells the Qurbānī skin of his own sacrificed animal so that he can get the money for personal use, then it is not permissible to sell the skin with this intention. This money will be Māl-e-Khabīš for him and it will be Wājib for him to give it to some Shar’ī Faqīr as Ṣadaqaḥ. He must also repent of it. However, if he has sold the skin with the intention of spending the money on some pious act such as donation of a Masjid, then it is permissible to sell the skin and there is no harm in donating the money to the Masjid either.

20 Madanī pearls for butchers

1. One should first receive training in animal slaughtering from some experienced butcher, as this job is not permissible

for an amateur person who spoils the meat and skin etc., of someone's animal, contrary to the norms.

2. Even an experienced butcher should ensure that no meat is left on the skin, contrary to the norms due to haste or carelessness. Similarly, he should also be cautious about separating any membranes, lest fat and meat go to waste unnecessarily. Furthermore, he should chop edible bones etc., into pieces and give them to the sacrificer along with meat instead of throwing them away. It is not permissible, even for an experienced butcher, to spoil the meat or the skin, contrary to the norms.
3. After removing the brains and tongue etc., of a big animal such as a cow or a camel etc., other parts of the head and hoofs are usually thrown away during the days of Eid-ul-Adhā. Similarly, some edible parts of a goat's head and legs are also needlessly thrown away, which should not be done. If you do not want to eat these things, call some poor Muslim and give such items to him respectfully, as many people wander around during the days of Eid-ul-Adhā in search of meat and fat etc. Furthermore, one should also remember that the price of the skin decreases because of separating the head and legs with skin on them.
4. In ordinary days, the meat of the tail is weighed and sold with the meat of other parts, but the tail of a sacrificed animal is separated with the skin of the whole animal,

resulting in the tail meat going to waste. In fact, some butchers separate the tail with the skin on it from the rest of the body of a big sacrificial animal and discard it, which is also wrong. The price of the skin also decreases due to this.

5. Needless making a 'cut' to the skin contrary to the norms, reducing the price of the skin is not permissible in the countries (like Pakistan and India) where skins are used. Butchers are advised to remove the skin of others' animals as carefully as they do with their own animals.
6. Make sure that there is no fat on the skin while separating the skin from the tail of a fat-tailed sheep.
7. To put fat and membrane on one side and to take even fat with you along with membrane after you have finished is fraud and theft. Furthermore, do not ask for fat as it is 'begging' and this is not permissible without any Shar'ī need. The Greatest and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one, who begs people (for something) without any need, is like the one putting flames into the mouth.' (*Shu'ab-ul-Īmān, vol. 3, pp. 271, Ḥadīṣ 3517*)
8. When chopping the meat of the sacrificed animal, the butcher at times secretly hides a fine round piece of meat in his basket, which is an obvious act of theft. Asking for it without the permission of the Sharī'aḥ is also wrong. The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who

asks people (for something) in order to increase his wealth, asks for flames. Now, it is up to him whether he accumulates more or less flames.’ (*Ṣaḥīḥ Muslim*, pp. 518, *Ḥadīṣ 1041*)

However, if the meat is being distributed among people and the butcher also takes it, then there is no harm.

9. Every such part of the meat that is used in normal days, should also be used during the days of Qurbānī. To distribute the lungs and fat etc., along with meat having cut them into pieces is appropriate. These kinds of things should not be thrown away. If you do not want to eat or distribute such items with meat, call some needy Muslim and give these things to him or alternatively you can also ask someone to give them to a needy person. It is safer that you give them to some Muslim yourself. Remember the following ruling: It is not permissible to give even a single portion of the sacrificial meat to non-Muslim sweepers etc., let alone the skin!
10. If there is a rope, a nose ring, a leather belt and a bell etc., around the neck of the animal, do not carelessly cut these things with a knife, but rather untie or unlock them properly so that they do not become impure. If the animal is slaughtered without these things being removed, they get bloodstained. The Shar’ī ruling is that it is Ḥarām to

deliberately make a pure thing impure without a reason. Even if these things are impure, do not throw them away. Cleanse them and use them or give them to some Muslim. Remember that it is Ḥarām to waste ‘wealth’.

11. Before the slaughter, if a hand stained with impure blood is dipped into the container of clean water and water is taken out in a cupped hand to soften the skin of the animal’s neck, all the water in the hand and in the container will become impure. Do not pour this water onto the neck of the animal now. An easy solution is to ask the owner of the animal to take a glass full of clean water and to pour it onto the neck of the animal with his own hands. But it should be ensured whilst the water is being poured or sprinkled with the glass that no one should bring his bloodstained hand into contact with the water, nor should anyone wet the animal’s neck with this bloodstained hand. Remember that this is not specific to the Qurbānī only. Whenever you slaughter, take these precautions.
12. The bloodstained knife and hands do not get purified if simply dipped into the bucket of water after the slaughter. Conversely, all the water in the bucket becomes impure. This impure water is often used when the skin is being removed. It is also used to wash the blood accumulated inside the meat. The blood inside the meat is clean. But all

such areas of the meat on which this impure water flows also become impure. One should not do this.

13. It is necessary for an employed butcher to cut the meat of the sacrificed animal into pieces according to the norms in Eid-ul-Aḏḥā. Some butchers hastily cut the meat into large pieces without properly cutting marrowbones, the head and the hoofs, and leave. One should not do so, as it causes difficulty to the sacrificers, and they sometimes throw away the head, hoofs etc. Some of them even call the butcher names engaging themselves in a sinful conversation instead of staying calm. If, however, the butcher when being hired makes it clear that he will not prepare the head and the hoofs, then there is no harm in not cutting these things.
14. Due to greed, some butchers make commitments to many people to slaughter their animals. They only cut the throat of an animal and then rush to another place. After they cut the throat of the other animal, they return to the first place and start removing the skin, causing people to wait anxiously. As a result, many people suffer a lot, speak ill of the butcher and even call him names, opening the doors of many sins. A butcher should make commitments to slaughter only as many animals as he can do properly so that people cannot make any complaints.
15. When cutting the meat, the butcher should remove the Harām parts and throw them away. It is Farḍ for a meat-

eating person to be able to identify the Ḥarām parts of the slaughtered animal so that he/she can avoid eating them. Similarly, it is Wājib for him/her to identify the Makrūh Taḥrīmī parts so that he/she cannot eat sinful things. (The parts of meat which are not edible have been discussed in the following pages.)

16. Due to greed for money, some butchers slaughter many animals in a wrong way during the days of Qurbānī, violating the Sharī'aḥ and endangering their afterlife. One should avoid this and slaughter animals in conformity with the Sharī'aḥ even if he is able to slaughter only one. He will attain its blessings in the worldly life as well as in the afterlife, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Otherwise, if he slaughters animals in a hurry to satisfy his greed for money, he may have to commit many sins.
17. After removing the skin of a big or a small animal, some meat-sellers pump water with a pipe into the heart after they have made a cut into it or into an artery, increasing the weight of the meat. To sell such meat deceptively is a Ḥarām act leading to Hell. Some chicken-meat sellers keep slaughtered chickens in water for 15 minutes with their hearts intact after they have removed the wings, tripe and offal, increasing the weight of the chicken meat up to 150 grams. After the soul of a thin slaughtered goat has left its body, some meat-sellers fill air into the meat by blowing with the mouth into the joint of the shank, swelling the

meat. After the buyer reaches his home with the meat, the air has come out leaving the thin pieces of the meat with bones. This is also fraud.

Similarly, during the days of the Qurbānī, living goats that are sold as per their weight are fed with chickpea-flour and are made to drink water afterwards, increasing their weight. To sell such animals deceptively is also a sin. Remember that no good lies in Ḥarām earnings. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who has eaten a morsel of Ḥarām, his Ṣalāh for 40 days will not be accepted, and his Du’ā will remain unaccepted for 40 days.

(Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 3, pp. 591, Hadīṣ 5853)

It is also narrated that when a Ḥarām morsel reaches the stomach of a person, every angel of the earth and the heavens continue to curse him for as long as that morsel remains in his stomach. If he dies in the same state, Hell will be his abode. *(Mukāshafa-tul-Qulūb, pp. 10)*

18. Without doubt, it will take more time to slaughter the animal properly. If you do this, you may be ridiculed by other butchers but you should have patience. Be careful lest Satan makes you have a row with them, committing sins.
19. If a part of the meat has become impure due to being stained with dung or blood that gushes out at the time of slaughter, keep that part at a side and tell the owner of the

meat about it so that he can cleanse that part separately. If even a single piece of impure meat is put into the pot whilst pure meat is being cooked, it will make the entire meat of the pot impure and it will become Ḥarām to eat it.

(Remember! After the slaughter, the blood remaining on the cut part of the neck and the blood inside the meat e.g., in the stomach or in the arteries, including the blood of the heart and the liver etc., is clean. However, if the blood which has already gushed out at the time of slaughter comes into contact with the cut neck etc., this will render it impure.)

20. The slaughterer and the owner of the animal should mutually fix the wage in advance. The Shar'ī ruling is that it is Wājib to fix the wage whether it is explicit or implicit; a wage has to be paid. On such an occasion, instead of fixing the wage, it is insufficient to say such sentences as *come and start work, we will see; we will give you whatever wage is appropriate; we will make you happy; we will give you pocket-money* etc.

Remember! It is a sin to give and take a wage without specifying it. Further, demanding the wage more than the fixed amount is also prohibited. However, if the one making someone work makes it clear in advance that he will pay nothing and the worker also agrees to it; but then the

former gives some money etc., of his own accord, there is no harm in such payments and earnings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

22 Inedible parts of meat

It is stated on pages 405 to 408 of the first volume of *Faizān-e-Sunnat*: A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said: All the parts of a Ḥalāl animal are Ḥalāl except a few ones which are either Ḥarām or prohibited or Makrūh. [They include] (1) blood of the veins (2) gall bladder (3) bladder (4-5) genitals of male and female [animals] (6) testicles (7) glands (8) spinal cord (9) tendons that stretch from the neck to the shoulders (10) liver-blood (11) spleen-blood (12) meat-blood emanating from meat after the slaughter (13) heart-blood (14) bile or gall (i.e. a yellowish fluid in the gall bladder) (15) nasal fluid mostly found in sheep (16) anus (17) tripe (18) intestines (19) sperm (20) the sperm that has turned into blood (21) the sperm that has turned into a piece of flesh and (22) the one that has turned into a complete animal and is born dead or born alive but has died without being slaughtered.

(*Fatāwā Razawiyyah*, vol. 20, pp. 240, 241)

Experienced butchers usually remove some of the parts of the animal that are forbidden to be consumed but even they are unaware of some other forbidden parts or they do not pay heed.

Therefore, I am going to mention some of the forbidden parts of the animal that are usually cooked with food because of a lack of knowledge.

Blood

The blood that oozes out at the time of slaughter is called ‘Dam Masfūh.’ This blood is impure and is Ḥarām to be consumed. Though the blood that remains after slaughtering in some organs like the cut area of the neck, the inside of the heart, spleen, liver, small veins in the meat, is pure, but it is still forbidden to consume it. Therefore, one should thoroughly clean these organs before adding them to the food.

There are some very small blood-veins in the meat. It is extremely difficult to identify them. These small veins turn black when cooked. These veins usually appear in brains and in meat from the chicken leg and wing etc. If you see these black strands while eating, remove them. Do not cook the whole heart of a chicken. Cut it open first vertically in four pieces and clean the inside blood thoroughly.

Spinal cord

The spinal cord is a white thread like strand which extends from the base of the brain through the length of the backbone [spine]. Experienced butchers split the backbone into two parts, take out the spinal cord and throw it away. However, some spinal

cord often remains unseparated due to their laziness and is also cooked with the food. Therefore, separate the spinal cord from the neck, ribs and back when washing the meat before cooking. The spinal cord is also found in the neck and backbone of chickens and other birds. As it is extremely difficult to remove it before cooking, remove it before you eat.

Tendons

Tendons are two bands of yellow fibrous tissue, on both sides of the neck, which serve to connect the shoulder muscles to the neck. It is forbidden to consume these tendons. You can easily spot these tendons in cows and goats but it is difficult to find them in small birds like the chicken. Remove them when you are eating. If you cannot identify them, take help from some experienced person.

Lymph glands

Around the neck, throat and also in fat etc., you can find these reddish lymph glands [also called lymph nodes] which in Arabic are called ‘Ghaddāh.’ Do not eat them. Remove them before cooking and if you spot them in cooked meat remove them then.

Testicles

Testicles are called ‘Khuṣyah’, ‘Fauṭah’ or ‘Bayḍah.’ It is Makrūh Taḥrīmī to consume them. The testicles of male animals like

the bull and goat etc., are easily visible. In a rooster they are located behind the intestine and are small egg-like structures, remove them [while cleaning the meat]. Tragically, ‘Kaṭā-Kaṭ’ is a commonly sold food in some of the restaurants of the subcontinent. Besides the liver and heart, it also contains goat and bull testicles. This is prepared on a large iron griddle pan, and is called ‘Kaṭā-Kaṭ’ perhaps because it is prepared right before the customer using some utensils that make a sound of ‘Kaṭ’, ‘Kaṭ’ when it hits against the iron griddle pan.

Tripe

Tripe [cow stomach] contains body waste of the animal. It is Makrūh Taḥrīmī to eat the tripe of the animal. Tragically several Muslims eat it.

22 Intentions and precautions for those who collect Qurbānī skins of sacrificed animals

Here are two sayings of the Beloved Rasool ﷺ:

- i. ‘A Muslim’s intention is better than his deed.’

(Al-Mu’jam-ul-Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)

- ii. ‘A good intention makes a person enter Paradise.’

(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 4, pp. 305, Ḥadīṣ 6895)

Two Madanī pearls

- i. No reward is granted for any good deed without a good intention.
- ii. The more good intentions we make, the more reward we get.
 1. I am making good intentions for the pleasure of Allah عَزَّوَجَلَّ.
 2. I will follow the Sharī'ah and the Sunnah at all costs.
 3. I will cooperate with Dawat-e-Islami by endeavouring to collect the Qurbānī skins of sacrificed animals.
 4. Even if someone ill-treats me I will not vent my anger
 5. nor will I resort to misbehaviour so that the prestige of Dawat-e-Islami will not be affected.
 6. No matter how busy I am collecting the Qurbānī skins of sacrificed animals, I will not miss even the first Rak'at of any Ṣalāh without any Shar'ī reason, let alone the Jamā'at.
 7. I will keep with me clean clothes including a turban and a Taḥband in a shopping bag etc., for Ṣalāhs. (These things can also be kept at the stall, if necessary. This is strongly advised, because the blood gushing out at the time of slaughter is Najāsat-e-Ghalīẓah and is as impure as urine. Hence it is extremely difficult for the person collecting skins to protect his clothes from the blood.

It is stated on page 389 of the 1st volume of *Baĥār-e-Sharī'at*: The ruling for Najāsāt-e-Ghalīẓāḥ is that if it comes into contact with the body or clothes more than a dirham in quantity, it will become Farḍ to purify the body or clothes. If someone offers Ṣalāḥ without cleaning it, Ṣalāḥ will be invalid, and if he offers Ṣalāḥ deliberately, he will also be a sinner. If he offers Ṣalāḥ trivializing the ruling of Sharī'aḥ, it will become Kufr. If the impure substance is equal to one dirham in quantity, it will become Wājib to remove it, and if someone offers Ṣalāḥ without removing it, it will be Makrūḥ Taḥrīmī, which means it is Wājib to repeat such a Ṣalāḥ. If he offers Ṣalāḥ deliberately, he will be a sinner too. If the impure substance is less than a dirham in quantity, it is Sunnaḥ to remove it. Although the Ṣalāḥ will be valid, it will be contrary to the Sunnaḥ and repeating such a Ṣalāḥ is better.)

8. I will protect the carpets, mats and other things of the Masjīd, house, Maktab and Madrasaḥ etc., from the stains of blood. (One should take special care not to walk on the wet floor of the Wuḍū area or mat etc., with bloodstained feet. Likewise, one should take special care while performing Wuḍū lest the clothes etc., of the other Wuḍū-making person sitting next to him as well as his own become impure with impure blood and splashes of impure water.)
9. I will not enter any Masjīd wearing bloodstained and smelly clothes. (It is forbidden to enter a Masjīd with an unclean

body or clothes or anything else even if no unpleasant smell is emanating from them. If an unpleasant smell is emanating from somebody's wound, boil, clothes, turban, body or hand, mouth etc., it is Ḥarām for that person to enter the Masjid.

It is stated on page 1217, given at the bottom of the first volume of *Faizān-e-Sunnat*, 'It is Wājib to protect the Masjid from unpleasant smells. Therefore, it is Ḥarām to burn kerosene oil and to light a match in the Masjid. A Ḥadīṣ even states that it is not permissible to take raw meat into the Masjid.' (Sunan Ibn Mājah, vol. 1, pp. 413, Ḥadīṣ 748) (Although the smell of raw meat is very light.)

10. I will protect the pen, the receipt book, the pad, the glass, teacups etc., from blood. (It is stated on page 585 of the first volume of the referenced version of *Fatāwā Razawiyyah*: It is Ḥarām to make a pure thing impure without a Shar'ī permission.)
11. I will not advise anyone to break his promise if he has already promised to donate the skin to any other organization. (It is better that one keeps in touch throughout the year with good intentions and be the first to 'book' the skin in advance.)
12. If someone from a Sunnī organization has not yet come to take their booked skin or

13. if I take that skin by mistake, I will take it to them with the intention of reaping reward.
 14. If possible, I will gift a booklet or a pamphlet of Maktaba-tul-Madīnah to the skin-donating person.
 15. I will also thank him and say ‘جَزَاكَ اللهُ’ to him. The Greatest and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ عَزَّوَجَلَّ either.
- (Sunan-ut-Tirmizī, vol. 3, pp. 384, Ḥadīṣ 1962)*
16. Making individual efforts, I will try to persuade the skin-donating person to attend the Sunnah-inspiring Ijtimā’ and
 17. to travel with Madanī Qāfilaḥs etc.
 18. I will keep in touch with him from time to time endeavouring to inspire him to join the Madanī environment, thus returning his favour of donating the skin.
 19. If he has already associated himself with the Madanī environment, I will persuade him to travel with a Madanī Qāfilaḥ or
 20. to act upon the Madanī In’āmāt or
 21. to take part in any other additional Madanī activity. (After the days of Qurbānī, responsible Islamic brothers must

visit skin-donors in order to express thanks to them. Furthermore, they should gather all such donors area-wise or in any other suitable way in order to call them to righteousness briefly and distribute booklets etc., among them. The donation of Dawat-e-Islami will not be spent on the distribution of booklets, but rather this should be arranged in some other proper and permissible manner.)

22. I will obey the responsible Islamic brothers without any argument if they ask me to bring skins from near and far (or to stay at the stall or to do any other work). (These are only a few intentions. One having the knowledge of intentions can make many other intentions.)



Important Shar'ī ruling

Always give skins and Nafl donations with the intention of delegating 'full authority', i.e., with the authority of spending them on any pious and permissible act. If someone gives skins etc., for a particular purpose, e.g., for a Madrasah of Dawat-e-Islami, it will become a sin in this case to spend it on a Masjid or any other purpose. When receiving donations even for a particular purpose, the receiving person should explain to the donor as a precaution that Dawat-e-Islami, for example, carries out many other religious works requesting him to give 'full

authority' so that Dawat-e-Islami can spend it on any pious and permissible act it considers appropriate.

Remember! Permission will only be valid if it is given by the real owner of the skin or the donation. Therefore, the receiving person should ask the giving person who the real owner of the donation or the skin is. If the giving person replies that someone else is the owner, the permission granted by this person will not be considered valid. In this case, the receiving person should contact the owner on phone etc., and obtain permission from him. (There is no need to obtain full authority from those giving Zakāh and Fiṭraḥ, as these are used with a Shar'ī Ḥilāḥ.)

Madanī request

See the detailed rulings of Qurbānī on pages 337 to 353 of the first volume of *Bahār-e-Sharī'at*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوُبُّوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Muhammad Ilyas Attar Qadiri

21 Żul-Qa'da-til-Ḥarām, 1432 AH

October 18, 2011

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v,
ت	T/t	ش	Sh/sh		W/w
ٹ	Ṭ/ṭ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	D/d	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/z	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدّه	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	ا مدّه	Ā/ā
ر	R/r	گ	G/g		

The Noblest Rasool would initially eat Kalayjee (liver)

- ❖ The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not use to eat anything on the day of Eid-ul-Adha until he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had returned (after performing Eid Salah) then, [upon returning], he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to eat (meat) from his Qurbani [sacrifice]¹.
- ❖ It is stated in another narration: The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat Kalayjee [liver] from the meat of his Qurbani.²



Is it permissible to eat before Eid-ul-Adha Salah?

- ❖ It is Mustahab (recommended act) that one should initially eat the meat of Qurbani on the blessed day of Eid-ul-Adha.³
- ❖ It is Mustahab that one should not eat anything before Eid Salah on the blessed day of Eid-ul-Adha though he does not perform Qurbani and if he eats then it is not abominable act.⁴

¹ Musnad Imam Ahmad Bin Hanbal, vol. 9, pp. 17, Hadees 23045

² Ma'rifat-us-Sunan wal-Aasaar lil-Bayhaqi, vol. 3, pp. 35, Hadees 1886

³ Al-Binayah Sharh Al-Hidayah, vol. 3, pp.121

⁴ Bahar-e-Shari'at, vol. 1, pp. 784; summarized

After you have read this booklet, you would certainly like to know who has authored it. It was authored by the Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmah Maulānā **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. He has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net. Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world by **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: overseas@dawateislami.net

Madani Channel - Global Coverage Parameters

Transmission: Digital

Satellite	Beam Type	Position	Downlink	Hz.	Polarity	Sym. Rate	FEC
Asiasat (A7-C3V)	Global	105.5 E	C-Band	3739	Vertical	2815	3/4
Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4