

قربانی کیوں کرتے ہیں؟

QURBANI KIUN KARTAY HAYN?

Translation Department (Dawat-e-Islami) nay is ko Roman-Urdu main compose kiya hay. Agar is mayn koi kami-bayshi paeyn to Translation Department ko aagah kar kay Sawab kay haqdar baniye.

Translation Department (Dawat-e-Islami)

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

Contact #: +92-21-34921389 to 91
translation@dawateislami.net

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

Kitab Parhnay ki Du'a

Az: Sheikh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Bani-e-Dawat-e-Islami, Hazrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi (دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةُ)

Deeni Kitab ya Islami Sabaq Parhnay say Pehlay Zail mein Di hui Du'a Parh Lijiye إِنَّ شَاءَ اللَّهُ jo Kuch Parhayn gay yaad rahay ga. Du'a yeh hay

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Tarjamah

Aye Allah عَزَّوَجَلَّ hum par 'ilm-o-hikmat kay darwazay khol day aur hum par apni rahmat nazil farma! Ay 'azamat aur buzrugiy walay!

(Al-Mustatraf, Jild. 1, Safhah. 40)

Note: Awwal aakhir aik aik bar durood-e-pak parh lain.

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QURBANI KIUN KARTAY HAYN?

Du'ay Attar

Ya Allah Pak! Jo koi 23 safhaat ka risalah ‘Qurbani kiun kartay hayn?’ parh ya sun lay, usay har saal khush dili say qurbani karnay ki sa’adat ‘ata farma aur us ki qurbani ko us kay liye pul sirat ki suwri bana.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Durood Shareef ki fazeelat

Sarkar-e-Madinah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ka farman hay: Ay logon! Bay shak baroz-e-qiyamat us ki dahshaton aur hisab kitab say jald najat panay wala shakhs woh hoga jis ney tum mayn say mujh par dunya kay andar bakasrat Durood Shareef parhay hoon gey. (*Musnad Firdaus, jild 2, safhah 471, Hadees 8210*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Qurbani Hukm-e-Khudawandi par ‘amal karnay kay liye ki jaati hay

Suwal: Hum qurbani kiun kartay hayn?

Qurbani kiun kartay hayn?

Jawab: Qurabani ka hukum Allah Pak aur us kay Piyaray Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ney diya hay aur yeh chand shara`it kay sath musalman par Wajib hoti hay is liye hum qurbani kartay hayn aur إِنَّ شَاءَ اللهُ kartay rahayn gey. Allah Pak ney qurbani ka hukum dete hu`ay Quran-e-Kareem mayn irshad farmaya:

فَصَلِّ لِرَبِّكَ وَأَنْخَرْ

Tarjama-e-Kanz-ul-Iman: Tou tum apnay Rab kay liye namaz parho aur qurbani karo.'

(Parah 30, Surah Al-Kawsar, Ayah 2)

Tou is Hukm-e-Khudawandi par `amal karnay kay liye hum qurbani kartay hayn. (Is moqe` par Madani Muzakaray mayn shareek Mufti Sahib ney farmaya:) Is Ayat-e-Mubarakah mayn bhi Qurbani ka zikr hay:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Tarjama-e-Kanz-ul-Iman: Tum farmao bay shak mayri namaz aur mayri qurbaniyan aur mayra jeena aur mayra marna sab Allah kay liye hay jo Rab saray jahan ka.'

(Parah 08, Surah Al-In`aam, Ayah 162)

Isi tarah jab Nabi-e-Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki bargah mayn Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ ney `arz ki keh yeh qurbaniyan kiya hayn? Tou Aap صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ney irshad farmaya: 'سُئِلْتُ أَيُّكُمْ إِبْرَاهِيمُ'

Qurbani kiun kartay hayn?

(Ya'ni qurbani karna) tumharay baap Ibraheem عَلَيْهِ السَّلَام ka tareeqa-e-kar hay. (*Ibn-e-Majah, vol. 3, p. 531, Hadees 3127*) Aik aur Hadees-e-Pak mayn hay: Jo Qurbani ki wus'at rakhta ho aur qurbani nah karay tou who hamari 'eid gah kay qareeb nah aa`ay. (*Ibn-e-Majah, jild 3, safhah 529, Hadees 3123*)

Qurbani kis par Wajib hay?

Suwal: Qurbani karna kis par Wajib hay?

Jawab: 10 Zul Hijja-til-Haraam ki subh sadiq say ley kar 12 Zul Hijja-til-Haraam kay ghuroob-e-aftab kay darmiyan agar koi musulman 'aaqil, baaligh, muqem aur sahib-e-nisab ho aur who nisab is kay qarz aur zaruriyat-e-zindagi mayn mustaghraq (ya'ni dooba huwa) nah ho tou is surat mayn qurbani wajib hogi.

Kiya Musafir par qurbani wajib hay?

Suwal: Kiya musafir par qurbani wajib hay?

Jawab: Jo Shar'an musafir hay us par qurbani wajib nahin.

Qurbani kay janwar ki 'umar ka I'tibar hay ya daant nikalnay ka?

Kiya aisay janwar ki qurbani ja`iz hay jo apni qurbani ki 'umar puri kar chuka ho magar us ney daant nah nikalay hoon? Baqr 'eid kay moqe' par biyopari gahakon sy kehtay hayn keh hamaray is janwar ney agarcheh daant nahin nikalay magar

Qurbani kiun kartay hayn?

yeh apni qurbani ki ‘umar puri kar chuka hay tou gahak woh janwar khareed ney kay liye tayyar nahin hotay aur kehtay hayn keh daant nikalna zaruri hay, agar wahi janwar biyopari aadhi qeemat par dene kay liye tayyar ho ja`ay tou gahak usay khareed lete hayn, un ka aisa karna kaysa?

Jawab: Jo janwaro qurbani ki ‘umar puri kar chukay hoon un ki qurbani ja`iz hay agarcheh unhon ney dant nah nikalay hoon. Qurbani kay ja`iz honay kay liye oont ki ‘umar kam az kam 5 saal, ga`ay ki 2 saal aur bakra, bakri, dunbah, dunbi aur bhayr ki 1 saal hona zaruri hay. Albattah agar dunbah ya bhyr ka 6 mahinay ka bachah itna bara ho keh door say daykhnay mayn saal bhar ka ma`loom hota ho tou us ki qurbani bhi ja`iz hay. Yaad rakhiye! Qurbani ja`iz honay kay liye janwaron ki ‘umar puri hona zaruri hay nah keh daant nikalna kiun keh jo janwar azaad ghoom phir kar chartay aur noch noch kar ghaas khatay hayn who musalsal danton say ghas kheenchtay rehmay kay sabab apni qurbani ki ‘umar puri honay say pehlay hi daant nikal dete hayn aur jo janwar bandhay hu`ay hotay hayn woh basa auqaat ‘umar puri honay kay bawujood daant nahin nikal patay. Janwaron ki ‘umar kay mu`amilay mayn log biyopariyon par is liye I`timad nahin kartay keh aksar say jhoot aur dhokadahi kay ba`is un ka biyopariyon say I`timad uth chuka hota hay. Ba`az biyopari janwaron ki kati hoi dum tape laga kar chor dete hayn aur jis rang ka janwar kay baal hotay hayn tape par isi tarah ka rang laga dete hayn jis kay ba`is khareedar ko yeh ma`loom nahin ho pata keh janwar ki dum

kati hoi hay aur phir jab woh bichara usay ghar le ja kar dum say pakarta hay tou dum nikal kar us kay hath mayn aa jati hay. Isi tarah ba'az biyopari janwaron kay dant dikhatay hu'ay bhi dhoka dahi say kaam lete hayn. Agarcheh sab biyopari dhokay baaz nahin hotay magar log imandar biyopariyon par bhi is liye i'timad nahin kartay keh doodh ka jala chach phoonk phoonk kar peeta hay. Agar biyopari ba-shara' aur nayk aadmi hay aur woh kehta hay keh janwar ki 'umar puri hay, gahak ko is par i'timad hay keh woh janwar ki 'umar bataney mayn jhoot nahin bol raha tou is surat mayn agar gahak ney us say janwar khareed kar qurbani kar li tou us ki qurbani ho ja'ay gi agarcheh daant nah niklay hoon. Behtar yeh hay keh qurbani ka janwar chahay woh ga'ay ho ya bakra 4 daant ka hona chahiye, bakra agar 4 daant ka ho tou us ka gosht 'umda hota hay magar hamaray yahan 2 daant ki rasam chal pari hay. Janwar khareednay walay bhi 2 daant ka mutalbah kartay hayn aur biyopari bhi 2 daant ki sada'ayn lagatay hayn. Basa auqaat janwar 8 daant (ya'ni bari 'umar) ka hota hay magar biyopari khareedar ko sirf do daant numaya tor par dikhatay hayn aur baqiyah daand apni ungliyon say chupa lete hayn aur phir forun janwar ko munh band kar dete hayn. Rahi baat yeh keh jis janwar kay kam 'umari ki wajah say nahin niklay hotay log usay aadhi qeemat mayn khareed lete hayn tou yeh aadhi qeemat par khareednay walay shayad gosht farosh hotay hoon gey jo aisay janwaron ko qurbani kay liye nahin balkeh zabah kar kay un ka gosht bechnay kay liye khareed lete hongey.

Qurbani kiun kartay hayn?

Janwar 2 daant ka hay ya ziyadah ka, yeh pehchan kayse ho?

Suwal: Janwar 2 daant ka hay ya ziyadah ka, is ki pehchan kayse ki ja sakti hay?

Jawab: Janwar 2 daant ka hay ya ziyadah ka, is ki pehchan yeh hay keh jo daant achi tarah nahin niklay hotay woh saray chotay say aik line mayn safaydi ki tarah nazar aatay hayn aur jo daant nikal chukay hotay hayn woh us safaydi say thora hat kar ubhri hoi jagah say nikaltay hayn aur choray hotay hayn aur un par kuch peelahat si hoti hay. Agar Janwar 8 daant ka bikul za'eef hay tou us kay aathon daant aik hi line mayn nazar aa'ayn gey aur un par peelahat bhi dikhai de gi. Bahar hal janwar kay danton ki pehchan har aik nahin kar sakta lihaza janwar khareedtay waqt tajarba kaar aadmi ka sath hona bahut mufeed hay.

Baray janwaron ko choti gaariyon mayn ghusa kar lana kaysa?

Suwal: Qurbani kay janwaron ko mandi say khareed kar ghar lanay kay liye gariyon ki zarurat parti hay, ba'az log paysay bachanay kay liye baray janwaron ko bhi choti gariyon mayn zabardasti ghusa kar, lita kar aur rasiyon say band kar latay hayn jis ki wajah say janwaron ko bahut takleef hoti hay aur basa auqat woh shadeed zakhmi ho jatay hayn is baray mayn kuch madani phool irshad farma di jiye.

Jawab: Jis tarah insan ko takleef-deh cheezon say aziyat puhanchti hay aur woh apnay aap ko un say bachanay ki koshish karta hay zahir hay isi tarah janwaron ko bhi takleef deh cheezon say aziyat hoti hay. Chand payson ki khatir is tarah baray janwaron ko choti gariyon mayn zabardasti ghusa kar, lita kar aur rasiyon say band kar lana bilawajh janwaron ko eeza dena aur un par zulm karna hay. Janwaron par zulm karna musalman par zulm karnay say bhi sakht tar hay kiun keh musalman tou muqablah karay ga, 'adalat mayn ja kar case kar de ga is kay 'ilawah bahut kuch kar sakta hay.

Laykin yeh bay zaban janwar kis kay agay faryad karay ga.¹ Yad rakhiye! Mazloom janwar balkeh mazloom kafir ki bhi bad du'a qubool hoti hay. Jinhon ney aisa kiya hay woh tobah karayn aur aa`indah har giz is tarah kay andaz ikhtiyar nah karayn.

Kon say din qurbani karna afzal hay?

Suwal: 'Eid kay kon say din qurbani karna afzal hay?

Jawab: 'Eid kay teeno din qurbani karna ja`iz hay albattah pehlay din qurbani karna afzal hay. 'eid kay pehlay din 'umuman qassab ziyadah paise lete hayn tou ba`az log thoray

¹ Janwar par zulm karna zimmi kafir par (Ab duniya mayn sab kafir harbi hayn) zulm karnay say ziyadah bura hay aur zimmi par zulm karna musalman par zulm karnay say bhi bura hay kiun keh janwar ka mu`iyyin-o-madadgar Allah kay siwa koi nahin. (*Durr-e-Mukhtar*, vol. 9, p. 663)

Qurbani kiun kartay hayn?

say paisay bachanay kay liye afzal ‘amal ko chor kar ‘eid kay dusray ya teesray din qurbani kartay hayn. Yun chand paison ki khatir itna mehnga janwar lanay kay bawujood pehlay din qurbani karnay ki fazeelat panay say khud ko mahroom kar dete hayn. Pehlay din qassab ka ziyadah raqam layna agarcheh nafs par giran guzarta hay magar hamayn apna yun zehan banana chahiye keh jo nayk ‘amal nafs par jitna ziyadah giran guzarta hay us ka sawab bhi utna hi ziyadah ‘ata kiya jata hay.

(Safar ki Ihtiyatayn, safhah 24)

Yaad rakhiye! ‘Eid-ul-Azha kay din janwar zabah karnay say afzal koi ‘amal nahin hay. Lihaza koi majburi nah ho tou pehlay din hi qurbani ki ja`ay agarcheh kuch raqam ziyadah kharch hogi lekin us ko nuqsan nah samjha ja`ay balkeh us kay ‘iwaz aakhirat mayn milnay walay ‘azeem sawab par nazar rakhi ja`ay. Agar kisi kay ghar mayn dusray ya teesray din dawat hoti hay is wajah say woh pehlay din qurbani nahin karta tou usay chahiye keh pehlay din qurbani kar kay us ka gosht fridge mayn rakh de aur aglay din da`wat mayn isti`mal kar lay kiun keh aik 2 din mayn gosht kay zaiqay mayn koi khas farq nahin pata. Faqat lazzat-e-nafs kay liye pehlay din kay ‘azeem sawab say mahroom ho jana danishmandi nahin balkeh mahroomi hay. Jis tarah tajir maal kay nafa` par nazar rakhta hay isi tarah har musalman ko chahiye keh woh maal kay nafa` say ziyadah naykiyon kay nafa` par nazar rakhay aur is kay liye koshish bhi karta rahay.

Shikanjay mayn jakar kar janwar zabah karna kaysa?

European mumalik mayn chotay janwar ko zabah karnay kay liye makhsos shikanjay mayn jakra jata hay taa keh rasiyon say bandhne aur pakarne ki mushaqqat say bacha ja sakay, aisa karna kaysa hay?

Jawab: Bakray aur dunbay waghayrah ko makhsos shikanjay mayn jakar kar zabah karnay mayn aur tou koi harj nahin lekin aik sunnat tark ho jati hay woh yeh keh zabah karnay wala apna daya (ya'ni seedha) pao janwar ki gardan kay da'ayn (ya'ni seedhay) hissay (ya'ni gardan kay qareeb pehlu) par rakhay aur zabah karay. Albattah is shikanjay kay zari'ay jakarnay mayn aik fa'idah bhi hay keh janwar kai ghayr zaruri takaleef say bach jata hay masalan ba'az log bakray ko utha kar patakhtay hayn ya pathreeli zameen par giratay hayn jo yaqeenan bila wajah ki iza hay lekin is makhsus shikanjay kay zari'ay litanay mayn yeh donon takaleef nahin hoon gi. Neez is shikanjay ki hiyat aisi hay keh janwar ko lita kar payt say jakar liya jata hay aur pa'on azaad hotay hayn tou yeh tibbi lihaaz say bhi acha hay is liye keh janwar jitna ziyadah hath pao maray ga utna hi muzir-e-sehat khoon beh ja'ay ga. Bahar hal shikanjay mayn kas kar zabah karayn ya rasiyon say bandh kar, janwar ko bay ja takleef dene ki har giz ijazat nahin. Jo log bakray ki gardan chatkha dete hayn ya baray janwar ki chura ghonp kar dil ki ragayn kaat dete hayn ya zabah kartay hu'ay haddi par churi martay hayn tou unhayn is say bachna zaruri

Qurbani kiun kartay hayn?

hay. Khuda na khuastah marnay kay ba'd yehi janwar musallat kar diya gaya tou phir kiya banay ga?

Qurbani kay janwar kay baal oon waghayrah katna

kaysa?

Suwal: Qurbani kay ba'az janwaron kay jism par bahut baray baray baal hotay hayn, unhayn zabah kartay waqt agar dushwari ho rahi ho tou kiya un baalon ko kaat saktay hayn? Agar kisi ney woh baal kaat diye tou un baalon ka kiya hukum hay?

Jawab: Qurbani kay janwar kay baal aur oon waghayrah katna makruh hay. Agar kisi ney baal ya oon waghayrah kaat di tou un cheezon ko nah tou woh apnay isti'mal mayn la sakta hay aur nah hi kisi ghani ko de sakta hay balkeh un balon aur oon waghayrah ko kisi shar'i faqeer par sadaqah karna hoga. Rahi baat zabah kay waqt dushwari paysh aanay ki tou us kay liye puray badan kay baal katna tou door ki baat galay kay baal katnay ki bhi zarurat nahin balkeh galay par pani waghayrah daal kar jagah banai ja sakti hay.

Bay wuzu ya bay namazi ka zabeehah

Suwal: Qassab 'umuman bay wuzu, bay namazi aur daarhi munday hotay hayn tou kiya un say janwar zabah karwana durust hay? Neez janwar ko zabah karnay kay chand madani phool bhi bayan farma di jiye.

Jawab: Janwar zabah karnay kay liye ba-wuzu, namazi aur daarhi wala hona shart nahin lihaza agar daarhi munday, bay-wuzu aur bay namazi shakhs ney bhi janwar zabah kiya tab bhi janwar halaal ho ja`ay ga.

- ❖ Zabih (ya`ni zabah karnay walay) ka mard hona bhi shart nahin, `aurat ya samajhdar bachah bhi zabah kar saktay hayn albattah jo bhi zabah karay usay zabah kay waqt Allah ka naam lena zaruri hay. (*Durr-e-Mukhtar, jild 9, safhah 496 Makhuzan*)
- ❖ Agar kisi ney jaan boojh kar Allah ka naam chor diya masalan 2 aadmi mil kar zabah kar rahay thay, aik ney yeh soch kar Allah ka naam nah liya keh dusray ney keh diya hay mayra kehna zaruri nahin tou janwar murdar ho ja`ay ga. (*Durr-e-Mukhtar ma` Rad-ul-Muhtar, vol. 9, p. 499*)
- ❖ Zabah kay waqt **بِسْمِ اللَّهِ الْأَكْبَرِ** kay alfaz kehna behtar hay, shart nahin lihaza agar kisi ney faqat lafz `Allah` keh kar churi chala di tab bhi janwar halaal ho ja`ay ga. (*Fatawa Hindiyyah, vol. 5, p. 285*)
- ❖ Agar bhulnay kay sabab Allah ka naam nah liya tab bhi janwar Halaal ho ja`ay ga. (*Hidayah, jild 2, safhah 347*)

Ijtima`i qurbani ki ihtiyatayn

Suwal: Ijtima`i qurbani karnay walon par kiya kiya shar`i zimmahdariyan banti hayn?

Qurbani kiun kartay hayn?

Jawab: Ijtima'i qurbani kay masa'il bahut paycheedah aur mushkil hayn lihaza ijtimai qurbani karnay walon kay liye lazim hay keh woh is say muta'liqah zaruri masa'il seekhayn ya phir 'Ulama'ay Kiraam ki mukammal rehnumai mayn hi qurbani karayn. Bad qismati say logon ney ijtimai qurbani ko aik karubar bana liya hay, ba'az idaray bhi 'Ulama'ay Kiraam ki rahnumai liye beghayr ijtimai qurbani kartay hayn aur khullam khulla ghaltiyan kar kay logon ki qurbaniyan zai'ah kar bethtay hoon gey. Har aik ko 'azab-e-aakhirat say darna chahiye aur shar'i taqazay puray honay ki surat mayn hi ijtimai qurbani mayn hath dalna chahiye. 'Aashiqan-e-Rasool ki Madani Tahreek Dawateislami mayn ijtimai qurbani Dar-ul-Ifta Ahl-e-Sunnat ki mukammal rahnumai mayn hi hoti hay. Mulk aur bayrun-e-mulk ijtimai qurbani ka iradah rakhnay walay zimmahdaran ki pehlay tarbiyat hoti hay. Phir tarbiyati nashist mayn shirkat karnay walon ka imtihan hota hay aur jo imtihan mayn kamiyabi hasil kartay hayn tou unhayn hi madani markaz ki taraf say ijtimai qurbani ki ijazat milti hay. Neez Dar-ul-Ifta Ahl-e-Sunnat ki taraf say 'Ijtima'i Qurbani kay madani phool' kay naam say aik risalah bhi shai'ah kiya ja chuka hay.

Udhar lay kar qurbani karna kaysa?

Suwal: Agar kisi kay pas paisay nah hoon tou kiya woh udhar lay kar qurbani kar sakta hay?

Jawab: Agar qurbani wajib hay aur paisay chuttay nahin hayn karubar mayn lagay hu`ay hayn ya koi maal khareeda huwa hay jisay baychna nahin chahatay tou ab agar kisi say paise udhar lay kar qurbani kar li tou harj nahin hay. Albattah agar qurbani wajib nahin hay tou zahir hay udhar lay kar qurbani karna zaruri nahin hay lekin agar qurbani ki tou sawab milay ga magar aisa karna bara risk hay keh phir qarzah utray ga nahin aur yun larai jhagron kay masail bhi ho saktay hayn lihaza mayra mashwarah yeh hay keh agar qurbani wajib nah ho tou sirf qurbani karnay kay liye qarzah nah liya ja`ay.

Muharram-ul-Haraam mayn qurbani ka gosht kha saktay hayn?

Suwal: Kiya qurbani ka gosht Eid-ul-Azha guzarnay kay ba`d bhi khaya ja sakta hay? Neez ba`az log kehtay hayn keh Muharram-ul-Haraam ka chaand nazar aaja`ay tou ghar mayn gosht nahin pakana chahiye aur qurbani ka gosht bhi yakam Muharram-ul-Haraam say pehlay pehlay khatam kar layna chahiye. Aap is hawalay say hamari rehnumai farma di jiye.

Jawab: Qurbani ka gosht agar koi saal bhar tak khana chahay tou kha sakta hay yeh ja`iz hay. Muharram-ul-Haraam mayn bhi qurbani ka gosht aur is kay `ilawah zabah kar kay us ka gosht bhi khaya ja sakta hay.

Qurbani kiun kartay hayn?

Qurbani kay janwar kay gosht kay 3 hissay karna

Suwal: Qurbani kay janwar kay gosht kay 3 hissay kiye jatay hayn, kiya shari'at mayn is ki koi daleel hay?

Jawab: *Bahar-e-Shari'at* kay pandarhwayn hissay mayn qurbani kay masa'il likhay hu'ay hayn, is mayn qurbani kay janwar kay gosht kay 3 hissay karnay ko mustahab likha hay masalan bakra hay tou us kay 3 hissay kar liye ja'ayn, aik hissah qurbani karnay wala apnay isti'mal mayn rakhay, aik hissah rishtadaron mayn taqseem kar de aur aik hissah ghareebon mayn bant de tou yeh mustahab hay. (*Bahar-e-Shari'at, jild 3, p. safhah 344, hissah 15 – Fatawa Hindiyah, jild 5, safhah 300*)

Agar pura bakra khud rakh liya ya pura bakra bant diya ya pura bakra aik sath kisi ko utha kar de diya tou yeh sab surtayn bhi ja'iz hayn.

Qurbani kis par Wajib hay?

Suwal: Ghar mayn do kamanay walay hayn jo taqreeban 20 hazaar tak kamatay hayn kiya un par qurbani Wajib hogi?

Jawab: 20, 30 hazaar kamanay kay mas'ala nahin hay is tarah tou log aik lakh bhi kamatay hoon gey aur puri ki puri raqm kharch ho jati hogi. Koi 10 hazaar mayn guzara kar layta hoga aur kisi ka 10 laakh mayn bhi guzarah mushkil say hota hoga, kisi kay pas aaj ka khana hoga tou kal ka nahin hoga, kal ka

hoga tou parson ka nahin hoga lihaza kitna kamata hay yeh bunyad nahin hay balkeh bunyad yeh hay keh 10 Zul-Hijja-til-Haraam ki subh-e-sadiq (say lay kar 12 Zul-Hijja-til-Haraam kay ghuroob-e-aaftab tak) kay waqt mayn jo ghani ho ya'ni zaruriyat kay 'ilawah us kay pas nisab¹ kay barabar raqm waghayrah maujood ho aur qarz mayn ghira huwa bhi nah ho tou qurbani wajib hogi.²

Qurbani kay janwar ki qeemat batana munasib hay ya khamoshi ikhtiyar karna?

Suwal: Jab hum qurbani kay liye koi janwar maslan ga`ay ya bakra khareed kar latay hayn tou aksar log baar baar yeh suwal puchtay hayn keh kitnay ka la`ay ho? Aisi surat mayn qeemat batana munasib hay ya khamoshi ikhtiyar karna kiun keh

¹ Qurbani ka nisab yeh hay keh sarhay saath (7^{1/2}) tola sona ya sarhay bawan (52^{1/2}) tola chandi ho ya sarhay bawan (52^{1/2}) tola kay barabar raqm ho ya bechnay ka utna saman ho jo 52^{1/2} tola chandi ki raqm ko puhanch ja`ay ya ghar mayn zarurat kay 'ilawah itna samaan rakha hay jo sarhay 52 tola chandi ki raqm ko puhanch ja`ayn tou is surat mayn qurbani wajib ho ja`ay gi. (*Fatawa Hindiyyah, jild 5, safhah 292 – Bahar-e-Shari'at jild 3, safhah 333, hissah 15*)

² Yeh zaruri nahin keh dasween hi ko qurbani kar dalay, is kay liye gunja`ish hay keh puray waqt mayn jab chahay karay lihaza agar ibtida-e-waqt mayn (10 Zul-Hijja ki subh) is ka ahal nah tha wujub kay shara`it nahin pa`ay jatay thay aur aakhir waqt mayn (ya'ni 12 Zul-Hijjah ko ghuroob-e-aaftab say pehlay) Ahl hogaya ya'ni wujub kay shara`it pa`ay ga`ay tou us par wajib ho gai aur agar ibtiad-e-waqt mayn wajib thi aur abhi (qurbani) ki nahin aur aakhir waqt mayn sharait jatay rahay tou (qurbani) wajib nah rahi. (*Bahar-e-Shari'at, jild 3, safhah 334, hissah 15*)

Qurbani kiun kartay hayn?

qeeamat batanay mayn apni barai ka pehlu bhi nikalta hay keh mayn 75 hazar (75000) ka laya ya mayn tou 2 laakh (200000) ka laya waghayrah?

Jawab: Zahir hay keh agar koi janwar ki qeeamat puchay ga aur aap usay kahayn gey keh mayn nahin bata ta tou us ka dil totay ga aur usay bura lagay ga is liye koi puchay tou qeeamat bata di jiye. Aap ko bhi tou janwar lay kar ghumnay ka shoq hay, jab aap apna shoq pura kar rahay hayn, janwar ko laa kar apnay darwazay kay aagay bandh rahay hayn, usay phoolon kay gajray aur haar daal rahay hayn aur usay saja kar rakh rahay hayn tou jab itni numa`ish aap khud karwa hi rahay hayn tou phir log puchayn gey hi keh kitnay ka liya hay? Agar aap janwar ki numa`ish nah karayn aur usay chupa kar rakhayn tou itnay logon ko pata nahin chalay ga aur phir kam log puchayn gey ya phir yeh puchayn gey keh aap ney qurbani kay liye janwar liya hay ya nahin? Agar aap haan bolayn gey tou puchayn gey: kitnay mayn aaya? Aur agar bolayn gey: abhi tak nahin liya, tou puchayn gey: kitnay tak lene ka iradah hay? Bahar hal `awam ney puchna hi hay. Ab yeh puchna ba`az auqat fuzool hota hay aur ba`az auqat fuzool nahin bhi hota jaysa keh koi is liye puch raha hay ta keh usay yeh pata chal ja`ay keh aaj kal janwar ka kiya bhao chal raha hay aur is tarah ka janwar kitnay ka milta hay? Kiun keh is ney bhi janwar lene kay liye mandi jana hay tou yeh achi niyyat say puchna hay aur

agar waisay hi puchta hay jaysa keh log tajassus kay tor par puchtay hayn tou yeh fuzool puchna huwa aur fuzool baton say bachna acha hay laykin yeh puchna ab bhi gunah nahin hay lihaza agar kisi ney aap say janwar ka bhao puch liya tou aap is ka dil khush karnay ki niyyat say usay sahih sahih bata di jiye us ka dil khush ho ja`ay ga, nahin bata`ayn gey tou us ka dil totay ga albattah puchnay walon ko bhi chahiye keh woh bila zarurat nah puchayn.

Kis janwar ki qurbani ba'is-e-fazeelat hay?

Suwal: Mayne do dunbay palay thay aur mayri niyyat yeh thi keh mayn un ko baych kar bara janwar khareedon ga lekin ab mayra dil yeh kar raha hay keh mayn un ko hi zabah kar doon aap mayri rahnumai ki jiye keh in donon mayn say kon si cheez mayray liye behtar hay? *(Karachi kay aik islami bhai ka suwal)*

Jawab: Qurbani kay janwar ki niyyat kay (Kuch) masa`il (ya`ni shar`i ahkaam) hayn, ghareeb kay liye alag mas`ala hay aur maldar kay liye alag. Agar in janwaron ki qurbani ki niyyat nahin ki thi tou unhayn bechnay mayn harj nahin, aap ki marzi hay un ko bech kar bara janwar layn ya nah layn. Haan! Is mayn behtar kiya hay tou is hawalay say `arz hay keh bandah jo janwar khud palta hay us say unsiyat hoti hay balkeh ba`az auqat janwar say aulad ki tarah piyar ho jata hay, usay zabah karna nafs par giran guzarta hay aur dil par aik sadmay ki

Qurbani kiun kartay hayn?

kayfiyat hoti hay yun isi paltu janwar ko zabah karnay mayn ziyadah fazeelat nazar aa rahi hay. Agar usay baych diya ja`ay ga tou yeh kayfiyat nahin hogi keh nazron say oojhal ho gaya ab katay ya kuch bhi itna mahsos nahin hoga. Neez us ko baych kar dusra janwar liya ja`ay tou us say ziyadah unsiyat aur piyar nahin hoga aur us ko katnay say nafs pa itna bojh bhi nahin hoga lihaza jo janwar khud pala hay usi ko zabah karay.

Faut shudah walidayn kay naam ki qurbani karnay ka hukum

Suwal: Agar Walidayn ka intiqal ho chuka ho aur unhon ney zindagi may kabhi bhi qurbani nah ki ho tou kiya aulad un kay naam ki qurbani kar sakti hay?

Jawab: Jee han! Isal-e-Sawab kay liye qurbani ho sakti hay is mayn koi harj nahin neez walidayn ki taraf say qurbani karni chahiye yeh achi baat hay. Walidayn zindagi mayn qurbani kartay thay ya nahin ya 100, 100 bakray zindagi mayn zabah kartay thay tab bhi Isal-e-Sawab kay liye qurbani karnay mayn harj nahin. Neez zindah kay Isal-e-Sawab kay liye bhi qurbani ho sakti hay.

Kiya Qurbani kay janwar ko nehlaya ja sakta hay?

Suwal: Kiya qurbani kay janwar ko nihlaya ja sakta hay?

Jawab: Jee Haan! Qurbani kay janwar ko nihlaya ja sakta hay jabkeh zarurat ho.

Kiya qurbani ki bhi qaza hoti hay?

Suwal: Aik saal ki qurbani reh ja`ay tou kiya yeh qurbani dusray saal kar saktay hayn? Jaysay is marbatabah mayre paas paise nahin hayn tou qurbani mayray liye mu`af hay ya karna hogi?

Jawab: Qurbani kay din guzar ga`ay aur (Wajib honay ki surat mayn) qurbani nahin ki nah janwar aur us ki qeemat sadaqah ki yahan tak keh dusri baqarah `eid aa gai aur ab yeh chahata hay keh guzishta saal ki qurbani ki qaza is saal kar lay tou yeh nahin ho sakta balkeh ab bhi wahi hukum hay keh janwar ya us ki qeemat sadaqah karay. (*Fatawa Hindiyyah, jild 5, safhah 296 – 297*)

Qurbani wajib ho magar raqm nah ho tou kiya karay?

Suwal: Agar Qurbani ki shara`it pai ja`ayn lekin paisay nah hon ya qurbani wajib hi nah ho tou kiya phir bhi qurbani ka hukum hoga? (Rukn-e-Shura ka suwal)

Jawab: Agar Qurbani wajib ho magar paise nah hon tou udhar lay kar bhi qurbani kar sakta hay ya phir koi aisi cheez baych kar raqm hasil kar lay jis say janwar khareed sakay. Yaad rakhiye! Qurbani kay liye zaruri nahin keh dhai lakh wala janwar hi laya ja`ay balkeh hissah bhi dala ja sakta hay keh woh ziyadah mehnga nahin hota. Bahar haal qurbani wajib ho tou karna zaruri hay agar jan boojh kar nah ki tou bandah gunahgar hoga. Haan! Agar qurbani wajib hi nahin thi aur us kay wujub ki shara`it bhi nahin pai gai theen is wajah say

Qurbani kiun kartay hayn?

qurbani nah ki tou yeh koi gunah ka kaam nahin hay kiun keh qurbani wajib hi nahin thi.

Qurbani kay janwar kay galay mayn ghanti aur pa`on mayn ghungru bandhnay ka hukum

Suwal: Qurbani kay janwar kay galay mayn ghanti aur pa`on mayn ghungru bandhna kaysa hay?

Jawab: Qurbani ka janwar ho ya beghayr qurbani ka, us kay galay mayn ghanti aur paon mayn ghungru bandhna agar beghayr kisi zarurat kay ho tou makruh-e-tanzeehi ya`ni napasandedah hay.

Janwar kay galay mayn ghanti ya pa`on mayn ghungru bandhnay say muta`lliq Dar-ul-Ifta Ahl-e-Sunnat ka bara piyara aur tahqeeqi fatwa yeh hay keh 'Janwaron ki gardan mayn ghanti ya pa`on mayn ghungru bandhnay say agar koi manfa`at ya`ni faidah hay tou Dar-ul-Islam mayn bila kirahat ja`iz aur agar koi manfa`at nahin tou Makruh-e-Tanzeehi ya`ni napasandedah hay magar ja`iz ab bhi hay.' Yad rahay! Qurbaniyon ki ronaqain Dar-ul-Islam kay muta`lliq hay jabkeh Dar-ul-Harb ki alag surtayn hayn. **اَلْحَمْدُ لِلّٰهِ** Pakistan Dar-ul-Islam hay aur is kay 'ilawah bhi bay shumar mumalik Dar-ul-Islam hayn agarcheh un mayn bhari ta`dad kufar ki hoti hay magar woh Dar-ul-Islam ki ta`reef mayn aatay hayn. Bahar haal hamaray yahan janwaron kay galay mayn jo ghanti bandhi jati hay woh ja`iz hay aur manfa`at ki niyyat nah honay

ki surat mayn makruh-e-tanzeehi aur agar manfa'at ki niyyat hay tou makruh-e-tanzeehi bhi nahin hay masalan is niyyat say janwar kay galay mayn ghanti bandhi keh safar mayn ghanti ki aawaz janwar ki chusti barha`ay gi aur woh jaldi bhagay ga tou is fa`iday ko hasil karnay kay liye ghanti bandhna makruh nahin hay. Isi tarah agar is liye janwaron kay galay mayn ghanti bandhi keh bhayriya waghayrah janwar hamlah karnay aa`ay ga woh ghanti ki aawaz say bhagay ga aur yun janwaron ki hifazat hogi tou yeh bhi aik durust niyyat hay. Yun hi agar is liye ghanti bandhi keh yeh neend door karti hay aur is say safar mayn janwaron ki neend bhi door hogi aur jo is par suwar hay us ki bhi neend door hogi tou is niyyat say bhi ghanti bandhi ja sakti hay.

Janwaron kay galay mayn ghanti aur pa`on mayn ghungru bandhnay kay fawa`id

Janwaron kay galay mayn ghanti ya pa`on mayn ghungru bandh kar deegar fawa`id bhi hasil kiye ja saktay hayn masalan janwar gum ho gaya ya rassi tor kar bhaaga tou pata chal ja`ay ga keh janwar bhaga hay aur kahan puhancha hay? Ya phir choron ka khauf hay keh janwar ko chor le ja`ay ga tou janwar kay chalnay say ghanti ki aawaz aa`ay gi jis kay ba`is so`ay hu`ay afrad jaag kar chor ko pakar layn gey aur apnay janwar ko bacha sakayn gey tou un sab fawa`id ko panay kay liye janwar kay galay mayn ghanti aur paon mayn ghungru bandhna ja`iz hay.

Qurbani kiun kartay hayn?

Kam 'Umar farbah janwar ki qurbani ka hukum

Suwal: Agar bara janwar daydh saal ka ho magar door say daykhnay mayn 2 saal ka lagay tou kiya is ki qurbani ho ja`ay gi?

Jawab: Baray Janwar (Ga`ay, bhyns) ki `umar 2 saal hona zaruri hay agar 2 saal mayn aik din bhi kam hoga tou qurbani nahin hogi. Albattah dunbah dunbi jis ko angrayzi mayn sheep boltay hayn yeh agar 6 mahinay ka bacha hay aur door say daykhnay mayn saal bhar ka ma`loom hota hay tou us ki qurbani ja`iz hay, magar bakri mayn aisa nahin hoga yeh ri`ayat sirf sheep mayn hay aur yeh bhi sirf us waqt hay jab 6, 7 ya 8 mah ka bacha itna farbah aur jandar ho keh saal bhar ka lagay warnah us ki bhi qurbani nahin hogi ya`ni ab chahay 6, 7 ya 8 mah ka ho magar kamzor ho aur bacha hi lagta ho us ki qurbani nahin hogi albattah puray saal bhar ka honay kay ba`d bhi bacha lagta ho tou koi harj nahin qurbani ho ja`ay gi bashart yeh keh us mayn koi aur nuqs nah ho. *(Derived from Durr-e-Mukhtar, jild 9, safhah 533)*

Jitnay afrad par qurbani wajib ho un sab ko qurbani karna hogi

Suwal: Ghar mayn 6 afrad hayn jin par qurbani wajib hay agar un sab ki taraf say 2 ya 3 qurbaniyan kar di ja`ayn tou kiya kafi hon gi ya 6 qurbaniyan hi karna hon gi?

Qurbani kiun kartay hayn?

Jawab: 6 Qurbaniya karna hogi. Ba'az log puray ghar ki taraf say sirf aik bakra qurban kar dete hayn is tarah kisi ki bhi qurbani nahin hoti. Aik bakray mayn aik say ziyadah hissay nahin ho saktay. Aisay moqe' par bara janwar lay liya ja`ay tou woh 7 afraad ki taraf say qurban kiya ja sakta hay.