

# *Qurbani*

A Profound Obligation

**22-June-2023**



Thought-provoking speech of weekly  
sunnah-inspiring ijtima

(For Islamic Brothers)

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

## Qurbani – a profound obligation

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُوْرَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

“I have made the intention of sunnah *i'tikāf*.”

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you shall continuously gain the reward of *i'tikāf* for as long as you stay inside. Normally, when we are in a masjid, shar'iah does not give permission for us to eat, drink, sleep, have suhūr or iftār, and not even to drink Zamzam water or the water on which *dam* has been made. Yet, if the intention of *i'tikāf* is made, all these actions will become permissible. One should not make this intention of *i'tikāf* only to eat, drink or sleep. This intention should instead be made to please Allah.

It is stated in *Fatāwā Shāmi*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i'tikāf* and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

## Excellence of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah ﷺ said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيَّ عَشْرًا أَبْهَأَ مَلَكٌ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

Allah sends ten mercies upon whoever sends *ṣalāt* upon me once, and an angel has been appointed to convey it to me.<sup>1</sup>

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

The Prophet ﷺ has stated, أَفْضَلُ الْعَمَلِ الصَّادِقَةُ – “A truthful intention is the best action.”<sup>2</sup>

O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions like:

- You will listen to the entire speech to gain knowledge of Islam.
- You will sit in a respectful manner.
- You will refrain from acting lazy during the speech.
- You will listen to the speech to reform yourself.
- Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

<sup>1</sup> *Al-Mu‘jam al-Kabīr*: 7611

<sup>2</sup> *Al-Jāmi‘ al-Ṣaghīr*: 1284

Dear Islamic brothers! Dhū al-Ḥijjah is the last month of the Islamic year, and it is extremely sacred.

As narrated by the Companion Sayyiduna Abū Sa‘īd Khudrī رَضِيَ اللهُ عَنْهُ, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, سَيِّدُ الشُّهُورِ رَمَضَانُ، وَأَعْظَمُهَا حُرْمَةً ذُو الْحِجَّةِ - “Ramaḍān is the chief of all months, and the greatest in sanctity is Dhū al-Ḥijjah.”<sup>1</sup>

Another Companion, Sayyiduna K‘ab al-Aḥbār رَضِيَ اللهُ عَنْهُ, was known as Ḥaḍīḡ al-Kitābayn. This is because he was a scholar of both the Quran and the Torah. He once said:

Allah created time, and the four months of *ḥurmah* (Dhū al-Qa‘dah, Dhū al-Ḥijjah, Muḥarram and Rajab) are the most beloved times to Him. From these four months, He loves Dhū al-Ḥijjah most. From Dhū al-Ḥijjah, its initial ten days are most beloved to Him.<sup>2</sup>

سُبْحَانَ اللهِ O those who Allah’s Messenger! The initial ten days of Dhū al-Ḥijjah are hugely blessed. They are very beloved to Allah, to the extent He has taken oath by them in the Quran.

وَالْفَجْرِ ۝ وَلَيَالٍ عَشْرٍ ۝

“By the oath of that dawn. And by the ten nights.”<sup>3</sup>

According to one opinion, the ten nights mentioned in this verse refer to the initial ten nights of Dhū al-Ḥijjah.<sup>4</sup> The fact Allah has taken oath by them, highlights how profoundly blessed, sacred and excellent they are.

<sup>1</sup> *Shu‘ab al-Īmān*: 3755

<sup>2</sup> *Shu‘ab al-Īmān*: 3740

<sup>3</sup> *Al-Quran*, 89:1-2, Translation from *Kanz al-Īmān*

<sup>4</sup> *Tafsīr al-Qurṭubī, al-Fajr*, under verse no: 2, vol. 30, p. 24

## Excellence of worship in the first ten days of Dhū al-Ḥijjah

Sayyiduna ‘Abdullah bin ‘Abbās رَضِيَ اللهُ عَنْهُمَا was a leading authority in Quranic commentary, a cousin of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and an esteemed Companion. He narrates how our beloved master, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ

There are no days in which Allah loves the performing of good deeds, more than these (ten) days.

Allah also loves good deeds that are performed for Him in all other days. These too carry great excellence and earn many blessings. Yet in comparison to them, the carrying out of good deeds in the first ten days of Dhū al-Ḥijjah especially, is particularly beloved to Him.<sup>1</sup>

It is stated in another hadith, وَالْعَمَلُ فِيهِمْ يُضَاعَفُ سَبْعَ مِائَةٍ ضِعْفٍ – “The reward of good deeds in these (ten) days is multiplied by seven hundred.”<sup>2</sup>

In a hadith narrated in *Tirmidhi*, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ

There are no days more beloved to Allah that He be worshipped in, than the first ten days of Dhū al-Ḥijjah. Fasting on a single day from them is equivalent to fasting for a year, and standing in their every night (staying awake to worship) is equivalent to standing in Laylat al-Qadr.<sup>3</sup>

<sup>1</sup> *Sunan Abī Dāwūd*: 2438

<sup>2</sup> *Shu‘ab al-Īmān*: 3757

<sup>3</sup> *Jāmi’ al-Tirmidhi*: 758

O those who love Allah’s Messenger! Let’s take this all in and think about what we have just heard. The first ten days of Dhū al-Ḥijjah harbour immense excellence. Within them, the reward of just one good deed is multiplied by seven hundred. The best of all good deeds are those performed in this time. Fasting for one day is equivalent to fasting for a year. Standing in its nights, which refers to staying awake and performing acts of worship, is equivalent to doing so on Laylat al-Qadr.

Also bear in mind no one deed in particular was specified here. The reward earned for **every single act of worship and good deed**, is increased in these ten days.

*Fard* salah, *nafl* acts of worship, keeping *nafl* fasts, calling others to righteousness, giving charity, making dhikr of Allah, visiting and looking after one’s parents, reciting the Quran; whatever good deed it is, if they are performed in the first ten days of Dhū al-Ḥijjah, they hold greater excellence and earn more reward compared to any other day or time. These deeds are more beloved to Allah, and their reward is multiplied by seven hundred.

### A springtime of good deeds

سُبْحَانَ اللَّهِ O those who love Allah’s Messenger! These ten days are like a beautiful springtime, full of opportunities for good deeds. We should value these days by performing as many good actions as possible, offering salah, engaging in *nafl* worship, reciting the Quran, and making dhikr of Allah. In fact, we should even stay awake and worship Allah during the nights of these ten days, as this is a greatly loved action.

Sayyiduna Saʿīd bin Jubayr رَضِيَ اللهُ عَنْهُ would exert himself in worship during the first ten days of Dhū al-Ḥijjah. He would then say, لَا تُطْفِئُوا سِرَاجَكُمْ كَيَالِي الْعَشْرِ - “Do not extinguish your lamps during these ten nights.”<sup>1</sup>

Generally speaking, lights are turned off before sleeping. Sayyiduna Saʿīd bin Jubair رَضِيَ اللهُ عَنْهُ advised us not to turn off our lights during the first ten nights of Dhū al-Ḥijjah; in other words, he advises us to stay awake into the night and perform abundant acts of worship.

### The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and *nafl* fasts

Umm al-Muʿminīn, Sayyidatuna Ḥafṣah رَضِيَ اللهُ عَنْهَا explained, “The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would consistently fast during the first ten days of Dhū al-Ḥijjah.”<sup>2</sup>

A point to remember: the ten days of Dhū al-Ḥijjah mentioned here, refer to fasting on the first nine days. This is because fasting on the 10<sup>th</sup> of Dhū al-Ḥijjah (Eid al-Aḍḥā) is impermissible.

O those who love Allah’s Messenger! If only we were passionate about performing good deeds! Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast during the first ten days of Dhū al-Ḥijjah. If only we could follow this example and keep *nafl* fasts, offer salah and perform acts of worship in this time. This is what will truly be of benefit in the grave and the Hereafter. Everything else will be left behind. Let’s work on being passionate about doing deeds. Let’s increase our desire to perform them. A single good deed in the first ten days of Dhū al-Ḥijjah, is multiplied by seven hundred. We must try our absolute best to make the most of this opportunity and do as many good deeds as we can.

<sup>1</sup> *Ḥilyat al-Awliyāʾ*, vol. 4, p. 311, raqm 5671

<sup>2</sup> *Ṣaḥīḥ ibn Ḥibbān*: 6422

May Allah grant us all the ability to remain engaged in actions that please Him!

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## An important form of worship carried out in Dhū al-Ḥijjah

### For whom is qurbani necessary to perform?

Dear Islamic brothers! Qurbani is an important act of worship undertaken in the sacred month of Dhū al-Ḥijjah. It is necessary (*wājib*) for every adult Muslim man and woman to do, provided they are *muqīm* (not travellers) and possess a stipulated amount of wealth (which is 52.5 tolas of silver or money equivalent to it).

### Good deed in exchange for every strand of hair

The Companion Sayyiduna Zayd bin Arqam رَضِيَ اللَّهُ عَنْهُ narrates:

The Companions of Allah’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked, “O Messenger of Allah! What are these sacrifices?” He replied, “سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ” - "They are the sunnah of your father, Ibrāhīm." The Companions then asked, "O Messenger of Allah! What do we attain from it?" He replied, “بِكُلِّ شَعْرَةٍ حَسَنَةٍ” - "For every strand of hair [on the sacrificial animal], there is reward for you."<sup>1</sup>

### The best action on the day of Eid

The Companion ‘Abdullah bin ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا relates:

On Eid al-Aḍḥā (the 10th of Dhū al-Ḥijjah), the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “مَا عَمِلَ آدَمِيُّ فِي هَذَا الْيَوْمِ أَفْضَلُ مِنْ دَمِ يَهْرَاقُ” - "No person’s

<sup>1</sup> Sunan Ibn Mājah: 3127

action on this day is better than shedding blood (performing qurbani)."<sup>1</sup>

In another blessed hadith, it is stated:

On the day of al-Naḥr (the 10th of Dhū al-Ḥijjah), the action liked most by Allah, is for a person to shed blood (perform qurbani). Indeed, the sacrificial animal will come forth on the Day of Judgment with its horns, hair, and hooves. The blood of qurbani is accepted by Allah before it falls upon the earth, so readily perform it with a pleased heart.<sup>2</sup>

### Donating meat as charity in place of qurbani is not enough

Mufti Aḥmad Yār Khān Naʿīmī رَحْمَةُ اللهِ عَلَيْهِ commented on this hadith by writing:

This clearly evidences how the purpose of qurbani is sacrificing an animal regardless of whether its meat is consumed or not. If someone gives money equal the value of the qurbani, or even donates double or triple the amount of meat in charity, it will not fulfil the obligation of qurbani.

This is because qurbani is an emulation of Prophet Ibrāhīm عَلَيْهِ السَّلَام, and he did not give meat or money in charity. Instead, he spilt blood (by sacrificing an animal). The only correct form of emulation is that which matches the original.

Actions are normally accepted **after** they are performed, but qurbani is accepted **before** it even takes place. Do not consider it insignificant or perform it with stinginess. Do not weigh things according to your own intellect all the time.<sup>3</sup>

<sup>1</sup> *Majmu' al-Zawa'id*, vol. 4, p. 5, hadith: 5939

<sup>2</sup> *Jāmi' al-Tirmidhi*: 1493

<sup>3</sup> *Mirāt al-Manājīh*, vol. 2, p. 375

## Sacrificial animal will become a barrier against Hell

Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ ضَحَّى طَيِّبَةً نَفْسَهُ مُحْتَسِبًا لِأُخْرِيَّتِهِ كَانَتْ لَهُ حِجَابًا مِنَ النَّارِ

Whoever performs qurbani whilst seeking reward and with a willing heart, it will become a barrier for him against the Hellfire.<sup>1</sup>

### Qurbani is an expiation for sins

In summary, another blessed hadith explains how as reward for the first drop of blood spilt from a sacrificial animal, Allah forgives the previous sins of the person performing qurbani.<sup>2</sup>

O those who love Allah's Messenger! This is an amazing point to think about. Who commits sins, humans or animals? Without any doubt, it is humans who commit sins, as animals are not legally accountable for this. So in essence, animals do not sin, but it is they who become a means of expiating the sins of humans. Sinless animals become expiation for the sins of humankind. If we look at things from this perspective, we realise how great a favour these animals have upon us. They expiate our sins by sacrificing their innocent lives.

There is a lesson in this for those who gather around when qurbani takes place. Some become happy when they see the animal dying or making sounds as it passes away. Others even clap - مَعَادَةُ اللهِ. This is not a time to be entertained. We should instead feel shame upon our sins and recognise how big a favour that animal has had upon us.

O those who love Allah's Messenger! We should all fear Allah and take heed from this. These animals are sacrificing their lives in the name of

<sup>1</sup> *Al-Jāmi' al-Ṣaghīr*; 8825

<sup>2</sup> *Al-Mustadrak li al-Ḥākim*: 7600

Allah. By giving their lives, they expiate our sins. We should acknowledge their favour upon us and treat them admirably.

May Allah guide us, and grant us the ability to treat His creation with kindness!

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Qurbani - a purposeful obligation

O those who love Allah’s Messenger! Remember, qurbani is not merely a festival or a ritual. It is an obligation with a purpose. In it, there is much for us to learn. It informs of the very reason we are living. It teaches us to be selfless and compassionate. Most importantly, it instructs us in how we can display manners, decorum, and etiquette in our servitude to Allah.

In this regard, let’s look at a verse of the Quran and relate its meaning to ourselves. Let’s try to understand this verse together. Allah declares:

وَلِكُلِّ اُمَّةٍ جَعَلْنَا مَنَسْكًَا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقْنٰهُم مِّنْ بَهِيمَةِ الْاَنْعَامِ ۗ فَاَلْهَكُمُ اللّٰهُ وَاَحَدًا فَلَآ  
 اَسْلِمُوْا وَّبَشِّرِ الْمُخْبِتِيْنَ ﴿٣٤﴾

And for every nation, we have appointed a sacrifice; that they should mention the Name of Allah over the mute animals which He has provided them. So (remember), your God is One God, submit therefore only in His Majestic Court. And give glad tidings, O Beloved, to those humble ones.<sup>1</sup>

In *Tafsīr Şirāt al-Jinān*, the following is written about this verse: “Allah prescribed a qurbani for every previous believing nation, so they may mention His name upon the animals they slaughtered.”<sup>2</sup>

<sup>1</sup> Al-Quran, 22:34, Translation from *Kanz al-Īmān*

<sup>2</sup> *Tafsīr Şirāt al-Jinān, al-Hajj, under verse no: 34, vol. 6, p. 443*

## 1. Qurbani is a practical expression of gratitude and monotheistic belief

During the era of ignorance, people used to make sacrifices for their false deities and would even invoke their names at the time of slaughter. Obliterating this act of polytheism of the disbelievers, Allah said:

وَيُكَلِّمُ أُمَّةً جَعَلْنَا مَنسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ ۗ فَالْهُكْمُ لِلَّهِ وَالْجِدْقَةُ لِلَّهِ ۗ أَسْلِمُوا ۗ

And for every nation, we have appointed a sacrifice; that they should mention the Name of Allah over the mute animals which He has provided them. So (remember), your God is One God, submit therefore only in His Majestic Court.<sup>1</sup>

This means that Allah is your Provider. It is only He who created these animals, placed these powerful creatures under your control, and given you permission to slaughter them and derive energy from their meat. You have only one God, so only invoke His name when sacrificing animals, be thankful to Him and submit to Him!

O those who love Allah's Messenger! The favours Allah has bestowed us regarding animals, such as creating them, giving us power over them and making their meat halal for us; qurbani is a form of thanks for all of this. It is also an expression of monotheism. On the occasion of Eid al-Aḍḥā, Muslims around the world sacrifice animals in the name of Allah. They all declare Allah is one; the Bestower of blessings upon us is one; the Creator of all is one; we worship Him alone, without associating any partners with Him.

So qurbani is not a custom or festival, but an expression of gratitude for blessings and a practical demonstration of monotheistic belief.

<sup>1</sup> Al-Quran, 22:34, Translation from *Kanz al-Īmān*

## 2. Qurbani - a means of virtuous ability

Dear Islamic brothers! Some ask the following questions: If qurbani is an expression of gratitude, can we not express this gratitude in a different way? For example, by offering salah, fasting or giving charity? Why is it necessary to specifically sacrifice animals?

Scholars of Islam have provided many answers to these questions. Ibn Rajab Ḥanbali رَحْمَةُ اللهِ عَلَيْهِ provides amazing answers to this. For example, he writes:

Animals make dhikr of Allah in great amounts. Allah declares in the Quran: **وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ** - “And there is not a thing that does not proclaim His Purity whilst praising Him.”<sup>1</sup>

The summary of a hadith is: “Many animals are better than humans and remember Allah more than them.”<sup>2</sup>

Generally speaking, animals make dhikr of Allah more than humans. Although some of mankind make dhikr in abundance, there is also a large contingent who are negligent of this. Yet, all animals make dhikr overall.

Allah has commanded us to sacrifice animals. The wisdom behind this is consuming their meat increases intelligence and enhances physical strength. A special point to bear in mind is how meat also affects the nature of whoever consumes it.

The qurbani of halal animals was then made obligatory upon us. This was so we can consume the meat of animals who make dhikr of Allah. This will increase our intelligence and intellect. And when our intelligence is increased through consuming the meat of animals that remember Allah, we will feel more mentally

<sup>1</sup> Al-Quran, 17:44, Translation from *Kanz al-Īmān*

<sup>2</sup> Al-Jāmi' al-Ṣaghīr: 953

inclined towards goodness. Our intellects will not be weak or have imperfections, and our thoughts shall be positive.

Similarly, the meat of animals that remember Allah will become a part of our bodies and our nature. This will remove our heedlessness and allow us to become those who remember Allah in abundance.<sup>1</sup>

After mentioning this, Ibn Rajab Ḥanbali رَحْمَةُ اللَّهِ عَلَيْهِ continued by saying:

These animals obey Allah and make dhikr of Him. If someone was to sacrifice them, eat their meat, gain strength from this, and spend this strength in sin; such a person has inverted this virtuous matter. Instead of thankfulness, he has shown ingratitude. Animals are far superior to such an unwise person.<sup>2</sup>

O those who love Allah’s Messenger! This should serve as a lesson for us. The meat of animals sacrificed on the day of qurbani, is eaten by the rich and the poor alike. The strength and energy we gain from it should be spent in the dhikr of Allah. It should incline our hearts towards performing good deeds. We should use this energy in salah, recitation of the Quran, and inviting others towards righteousness. This is the right of the qurbani meat we consume.

Unfortunately, there are some who sacrifice expensive animals and eat their meat, but do not learn any lessons. They miss their salah even on the day of qurbani, and spend the day of Eid watching films and attending various sinful functions. In this manner, the day of Eid becomes a day of *wa’id* (admonition) for them.

People who do this should fear Allah. Ibn Rajab Ḥanbali رَحْمَةُ اللَّهِ عَلَيْهِ also said, “Animals are better than such ignorant individuals, as the former

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<sup>1</sup> *Latāif al-Ma’ārif*, p. 390

<sup>2</sup> *Ibid*

continued to remember Allah for as long as they were alive, and they were ultimately sacrificed in His name.”<sup>1</sup>

## Qurbani teaches us servitude

O those who love Allah’s Messenger! The central lesson of qurbani is that we must become true servants of Allah and obey Him at all times.

Allah revealed qurbani was made obligatory on every *ummah*. He then revealed it is an expression of gratitude and should be performed solely for His sake. He then finally declared at the end of this verse:

وَبَشِّرِ الْمُخْبِتِينَ ﴿٢٤﴾

And give glad tidings, O Beloved, to those humble ones.<sup>2</sup>

In this part of the verse, Allah instructs His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to give glad tidings of Paradise to the *mukhbitin* (those who are humble).

So, who is *mukhbit* (humble) in reality? Who has these qualities of humility and humbleness? Explaining this, Allah announced:

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَى مَا أَصَابَهُمُ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢٥﴾

That when Allah is mentioned, their hearts begin to fear, and who patiently endure whatever befalls them, and those who keep salah established and who spend part of what We have provided (to them).<sup>3</sup>

The humble person is he, whose heart trembles with fear and awe when Allah is mentioned before him. The fear they feel from being punished becomes physically evident upon them. When they face calamities in

<sup>1</sup> *Ibid*, p. 391

<sup>2</sup> *Al-Quran*, 22:34, Translation from *Kanz al-Īmān*

<sup>3</sup> *Al-Quran*, 22:35, Translation from *Kanz al-Īmān*

this world, they endure patiently. They offer salah and give charity from the sustenance Allah provided them.

O those who love Allah’s Messenger! This is a time to contemplate! We perform qurbani, buy expensive animals and sacrifice them with great enthusiasm. Yet, how many of us are truly deserving to be given glad tidings of Paradise? How many of us remember Allah, leap in joy when we hear dhikr of Him, tremble due to fear of Him and give charity in His way? How many of us offer our salah on time?

We perform qurbani, which is of course a good deed, and a virtuous act *wājib* upon those who meet its conditions. But what is the real purpose of qurbani? What lesson does it teach us? When will we fulfil this purpose?

## Fulfil the sunnah of Prophet Ibrāhīm!

Dear Islamic brothers! Qurbani is a sunnah of Prophet Ibrāhīm عَلَيْهِ السَّلَام. Let’s look at his blessed conduct and draw lessons from his sacred life.

At the age of 7, Prophet Ibrāhīm عَلَيْهِ السَّلَام was given a command by Allah:

أَسْلِمَ

“(And recall) when his Lord said to him, 'Submit.’”<sup>1</sup>

At the tender age of 7, Prophet Ibrāhīm عَلَيْهِ السَّلَام replied:

قَالَ أَسَلَّمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

“He humbly replied, 'I have submitted to the One who is the Lord of all the worlds.’”<sup>2</sup>

At a tender young age, Prophet Ibrāhīm عَلَيْهِ السَّلَام submitted these words in the court of Allah, and then remained steadfast upon them throughout

<sup>1</sup> Al-Quran, 2:131, Translation from Kanz al-Īmān

<sup>2</sup> Al-Quran, 2:131, Translation from Kanz al-Īmān

his life. He faced hardships, worries, sorrows and difficulties, but he did not waver for a moment. He always remained resolute. He was commanded to invite people towards goodness, so he engaged in spreading the religion all by himself. Despite living in the kingdom of the tyrant Nimrod, he fearlessly raised the banner of truth, relying solely on Allah.

Nimrod even dared to place him in a blazing fire, but even then, Prophet Ibrāhīm عَلَيْهِ السَّلَام remained content. He continued to obey Allah in every situation. When he was about to be placed in the fire, the Archangel Jibrīl عَلَيْهِ السَّلَام came and asked, "O Ibrāhīm, do you have any need?" He replied, "I need something, but not from you." Jibrīl then humbly said, "Kindly ask for your need from Him!" Prophet Ibrāhīm عَلَيْهِ السَّلَام beautifully finalised by saying, "He is watching, so there is no need to say anything."

سُبْحَانَ اللَّهِ This is true faith and *tawakkul*. Allah rewarded this certainty and obedience by transforming the raging fire, which spanned many miles, into a garden of flowers for Prophet Ibrāhīm عَلَيْهِ السَّلَام.

Allah then instructed him to make *hijrah*. He emigrated to Syria, leaving his home, relatives and everything else behind. When he reached old age, he made this du‘ā:

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

“O my Lord, bestow upon me righteous offspring.”<sup>1</sup>

At that age, he was blessed with a righteous son in the form of Prophet Ismā‘īl عَلَيْهِ السَّلَام. Yet, when this son of his was still a baby, he was given this command by Allah: “O Ibrāhīm! Leave your son and his mother in Makkah!”

اللَّهُ أَكْبَرُ He was granted a son in his old age. When this son was still at the age to be drinking milk, he was then ordered to leave him.

<sup>1</sup> Al-Quran, 37:100, Translation from Kanz al-Īmān

Look at the true love Prophet Ibrāhīm عَلَيْهِ السَّلَام has for Allah! Look at the amazing extent of his obedience! He was not the slightest bit worried upon receiving this command. Let alone verbally complaining, he did not think anything negative about this. Prophet Ibrāhīm عَلَيْهِ السَّلَام submitted to the command of his Lord, and left his nursing infant son and his mother alone in Makkah, which was totally uninhabited at the time.

When Prophet Ismā'īl عَلَيْهِ السَّلَام was around 13 years old, Prophet Ibrāhīm عَلَيْهِ السَّلَام saw a dream in which he was sacrificing his son, and the dreams of the prophets are revelation. In compliance with this divine command given through his dream, Prophet Ibrāhīm عَلَيْهِ السَّلَام travelled to Makkah in order to carry it out. He narrated his dream to his obedient son, who then said:

قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٣٢﴾

The son said, “O my father! Do what you are being commanded; Allah willing, it is soon that you will find me patient.”<sup>1</sup>

سُبْحَانَ اللَّهِ What an exemplary son, and what exemplary obedience!

اللَّهُ أَكْبَرُ So Prophet Ibrāhīm عَلَيْهِ السَّلَام took his son to Minā. He laid him down and placed a knife at his throat. Narrations describe how this knife was extremely sharp, but when it was placed at his neck, it did not cut.

The fulfilment of Allah's command was being delayed in a non-voluntary manner. Prophet Ibrāhīm's heart, which was filled with love for Allah and longing to obey Him, could not accept this delay. He sharpened the knife and then attempted to cut, but it still did not. This happened three times.

<sup>1</sup> Al-Quran, 37:102, Translation from Kanz al-Īmān

The Archangel Jibril عَلَيْهِ السَّلَام then came with a heavenly male sheep, which was sacrificed instead. He then gave glad tidings to the Prophets Ibrāhīm and Ismā'īl عَلَيْهِمَا السَّلَام, that this sacrifice had been accepted.

O those who love Allah's Messenger! This is the passion of obedience, the enthusiasm of sacrifice and the spirit of loyalty. Just as it is an Ibrāhīmi sunnah to sacrifice an animal, it is also the way of Prophet Ibrāhīm عَلَيْهِ السَّلَام to completely surrender oneself to Allah and be fully obedient to Him. Certainly, Ibrāhīm عَلَيْهِ السَّلَام is a prophet of Allah, and we cannot ever reach his status or be equivalent to him. Yet, just as we sacrifice animals in accordance with Prophet Ibrāhīm's sunnah, we should also strive to surrender ourselves completely to Allah and immerse ourselves in His obedience.

### When will our connection with Prophet Ibrāhīm be authentic?

The Crown of the Saints, Shaykh 'Abd al-Qādir al-Jīlāni رَحْمَةُ اللَّهِ عَلَيْهِ said, "A believer does not know of لِمَ (why) and كَيْفَ (how)."

This means, the obedient servant does not consider why the command was given and how it was given. Instead, a Muslim only looks at **who** gave the command. He only thinks, "Allah has given this command", "The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has given this command." So, the believer simply obeys without any objection. He acts upon the commands of Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even if it means sacrificing his life.

Shaykh 'Abd al-Qādir al-Jīlāni رَحْمَةُ اللَّهِ عَلَيْهِ further said:

The *nafs ammārah* is nothing but evil. However, if a person undertakes *mujāhada* (by putting himself in hardship and acting upon the commands of Allah and His Messenger, then gradually) the *nafs ammārah* becomes *nafs muṭmainnah*. When this happens, a person reaches a stage where he becomes obedient

and stays away from sins. At this level, the human soul becomes entirely virtuous. A person then avoids carnal desires, has complete trust in Allah, and attains the rank where it can be said that this person truly follows the way of Prophet Ibrāhīm عَلَيْهِ السَّلَام. Allah then limitlessly helps this person and blesses them with infinite bounties in the Hereafter.<sup>1</sup>

O those who love Allah’s Messenger! The essential lesson of qurbani is we must completely obey Allah. We must not look at what, why or how. When the command of Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrives, we should act upon it with our eyes closed.

We should also stay away from our carnal desires, protect ourselves from the *nafs ammārah*’s evil, and reform ourself to the extent that we attain a *nafs muṭmainnah*.

### Guard yourself against the desires of the carnal-self!

A blessed hadith says:

لَا يُؤْمِنُ أَحَدٌ كُمْ حَتَّىٰ يَكُونَ هَوَاهُ أَتِيْعًا لِمَا جَاءَتْ بِهِ

None of you can be (complete) believers until their desires align with what I have brought (Islam).<sup>2</sup>

Commenting on this hadith, scholars explain: "It is critically necessary for a person to have such love for Allah and His Messenger, that it causes him to obey them and becomes a barrier to sin."<sup>3</sup>

May Allah grant us ability to perform qurbani! May He allow us to overpower our *nafs ammārah* and do away with our carnal desires! For

<sup>1</sup> *Al-Faṭḥ al-Rabbānī wa al-Fayḍ al-Rahmānī*, p. 14

<sup>2</sup> *Al-Sunnat li Ibn Abi ‘Asim*, p. 12, hadith: 15

<sup>3</sup> *Jāmi’ al-‘Ulūm wa al-Ḥikam*, p. 397

the sake of Prophets Ibrāhīm and Ismā'īl عَلَيْهِمَا السَّلَام, may we become truly obedient servants of Allah!

أَمِينٌ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Holiday *i'tikāf*

Dear Islamic brothers! To uproot the *nafs ammārah*, remove carnal desires and become truly obedient servants of Allah, affiliate yourselves with the Islamic environment of Dawat-e-Islami. Take part in the 12 Islamic Activities, one of which is holiday *i'tikāf*. To stay in a masjid with the intention of *i'tikāf* whilst seeking to please Allah is an esteemed and profound act of worship. To bring people closer to the Islamic environment of Dawat-e-Islami, *i'tikāf* is performed in a masjid on Friday or Sunday. This goes from fajr till Jumu'ah salah, or from 'aṣr till maghrib, as per circumstances.

As for those who stay like this in a masjid intending to please Allah, a narration describes how the innocent angels of Allah are always with them during this time. If such people ever become absent from the masjid, these angels go in search of them. These angels also visit them when they are ill and help them if a need arises.<sup>1</sup>

## Imam Course Department

Being an imam is a renowned position to be in. An imam is valued and appreciated by everyone. The Amir of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said, "Being an imam is an immense service to Islam and a great means of earning halal sustenance." The Imam Course Department works to provide trained imams and muezzins to masjids the world over.

This department ensures imams who work under the banner of Dawat-e-Islami are fully competent in regard to the obligatory rulings of leading

<sup>1</sup> *Al-Mustadrak li al-Ḥākim: 3559*

salah and salah itself. It also ensures they are pious, practicing, have enthusiasm to spread Islam and the teachings of the Ahl al-Sunnah, act upon the 12 Islamic activities in accordance with organisational guidelines, are capable of delivering effective speeches, are well grounded in Islamic beliefs, have the ability to recite the Quran correctly and are upright members of society.

In this imam course, participants are taught core beliefs, necessary rulings of salah, how to lead salah correctly, correct pronunciation of Quranic letters, character skills and organisational codes of conducts. **اَلْحَمْدُ لِلّٰهِ** By the blessings of this, many Islamic brothers correct their own salah and go on to become imams, thus acquiring an honourable status in society. Whoever can, should take part in this imam course and make use of this priceless opportunity to acquire Islamic knowledge.

O those who love Allah’s Messenger! 4<sup>th</sup> of Dhū al-Ḥijjah marks the passing of Mawlānā Ziā al-Dīn Aḥmad Ṣiddīqi Qadiri Madani **رَحْمَةُ اللّٰهِ عَلَيْهِ**, also famously known as Quṭb al-Madinah. This distinguished personality was also the Amir of Ahl al-Sunnah’s murshid. Let’s now draw blessings from discussing some aspects of his life.

### Recalling Sayyidī Quṭb al-Madinah **رَحْمَةُ اللّٰهِ عَلَيْهِ**

A successor of Imam Aḥmad Razā Khān, Quṭb al-Madinah, Mawlānā Ziā al-Dīn Aḥmad **رَحْمَةُ اللّٰهِ عَلَيْهِ** was born in 1294 AH, corresponding with 1877. He hails from the little-known village of Klaswala, in the Sialkot district of Punjab (Pakistan). He was a descendant of the first Caliph of Islam, Abū Bakr al-Ṣiddīq **رَضِيَ اللّٰهُ عَنْهُ**.

He received his primary education in Sialkot, then went on to study for some time in Lahore and Delhi. He also spent 4 years in Pilibhit, in India’s UP district. Here, under the tutelage of the expert hadith scholar Mawlānā Waṣī Aḥmad **رَحْمَةُ اللّٰهِ عَلَيْهِ**, he acquired a great deal of Islamic knowledge. He graduated formally after completing hadith studies.

أَلْحَمْدُ لِلَّهِ He had his ‘imāmah tied at the graduation ceremony by the Reviver of Islam, Imam Aḥmad Razā Khān, رَحْمَةُ اللَّهِ عَلَيْهِ. He also pledged spiritual allegiance to him, and at the tender age of 18, was declared a successor of the great imam.<sup>1</sup>

## Love for the Prophet’s city

Quṭb al-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ travelled to Madinah from Baghdad in 1327 AH, and he had the honour of residing there for approximately 75 years.<sup>2</sup> His eyesight weakened towards the end of his life, and when doctors insisted on him going to Jeddah for treatment, he proclaimed, "This pauper cannot leave Madinah for the sake of his eyes."<sup>3</sup>

## No food for 7 days

Quṭb al-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ recounts:

When I first arrived in Madinah, I once remained hungry for 7 days. On the 7th day, when I was overcome with extreme hunger, an awe-inspiring person visited me and gave me three pouches. One contained honey, the second flour, and the third ghee. After giving me these, he said he would go to the market to bring more items.

After a short while, he returned with a box of tea leaves and sugar. He gave them to me and then immediately left. I wanted to inquire more about what had just happened, so I went in pursuit of him. Yet, he had completely disappeared from my view.

<sup>1</sup> *Sayyidī Quṭb-i-Madinah*, p. 7

<sup>2</sup> *Anwār-i-Ziya al-Dīn Aḥmad Qādiri*, vol. 1, p. 523

<sup>3</sup> *Sayyidī Quṭb-i-Madinah*, p. 8

Quṭb al-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ was asked about who he thought it was. “In my opinion”, he replied, “it was none other than the uncle of Allah’s Messenger, Sayyid al-Shuhadā’, Ḥamza رَضِيَ اللَّهُ عَنْهُ, as the sainthood of Madinah is consigned to him.”<sup>1</sup>

O those who love Allah’s Messenger! Quṭb al-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ had immense love for Sayyiduna Ḥamza رَضِيَ اللَّهُ عَنْهُ, commemorating their *urs* every year on the 17<sup>th</sup> of Ramadan. He would also open his fast that day at the shrine of Sayyiduna Ḥamza رَضِيَ اللَّهُ عَنْهُ.

### His Passing and Funeral

On Friday 4<sup>th</sup> of Dhū al-Ḥijjah, 1401 AH (2<sup>nd</sup> October 1981), as the muezzin of Masjid al-Nabawi Sharif proclaimed "الله أكبر الله أكبر", Quṭb al-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ recited the *kalimah* and passed away.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ - After the ritual bathing and shrouding, soil from the blessed chamber of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was placed beneath his head. Pure water which had been honoured to come into contact with the noble grave of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was placed with him, as were various other sacred relics. His funeral shroud was then tied around him. His funeral procession began after ‘aṣr salah, amidst echoes of *ṣalāt* upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Qaṣīdah Burdah.

As per his desire, he was buried close to the graves of the Ahl al-Bayt عَلَيْهِمُ الرِّضْوَانُ in Jannah al-Baqī’, just 2 yards away from the shrine of Lady Fāṭimah al-Zahra رَضِيَ اللَّهُ عَنْهَا.<sup>2</sup>

May Allah forgive us without accountability for the sake of Quṭb al-Madinah!

<sup>1</sup> *Ibid*

<sup>2</sup> *Sayyidi Qutb-e-Madina, p. 9*

اٰمِيْنَ بِجَاہِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Bringing this speech to its conclusion, we shall now discuss some sunnah actions and various etiquettes we can implement into our lives. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beautifully said:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

Whoever loves my sunnah loves me, and whoever loves me will be with me in Paradise.<sup>1</sup>

## Sunnah and etiquette of qurbani

Dear Islamic brothers! Let's discuss some sunnah actions and etiquettes to do with qurbani. We will start with two hadith of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He who performs qurbani will receive reward for every hair of the sacrificial animal.<sup>2</sup>
2. Whoever has the ability to perform qurbani yet does not do so, should not come close to where we offer Eid salah.<sup>3</sup>
  - ♦ Qurbani is *wājib* upon every non-travelling, mature Muslim male and female, provided they possess the required monetary threshold for it.<sup>4</sup>

<sup>1</sup> *Mishkāt*: 175

<sup>2</sup> *Jāmi' al-Tirmidhī*: 1498

<sup>3</sup> *Sunan Ibn Mājah*: 3123

<sup>4</sup> *Fatāwā 'Ālamgīri*, vol. 5, p. 292

- ◆ If qurbani is *wājib* on a person, but he does not have wealth at that particular moment, he should borrow money or sell something to gather funds and perform qurbani.<sup>1</sup>
- ◆ It is superior for one to slaughter the qurbani animal themselves. It is also better to remain there after the slaughter has occurred with the intention of gaining reward for the Hereafter.<sup>2</sup>
- ◆ Although it is not *wājib* to perform qurbani on behalf of a minor, it is better to do so. Their permission is not required either.<sup>3</sup>
- ◆ If someone wants to perform qurbani on behalf of his adult children or wife, he should first seek permission from them. If permission was not sought, their *wājib* qurbani will remain unfulfilled.<sup>4</sup>

### Announcement:

The remaining sunnahs and etiquettes of qurbani will be mentioned in study circles. Please do participate in them to learn more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

<sup>1</sup> *Fatāwā Amjadiyyah, vol. 3, p. 315*

<sup>2</sup> *Ablaq Ghoray Sawaar, p. 17*

<sup>3</sup> *Ibid, p. 9*

<sup>4</sup> *Bahār-i-Sharī'at, vol. 3, p. 334, part 15*