

QUR'BAANI

ZIL HAJJ 1438

SEPTEMBER 2017

SOON IT WILL BE THE QUR'BAANI SEASON. This year, the Mujlisul Ulama of S.A. will be doing Qur'baani mostly in Africa, Insha-Allah.

much if those who will be participating in the Qur'baani Project will send in their order and payment early. Although we shall be taking Qur'baani orders right until the Day of Eidul Adhaa (10th Zil Hijjah), early ordering and payment will make our task easy. There are several villages in which we would like to make Qur'baani. We therefore urge you to keep this Qur'baani Project in mind. May Allah Ta'ala reward you in abundance for your assistance.

Along with the execution of the obligation of Qur'baani, the needs of the poor can also be served by doing the Qur'baani in villages in which the inhabitants are extremely poor and unable to afford the luxury of meat most of the year.

Jazaakumullaah!

We hope that Muslims will fully support this Qur'baani Project. This year again we have two prices for Qur'baani: Goats R900 and Cows R5,600. To enable us to organize the Qur'baani project, early arrangements have to be made. We shall appreciate it very

Name of Contributor:

Address & phone / fax no.:

Amount:

Names of those for whom Qur'baani is to be made:

1:

2:

3:

4:

5:

6:

7:

Goat R900 (\$75)

**Cow R5,600 (\$490)
(7 shares)**

**One share of a cow
R800 (\$70)**

For further information you may contact:

Abdus Samad Mall: 082 786 666 2 OR
Ismail Asmal: 083 29 505 67

Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Email, Post or fax it to us.

Our Tel/fax number is
+27- 41- 451 3566
mujlisul.ulama@gmail.com

Send your contributions to:
Mujlisul Ulama of South Africa
A/c no. 1217 040 145
Nedbank,
Standford Quarter Branch,
Port Elizabeth

MUZO of S.A. (Standard Bank)
Acc No: 080645240
Branch Code: 050217
Branch: Berry's Corner
Port Elizabeth

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www.themajlis.co.za

“SLAUGHTER MERCIFULLY”

Qur’bani or the Sacrifice of animals on the 10th, 11th and 12th Zil-Hajj, is a very lofty ibadat decreed by Allah Ta’ala in commemoration of Nabi Ibraahim’s supreme sacrifice of his son Ismaail (alayhis salaam) at the altar of Allah’s Command. The father offering the sacrifice of his little boy for the Love of Allah Ta’ala was not a jocular affair nor an occasion of play or amusement. The noble father and Khaleel (friend) of Allah Ta’ala was ordered to slit the throat of his beloved son with his own hands. He passed his trial in the highest degree of success and Allah Ta’ala substituted a ram for Ismaail (alayhis salaam). It is to commemorate this wonderful and supreme sacrifice of Nabi Ibraahim (alayhis salaam) that we have to sacrifice animals each year on the occasion of Eidul Adha.

Keeping in mind what this ibadat is all about, when the Muslim is about to slaughter or have his animal slaughtered, he should bring to his mind Hadhrat Ibraahim (alayhis salaam) slaughtering his son Hadhrat Ismaail (alayhis salaam). But this thought is furthest from the minds of most people who make the Qur’bani.

One of the gravest acts of transgression committed in negation of the spirit underlying Qur’bani is the gross maltreatment met out to the sacrificial animals. Animals are dragged, kept hungry and thirsty in fear. They are slaughtered at times with blunt knives and by incompetent persons who instead of effecting the Thabah with a clean cut, saw at the neck of the animal. This cruel act – zulm – is a major sin which destroys much of the thawaab of the Qur’bani.

Animals are slaughtered and skinned in the presence of other live animals. The skinning process begins even before the slaughtered animal has become motionless. While some signs of life remain, workers commence skinning the animals. All these acts are reprehensible, cruel, un-Islamic and haraam.

Rasulullah (sallallahu alayhi wasallam) said: “Verily, Allah Ta’ala has decreed kindness for everything. Therefore, when you kill, then effect the killing kindly, when you slaughter, then slaughter kindly. Sharpen your knife and be merciful to the animal.” (Muslim, Ibn Majah, Nisai)

Hadhrat Ibn Umar (radhiyallahu anhu) said: “Nabi (sallallahu alayhi wasallam) commanded that the knife be sharpened and that it (the knife) be concealed from the animal, and he said: “When anyone of you slaughters, he should make haste.” (Ibn Majah)

This hadith in fact informs us of the understanding which the animal possess. The sight of the knife can produce fear in the animal. It should, therefore, not be displayed in its presence. The animal should not be kept lying down unnecessarily. It should be put on

the ground only at the precise moment of slaughter. After laying it down facing the Qiblah, there should be no unnecessary delay in slaughtering it.

In one hadith Rasulallah (sallallahu alayhi wasallam) prohibited dragging of the animal. He ordered that the animal be held by the neck. Nabi-e-Kareem (sallallahu alayhi wasallam) also forbade that the animal be kept hungry and thirsty while it awaits to be slaughtered.

Once Hadhrat Umar (radhiyallahu anhu) saw a man sharpening his knife after he had laid down the animal. Hadhrat Umar (radhiyallahu anhu) struck the man with his whip and exclaimed:

“Do you want to cause many deaths to the animal?”

In other words, creating fear in the animal was like multiplying death for it.

Those who maltreat animals and perform cruelly when sacrificing them should remember that Rasulallah (sallallahu alayhi wasallam) said:

“Beware of the dua (curse) of the mazloom, for there is no barrier between it (the curse or call of the mazloom) and Allah.”

Any person or animal who is oppressed or wronged or brutalized is a mazloom. So beware of the curse, which emanates from the hearts of even these dumb animals. They are Allah’s makhluq (creation). No one is entitled to perpetrate zulm on them. Those making Qur’bani should take note of the under mentioned essential requirements:

- ◇ The knife must be very sharp.
- ◇ The animals should be properly fed if they have been acquired some time before slaughter.
- ◇ An animal must not be slaughtered in front of another animal.
- ◇ The animal brought for slaughtering should not see the blood of the other animals.
- ◇ Animals should not be skinned while there is any sign of life visible in them.
- ◇ An animal taken for slaughtering should not be led pass animals which are being skinned.
- ◇ The animal should be caught and brought only when the slaughterer is ready for slaughtering. Usually workers grab hold of the animal well in advance. They hold the animal captive while the slaughterer is still engaged in slaughtering another animal.
- ◇ The animal should be laid down facing the Qiblah.
- ◇ The neck of the animal should not be sawn. Clean cuts should be effected.

Rasulullah (sallallahu alayhi wasallam) said: “He who shows no mercy, mercy will not be shown to him.”