

## QUR'BAANI IS NOT CRUELTY

Written by Administrator  
Tuesday, 01 September 2015 11:54 -

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### QUR'BAANI IS NOT CRUELTY AND SHOW

**UDHIYYAH** – **QUR'BAANI** or the sacrifice of animals on the occasion of Eidul Adha is a noble and a highly meritorious act of ibaadat. During the Days of Qur'baani there is no better act of ibaadat than making Qur'baani of animals. There are numerous masaa-il related to sacrificing animals.

One of the fundamental requisites of Qur'baani is to be merciful to the animals, and to slaughter them with humility and true concern for the holiness of the act. It is essential to understand that Qur'baani symbolizes Hadhrat Nabi Ibraaheem's (alayhis salaam) act of offering his son, Nabi Ismaaeel (alayhis salaam) as a sacrifice for the Love of Allah Ta'ala. This ibaadat is thus not an occasion of cruelty, show and merrymaking as has become the norm among 99% of Muslims who make Qur'baani. People are conducting themselves like corrupt juhala (ignoramus) whose object is riya (show) and nothing else. Since the motive is riya all the necessary masaa-il pertaining to Qur'baani in general, and in particular to the actual act of slaughtering are totally discarded.

In fact, haraam acts are being increasingly associated with the occasion of Qur'baani. In one town in the Gauteng province, there was some sort of competition: Who can sacrifice the biggest bull? One chap's boast of having a one ton bull for slaughtering was deflated with the boast of another miserable character who had procured a two-ton bull for the purpose. Since the primary requisite of Ikhlaas is eliminated by riya, the sacrificial animal is like the miserable rejected sacrifice of some inferior quality wheat which Qaabil, the son of Nabi Aadam (alayhis salaam) had sacrificed. Qaabil had murdered his brother Haabil. So those who make qur'baani for riya and torture the animal to death are in the boots of Qaabil.

The men of riya who had ostensibly made qur'baani of their bulls of riya, besides being ignorant of the necessary masaa-il of Qur'baani were totally ignorant of the masaa-il related to the actual act of Thabah (slaughter). They had caused the death of their bulls in a haraam manner totally and violently in conflict with Allah's laws of Thabah and Qur'baani. The slaughter followed strangulation of the bulls. Since they lack in entirety the ability of slaughtering animals, the cruel juhala derived sadistic pleasure from the pain and misery of the animals.

A score of ignoramus assisted with ropes to bring the bull down. A noose was tied around the

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neck of the bull which was then simultaneously strangled and tugged on all sides with ropes in order to cause its fall and incapacitation. Concerned observers who saw the cruelty in action reported that the actual pummeling of the bull and bringing it down to the ground were not the effect of tugging the ropes tied around its body. The bulls were severely strangled. They were choked and their breathing was terminated, hence they fell.

There was great concern among these concerned brothers regarding the validity of the Qur'baani as well as the hillat (permissibility) of the meat. The reason for this concern was that it appeared that the strangulation had already killed the animals. This conclusion was reinforced when they observed that there was no strong gush of blood nor kicking and struggling by the animals immediately after the act of slaughter. The two signs to indicate that an animal is alive at the time of slaughtering it, is the strong gush of blood and strong bodily movements. From the description of the cruel act inflicted on the bulls by the ignorant fellows, it appears that the bulls were killed before the act of Thabah was administered. As such the Qur'baani was not valid, and the meat was haraam.

## **BULLS OF QU'RBAANI- OUR ADVICE**

Rasulullah (sallallahu alayhi wasallam) said: "Mercy will not be shown to him who had not shown mercy." On the Day of Qiyaamah those who treat or kill animals cruelly will be deprived of Allah's Rahmat.

Rasulullah (sallallahu alayhi wasallam) emphasized much the observance of mercy when animals have to be slaughtered. Most people in our community lack expertise in the method of slaughtering bulls. Despite this, riyah and nothing but riyah motivates them to procure bulls for Qur'baani. The bulls are then cruelly put to death. It is therefore best to refrain from making Qur'baani of bulls in these circumstances. Instead of bulls, seven sheep/goats should be sacrificed.

It is so much easier to handle sheep than bulls. Further, the element of riyah is eliminated when sheep are sacrificed.

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Also, there is no sadistic cruelty accompanying the act of ibaadat. May Allah Ta'ala bestow good understanding to those who are making a sadistic mockery out of such an important and significant Ibaadat as Qur'baani.

## **QUR'BAANI AND HARAAM ACTS**

IN MANY QUARTERS the occasion of Qur'baani has been converted into a haraam festival of amusement. Men and women, in abandonment of Hijaab, and in some cases displaying a stupid pretence of 'hijaab', congregate at the killing venue which is anything but a solemn scene of Qur'baani. The participants in their killing ritual behave like pagans, relishing in the 'fun' of the killing in which even women who deserve to be dubbed cruel vixens, participate.

In the merrymaking haraam festival, men and women mix. Women – vixens – even engage in the actual act of the slaughter of bulls. Their menfolk, holding the hands of the vixens also derive sadistic pleasure by the sawing of the necks of the bull. Instead of Shar'i Thabah, the animal is sawn to death, dying torturously.

The scene of the torture is thoroughly enjoyed by the hard-hearted viewers who express admiration for the sadistic accomplishments of cowardly men and their vixen wives or perhaps haraam girlfriends.

Instead of the Qur'baani being a solemn, holy act of ibaadat where all the rules of the Shariah are observed, it has degenerated into a haraam pagan festival where haraam activities occur. By both men and women zina of the eyes, zina of the hands, zina of the ears and zina of the heart, haraam laughter, jokes and merriment at the expense of the pain and cruelty inflicted on the animals are the features of the qur'baani festivals of the miscreants.

Another new haraam activity which has recently been introduced is the videoing of the cruel

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procedure. During all the haraam fun, refreshments are served while the lustful eyes are engrossed in zina.

What happens nowadays at the killing festivals is not Qur'baani. There is absolutely no resemblance with the solemn act of supreme love and devotion to Allah Ta'ala offered by Nabi Ibraahim (alayhis alaam) who had offered his minor son, Nabi Ismaaeel (alayhis salaam) at the Altar of Divine Love. Let it be well understood that all the participants in these ugly festivals akin to the festivals of pagans are haraam. There is no place in Islam for festivals of sadism.

It is haraam for women to be present where there is even a single ghair mahram male. The manner of slaughter – sawing at the neck of the bull – is extremely repugnant, brutal and haraam. Women have no share in the Thabah. Ignorant molvies, slaves of their nafs project their jahaalat with a corrupt interpretation of the Mustahab act of the presence of the person by his/her animal of slaughter. The observation of the act of viewing one's animal of sacrifice is haraam when its consequence is haraam – a variety of haraam activities as explained above. The viewing is not Mustahab in the circumstances which prevail at the paganistic festivals of sadism.

Those who are keen to slaughter Qur'baani animals should cure their ignorance by acquiring sufficient education of the rules of Udhiyyah and Thabah. If they are unable to acquit themselves as Muslims who understand the meaning of ibaadat, it will never be permissible for them to slaughter the sacrificial animals. Instead of thawaab, there awaits for them Athaab.