

QURBAN EID (EID-UL-ADHA)

Qurban Eid, which began on the tenth day of the month of Zulhijjah, is celebrated for three days, and it is called so because on this day an animal is sacrificed. Although the Hajj prayer was enjoined in the ninth year of the Hegira, Qurban Eid and bringing a sacrifice were prescribed for the second year of the Hegira as it was prescribed for fasting and Ramadan. On the day of Ramadan, the believers celebrate the blessed month of worship and hope for the mercy of Allah.

At the Feast of the Sacrifice, it was recalled that Abraham was willing to sacrifice his son Ismael, Ismaels agreeing for such a sacrifice and ultimately they sacrifice a lamb for the sake of great devotion to God. Muslims celebrate these feasts and enjoy from the happiness of these two prophets who passed the test of Allah. Especially pilgrim hajjis enjoy the joy of this holiday more exciting than others.

When the Rasululloh of Allah (peace and blessings of Allah be upon him) came to Medina, the people of Madinah welcomed the blessings of Navruz and Mekhrijon and said, "Allah has changed these two days for the festivals of Qurban and Ramadan, which are even better days." Abu Dawood, Sunan, Salat, 245; Nasai, Sunan, Salat al-'Idad, 1).

"The first act we should do in these days is to perform namâz (Islamic ritual pray)"

(Bukhârî, Iydaîn, 3; Muslim, Azhîhî, 7), we can say that Ramadan and Eid al-Fitr begin with the Eid praying. Moreover, the Day of'Arafah on the Feast of the Sacrifice is a special day, the Day of the Deeds, which is the most important pilgrimage, at Arafah. It is mentioned in another hadith that the carrying of the 'Arafat night is a special virtue (Ibn Majah, Siyam, 68). After Eid namaz, people who are obliged to do so bring sacrifices.

Muslims visit one another on this day, congratulate with Eid, eat and drink, and enjoy the sacrament. The Rasululloh of Allah (peace and blessings of Allah be upon him) said: "The Day of Arafah, the Day of the Sacrifice are the holidays of Muslims. These days are the days of eating and drinking!" (Abu Dawud," Savm ", 50; Tirmiziy," Savm ", 59; Nasai, Manasik, 195). Therefore, fasting on the first day of Ramadan and fasting four days during the Eid al-Adha is tahrimi makruh according to the Hanafi Madhhab, and according to the Shafi'i and Hanbali Madhhabs, is haram. The Maliki people, who followed the Shafi'i and Maliki's rules, said that it is not makrûh to fast on the fourth day of Qurban Eid. In the mutual greetings, the companions said, "May Allah accept from you and us too." (Ibn Hajar, Vol. 5, 119).

