

# BLOODSHED

Soon there will be much bloodshed all around the globe. Rivers of blood will flow as millions of animals are sacrificed on the occasion of Eidul Adha, in commemoration of the great sacrifice of Sayyiduna Ebrahim (alaihis salaam). Upon receiving the command to slaughter his beloved son, he unhesitatingly set out to fulfil the Divine order. When he proved his total submission and placed the knife on the throat of the little child, Allah Ta'ala saved the child and sent a sheep from *Jannah* to be slaughtered in its place. The slaughter of millions of animals on the occasion of Eidul Adha is a remembrance of the total submission of Sayyiduna Ebrahim (alaihi salaam) and is a means of rekindling the spark of sacrifice within us.

While the sacrifice of animals on this auspicious occasion earns tremendous rewards, the lessons to be learnt from the *ibadah* of *Qurbani* must not be lost in the midst of all the activity on this day. Among the profound lessons is that together with slaughtering the animal that one has subdued on the ground, there is another wild animal that must be slaughtered within one. This is the animal of the *nafs* (inner-self) – the root of the evil qualities (such as pride, arrogance, malice, love of the world, ego. etc.) and the base of corrupt actions in human beings. If the *nafs* is not subdued and slaughtered, the mayhem and havoc that will be unleashed will surpass the destruction that entire packs of wild animals can inflict on other creatures.

### WILD ANIMAL

It is the wild animal of the *nafs* that incites outbursts of anger. It harbours malice ... and cunningly seeks revenge. This wild animal has a wicked temper and a foul mouth. The *nafs* is ruthless in business and merciless with those who cross its path. Amusement and entertainment is the "drug" which keeps the *nafs* on a "high". Hence if hurting someone and making him cry will be a source of fun for the *nafs*, it will mock, hurt, maul and maim whoever it can. The *nafs* dulls a person's intelligence and common sense and makes him a slave of lust and sensual pleasures. It makes one shameless and bold in committing sins.

The popular "zikr" of the *nafs* is: "Do you know who I am?", "don't fool with me" and "I will fix you". Greed for wealth, power, name and fame is its staple diet, which makes it fatter than the biggest wild buffalo...

### HUMILITY

The occasion of *Qurbani* is an occasion to rein in this ferocious animal and subdue it. When it is subdued, the beautiful sheep of humility, compassion, kindness, generosity, forgiveness and sweet words will emerge. The "zikr" of the *nafs* will be replaced by the zikr of the soul, which will exclaim: "Allahu Akbar – Allah Ta'ala is the greatest. I am nobody and nothing." Greed for wealth will be replaced with the "crave" to earn the rewards of the Hereafter. The desire for amusement at the expense of others will be transformed into the zeal to bring happiness to others, even if one has to undertake difficulty on oneself. One will be released from the shackles of lusts and submit to the slavery of Allah Ta'ala. The desire to stamp down others will be substituted with the enthusiasm to help everyone to prosper and progress in Deen and *dunya*.

### PEACE AND HAPPINESS

One of the main requirements for peace and happiness – between spouses, parents and children, in-laws, extended family and communities – is to subdue the *nafs*. When the *nafs* is subdued, it becomes very easy to act on the following hadith which is the prescription for peace and happiness: "**Join ties of relationship with the one who severs ties with you, forgive the one who oppresses you and give good treatment to the one who ill treats you.**"

*Islaah* (rectification) of the *nafs* and reining it in is gradually attained by constantly opposing it in all its impermissible desires and moderating even its permissible demands. Hazrath Hakimul Ummah Moulana Ashrif Ali Thanwi (R.A.) explained the crux of *islahun nafs* (inner-self rectification) very simply:

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(FROM PAGE ONE)

To compel the *nafs* and fulfil whatever has to be done (such as performing all salaah with *jama'ah* in the Musjid) and to pressurize it and suppress its demand to commit sin. The pious predecessors would even "punish" the *nafs* if they erred. It is related of Sayyiduna Abdullah ibn Umar (R.A.) that if he ever missed performing his Esha Salaah with *jama'ah*, he would then spend the entire night in ibadah. Abdullah bin Aun's (R.A.) mother once called for him. He answered with a raised voice. Hence he immediately freed two slaves in compensation for having raised his voice over the voice of his mother. Thus by constantly applying pressure on the *nafs* in this manner, it is eventually reined in and brought under control. When this has been achieved, *islaah* has been acquired. An easy approach to attain this is to submit oneself to one's seniors from whom one takes Deeni guidance. Through this process one learns how to submit entirely to the commands of Allah Ta'ala and the beautiful Sunnah – the way of life of Rasulullah (sallallahu alaihi wasallam).

## BEST ACTION

Rasulullah (sallallahu alaihi wasallam) is reported to have said: **"There is no action performed on the Day of Sacrifice which is more beloved to Allah Ta'ala than shedding the blood of the sacrificial animals."** (Tirmizi #1493) Together with sacrificing the animal on the ground, let us also shed the blood of the *nafs* within us. This will make the world a happier place for us and, most importantly, will earn the pleasure of Allah Ta'ala.

# QURBANI ANIMAL

**Q** *If a person wishes to spend, for instance, R3000 on Qurbani, will it be better to purchase one animal for this price or sacrifice two animals for the same total amount? Also, should any consideration be given to the quality of the meat?*

**A** In the above situation it would be better to slaughter two animals instead of one (Fatawaa Mahmoodiya, vol. 26, pg. 265).

The sacrificing of an animal itself is *wajib* (compulsory) upon the one who has the means to do so. For the Qurbani to be valid the animal must comply with the pre-conditions laid down in Shariah. Thereafter, though not a pre-condition for the validity, the quality and quantity of the meat of the animal should also be considered. The Fuqaha (jurists) have stated that if a person has an option between two animals of the same price, it will be better to purchase the animal which has more meat. This is obviously a consideration of the meat.

## GOOD MEAT

Likewise, Rasulullah (sallallahu alaihi wasallam) encouraged that one who sacrifices an animal should also eat from it. In fact it is *mustahab* that the first morsel to be consumed on Eidul Adha be from the Qurbani animal. All this clearly indicates that, though not a pre-condition for its validity, the meat is also considered. Hence, even if it is a *nafl Qurbani*, which will be distributed to the poor, one should slaughter such an animal which one will be happy to eat and others will likewise be happy to consume. If it is known that the meat will be accepted grudgingly or that it will be hardly palatable, this is against the spirit of Qurbani.

# "IF ONLY..."

"If only I had remained at home, I would not have been involved in the accident." "If only I had come a minute earlier, I would have been able to save the child." "If only . . ." Often such exclamations are heard from people who have been afflicted by some calamity. They then brood over what has already happened and rebuke themselves for the incident. While Islam teaches us to be careful and to take whatever precautions are at our disposal, similarly we have been taught to believe that whatever is destined to happen will certainly take place. Nothing can stop it. Hence Rasulullah (sallallahu alaihi wasallam) has warned: "Do not say 'if' (with regard to something that has happened) for verily 'if' sets in motion the actions of *shaitaan*" (Mishkaat). What this Hadith implies is that after something has already happened, by now saying "if this..." and "if that..." one will open the door to serious problems. It may lead towards falsely accusing others, or at the least towards self accusation. Self accusation could pave the way towards dejection and depression. Therefore, one should rather resign oneself to the will of Allah Ta'ala. Allah Ta'ala alone in His infinite wisdom knows why something happened in the way it happened. Indeed one should take a lesson from the past and adopt strategies to safeguard oneself in the future. However, these aspects are just the means. Allah Ta'ala alone controls everything.

# QUESTIONS & ANSWERS

## STUDYING THE TAURAH?

**Q** *I was motivated by a review published in a Muslim magazine to read a book which claims to reveal the secrets of the Taurah. After reading the book I am very much confused...*

**A** During the farewell pilgrimage, Allah Ta'ala revealed the following verse to Rasulallah (sallallahu alaihi wasallam): ***"Today I have perfected for you your religion and I have completed my favour upon you and I am pleased with Islam as your religion"*** (Surah Maaidah, v3). Thus our Deen is perfect and complete. In various verses Allah Ta'ala has described the Qur'an as the Book of Guidance and Rasulallah (sallallahu alaihi wasallam) as the last and final Messenger. The Qur'an further testifies that the Jews and Christians tampered, altered and distorted their scriptures. Thus the source of guidance for a true believer is the Qur'an and Sunnah, NOT THE TAURAH. Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said: "Do not ask the People of the Book (Jews and Christians) anything (about religion), for verily they can never guide you since they are astray themselves" (Kanzul Ummaal). In another narration Rasulallah (Sallallahu Alaihi Wasallam) said: "Do not take any guidance in Deen from the People of the Book, for verily they have gone astray and led those before you into clear deviation" (Ibid).

### LASHED

Once a person who had copied some scriptures of the Jews was brought before Sayyiduna Umar (radhiyallahu anhu). The Khalifa lashed him, instructed him to erase everything he had recorded and warned him never to read it to anyone. He then related how angered Rasulallah (sallallahu alaihi wasallam) was when he (Sayyiduna Umar [radhiyallahu anhu]) once came to him with some Jewish scripture. Rasulallah (sallallahu alaihi wasallam) forbade him from reading it and warned: "Do not fall into confusion and do not let those who are confused deceive you." (Majma'uz Zawaaid 1/435)

### 4TH CENTURY

It is beyond the scope of this newsletter to present a detailed rebuttal of the book in question. The author states that it is a "symbolic translation" of a book written by a Rabbi Shimon Bar in the 4<sup>th</sup> century. This

itself is sufficient to explain to a Believer that this book cannot give him any guidance. In order to get a very brief glimpse of the deviation in this book, consider the following paragraph: "Our duty is to this "Book of the Secrets of the Taurah", and our stay on earth is to use it to correct man's path to understanding his purpose on Earth and his goal to his Creator. The Taurah being a book of the Creator is one of the books mentioned by our Prophet [SAW] which the Creator has ordained for us. This is perhaps the first attempt to bring its valuable lessons into the Religion." (pg 195)

The deviation in the above passage is clear as daylight. A Believer's duty is to Allah Ta'ala and His Rasul (sallallahu alaihi wasallam). He follows the Qur'an and Sunnah to understand his purpose on earth and reach his goal – not the writings of a Rabbi. Furthermore, while every Mu'min believes that the original Taurah revealed to Sayyiduna Musa (alaihi salaam) was the Book of Allah Ta'ala, only the Qur'an was ordained upon us and not any other scripture. The Qur'an and Sunnah are also complete and perfect and no other lessons need to be brought into it.

A very decisive narration is reported by Sayyiduna Jaabir (R.A) in this regard. He relates that Rasulallah (Sallallahu Alaihi Wasallam) said: By that Being in whose hands is the life of Muhammad (Sallallahu Alaihi Wasallam), if (Sayyiduna) Musa (A.S.) were to appear among you and you follow him and leave my teachings, you would go astray from the Straight Path. Had he (Musa A.S.) been alive and had appeared in my time, he would have certainly followed me" (Sunan Daarmi).

Nevertheless, you should take a lesson from this experience and not be misled by reviews to read just any book. Some books could corrupt your *imaan*. Therefore always first check with an experienced Aalim.

May Allah Ta'ala guide us to the straight path and save us from every deviation.

The tenth of Muharram is a very virtuous day. It is the Day of Aashura. Rasulullah (sallallahu alaihi wasallam) fasted on this day and encouraged the Ummah to do so. It is also encouraged to be generous on one's family on the day of Aashura. This is a means of great barakah.

## BASELESS MOURNING

There are also many baseless practices and customs which people engage in on the tenth of Muharram, such as the baseless custom of mourning the martyrdom of Sayyidina Husain (R.A.). This was introduced by the deviated group known as the Shia. However, even among the Shia, this practice was non-existent until 946 AH. Thus during the time of the eleven Imaams of the Shia (the twelfth, according to the Shia belief went into hiding in his infancy and has not yet appeared!!!), this practice of mourning the martyrdom of Sayyiduna Husain (R.A.) was unheard of. Muiz-ud-Dawla, a famous Shia who held a prominent position in the court of the Abbasid Khalifa Al-Mustakfi Billah, had the Khalifa overthrown and placed another Khalifa, Al-Mutee, in his place. During the reign of Al-Mutee, Muiz-ud-Dawla established these Shia customs. A Shia scholar, Justice Ameer Ali, confirms this. He writes:

"Muiz-ud-Dawla, although a patron of Arts and Literature was cruel by nature. He was a Shia and it was he who established the 10th Day of Muharram as a day of mourning in commemoration of the massacre of Karbala" (History of Sacrens, pg.303, London 1951).

## FAQIHUL UMMAH

The sterling advice of *Faqihul Ummah* Hazrat Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is an answer to a question posed to him.

## MARITAL PROBLEMS

Respected Mufti Saheb

Assalaamu Alaikum Warahmatullahi Wabarakaatuh

My wife and I are always in disagreement. Both of us have a flaring temper. I am becoming extremely frustrated with the daily disputes. Please advise me as to how we can enjoy peace and be united.

Respected Brother

Assalaamu Alaikum Warahmatullahi Wabarakaatuh

I received your reply and was greatly disturbed by the news of the tension between you and your wife. This is a terrible plot of Shaytaan (to create problems between spouses so that it leads to divorce).

Every evening Shaytaan places a platform on the sea. All his agents who were engaged in misleading people come to him to report on the day's activities. One of them would then say, for instance, that he made someone miss his Salaah. Shaytaan comments that this is not a great achievement. Another says that he prevented a student from going to study Deen. Shaytaan again gives the same reply. This continues until one agent reports that he sparked off a fight between husband and wife. He whispered an objection to the wife. He then incited the husband to respond. Again he spurred the wife to counter the husband's argument. This continued until the couple finally broke up and divorced. The wife then returned to her parents.

Upon hearing this report Iblees embraces his agent and remarks that this is indeed a great achievement (since this will lead to numerous other problems and sins). Both the husband and wife will now speak to their respective families and friends about each others weaknesses and faults. If what is said is true, he or she will still incur the sin of gheebat (backbiting). If it is untrue, they will be committing slander. Both these actions have been prohibited in the Qur'an. These severe sins will be committed collectively, hence making them even more sinful and severe. In short, all this resulted from quarrels between husband and wife.

Therefore it is best that you do not regard your wife as obligated to fulfil any duty. Rather, think that you are personally responsible for all your work. If she does any of your work, it is her favour for which you should be grateful. Your wife has left her parents, brothers and sisters and has come to live with you. It is extremely important that you be kind to her. If you do not maintain an authoritative and commanding attitude over her, but instead show kindness to her, honour and appreciation for you will develop in her heart.

Also recite the following verse of Surah Rum (aayah 21) at least a hundred times daily (recite the Arabic): **"And from among His signs is that He created for you wives from among yourselves so that you may dwell in tranquillity with them and He has put love and mercy between you."**