



# SACRIFICE

Islam and sacrifice have an extremely close relationship. The entire foundation of our Deen is based on sacrifice. From the very moment that Rasulullah (sallallahu alaihi wasallam) proclaimed the message of Allah Ta'ala, he had to make innumerable sacrifices. He had to sacrifice his family members - his uncles Abu Lahb and Abu Jahl became his arch enemies. He had to make the sacrifice of being rejected by his community, the same people who until this time had called him As-Saadick and Al-Ameen. He sacrificed a life of ease and rest - upon receiving the message of Allah Ta'ala he declared: "There is no rest after today." The time came when, with a heavy heart he had to sacrifice the Ka'ba Shareef and his birth place and migrate to Madinatul Munawwarah.

Those around Rasulullah (sallallahu alaihi wasallam) were also subjected to similar situations and for the sake of Deen they also had to make the sacrifice. For instance, two of his daughters had already been married to the sons of Abu Lahb. When Rasulullah (sallallahu alaihi wasallam) began propagating the Deen of Allah Ta'ala, both his daughters were simultaneously divorced by their husbands on the instructions of Abu Lahb. His daughter Hazrath Zainab (radhiyallahu anha) passed away as a result of the wound that was inflicted upon her while migrating to Madinatul Munawwarah. The most beloved daughter of Rasulullah (sallallahu alaihi wasallam), Hazrath Fathima (radhiyallahu anha), had to often starve together with her family. The Sahaaba (radhiyallahu anhum) in general had to make untold sacrifices. The pages of history are filled with these incidents.

## LEGACY

Thus the relationship of Islam with sacrifice is absolutely apparent. This sacrifice, as much as it is a part and parcel of this Ummah, is the legacy of the great-grandfather of Rasulullah (sallallahu alaihi wasallam), Hazrath Ibrahim (alaihis salaam). He had to make numerous sacrifices. Among these was leaving his wife and infant child on the command of Allah Ta'ala in an absolutely barren land with no apparent means of survival. Finally he was also commanded to sacrifice his son. He willingly took the knife and attempted to carry out this command. However, Allah Ta'ala of His grace prevented this from happening and sent down a sheep from Jannah to be slaughtered in place of Ismail (alaihis salaam).

It is to keep this very spirit of sacrifice alive in the Ummah that the order of sacrificing an animal on the occasion of Eidul Adha was given to this Ummah. Qurbani is not just some custom. It is just a traditional practice. It is an ibaadah of great significance. It is therefore tragic that the life and spirit of this ibaadah has

been almost lost to the Ummah. In most cases the animal is bought, slaughtered, part of it is distributed, part of it is kept for personal use . . . . and that is all. There is hardly any lesson taken. Hardly any spirit of sacrifice imbibed from this sunnah of Ebrahim (alaihis salaam).

## LESSON

Qurbani involves taking the life of an animal in the name of Allah Ta'ala and only for His pleasure. What lesson do we take from this? This should instil within us the spirit of bring prepared to sacrifice our own lives for the sake of Deen. But alas, only the very next day after Eidul Adha, a great number of those who sacrificed animals do not manage to sacrifice their sleep for the sake of Fajr salaah. Many do not manage to sacrifice the ringing tills for the sake of Zuhr salaah. Numerous people do not have the courage to sacrifice the dictates of their base desires and give up all sins. The spirit of Qurbani is almost lost. There is a need to revive this spirit of sacrifice within us. At the very least, when placing the knife on the throat of the animal let us resolve to sacrifice our desires in order to fulfil the command of Allah Ta'ala and to uplift His Deen. If this resolution is made sincerely, it is absolutely possible that it could be the first spark that will set alight an iota of the enthusiasm of sacrifice displayed by Rasulullah (Sallallahu Alaihi Wasallam), Hazrath Ibrahim (alaihis salaam) and the Sahaaba (radhiyallahu anhum).

## BEST ANIMAL

There are various other aspects of importance which have to be considered on the occasion of Eidul Adha. Some of these aspects are: In purchasing the Qurbani animal one should spend with an open heart. The best animal should be acquired (within one's means). It is reported in a narration that Rasulullah (Sallallahu alaihi wasallam) Said. ". . . and verily it (the sacrificed animal) will come on the day of Qiyamah with it's horns, hair and hooves (to be weighed on the scale of good deeds). And indeed it is accepted by Allah Ta'ala before its blood reaches the ground, therefore sacrifice with a happy heart" (Targhib). It is also mentioned in another narration that "the best animal of sacrifice is the one that is most costly and the healthiest" (T'argheeb). Hence, within one's means, one should spend freely to acquire the best animal.

## BEST ACTION

On the occasion of Quran, the most beloved as in the sight of Allah Ta'ala is the slaughtering of animals. Rasulullah (sallallahu alaihi wasallam) is reported to have said: "There is no action more beloved to Allah

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Ta'ala on the day of Eidul Adha causing the blood to flow (by sacrificing the animal)" (Targheeb). Hence the one who has the means must perform Qurbani. It is not sufficient to give the value of the animal in cash to the needy. Just as the injunction of fasting cannot be fulfilled by performing salaah and vice versa, similarly the order of Qurbani cannot be fulfilled by giving charity. Besides this, there were many people who were in dire need even in the time of Rasulallah (*Sallallahu Alaihi Wasallam*). However, despite this, Rasulallah (*Sallallahu Alaihi Wasallam*) did not give the money to these people. Instead he ordered that the animals be sacrificed and the meat be distributed to the poor.

## PARTAKE OF ANIMAL

It is preferable that the Qurbani animal be divided into three portions; one-third should be given to the poor, a third to relatives and friends and the rest could be kept for oneself. One may also give away the entire animal whilst it is also permissible to keep everything. Nevertheless, it is a sunnah to partake of the Qurbani animal. It is reported that on the day of Eidul Adha, Rasulallah (*Sallallahu Alaihi Wasallam*) would not eat anything until he returned (after the Eid salaah). He would thereafter first eat from the animal that was sacrificed (Za'laee). In another narration it is mentioned that he would partake of the liver of his Qurbani animal (Talkhees).

## OVERSEAS

Many people are accustomed to sending money overseas to have the Qurbani performed on their behalf. If this is done to alleviate food shortages as well as to feed the starving people in that place, then this is a noble action. If this is done merely to save oneself the "work" and "trouble," it is indeed reprehensible. Whilst the Qurbani is absolutely valid even if it is performed elsewhere, the most preferable method is that one should choose the animal personally. Thereafter, (if possible) the animals should be brought to one's place some time before Qurbani and one should tend to them. It is also mustahab (preferable) to slaughter the animal personally. If this is not possible, one should be present when the animal is being slaughtered. Rasulallah (*Sallallahu Alaihi Wasallam*) said to Hazrath Fathima (R.A.): "O Fathima stand by your animal when it is being slaughtered for verily Allah Ta'ala will forgive your sins in lieu of the first drop of the animal's blood." Hence to be present at such a noble time is indeed meritorious. It is also sunnah to partake from the animal. If possible, the first thing eaten on the day of Eidul Adha should be from the Qurbani animal. By performing Qurbani elsewhere, all these virtues cannot be obtained. However, what could be done is that the (one) waajib Qurbani should be performed personally. Besides this any number of nafl (optional) Qurbanis could be performed elsewhere where the need exists to alleviate food shortages (Fatawa Rahimiya—Vol. 2, Pg. 85). Another aspects to consider is that if the Qurbani is always performed elsewhere, the next generation will become totally unaccustomed to the sacrificing of animals on the occasion of Eidul Adha. Hence it is feared that they may completely abandon this great ibaadah.

May Allah Ta'ala enable us to perform Qurbani with true zeal and enthusiasm and may we imbibe the lesson of sacrifice that was displayed by Rasulallah (*Sallallahu Alaihi Wasallam*) and the Sahaaba (R.A.) for the protection and propagation of Deen. Aameen.

# TEMPORARY MARRIAGE IN IRAN

Ayatollah Hayeri Shirazi, a senior religious leader of Iran, has encouraged the idea of temporary marriage as a way of preventing "moral corruption." According to Ayatollah Hayeri "the idea is in accordance with the Shia tradition of Islamic law." In a further discussion it was mentioned that many sectors of the public were opposed to it. The intended purpose of mut'ah, it was stated, was the satisfaction of sexual desire while the purpose of marriage was procreation. This was not the first time that mut'ah was encouraged by a senior religious leader. However, according to an expert on Iranian marriage customs, the "culture" always resisted it. (BBC—14/03/97)

## AL-HAADI COMMENT

The validity of a "temporary marriage" or mut'ah is an established Shia doctrine. The duration can be for even just one hour — or less than that is also fine!!! It is contracted by the couple alone without the need for any witnesses or any person to solemnise the contract. All that is necessary is a fixed sum of money which is given to the woman. In authentic Shia literature, great "virtues" and "rewards" are also promised for those who undertake such a marriage.

Baqir Majlisi, a scholar and muhtahid who is greatly revered by all Shias, records a narration which promises the reward of undertaking a journey to the Kaba 70 times for the one who performs mu'ah (Ujala-e-Hasana, Pg. 16).

The late KHOMEINI has also written about the validity of such a "marriage." In his book Resaleh Tawiz Al-Masael he writes:

**"PRECEPTS OF WEDDING OR MARRIAGE AND MATRIMONY—**As a result of the marriage contract a woman becomes lawful to a man and that is of two kinds, permanent and IMPERMANENT ... And an IMPERMANENT contract is that in which the length of the matrimony is specified; examples are when a woman is contracted for AN HOUR or a day or a month or a year or more" Pg. 311. (The office of Islamic Publications (Iran) published 200 000 copies of this book!)

Despite these "virtues" the "culture" has always resisted it for obvious reasons. "Moral corruption" would spread like wild fire rather than be eliminated. The fact is that by naming adultery "marriage" because of some temporary "contract" (one hour) does not change its reality. It is still plain adultery. There really is no such thing as a "temporary marriage." consuming alcohol will not become simply because it is being sipped from a milk bottle. It will remain alcohol even if it is called by another name.

May Allah Ta'ala protect the Ummah from such deviated and corrupt beliefs. Aameen.

## QUESTIONS & ANSWERS

### QADHA SALAAH

**Q** I have been recently told that there is no such thing as Qadira salaah and one is not liable to perform the Qadha of previously missed salnah. Many people are of the view that the Haji specifically is absolved of the salaah missed before Haj since he returns from his Haj like a new born babe. Are these views correct?

**A** In the narration of Tirmizi and Nasai about the battle of the trench it is reported that due to the fierce battle Rasulallah (Sallallahu Alaihi Wasallam) missed four salaah. Thereafter at night he made the Qadha of all the four salaah with the Sahaaba (R.A.). In another narration of Hazrath Abdullah bin Abi Qatada (R.A.) it is mentioned that once on a journey Rasulallah (Sallallahu Alaihi Wasallam) and the Sahaaba (R.A.) stopped late at night to rest. Hazrath Bilal (R.A.) volunteered to remain awake so that everybody else could be awoken in time for Fajr. Close towards dawn Bilal (R.A.) sat for a while leaning against a carriage and sleep suddenly overwhelmed him. Rasulallah (Sallallahu Alaihi Wasallam) was the first to wake up when the rays of the sun came onto his mubarak face. Nevertheless, he finally asked Hazrath Bilal (R.A.) to call out the azaan and when the sun had become bright, he performed the Qadha of the Fajr salaah with the Sahaaba (R.A.). (Sahib Bukhaari, Vol. 1 Hadith 577)

Besides the above, there is a clear instruction of Rasulallah (Sallallahu Alaihi Wasallam) that when a salaah is missed, it must be made up later. Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said: "If anyone forgets a salaah, he should perform that salaah WHEN he remembers it. There is NO kaffara (expiation) except to perform the same" (Sahih Bukhaari, Vol. 1 Hadith 571).

#### QADHA AND TAWBA

In this Hadith the word "when" makes it apparent that the salaah must be performed whenever one remembers it, even if it is days later. Also, to omit a salaah by mistake (due to forgetting) is far more lighter than deliberate omission. Deliberate omission carries a double sin - one is the sin of not discharging one's responsibility of Salaah and the other is the deliberate violation of the command of Allah. Thus when in the lighter situation of forgetting the salaah there is no other expiation except the Qadha salaah, in the more serious situation of deliberate omission the Qadha will be compulsory to a greater extent. Another example of this in the Qur'an is the qasm (oath). Whether one breaks the oath deliberately or by mistake, the kaffara will be compulsory. The same applies to salaah. However, in the case of deliberate omission one will also have to sincerely repent and seek Allah Ta'ala's forgiveness for having deliberately violated His command. Hence in the case of deliberate omission there are TWO things to do: the Qadha as well as sincere tawba.

#### DEBTS OF ALLAH TA'ALA

By perforating an accepted Haj, all one's sins are indeed forgiven except debts. Debts are of two types—those debts that are owed to mankind and those that are owed to Allah Ta'ala. The debts owed to mankind have to be paid even if one performs Haj every year. The debts owed to Allah Ta'ala, such as unfulfilled salaah, unpaid zakaat, unfulfilled fasts, etc. also have to be "paid" back even if one performs Haj every year. Rasulallah (Sallallahu Alaihi Wasallam) has clearly declared: "The debt of Allah Ta'ala is more worthy that it should be discharged" (Sahih Bukhari). By performing an accepted Haj the sin of deliberately missing the salaah in its time will be forgiven, but the duty of salaah, the debt, will have to be discharged. Besides Haj, there are various other actions which the Ahadith have declared to be a kaffara for sins. Among these are wudhu, Jumu'ah salaah, Umrah, Jihad, etc. Here also the same rule applies - the obligation of debts and Qadha will not be discharged by these actions. The other important point to note is that Rasulallah (Sallallahu Alaihi Wasallam) was totally sinless. Yet when he missed his salaah due to sheer helplessness, he still performed the Qadha. Hence the Qadha will apply to others to a greater extent. This is the unanimous view of Imaam Abu Hanifa, Imaam Malik, Imaam Shaafi and Imaam Ahmad (R.A.).

## KINDNESS TO ANIMALS

Shaddaad bin Aus (R.A.) reports that Rasulallah (Sallallahu Alaihi Wasallam) said: "Verily Allah Ta'ala has prescribed kindness for everything. Therefore, when you kill or slaughter (an animal), do so in the best manner. Sharpen your knife and comfort the animal which is to be slaughtered (i.e. inflict the least amount of pain)" (Sahih Muslim).

In the light of this Hadith it is imperative to ensure that the animal to be slaughtered is not subjected to any pain and suffering which could be avoided. In this regard special note should be taken of the following points:

- ▶ Sharpen the knife thoroughly well in advance. This should not be done in front of the animal.
- ▶ The animal should not be brought to the place of slaughter by grabbing it along. It is cruel to do so. It should be driven along by the horns.
- ▶ One animal should not be slaughtered in front of another.
- ▶ The neck of the animal should not be twisted to break it immediately after slaughtering.
- ▶ Skinning should only commence when the carcass has cooled.

## FREE TIME

Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said: "Many people are in deception with regard to two bounties (thinking that they will remain forever): health and free time (Sahih Bukhari). These bounties will not remain forever. Hence they should be used to earn the Hereafter and should not be wasted in futile activities.



## FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrath 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 extract from his discourses.

### FAMILY PROBLEMS

#### SUMMARY OF LETTER:

Respected Mufti Saheb

*As Salaamu 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. I also request for special duas.

#### SUMMARY OF REPLY:

Respected Brother

*As Salaamu Alaikum Warahmatullahi Wabarakaatuh*

I received your letter and was greatly disturbed by the news of the tension between you and your wife. This is a tremendous strategy of Shaitaan (that he creates problems and quarrels between husband and wife so that the marriage eventually breaks down).

Every evening shaitaan lays down his platform on the sea. All his companions and agents who were engaged the entire day in misleading people come to him to report-back on the days activities. One of them would then say, for instance, that he made a certain person miss his salaah. Shaitaan comments that this is not something very praiseworthy. Another says that he prevented a student from going to study Deen. Shaitaan 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 taught the husband how to reply to it. Again he spurred the wife to counter the husband's argument. This continued until the couple finally broke up and divorced. The wife finally left the home and returned to her parents.

Upon hearing this report Ibees embraces this agent and remarks that this is indeed a great achievement (since this will lead to numerous other problems and sins). The husband will now gather his relatives and (to justify his actions) he will enumerate all the faults and weaknesses of the wife. If what he says to them is true, he will incur the sin of gheebat (backbiting). If it is untrue, he will be committing slander. Both these actions have been prohibited in the Qur'an. Similarly, the wife will mention the faults of the husband to her relatives. If this is true, it will be gheebat, otherwise slander. These severe sins will now be committed collectively. Hence they become 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. Thus if your wife 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. Thus 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 (Aayat 211 at least a hundred times daily (recite the Arabic): Trans: "And from among His signs is that He created for you wives from among yourselves so that you may dwell in tranquility with them and He has put love and mercy between your hearts."

## THE MONTH OF ZHUL HIJJAH

Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "On no other day is the worship of Allah Ta'ala more beloved than the first ten days of Zhul-Hijjah. The fast of each of these days is equal to the fast of a whole year, and the ibaadat (worship) of each of these nights is equal to the ibaadat of Laylatul Qadr" (Tirmidhi).

It is related from Ibn Abbaas (R.A.) that Rasulullah (Sallallahu Alaihi Wasallam) said: "No days are as weighty with Allah Ta'ala and so liked by Him for good deeds than the first ten days of Zhul-Hijjah. So in these days increasingly recite tasbeeh (Subhanallah), tahleel (La-ilaha illallahu), tahmeed (Alhamdulillah) and takbeer (Allahu Akbar)" (Tabrani).

Furthermore, among these ten days is the day of Arafah (9th Zhul-Hijjah). Regarding this day Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: "I have hope in Allah Ta'ala that the fast of the day of Arafah will be an atonement for the (minor) sins of the past and forthcoming year."

## SIGNS OF QIYAMAH

Hazrath Ibn Masood (R.A.) reports from Rasulullah (Sallallahu Alaihi Wasallam) that prior to Qiyamah the following signs will appear:

1. Only the elite will be greeted.
2. Business will flourish to such an extent that a wife will assist her husband in the business.
3. Family ties will be broken.
4. False evidence will be widespread.

(Musnad Ahmad)

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