



CUTTING UN-ISLAMIC INCLINATIONS

As the days of qurbaani draw closer, and the livestock selection and deliveries commence, we are once again reminded of the legacy of the great Nabi of Allah Ta'ala – Nabi Ebrahim ('alaihi salaam). As represented by the slaughter of animals on the day of 'Eid, the legacy of Nabi Ebrahim ('alaihi salaam) is the legacy of sacrifice for the pleasure of Allah Ta'ala. Throughout his life, Nabi Ebrahim ('alaihi salaam) faced different tests, yet on every occasion, he passed the test with flying colours, always giving preference to pleasing Allah Ta'ala over anyone and everyone else.

Though the test of slaughtering his beloved son, Nabi Ismaa'eel ('alaihi salaam), is the test directly commemorated on the auspicious occasion of 'Eidhul Adha, there is another series of tests which Nabi Ebrahim ('alaihi salaam) underwent which should not be forgotten. This great Nabi of Allah Ta'ala grew up in a society and community of idol worshippers. His very own father was the manufacturer of the idols which people would worship as gods. As such, one of the very first tests Nabi Ebrahim ('alaihi salaam) faced was the test regarding his father.

LEAVE OUT FOR ALLAH TA'ALA

In the Quraan Majeed, Allah Ta'ala mentions the respectful and kind manner in which Nabi Ebrahim ('alaihi salaam) addressed his father and invited him to Islam. Yet, his father not only rejected his da'wah, but went as far as threatening to stone him if he did not cease his da'wah efforts. Likewise he patiently reasoned with his people to forsake the useless idols but they stubbornly refused. Nabi Ebrahim ('alaihi salaam) then made the very great sacrifice of leaving the home of his father, and leaving behind his birthplace and community. Hence he migrated to the land of Shaam solely to please Allah Ta'ala.

In many verses of the Quraan Majeed Allah Ta'ala describes Nabi Ebrahim ('alaihi salaam) using the word 'Haneef'. 'Haneef' refers to one who is completely averse and opposed to all the false religions, while only inclined to the Deen of Islam.

Hence, Nabi Ebrahim ('alaihi salaam) emphatically declared to his people, *"Indeed, we completely disassociate ourselves from you and from that which you worship besides Allah. We reject you, and enmity and hatred has arisen between us forever – until you bring imaan in Allah alone..."* (Surah Mumtahinah v4)

ATTACHMENT

This declaration of Nabi Ebrahim ('alaihi salaam), of his allegiance being solely to Allah Ta'ala, and not having any friendship with the kuffaar, was so beloved to Allah Ta'ala, that Allah Ta'ala enshrined his words in the Quraan Majeed, until the Day of Qiyaamah, and encouraged us to emulate him, saying that it is an excellent example to follow. Hence, while fulfilling the rights of every human being, which Islam has greatly emphasised, and dealing with everyone with justice, compassion and kindness, the heart of a believer will only be attached to a mu-min.

When Nabi Ebrahim ('alaihi salaam) made the great sacrifice for the sake of imaan and separated from his father and community, in return Allah Ta'ala blessed him unimaginable rewards. Allah Ta'ala declares in the Quraan Majeed: *"So when he left them (his people) and what they worshipped besides Allah, we granted him Ishaq and Ya'qoob, and made each of them a Nabi"* (Surah Maryam, 49). When he sacrificed for Allah Ta'ala, Allah Ta'ala blessed him with his son, Nabi Ishaq ('alaihi salaam), and from him, his grandson Nabi Ya'qoob

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(‘alaihi salaam), and via him all the other Ambiyaa of the Banu Israaeel. Hence, Allah Ta’ala granted him a family of Ambiyaa (‘alahimus salaam) and righteous people, in place of his father’s family that he left (for the sake of Allah Ta’ala). (Adapted from *Ma’aariful Quraan vol. 6, pg. 36*)

In the very same way, the sacrifice which each one of us needs to make, not only on the day of ‘Eid but every day, is the sacrifice of shunning and rejecting the ways of the disbelievers and distancing ourselves from their culture, fashions, etc.

Whether it is our dressing, hairstyles, homes, businesses and dealings, wedding functions, holidays, activities to remain fit and healthy, education, or any other aspect of our lives – our lifestyle must reflect that we are ‘haneef’ – dedicated to the way of Islam and the sunnah, and completely distinct and different to the ways of the disbelievers. Together with cutting the throat of the sacrificial animals, we must cut any inclination that we have to the disbelievers and their ways.

If we bring this into our lives, and make this sacrifice to please Allah Ta’ala, then just as He blessed Nabi Ebrahim (‘alaihi salaam) with a far better replacement in lieu of that which he sacrificed, Allah Ta’ala will also bless us, in this world and the next, with such happiness, blessings and bounties which we cannot comprehend.

May Allah Ta’ala accept our qurbaani, and assist us to lead our lives according to the pristine sunnah at all times, aameen.

SPECIAL QURBAANI

The immense rewards of qurbaani are mindboggling. One’s sins are forgiven before the first drop of blood of the animal falls onto the ground. A person’s reward will be equivalent to the number of strands of hair or fibre of wool on the animal he is slaughtering. Likewise many other great rewards have been promised for this very great ‘ibaadah. Hence, can you imagine a reward greater than this? Indeed, Allah Ta’ala loves something even more than sacrificing animals and blesses the one who undertakes it with greater rewards. Hazrat ‘Abdullah bin ‘Abbaas (radhiyallahu ‘anhuma) reported that once ON THE DAY OF ‘EIDUL ADHA Rasulullah (sallallahu ‘alaihi wasallam) said, **“There is no action more virtuous than the spilling of blood (qurbaani) on this day, except the joining of family ties (that have been severed).”** (Tabraani – Majma’uz Zawaaid #5939)

GREATER SACRIFICE

While performing qurbaani is certainly a great sacrifice, joining and maintaining family ties is often a *greater* sacrifice. The sacrifice of qurbaani only entails the sacrificing of wealth, while joining and maintaining family ties sometimes entails the very great sacrifice and “qurbaani” of one’s ego and self-esteem. At times it may also require compromising on some money issue. An indifferent family member may snub one and spurn the gesture of re-joining and patching up. However if one undertakes the great ‘sacrifice’ of humbling oneself to join the relationship, it will definitely surpass the sacrificing of animals in reward and in securing the pleasure of Allah Ta’ala. Allah Ta’ala loves that the paragon of His creation (*insaan*) and the followers of His beloved Nabi (sallallahu ‘alaihi wasallam) should live harmoniously and cordially with one another. Hence any initiative undertaken to foster a harmonious relationship is greatly appreciated and rewarded by Allah Ta’ala.

Maintaining family ties is afforded such importance in the court of Allah Ta’ala that a person’s entry into Jannah is subject to him maintaining family ties. Nabi (sallallahu ‘alaihi wasallam) stated in a hadeeth, **“Rahim (family ties) are linked to Rahman (Allah Ta’ala). Allah Ta’ala makes Jannah haraam on the one who severs them”** (Musnad Ahmad #1651). Having a tit-for-tat attitude, as is common nowadays, is very far from what our most beloved Nabi (sallallahu ‘alaihi wasallam) advocated. Hazrat Huzaifah (radhiyallahu ‘anhu) reports that Nabi (sallallahu ‘alaihi wasallam) said, **“Do not behave in a dishonourable manner and say, ‘If people treat me kindly then I will treat them kindly, and if they are unjust to me then I will be unjust to them.’ Instead, control yourself. If people are kind to you then be kind to them, and if they ill-treat you then do not retaliate”** (Sunan Tirmizi #2007).

Once a Sahaabi complained to Nabi (sallallahu ‘alaihi wasallam), “O Rasulullah (sallallahu ‘alaihi wasallam), I have some relatives. I try to strengthen bonds of family ties with them, but they ignore me. I treat

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QUESTIONS & ANSWERS

QURBAANI FAIR

Q I recently went to a fair to buy some animals for qurbaani. Since it was described as a “qurbaani fair” I expected it to be fine. The environment was however toxic. After having spent a few hours there I eventually left. Ever since I am feeling spiritually very low and I have lost my drive for salaah, recitation of the Quraan Majeed, etc. How should I get back on track? (Summary of question)

A Firstly, regard it as a great blessing of Allah Ta’ala that you can “feel” the effect of the severe knock on your imaan due to the time spent walking around in a spiritually toxic environment. Be extremely grateful for the feelings of remorse and regret in your heart over this matter. This feeling is unseen divine help — to spur you towards repentance. You should latch onto this feeling and immediately, without any delay, resort to sincere taubah.

Secondly, this should serve as a very important lesson — that you should never deliberately venture into any such environment which is not conducive for your spiritual well-being. Allah Ta’ala forbid, if you had spent a longer time there, the effect of the environment could have been much more severe, perhaps leaving you spiritually paralyzed. Spiritual paralysis leads to a downwards slide towards major sins, while no feelings of any remorse and regret are felt. Such a situation paves the way to disaster and destruction, in this world and the Hereafter.

Furthermore, always bear in mind that something having an Islamic name or being attributed to some aspect of Deen does not necessarily mean that it is fine. Unfortunately, at times many major sins are perpetrated in the name of Deen. You would certainly not consume something labelled as “potent medicine” if it is not from an authentic and reliable source, do not lap up everything that is dished out in the name of Deen. The so-called “medicine” could prove to be poison if it is not dispensed by a proper medically qualified person. Likewise, first ascertain whether what is being presented in the name of Deen is from an authentic and reliable source. In the name of Deen you could be perpetrating sin and could even be risking the corruption of your beliefs.

Another clear message to take from this incident is that the effects of the environment impact very strongly on a person. Therefore avoid negative environments as much as possible, even if it costs more in some cases. For instance, if an item is available in a mall somewhat cheaper than if the same item is bought from a shop off the street, rather opt for the second option and pay the extra. The environment of malls is also generally very spiritually toxic. If it costs a little more due to avoiding the mall, it is money very well spent. For a trivial extra amount you saved your heart from being badly soiled and your Deen being affected. The same principle can be applied in many other situations. Spend your money to protect your imaan and taqwa, rather than save a few hundreds or even thousands at the cost of affecting your imaan and Deen. Where it is inevitable to go to a spiritually toxic environment for a genuinely valid reason, be there for the least possible time, continue making some zikr constantly while there and later make much istighfaar.

In any case, to get back on track, do the following:

- * Make at least 4 rakaats of nafl with the intention of Salaatut Taubah.
- * Recite some portion of the Quraan Majeed.
- * Make abundant istighfaar, at least 300 times.
- * Make du’aa very earnestly and cry to Allah Ta’ala for forgiveness.
- * Give a reasonable amount in sadaqah based on what you can afford.
- * Join pious and righteous company.

May Allah Ta’ala assist you.

them with kindness, but they ill-treat me. I exercise patience in my behaviour towards them, but they are rude to me.” Rasulallah (sallallahu ‘alaihi wasallam) replied, **“If you are treating them as you say, you are throwing dust in their faces (i.e. they will be disgraced) and a supporter will remain with you from the side of Allah Ta’ala against them as long as you remain steadfast in your behaviour.”** (Saheeh Muslim #2558)

NOT ACCEPTED

The severity of the evil of severing family relations cannot be overemphasised. In one hadeeth, Nabi (sallallahu ‘alaihi wasallam) said, **“The deeds of man are presented to Allah Ta’ala on the eve of every Friday, and the deeds of the one who breaks family ties are not accepted.”** (Musnad Ahmad #10272). Such a person is also deprived of the special forgiveness and amnesty of Allah Ta’ala on the Night of Baraa-ah (15th night of Sha’baan) when millions of people are forgiven.

BARAKAH IN LIFE AND WEALTH

On the converse, when one plucks up the courage and undertakes the great ‘sacrifice’ of rejoining family ties and maintaining a healthy relationship, besides the immense rewards of the Hereafter one will also enjoy its benefits in this very life. Nabi (sallallahu ‘alaihi wasallam) has stated in a hadeeth, **“The one who wishes to be blessed with a long life, enjoy expanse in his sustenance and livelihood, and be saved from a bad death then he should fear Allah and maintain family ties”** (Musnad Ahmad #1213).

From the advices of ...

FAQEEHUL UMMAH

The sterling advice of *Faqeehul Ummah* Hazrat Mufti Mahmood Saheb (*rahmatullahi ‘alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *islaahun nafs* (inner-self reformation). Hereunder is an answer to a question posed to him.

BREAKING TIES

Bismih Ta’ala

Respected Mufti Saheb

Assalaamu ‘alaikum warahmatullahi wabarakatuh

Sometimes due to the mistakes and errors committed by friends or students, I break off ties with them. Kindly advise if breaking off ties is ok?

Reply:

Bismih Ta’ala

Respected brother/sister

If you become angry with someone due to his mistake and therefore wish to cut off ties with him, then at such a time you should first reflect in the following manner, “I too have disobeyed Allah Ta’ala and committed sin. If Allah Ta’ala becomes angry with me, then what would become of me?” It is mentioned in the hadeeth, “The one who does not show mercy will not be shown mercy.”

Allah Ta’ala declares in Surah Noor in the Quraan Majeed:

وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“They should (rather) forgive and pardon. Do you not love that Allah Ta’ala should forgive you?” (Surah Noor v22)

Further reflect and ask yourself: “If I am not prepared to overlook the mistakes of people and forgive them, on what basis can I expect Allah Ta’ala to forgive my wrongs?”

Insha-Allah if you ponder in this manner, your anger will be controlled and it will not lead towards breaking ties. (Maktoobaat vol.1, pg. 86)

There are numerous other benefits and rewards that one receives for maintaining a healthy relationship and reuniting torn hearts. It is therefore the duty of every individual to undertake the “sacrifice” necessary to maintain kinship. It is better to trample one’s ego or tolerate some loss of wealth to join and maintain family ties (earning great rewards

and benefits in the process) rather than suffer the severe consequences of severing family ties.

Therefore, this ‘Eidul Adha, let us engage in the ‘ibaadah of qurbaani as well as the ‘ibaadah of the act that is greater than qurbaani.

May Allah Ta’ala guide us all to the path of love and harmony, aameen.