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Islamic Creed- Creed and Quran Inimitability- Lesson (13-36): The Basic Factors of Assignment- Fitrah -5- Al-Fitrah is in accord with the Divine Assignment

Praise be to Allah, the Lord of Creations, and Peace and blessings be upon our prophet Muhammad, the faithful and the honest.

Oh, Allah, we know nothing but what You teach us. You are the All- Kowner, the Wise. Oh Allah, teach us what is good for us, and benefit us from what You taught us, and increase our knowledge. Show us the righteous things as righteous and help us to do them, and show us the bad things as bad and help us to keep away from them.

O Allah our Lord, lead us out from the depths of darkness and illusion, unto the lights of erudition and knowledge, and from the muddy shallows of lusts unto the heavens of Your Vicinity.

Fitrah -Divine Assignment agreement:



Dear brothers, this is the 13th lesson of the series Aqeedah and Inimitability of the Quran. In the previous meetings we tackled the topic of Al-Fitrah and man's reality before getting acquainted with Allah the Almighty, but this meeting we are in dire need to discuss, in details, a relevant issue to the one of Al-Fitrah. It is about the amazing harmony between the Divine Method and Al-Fitrah. What happens if man follows the Divine Method? What happens if he doesn't? Is there an agreement or a contrast between the two (Al-Fitrah and the Divine Method)?

1- Allah's rulings are in harmony with the human nature:



Dear brothers, I used to give the following example: By pouring clay on a three dimension map, we will get a 100% compatible mould of the map. Similarly, man's nature is 100% in accord with Allah's Method. Thus, when you apply Allah's Orders and Prohibitions, you will feel at peace with yourself, but if you do not, you will be in hardship.

2- Applying Allah's Orders brings tranquility and peace to the soul:



When you reconcile with Allah by applying His Method, actually you reconcile with yourself at the same time. By Allah, dear brothers, the one who follows Allah's Path will get peace of mind, tranquility, serenity, settlement, content, triumph over

one's ownself and the rest, which will be enough for the population of an entire country if it is divided among them. The proof is in the following Ayah:

(Verily, in the remembrance of Allah do hearts find rest.)

[Ar-Ra'd, 28]

You will find rest, because you do what Allah orders you, such as being honest. Also, when you are chaste, you avoid looking at forbidden things of people, and when you lower your gaze from looking at a woman who isn't your wife, you will be triumphant over your ownself. These actions mean that you have a good will and will control your lusts instead of being a slave for them. When you say the truth even if it is bitter, you overcome your ownself and you rejoice your dignity. Hence, you will be superior as long as you follow Allah's Method.

3- Man is molded to love his own safety, happiness and superiority:



By the way, you, as a human being, are molded to be keen on your safety, happiness and superiority. Scholars listed more than ten reasons according to which Yusuf, the Prophet, peace be upon him, could have responded to the temptation of Aziz's wife. Some of them are his youth, estrangement, celibacy and being tempted by his mistress, who would have been keen on keeping his secret, and thus accepting her temptation might have been justified. However, he said, "I seek refuge with Allah", and because of this honorable stance, his position from a slave to a king. Whoever fulfills his lust with a woman who tempts him will hit rock bottom, and morally speaking he will be done. What exalts this Noble Prophet, peace be upon him, to the highest ranks? His chastity does.

4- Al-Fitrah inclines towards goodness:



Al-Fitrah likes chastity, honesty, faithfulness, benevolence and mercy. Hence, you will unconsciously admire whoever shows mercy to other people, whoever is honest with them and whoever sacrifices things for Allah's Sake. In fact what you like to see in people is in accord with your Fitrah. By Allah dear brothers, had Al-Fitrah not been an essential part of man, no one would have repented. Without Al-Fitrah man would have said, when he sins, "What sin have I committed? Because of Al-Fitrah, even the most morally deviated person, knows that he is deviated, so sometimes he is in pain, in remorse and in tears.

You should know that your exalted Fitrah is the best help Allah has given you. Therefore, when you sin, you will be in remorse due to the fact that your Fitrah is in accord with Allah's Method. You might know a man who occupies a low social position, he is poor, his food and clothes are poor and he lives in a hut-like house, yet he is upright, his head is held up high, he is lofty and optimistic and he has trust in Allah the Almighty. On the other hand, you might meet a rich man who owns millions, yet he is despicable and he despises his ownself.

5- The difference between respecting the self and degrading it:



Dear brothers, we have two terms, "self-respecting" and "self-degrading". If someone has the best looking, occupies the most powerful position and has the biggest wealth, but he is stamped with betrayal, dishonesty, cheating, hypocrisy and he earns money from blackmailing and scaring people, this person, and the like of him, are defeated from within. Unlike this man, whoever is honest and faithful, he doesn't betray, he doesn't lie and he is not hypocrite, will feel the dignity of perfection and uprightness, though he might be obscure and one of the common people. In this respect consider the Prophetic supplication, which goes as follows:

((...He whom You protect shall never be humiliated and he whom You make enemy shall never be exalted....))

[Abu Dawood, by Al-Hasan Ibn Ali]

6- Being a perfectionist is Fitrah and perfection is part of man's nature:



You should know beyond doubt that you are programmed, tuned, molded and originally have an inclination towards perfection. Being a perfectionist doesn't mean that you are perfect, for your perfection is one thing (this is your Fitrah), and to be perfect is another (this is part of your character). All people, with no

exceptions, have a natural propensity to strive for perfection, but this doesn't mean that they are perfect. As for the believers, who are connected with the Almighty Allah and who are upright on His Path, they are perfect. This indicates an outstanding harmony between man's nature and the tiniest details of Shari'ah. Accordingly, we say to whoever obeys the Almighty Allah, "You are reconciled with yourself."

Sometimes you meet a person who shows generosity, chastity and dignity, and to this person I say, "You are a real king".

((Umm Salamah said, "when I met Uthman ibn Talha (He as in charge of looking after the Ka'bah, but did not embrace Islam until the Opening of Makkah). 'Were are you going, Bint Zad ar Rakib?' he asked. 'I am going to my husband in Al-Madinah.' 'And isn't there anyone going with you?' 'No, by Allah, except Allah and my little boy here.' 'By Allah,' he vowed, 'I will not leave you until you reach Medina.' [He did not even look at her.] He then took the reins of my camel and led us on our way. By Allah, I have never met an Arab more generous and noble than he. Whenever we reached a resting-place, he would make my camel kneel down, wait until I had dismounted and then lead the camel to a tree and tether it. Then he would go and rest in the shade of a different tree to me. When we had rested, he would get the camel ready again and then lead us on our way. This he did every day until we reached Al-Madinah."))

The history will never overlook his stance, for he is a lofty man.

Dear brothers, again, you should know for certain that you have a natural propensity to strive for perfection that is Divinely ordained upon you, so if you do something that makes you perfect, you will find yourself, you will reconcile with her and you will have tranquility that is enough for an entire country.

7- Happiness and success can be achieved by applying the principles of Al-Fitrah:



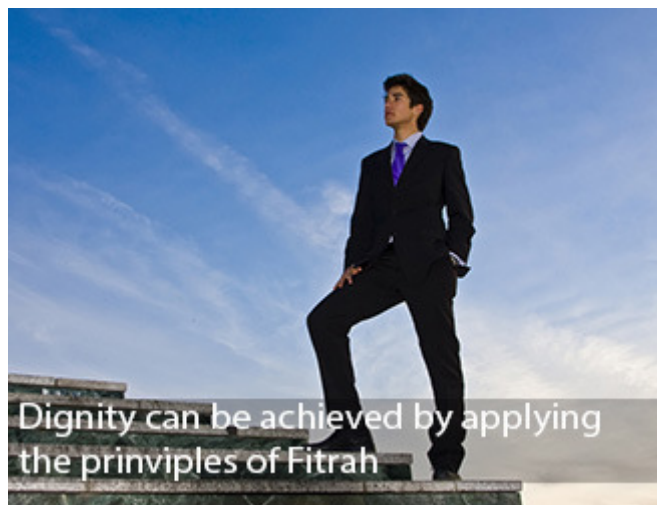
Harmony occurs when your actions are in accord with your Fitrah; when you are honest with people, when you fulfill your covenant and when you are merciful to people, you implement what Allah orders you:

((Be merciful to those on earth so that Allah will be Merciful to you in the heavens.))

You will have indescribable feelings; you might call it inspiration, tranquility, serenity, mercy, content, pleasure or satisfaction. Hence, it is a combined feeling of satisfaction, content, tranquility, serenity, cohesiveness and self-esteem. Moreover, you hold your head up high, because you followed Allah's Path, and at the same time you reconcile with yourself. This is how harmony manifests.

Dear brothers, is there anyone who is not seeking happiness? In fact happiness is gained when you obey Allah, when you implement the principles of your Fitrah and when you reconcile with Allah. Furthermore, when you reconcile with Allah, you are unconsciously reconciling with yourself and vice versa, because the Method of Allah and your characteristics are completely identical. This is the first part of the subject matter of our lesson.

8- Dignity can be achieved by applying the principles of Al-Fitrah:



The second part of this topic is about the consequences of acting upon Allah's Method. When you apply the Divine Method, none can do harm to you due to the dignity you are granted through obeying Allah. The Almighty Allah says:

(For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah ﷻ) Neither darkness nor dust nor any humiliating disgrace shall cover their faces.)

[Yunus, 26]

I can give you a lot of examples: You might like to be an employee, a writer, a correspondent, a telephone operator, head of a department, a deputy minister, a

millionaire or a man in debt, so regardless of your job, you should be esteemed, generous and merciful, and you should trust in the Almighty Allah. Harmony means that the believer reconciles with himself and this is why he is described that he is happy, he has a strong personality, he has self-respect and he is humble. Moreover, for Allah's Sake, the believer does not pay attention to the criticism of blamers. This is the harmony I mean.

9- Psychological diseases are the outcome of deviating from the principles of Fitrah:



disharmony (Allah forbid) between Al-Fitrah and the Divine Method will end up in self-destruction, imbalance, self-despising, compunction, melancholy, depression, harsh reactions and unwise actions. All these consequences result from the disharmony with Al-Fitrah. I seek refuge with Allah, people who build their victory on the wreck of people, who collect their wealth by impoverishing others, who become powerful at the expense of other's weakness and who humiliate people for the sake of their own glory, are the most miserable ones at all, because they are imbalanced, they are always cautious, they are afraid of the unknown, their reactions are harsh and they don't have wisdom. There are thousands of examples of those people.

The one who is in harmony with his Fitrah is lenient, easy going, leads a simple life, talks nicely, never loses his temper and is patient, whereas the one who is causelessly violent, is someone who is restless from within, who is confused and who has fear of the unknown. There is a hotel in Germany where the following note is I hanged on top of every bed in it, "If you are sleepless tonight, it is because of the many sins you have committed, for our mattresses are comfortable".



When man is on the Straight Path he always says, "I went in deep sleep the minute I hit the pillow". He sleeps well, because he is sinless, he never takes any money that doesn't belong to him, he never oppresses anyone, he never lies to people, he never dissembles people, he never causes the destruction of any household, he never blackmails people and he never scares them. Unlike this believer, whoever builds his victory on the wreck of people, he feels distressed the minute he hits the pillow. Also, he becomes in hardship and unease, he can't breathe and he doesn't feel well. During the day, such man is busy with his job, but at night all his sins and mistakes are there in his mind making him worried and distressed. Sometimes these worries narrow the arteries causing high blood pressure and thickness in the walls of the vessels due to the accumulated fats.

The hardship and pain one feels upon going to sleep are the results of a physical problem in the arteries, and the results of having a lot of sins, for the sinner starts holding himself accountable and his Fitrah starts torturing him, so what is going on in this case? Actually, when man goes against the principles of his Fitrah and the Divine Method and when he wrongs people, blackmails them, expropriates someone's house, takes his partners' company and denies his employee's rights (by accusing him of doing something wrong and firing him thereupon without compensating him. Let Alone, he denies his rights accusing him of betrayal, while other employees are watching silently because they fear him), he will have worries about the unknown, he will have fears without apparent reasons, he becomes unbelievably harsh and his reactions are very cruel. All these things are caused by the imbalance, the deep crack, self-despising, qualm and melancholy the sinner suffers from.

Believe me dear brothers, most psychological diseases are the outcome of opposing Al-Fitrah. Hysteria is a psychological disease which we have studied at the university in psychology and mental health. In our daily life, when we say someone has a hysterical attack, we mean that he becomes insane, but scientifically, hysteria refers to palsy that happens due to psychosocial reasons, not physical ones.

Real stories about deviation from the Straight Path:

The first story: In Britain, a patient who had a pretty young woman asked a doctor to come to his house. When the doctor got there, he betrayed the patient's trust and abused that young woman, sexually. As a result, his hand (the one he used in harassment) was paralyzed. As a doctor whose job is humanitarian, he was supposed to treat the patient, but instead he responded to the young woman's temptation, and he did a shameful action that caused him deep remorse and consequently his hand was paralyzed. In this case we can say that the paralyzed hand is the outcome of psychological reasons, not physical ones, and it can be cured if the doctor does a heroic deed that will make him forget all about the betrayal he committed.



The second story: A brother from a neighboring country of ours told me that a man sent his son to the store in north Beirut at 2.00 AM, but this child was run over by a speeding car and died immediately. There were no traffic police at 2. AM, so that accident was considered as "hit and run", and the driver was free of any responsibilities, but the driver couldn't sleep at the first night (following the accident), and the same goes for twenty nights. He went to a psychiatrist who told him that his condition was the result of compunction that was caused by running over a young child and fleeing out of fear of responsibility. The psychiatrist said to him, "The only cure for your condition is to send blood money to the family of this child, and you should be generous so that you can sleep again."

By Allah dear brothers, unless you watch yourself, your ownself will torture you whenever you wrong others, take the rights of others or divorce your wife unjustly. By Allah, the most idiot man is the one who underestimates soul-searching, for it brings to him painful anguish. A questionnaire was given to 100 husbands asking them one question, "Why don't you cheat on your wife?" The answers were taken and classified ethically. The least ethical ones said, "I can't, because she is with me at work", but other exalted answers were as follows, "I can't handle qualms because adultery is a major sin". The most exalted answers were, "I don't like betrayal".

Some results of being psychologically balanced:

Dear brothers, when man becomes imbalanced he resorts to cling to a corrupted belief which justifies his own corruption and sets him free of responsibilities and consequences. Accordingly, the person, who is selling bad quality commodities to Muslims, bad food or milk that is mixed with water, given he is not educated, and he lives in a village where people are not educated as well, will become gleeful upon listening to the following Hadith which he hears in a religious session he attends:

((My intercession is assured for the sinners of my nation))

[At-Tirmizi, by Anas]



He mistakenly feels secured, and he clings to this Hadith which is sound, but its interpretation is incorrect. Intercession is a delicate issue that needs to be discussed in details, but some people naively misunderstand it. Allah says:

(Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad, peace be upon him) rescue him who is in the Fire?)

[Az-Zumar, 19]

((Abu Hurairah narrated: when the following Ayah was revealed: (And warn your tribe (O Muhammad, peace be upon him) of near kindred.) [Ash-Shu'ara, 214], The Prophet, peace be upon him, asked Quraish to gather, so after they gathered before him he, peace be upon him, addressed them both in general and in specific terms: "O Banu Ka'b Ibn Lu'ayy! Save yourselves from the Fire! O Banu Murrah Ibn Ka'b! Save yourselves from the Fire! O Banu Abdu Shams! Save Yourselfs from the Fire! O Banu 'Abdu Manaf! Save yourselves from the Fire! Banu Hashim! Save yourselves from the Fire! O Banu 'Abdu'l-Muttalib! Save yourselves from the Fire! O Fatima, daughter of Muhammad! Save yourselves from the Fire! I cannot do anything to protect you from the punishment of Allah, but there are ties of kinship between us that I will recognize and uphold.))

[Muslim]

In another Hadith, the Prophet, peace be upon him, said:

((And whoever is slowed down by his actions, will not be hastened forward by his lineage.))

[Muslim, by Abu Hurairah]

The one, who recited this Hadith before people in the Masjid, is not knowledgeable enough, and he doesn't know how to interpret it to the listeners, so he deludes people by saying that all people are included in the Prophet's intercession, and that they will be forgiven even if they sin. Accordingly, the one who cheats people clings to this Hadith and likes that religious session; better yet he will convey it to another 100 men saying to them, "Have you heard what this scholar said?" What a great religion we have!" This is because the misinterpretation of the Hadith justifies his corruption. Whoever opposes his Fitrah will cling to every weak text, every wrong concept, every poor interpretation, every deviated opinion and every wrong Fatwa in order to be at ease.

I used to say that man tends to believe incorrect ideas without looking for any evidence that might refute them. Assume that someone bought a car, but his friends who intended to buy a car too changed his mind. Two days later a rumor that there would be a law which reduce the custom duty on vehicles to 50 %, went viral, and according to which the owner will pay only 100.000 Liras instead of 200.000 Liras. In this case, the one who bought a car will not believe the rumor saying, "It is not true. We have been told that million times before, but nothing happened." He says that because disbelieving the rumor gives him comfort, whereas the one who didn't buy a car will say, "This is not a lie, because the country is in need of this. I am sure that this is not a rumor but a true law". None of the two men sought an evidence to support his claims, but the first man got upset about the news, and he defended himself by denying the rumor, whereas the second one was comfortable with the news, and thus he clung to it. Much in the same line, a corrupted immoral person clings to every weak religious concept even if it not sound simply because it pleases him.



The one who drinks wine reads the following Ayah:

(Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.)

[Al-Ma'idah', 90]

Then he says, "Well, Allah doesn't say wine is Haram, but He says, 'So avoid (strictly all) that (abomination)'. This is a guiding order, so give me one Ayah that says wine is Haram"? Such a man turns into a scholar, because he reads Allah's Words:

(So avoid (strictly all) that (abomination))

He is pleased with the idea that wine is not Haram. Similarly, the man who eats usury says, "Allah forbids only the usury that is doubled and multiplied." He uses the following Ayah as a proof of his claims:



(O you who believe! Eat not Riba (usury) doubled and multiplied)

He says, "I take only 5 % (of the original capital)."

When man deviates from the Right Path and becomes imbalanced, and his deviation is disclosed in front of himself, he tries to regain his balance by clinging to a bizarre opinion, a weak fatwa, a personal interpretation and a corrupted concept. I would like you to be attention to this fact: I am against any public debate between an atheist and a Muslim, because the atheist will give false proofs about the non-existence of Allah. Therefore, the one who likes to be an atheist will cling to those proofs and will never listen to the proofs of the Muslim which refute the atheist's claims. Millions are listening to falsehood, which is a big problem, so never get into a debate even if you are more convincing that the other person, because those who tend to like atheism will take the other person's proofs as solid facts. The first manifestation of being imbalanced is to cling to a corrupted belief.

Slandering As-Saliheen (pious people):

In addition to going against his Fitrah, the man who is not upright accuses pious people of being upright too, and this is called slandering pious people. Once I asked a student, "Show me your homework" to which he answered, "We didn't do the homework." Then I asked him, "How many students are you?" Actually it was only him, but he said "we" to justify his laziness.



The psychiatrist listens to very funny excuses from those who committed sins and mistakes. For instance, someone says, "Had not it been permissible for the woman to show her beauty, Allah would have never asked us to lower our gaze." This man means that since Allah asks us to lower our gaze, the woman is allowed to show her beauty publically without hijab. This is a new (ironic) Fiqh, and according to it someone's wife can wear indecent clothes and show her beauty to people, because men should lower their gaze, and so they won't see her beauty.

Concerning the man who loves money, he says, "The Almighty Allah has ordained Zakat upon us, in order to become rich." He means that we stop performing this act of worship if we are poor!!! O Allah, the one who opposes

Allah's Method invents eccentric thoughts. A man told me once, "An-Nasb (cheating) is ordained in the Quran." I said, "What are you talking about?" He said, "The Almighty Allah says, "So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer)."[Ash-Sharh, 7]." He thought that Insab (stand up) is Insub (cheat)

Notice, dear brothers, how far man can go with his thoughts when he opposes his Fitrah and Allah's Method. The first thing he does is clinging to corrupted beliefs, refutable rulings, weird Fatawa and poor religious opinions. The second thing, the morally and religiously deviated man does is slandering pious people. No matter how well-known, how exalted in the Sight of Allah, how sincere, how devoted or how humble the pious person is, the deviated person will say, "You don't know anything. He (the pious person) shows this goodness, but he has a hidden agenda." He goes questioning everything. Believe me, such a person, who has doubts about every one and who doesn't believe an upright person or a man who fears Allah, is a devil himself. The proof is in the following Ayah:

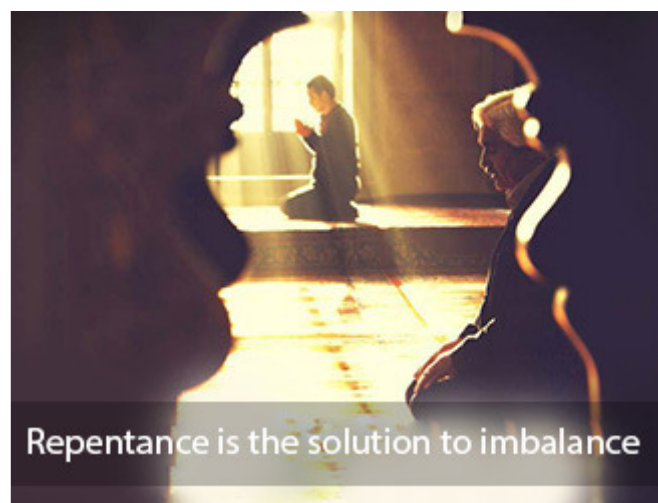
(But the chiefs of those who disbelieved among his people said: "He is no more than a human being like you, he seeks to make himself superior to you.)

[Al-Mu'minun, 24]

They questioned the Da'wah of the Noble Prophet, peace be upon him, and they accused him of seeking superiority to people. I would like to repeat what I said earlier, the first thing the deviated man does is slandering pious people, and the second thing is clinging to corrupted beliefs.

The perfect solution for imbalance:

Is there an effective solution for imbalance?



Absolutely, there is. It is repentance. If you realize the mistakes you have committed and repent to Allah, you will be an upright person. There are three solutions; one of them is the right solution which pleases Allah. It is to go back to the Right Path, accept it, repent to Allah and turn back to Him. Only then, the imbalance you suffer from will be fixed, your blues will go away, you won't need any psychiatrist to cure your condition, you will be relieved from all your doubts and your feeling of destruction will vanish because of repentance and reconciliation with Allah. However, if you insist on questioning every person and doubting goodness, then you are far from uprightness.

The purification of the animal:(Tazkiyahtul Thabeehah):

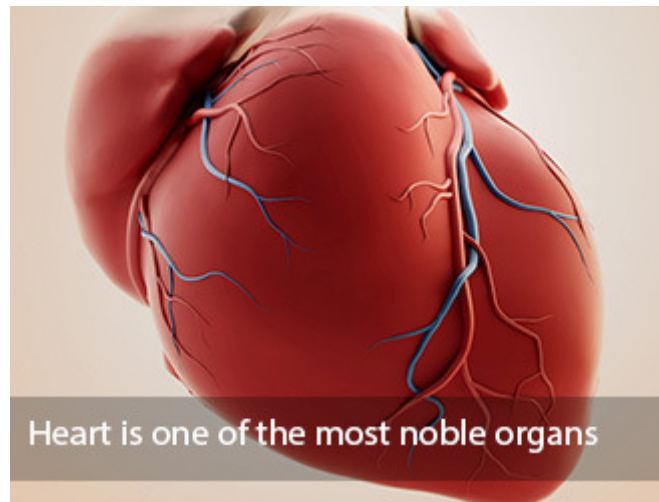
Dear brothers, let us move to the scientific topic, and today's topic is about the purification of the animal by having the blood drained completely.

1- Cutting off the animal's head is forbidden for profound wisdom:



The Prophet, peace be upon him, ordered us to purify the slaughtered animal, by having the blood drained completely.. Therefore, he, peace be upon him, forbade us from removing its head, and he ordered us to cut only the jugular vein and keep the head connected to the body. Do you know why we should do this? No one knew, and most butchers hang the animal from its legs and cut off the head entirely. No one in the Prophetic era knew the wisdom behind such a Prophetic order, and no one after 100, 200, or 1400 years will know why we are ordered to do so. However, you should believe that the Prophetic guidance is not his personal opinion, it is not an expertise he acquired nor is it the outcome of his environment, of his era or of his culture, but rather it is a Divine Inspiration that is revealed to him.

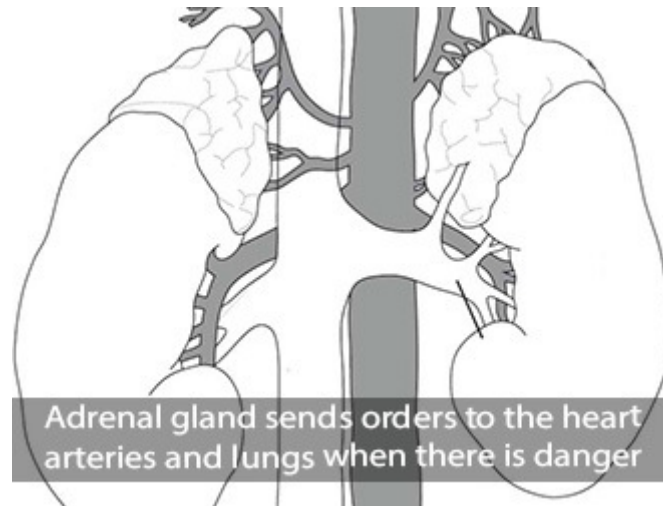
2- The scientific explanation for not removing the head of the animal:



Why did the Prophet, peace be upon him, tell us not to cut off the head of the animal, and to cut its jugular vein only? The scientific explanation is the following: The heart is the noblest organ in the body, and if it stops beating, man will die. Thus, because of the vital nature of it, Allah installed a spontaneous electrical conducting system in the heart that orders the heart to beat, and it works separately from the general system of the body. The heart resembles a hospital in which an open heart operation is taking place. In such an operation, the patient's heart is forced to stop while his blood is connected to the ventricular assist device (VAD) in order to operate on his heart. Following the operation, the surgeon shock the heart to restore a normal rhythm and the blood goes back again to flow in the body normally. Hospitals use emergency power outlets to power life support systems and monitoring equipment if the electrical power abruptly stops, and this procedure is performed to prevent the death of the patient under the surgery.

When the human heart stops, man dies, so Allah the Almighty has provided the heart with three backup systems in order to keep it pumping. They are the original spontaneous electrical one and two backup systems which work in case the original one fails. These three systems generate 80 beats per minute, but if someone climbs the stairs, or lifts weights, he will need 180 beats. Hence, the heart rate ranges from the minimum (80 beats) to the maximum one (180 beats) per minute, but let me ask you this question: How does the heart rates its maximum?

The exceptional pulse mechanism in the human being:



There is a complicated mechanism in the human being that I should explain, and then I will move to the scientific topic. If man walks in an orchard and he sees a serpent, what will happen? The image of the serpent will be printed on his retina, but the latter doesn't interpret the image, so it transmits the image to the brain in order to interpret it. The brain, in its turn, knows the danger of a serpent due to the facts it has collected about snakes either by studying or by hearing stories about snakes and serpents. Thus, all these resources help the human being comprehend the concept of "the serpent". The brain is the king of the nervous system and when man is in grave danger, the brain is alerted and it orders the pituitary gland to take action. The pituitary gland is the queen of all human glands, and although it weighs only half gram, it does nine different functions without which man's life will be unbearable hell.

The order of the brain is given to the adrenal gland. What does the adrenal gland do when one faces danger? It gives its first order to the heart to raise its rate from 80 to 180 beats per minute, it gives another order to the lungs to expand, it gives a third order to the liver to release extra sugar which reaches 200, while in the normal situation it is only 90. Also, it gives the fourth order to have the thrombosis released, and it gives the fifth order to the arteries to narrow its lumen, and so the frightened person turns pale. Do you know why? That is because the arteries are narrower (in order to save more blood for the sake of the muscles), and the hormone of clotting is released. I repeat again, when someone is terrified, the heart rate increases, the lungs expand and all the above mentioned orders take place in seconds.

The exceptional pulse mechanism in the animal:

The animal has the same system and mechanism that of the human being. If we cut off the sheep's head entirely, we will disturb the exceptional situation that increases the heart beats, whereas by keeping the head attached to the body, this exceptional situation is ready to take place. When we slaughter the animal (keeping the head attached to the body), the heart rate increases to 180 forcing the blood out of the animal's body, which won't happen if we entirely cut off the

head, for 80 beats will force out only quarter the amount of the blood, given the blood is a good medium for germs, bacteria and diseases.



Hence, the animal body can never be purified (Tazkiyah) unless the entire blood is forced out of the body, and this is done by keeping the head attached to the body after slaughtering the animal. Who teaches the Prophet, peace be upon him, that?

(It is only an Inspiration that is inspired.)

[An-Najm, 4]

This way of slaughtering the animal is one of the proofs of the Prophethood of Muhammad, peace be upon him. A friend of mine was assigned by the Syrian government to buy meat from a far country. When he demanded that the animals should be slaughtered like the abovementioned way, they raised the prices, explaining that by saying, "The cow has eight kilograms of blood and upon slaughtering it that way, we will lose the heavy blood and the cow's weight will lose 8 kilograms, so you have to pay for the lost weight." I would like repeat: The Prophet, peace be upon him, ordered us not to cut off the animal head entirely in order to force out all its blood.

It is only an Inspiration that is inspired:

Hence, he is the Messenger of Allah, and so he didn't deduce this guidance from his culture or from the findings of that era, and it wasn't a work of his own:

(It is only an Inspiration that is inspired.)

[An-Najm, 4]

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