

A close-up photograph of a vibrant red rose at the bottom of the frame. From the rose, several tall, flowing, and translucent flames rise upwards, filling the left and center portions of the image. The background is a solid, deep black, which makes the orange and yellow tones of the fire and the red of the rose stand out prominently. The flames have a soft, ethereal quality, with some internal detail visible despite their translucency.

*Social Events*  
**AVOIDING  
THE FITNAH**

HAZRAT MAULANA YUNUS PATEL SAHEB  
RAHMATULLAHI ALAYH

*SOCIAL EVENTS*  
AVOIDING THE FITNAH

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Title: Social Events | Avoiding the Fitnah

From the teachings of

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FOREWORD

*All praises are for Allah Ta'ala, the Executioner of all affairs.  
'Salaat and Salaam upon the best of all Creation,  
Sayyidina Muhammad ﷺ, eternally.*

This book comprises of advices given by Hazrat Maulana Yunus Patel رَحْمَةُ اللَّهِ عَلَيْهِ relating to the Fitan<sup>1</sup> which come with the name of Islam attached to them, or in the guise of Islam. The discussions highlight present-day Nikahs, Walimahs and other social events, which do not comply with the pure Islamic teachings.

Hazrat Maulana رَحْمَةُ اللَّهِ عَلَيْهِ always encouraged towards good and also advised and warned about having an indifferent attitude and being careless in the matter of Deen, since the repercussions that follow ghaflat (heedlessness) and sins are very severe. Hazrat Maulana had deep concern for the Ummah at large and continued relentlessly in his efforts of “Amr bil Ma’roof and Nahy Anil Munkar”<sup>2</sup>; teaching, correcting, guiding, as well as nurturing love and appreciation for this beautiful Deen of Islam. Hazrat Maulana would, time and again, draw our attention to the prevailing Fitan so that we also take precaution.

Insha-Allah, the advices herein will benefit and guide us all as to how to conduct our Nikahs and how to conduct ourselves in the face of Fitnah. The repetition of some advices is retained due to the different angles from which Hazrat Maulana would explain them. Allah Ta’ala mentions that reminding benefits the Believers:

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<sup>1</sup> Fitan: (plural of Fitnah) Trials, Tribulations

<sup>2</sup> Amr bil Ma’roof and Nahy Anil Munkar: Enjoining good and forbidding evil

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ۝

“AND REMIND, FOR INDEED, THE REMINDER BENEFITS THE BELIEVERS.”

[SURAH AZ-ZAARIYAT 51:55]

Despite Hazrat Maulana’s passing away, Muslims, throughout the world, still benefit greatly from the teachings of Hazrat Maulana and find them to be a means of spiritual strength, guidance and goodness. The simple prescriptions and advices offer an easy recourse to get back on track, to the obedience of Allah Ta’ala and Rasulullah ﷺ.

May Allah Ta’ala make this book solely for His Pleasure and accept the very humble effort. May He make it a means of guidance, encouragement and steadfastness for all, and may He make it a Sadaqa-e-jaariyah (perpetual reward) for Hazrat Maulana, myself and all those who kindly contributed to its publication. May Allah Ta’ala grant us the correct understanding of the knowledge acquired, accompanied with the Taufeeq of practice. May Allah Ta’ala grant us the ability to do what He loves and what He is pleased with – in word, deed and intention.

May Allah Ta’ala reward Hazrat Maulana رَحْمَةُ اللَّهِ عَلَيْهِ with high and lofty ranks in the Aakhirah.

Rabius Thaani 1438 / January 2017

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NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur’aan Shareef if not in a state of Taharah (cleanliness) –  
i.e. Wudhu, or Ghusl (if required).

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Rasulullah ﷺ said:

*“Whoever amongst you sees an evil should change it with his hand; if he is unable to do that, then (rectify it) with his tongue; if he is unable to do that, then with his heart, and that is the weakest level of Imaan.”*

~ Sahih Muslim

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## UN-ISLAMIC WEDDINGS

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الْحَمْدُ لِلَّهِ وَكَفَى وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا الْمُصْطَفَى  
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّم تَسْلِيمًا كَثِيرًا كَثِيرًا  
أَمَّا بَعْدُ فَقَدْ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى  
أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ٥

**“O YOU WHO BELIEVE; FEAR ALLAH AS HE SHOULD BE FEARED AND DIE  
NOT EXCEPT IN A STATE OF ISLAM.”**

[SURAH AAL-E-IMRAAN 3 : 102]

*‘Ulama-e-Kiraam<sup>3</sup>, respected brothers, as well as our sisters who are  
listening at the Madrasah,*

٤ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

It seems that with the rising of the sun each day, a new Fitnah also emerges and makes its appearance. We have been informed in the Ahadīth, that closer to Qiyamah, there will be an increase in Fitan

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<sup>3</sup> ‘Ulama-e-Kiraam: Noble Scholars (of Islam)

<sup>4</sup> As-Salaamu ‘alaykum wa-Rahmatullah: Peace be upon you and the Mercy of Allah  
(The greeting of the Muslims)

– trials and tribulations – which will be very, very severe. Like how the darkness of the night increases, so too will these trials increase. Rasulallah ﷺ cautioned us: **“Before the Hour (Qiyamah) comes, there will be Fitan like patches of the dark night...”**<sup>5</sup> In another Hadīth, Rasulallah ﷺ compared these trials to the falling rain: **“I see Fitan (trials) descending in your homes like the falling rain.”**<sup>6</sup> Many more Ahadīth identify different trials and adversities, which will increase closer to Qiyamah.

If someone warns us of a speed trap ahead of us, we decrease our speed. We appreciate the warning and we adopt caution, because if we drive above the speed limit, we will be fined. Rasulallah ﷺ informed us and warned us regarding the signs of Qiyamah and the limits of Deen, so that we take precaution and remain within the Commandments of Shari’ah; so that we do not violate the limits of Deen and do not get caught up in the Fitnah and Fasaad (corruption), which will become widespread.

Hazrat Maulana Shah Wasiyullah رَحْمَةُ اللهِ عَلَيْهِ had explained Fitan as the trials and tests of Dunya and of Akhirah, the trials of Qabr; trials which are external and internal; trials which can be seen and which cannot be seen; trials which are present or are yet to make their appearance ... mischief and trials from Makhlooq (creation); Fitnah which is in the guise of Deen ... or in the name of Deen; sometimes the Fitnah of the nafs, or Fitnah in the home, or Fitnah in one’s wealth and one’s children.

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<sup>5</sup> Sunan Abu Dawood

<sup>6</sup> Sahih Al-Bukhari

Rasulullah ﷺ taught us a Dua whereby we seek protection in Allah Ta'ala from all Zaahiri and Baatini Fitan:

أَعُوذُ بِاللّٰهِ مِنَ الْفِتَنِ؛ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

*“I seek refuge in Allah from apparent and hidden trials.”*

We are living in times of great Fitan. Fitnah is spreading like wild fire. One very trying Fitnah is when vice is camouflaged and presented as virtue. Hazrat Khwajah Azizul Hasan Majzooob رَحْمَةُ اللهِ عَلَيْهِ had said in poetry:

کیسا انقلاب ہے دیکھ کہ دل کباب ہے  
کہتے ہیں ثواب ہے سود میں اور قمار میں

*“What a transformation! The hearts seem to be grilled like kebaab...  
They say that there is now reward in interest and gambling!”*

Truly, the hearts are becoming grilled; they are becoming roasted.

## FITNAH, IN THE NAME OF ISLAM

In these days, we find that the name of Islam is being misused to an extreme. It is misrepresented, distorted and used for all sorts of activities. ...This abuse of the name of Islam is very rife and is merely used to pass off anything and everything as Islamic. Just add “Islam” and people assume that some deed or programme is an act of Ibaadah (worship) and Sawaab (reward).

In the name of Islam, so many un-Islamic events and activities take place, together with other sins. Often, the name of Islam is used for commercial gain. ...We have to be very careful that we do not

lose our Imaan by making Imaan, Islam and the Qur'aan Shareef cheap.

## ISLAAH

This is a Majlis where we are always discussing aspects relating to Islaah (reformation) and Tazkiyah (purification). Of course, there will be those people who are not interested in their Islaah. If a person is not interested in his Islaah, then we keep in mind that there were many people in the time of Rasulullah ﷺ who showed no inclination towards reformation and improvement. Their Islaah could not be made because they had closed their hearts and minds from accepting the truth.

If a person is not interested, and he says: *"Irrespective of how many Qur'aanic verses you recite and how many Ahadith you quote, I am not interested in my Islaah. I am not going to accept any advice. I am not going to accept Imaan, Islam and Islaah!"* ...Then even a Nabi of Allah Ta'ala will not be able to change the person. We have the examples of Abu Jahl, Abu Lahab and others who were stubborn in their refusal to accept Islam and they were arrogant towards the message of truth. We have the examples of Fir'aun, Qa'roon and Hamaan, in the time of Hazrat Musa عليه السلام; similarly, the son of Hazrat Nuh عليه السلام and the father of Hazrat Ibraheem عليه السلام. Many others also chose to reject the truth. They did not want to reform their ways. Despite their close contact with Ambiyaa عليهم السلام, they chose not to benefit. ...Despite being blessed with physical sight and hearing, they chose to be 'blind' and 'deaf' to the truth. Of course, the consequences of such rejection are extremely severe.

*...One person claimed: "No one can ever convince me against the beliefs that I hold! My opinion is the best of all opinions and nobody can convince me otherwise!"*

*So he was asked: "How can this be true? If some other person has got better proof, then he should be able to convince you. ...You want to do something and you have a certain opinion, but another person has got strong proofs to convince you that what you are considering is not right and that your opinion is wrong."*

*He replied: "If I have made up my mind that I am not going to accept his opinion and his proofs, how will he ever convince me? If I am not prepared to accept another opinion, no one will be able to convince me!"*

No one can convince the person because he has closed his heart and mind. Similarly, when a person is not interested in his Islaah, he will not take understanding. ...On the other hand, there are some people who are sick and they realise that they are sick, and they are also concerned about their sickness. However, there is a little weakness or laziness when it comes to taking treatment and medication. In spite of this, there is hope that Insha-Allah, someday, there will be Islaah and improvement.

I have a letter that I want to read to you. I sought permission from the person who wrote it and permission was granted. No names will be mentioned. ...This is something extremely important and we should listen attentively and take heed because it is connected to what I am speaking about. The fire of Fitān and sins is increasing in its intensity and causing tremendous harm and devastation.

## ATTENDING WEDDINGS

We know that Shari'ah establishes Nikah as a very important Ibaadah. You have heard many Bayaans and we all know that Nikah is an Ibaadah in Islam. It is not a function. It is not a stage show. It is not a drama. It is not a circus. It is not a concert. It is an Ibaadah.

This letter was written by a young girl who is in complete Hijaab. Alhamdulillah, she is conscious of Deen, has concern for Deen and wants to please Allah Ta'ala. However, there was a lot of pressure for her to attend and participate in a certain wedding that took place. Like with many weddings, this took place in a hall. In all that preparation and excitement, she too got carried away and swept away and she attended. She related that although she attended and though there were various sins taking place there, she maintained her Hijaab and Niqaab throughout the occasion.

This is similar to, and links to, what I had mentioned a few weeks ago: There are many people who attend these types of functions and social events, and thereafter they say: *"Maulana, this was happening there... that was happening there. The dressing was like this... the behaviour was like that. There was music, photography and so much of Haraam."* ...So I ask: *"What were you doing there?"*

This is usually what happens. We know that it is wrong. We know that it will be a gathering where Allah Ta'ala's Commands will be disregarded and transgressed, but we still go, and when we return, we highlight all the evils that were prevalent... but why go in the first place, when we know what the set up will be?

Any sister in Hijaab or any brother in the Kurta dress-code is naturally projecting an image of righteousness, piety and Taqwa. The person should not be attending functions and programmes where sins will be engaged in. Being present at such a place and in the midst of Haraam, is giving the green light to sins – is sanctioning, supporting and endorsing the sins taking place there. People will use this as a justification and say that this sister in Hijaab, this ‘Aalima, this Hafeza ... or this Hafez, this Maulana ... or this Mufti Saheb, Qaari Saheb, Khanqah Saheb or Tablighi Saheb was also there; so where is the problem?!

Of course, it does happen that certain matters are beyond a person’s control – especially when the person is young in age. For some young girls, there is a lot of pressure, force and even reprimanding, from parents and elders, to attend certain functions and gatherings.

So this sister wrote:

## LETTER

*“As much as we wait for weddings in the family, the problems that come with them far supersede the true joy that should be experienced at the time of a wedding. So when my first cousin got engaged, the decision to make it a wedding to remember brought on the same financial, social and other burdens, which weddings, that are held to keep up a high standard, bring. ...There was plenty of expenditure. A lot of cost was incurred.*

*Since I have a little Deeni knowledge, Allah Ta’ala gave me the ability to understand that if I attend a wedding of this*

*nature, then despite everything, I am also part and parcel of all the sins that will take place and that I am no exception. I realised it was necessary that I adamantly refuse to attend. Even though I initially did, I was pressurised and told by my mother that I will have to attend. ...We were not so green as to not know what to expect at the wedding, but there was justification that it was family, etc.*

*When the day that brought so much of strain finally arrived, everyone got ready enthusiastically. I felt only slight guilt knowing that I had to go as well. ...Not only did the music, cameras, intermingling of men and women and scantily dressed women make it an environment of multiple sins and increased immorality, but the organisers went out of their way to make sure that the whole procession ran in a style that was typically like a Christian wedding, but far more lavish, extravagant and extreme.*

*Although I kept away from the crowd and I kept my Niqaab on the entire time, I kept thinking: I am as answerable to Allah Ta'ala, just as the bride and groom are – for all the grave and major sins that are taking place today.*

*The Walimah was also held in a hall and was no better. ...The couple were married, the wedding was over, but what created sadness and increased my regret, were the speeches that were given at the Walimah. ...The name of Allah Ta'ala and His Rasul ﷺ were taken in the midst of so much of disobedience, without any fear. Though the Qur'aan Shareef was recited and quoted extensively in those speeches, the Qur'aan Shareef was not given much respect. Before the Hafez, who had recited verses of the*

*Qur'aan Shareef, could fully walk away from the stage, after his recitation, it was replaced with music, without any delay.*

*Eventually the wrong that we justify is soon forgotten and after a week or two, I too had forgotten the whole wedding. Then I had a dream, which is as follows:*

*I was at a function attended by the same type of people at the wedding and Walimah that I had gone to. The crowd was huge and the atmosphere and dress was the same – like that of the wedding. It was day, but this time the function was taking place outside. People surrounded the area where the function was to be held. Then, from the sky, something was falling. It was a body. I was aware of what was happening so I started moving towards the back of the crowd.*

*When the body, which was falling horizontally, was close and the people were ready to receive it, the gathering went hysterical – since the body was about to hit the ground. The gathering went hysterical with fright. They began screaming. They were shocked that the people, who had invited them, had planned something so sick for them. They were in a state of panic and fear. When I was almost at the back of the crowd, the body hit the ground. Such was the impact, that the blood and the pus from that body hit every single person in that huge crowd. Not one person was spared. Some of that blood and pus splattered on my face. Although I remained calm, the crowd was hysterical with fright and panic.*

*Kindly interpret this dream.”*

## THE OUTCOME

What other interpretation is there? The dream is a clear indication that in the Sight of Allah Ta'ala that Nikah was like a dead body. In the hall, amid all those sins, the Qur'aan Shareef was recited, the name of Allah Ta'ala was taken, Islam's name was taken. In those speeches, it was also emphasised that Nikah is a Sunnah of Rasulullah ﷺ but immediately thereafter, there followed everything that was in complete conflict with the Qur'aan Shareef and Sunnah. So in the sight of Allah Ta'ala that was already a dead body. There was no life; there was no soul, no spirit! There was no Rooh in that Nikah. ...And the wrath of Allah Ta'ala was descending upon all of those people who attended and participated... every single one of them.

**Each and every one in that crowd, whether she was in Hijaab/Niqaab or not, whether she was a Deendaar girl or not, whether the person was a pious person or not a pious person ... each and every single person that was present was hit with this filth and with the wrath of Allah Ta'ala. Each and every one was struck with Allah Ta'ala's anger, although they may not have realised it.** The entire event was just filthy in the sight of Allah Ta'ala... like how a body becomes blown up and filled with pus, matter and blood. When there is an eruption in that body and that filth is flung out, then how dirty and terrible it is, and what a stink and stench it gives off!

If there had been a person with a heart, at that occasion, in that gathering, he would have sensed the darkness; he would have sensed the filth and the stench, and he would have left the place immediately.

Dogs have hearts; cats have hearts; monkeys have hearts ... but no one will call animals, “Ahle Dil”. Ahle Dil are those whose hearts are connected to Allah Ta’ala. Although the Kuffaar and Mushrikeen have hearts, they are not Ahle Dil. The only people who are considered ‘people of heart’ are those who have a connection with Allah Ta’ala. If there is no Nisbat (connection) with Allah Ta’ala, the heart is not worth being called a heart. When a person has this Nisbat with Allah Ta’ala, the person will not deliberately place himself in a venue of vice and immorality.

### SICKNESS IN THE SPIRITUAL HEART

Sometimes, when there is a sickness, an operation is required. Without the operation, the person’s health will not be restored. No matter how difficult it is to have the surgeon’s scalpel placed on one’s body, the sick person allows the doctor to operate. He gives permission; he signs the papers, giving consent for surgery; for the surgeon to “slice”, “cut”, “chip and chop” and do whatever he wants to – as long as the cancerous tissue is removed or the tumour is removed ... because as long as the disease remains in the body, it will lead to more harm.

The person is willing to accept the knife on his body; he pays a fee and when he recovers, he thanks the doctor for cutting him open and operating on him ... because his physical health is extremely important to him. To a greater extent, importance should be given to our spiritual health. Sometimes, there is sickness in the spiritual heart. An operation is required for the spiritual heart; surgery is required for the cancer of sins. ...How long are we going to carry

on pleasing people and displeasing our Allah? What do we get in the process?

## REPLY

My reply to the sister was along these lines:

*You had the awareness that what you were doing was wrong. You knew that it was Haraam. Even though you were not happy to be there, there is no excuse. ...You will not be able to tell everyone, 'I was there but I was not happy. I regret that I was present there and I considered it as sinful.' ...So many saw you there with your Hijaab and Niqaab, and they also saw the others who were present, in their Kurtas, with their topees, Tasbeehs and their beards. Who are you going to explain to, that you had to attend because your uncle would have become displeased, because your mother would have become displeased, because your brother or sister would have become displeased...?*

We are concerned and worried about everybody becoming displeased. What about Allah Ta'ala? Allah Ta'ala, who has given us our wealth, our strength and our health. He has given us our intelligence and He has blessed us with whatever we have! The very wealth, which is given by Him, we use to displease Him and thereafter we complain. We complain that the marriages are not working out and that there are family feuds, quarrels, fights, arguments. Sisters-in-law are fighting, mothers-in-law and daughters-in-law are at loggerheads, brothers and sisters are not on speaking terms. ...How will the Rahmah (Mercy) of Allah Ta'ala ever come when we are going to start off the marriage with 'a one

of its kind' wedding and with 'theme' weddings, and competing as to who can be more extravagant and more ostentatious?

We are seeing it with our eyes ... we do to please the people! What else are we seeking? Nothing but name! ...We want for the people to say that so-and-so invited so many thousand people and what a lavish wedding it was! There was a professional photographer, there were cameramen, there was music and singing and dancing ... and now strip-tease girls are being hired for these functions. In the name of the blessed Sunnah of Rasulullah ﷺ, we engage in so much of Haraam. We make such a mockery of this Deen! How can we expect Rahmah and Barakah in that marriage? How can we expect Rahmah and Barakah in that home? ...What do we get after spending all those hundreds of thousands or even millions? We get Allah Ta'ala's displeasure.

## STAY AWAY

There is no other way out, but to take courage and not attend. Let them criticise. Let them condemn. Let them curse. Let them say what they want to. ...We need to take courage and say: *"If you are not prepared to accommodate the Commandments of Allah Ta'ala and Rasulullah ﷺ; if you are not prepared to conduct this Nikah in a way that Allah Ta'ala and His Rasul ﷺ are pleased with, then you can exclude me from your list."*

If they respond: *"We will become displeased,"* ...then say: ***"There is no obedience to the creation (if it entails) the disobedience of the Creator."***

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<sup>7</sup> This is a Hadith of Rasulullah ﷺ. The reference is Sahih ibn Hibban

In another Hadīth, Rasullullah ﷺ said: “...**There is no obedience to anyone in sinful acts; obedience is only in meritorious acts.**”<sup>8</sup>

## THE HEART AND BODY

Remember that the heart is the capital of the body. My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ explained beautifully that Allah Ta’ala has made the body like a country, which has different states or different provinces. The heart is the capital of the body. The provinces of the body are our hands, eyes, ears, feet and so forth. The heart is the place of the central government. Hazrat رَحْمَةُ اللهِ عَلَيْهِ said that if the capital is weak, then all the provinces are going to be weak. There will be rebellion in the provinces.

...Presently, the condition of our spiritual hearts is extremely weak. Some hearts are sick; some hearts are dead ...like that corpse filled with blood and pus. Our spiritual hearts are in such a poor state. Therefore we are finding weakness in our hands and we use our hands for Haraam. If there is anything that the hand can take, which is Haraam, but there is some worldly benefit that will be obtained, the hand grabs it. When the capital (the heart) is weak, and if the province of the eye wants to see something which is Haraam, the eye will say: “See! What does it matter?!” ...If there is a place that is Haraam to walk towards and the capital is weak, then the feet will walk to that place. Hazrat رَحْمَةُ اللهِ عَلَيْهِ explained how the control of the heart is so important.

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<sup>8</sup> Sahih Al-Bukhari, Sahih Muslim

When there is rebellion, the military is sent in to curb the disturbance and to suppress the violence. This is what we have to do. The heart has to send off what we term as *Quwwate iraadi*. Allah Ta'ala has given each and every one of us willpower, strength and Himmat (courage) and we have to make use of this courage. ...Why is it that when it comes to Deen we have no Himmat, yet we have Himmat for everything else? ...As an example: A person is told that by going to a certain place and operating his business there, he will make hundreds of thousands in profit. However, for that profit, the person will have to wake up at 3 a.m. to get there in good time. The person acquires the courage to wake up. It could be a bitterly cold winter's morning, but he is there early. So we see that there is courage. It is just that we do not use it to benefit us in Deen, because we have little or no concern for the Akhirah (Hereafter).

## TAKE HEED

Allah Ta'ala grants us food to eat, clothes to wear; He has given us shelter; He has saved us from the tests and trials that our brothers and sisters are going through, who are refugees in camps. They have no food, no clothing and no proper shelter. Throughout the world, there are many hundreds of thousands or millions who are going without food and water. They have to accept whatever little is thrown to them by helicopters and planes. Look at the queues of people ... people who once had plush mansions, people who have degrees and qualifications ...but because of wars, floods or other disasters, they have lost everything.

Allah Ta'ala has saved us and protected us from that, yet we do not appreciate; in fact we are abusing these God given gifts. We are abusing them and we are unconcerned. I mentioned an

example in the Jumū'ah talk, of a person who is deprived of food for fifteen or twenty days. He becomes extremely weak and frail, and reaches the stage where he is about to die and depart from this world. At that time, ask the person: *Must I bring that illicit love of yours now or do you want some food?* Or: *You were addicted to music, movies and pornography. Would you like some entertainment, some music, some fun and some Haraam pleasure and enjoyment, or would you like some food?* ...He will say: "Give me food." ...At that time, he has no interest for Haraam.

So long as we have everything going for us, it seems to matter little to please and obey Allah Ta'ala; whereas everything is in the full control of Allah Ta'ala. We disobey Allah Ta'ala, in Whose Hand, all the treasures lie ...in Whose Control, our lives, health and Rizq (sustenance) lie. Allah Ta'ala can change conditions. We have seen this happening all around the world. What makes us so complacent that we think nothing can happen here? Allah Ta'ala tells us:

وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ

**“...AND THE DAYS (OF VARYING CONDITIONS), WE ALTERNATE AMONG THE PEOPLE.”**

[SURAH AAL-IMRAAN 3 : 140]

Conditions of good and bad occur to all people. Allah Ta'ala set up a system where people take turns to experience peace and security, turmoil and pain ... good and favourable circumstances, sad and adverse circumstances. No one is exempt. Allah Ta'ala rotates the good and the bad conditions in the lives of people. Fortune and misfortune alternate. Today, we see others suffering, but we have no idea what Allah Ta'ala has destined for us tomorrow...

## FEAR – A PUNISHMENT

There were thousands of Muslims, and today as well, there are thousands of Muslims, or millions of them, who live in safe, secure conditions. They can come out and go to the Masjid, but they do not. When Allah Ta'ala then punishes with fear, they say: *We would like to go to the Masjid but there is so much of fear. There is so much of danger.*

People who live close to the Masaajid will not frequent the Masjid. I am talking in general terms. ...There are many places where Muslims reside and Masaajid have been built. If you go for Fajr Salaah, you may find five or six people only. There are several Masaajid in and around our area but many are negligent in performing their Salaah, in Jamaat (congregation). There are towns where big Ijtimas have taken place; where thousands of people had travelled to and gathered, for the noble purpose of Islaah and improvement in Deen. In these towns and suburbs, there are a majority of Muslims. Very sadly, in one of the towns, we found only eight people for Fajr – during the winter time. We were told that there were ten, but it had decreased to eight. ...This is our ingratitude. And ingratitude invites severe punishment. Allah Ta'ala says in the Qur'aan Shareef:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ۝

**“...IF YOU ARE GRATEFUL, I WILL MOST CERTAINLY INCREASE FOR YOU  
(MY FAVOURS) BUT IF YOU SHOW INGRATITUDE, VERILY! MY  
PUNISHMENT IS INDEED SEVERE.”**

[SURAH IBRAHEEM 14 : 7]

We see the amount of fear that is being generated in our hearts presently. How much of fear there is! The robberies, the hijackings, the kidnappings and what not is happening here, in South Africa. ...**Conditions befall us according to our deeds.**

Many people say that it is becoming difficult to go for the Fajr Salaah. They say that it is frightening to open their doors and come outside. So much of fear has settled in the hearts. We have become prisoners in our own homes. ...When the people were not leaving their homes and going to the Masjid at a time when there was no fear, **this was ingratitude to Allah Ta'ala.** This was ingratitude for the Amaan – the safety and security – that was prevailing. One of our major sins is Kufraan-e-Ni'mat (ingratitude for Allah Ta'ala's bounties). Our punishment is in the form of this great fear that we live in. Allah Ta'ala relates in the Qur'aan Shareef:

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ  
اللَّهِ فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ۝

“AND ALLAH GIVES AN EXAMPLE OF A VILLAGE/TOWN, SAFE AND SECURE, TO WHICH ITS MEANS OF SUBSISTENCE CAME IN ABUNDANCE FROM EVERY QUARTER. THEN IT BECAME UNGRATEFUL TO ALLAH'S FAVOURS. AND ALLAH MADE IT WEAR THE GARB OF HUNGER AND FEAR BECAUSE OF WHAT THEY WROUGHT.”

[SURAH AN-NAHL 16 : 112]

Allah Ta'ala mentions the parable of a city. The people of the city were blessed with peace, security, protection and all kinds of bounties. Their sustenance reached them with great ease. However, when they became ungrateful and abused and wasted

these bounties, the conditions changed in that town. Allah Ta'ala punished them two-fold: Hunger and famine overcame them and fear struck their hearts.

Look at our weddings, engagements and Walimahs! There is so much of wastage of food, due to greed. People see all kinds of foods and delicacies and the deep trenches of their eyes do not get filled. They dish out everything, which is never enough to satisfy the eyes. The stomach can only accommodate so much and the rest is wasted; is thrown away. ...Consider the cards that are distributed for these occasions. Some cards cost R200 each or more. Added to this, there are many more unnecessary expenses ... all of which is Israaf (extravagance) and wastage. This wastage also invites punishment.

Allah Ta'ala describes those who squander as the brothers of shaytaan:

وَلَا تُبْذِرْ تَبْذِيرًا ۝

إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ط وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۝

**“AND DO NOT SQUANDER RECKLESSLY. SURELY, SQUANDERERS ARE BROTHERS TO SHAYATEEN, AND SHAYTAAN IS VERY UNGRATEFUL TO HIS LORD.”**

[SURAH BANI ISRA'EEL 17 : 26/27]

...So the fear that is being experienced is a punishment. We were enjoying Amaan. There was safety and there was ease but we were ungrateful. We did not appreciate. We did not go to the Masjid. Then, when there is an attack on the Masjid ... when the Babri Masjid was attacked, the whole Ummah said: *“Our Masjid! Our Masjid!”* Allah Ta'ala sometimes uses those people who have

got no esteem in His sight....they are Kuffaar and Mushrikeen... but Allah Ta'ala places them over us to give us a little taste of our doings, so that we get up from our sleep and our slumber and sincerely repent. Allah Ta'ala informs us:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ۝

**“AND WHATEVER AFFLICTION BEFALLS YOU, IT IS ON ACCOUNT OF WHAT YOUR HANDS HAVE WROUGHT, AND (YET) HE PARDONS MOST (OF YOUR FAULTS).”**

[SURAH AS-SHURAA 42 : 30]

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِيَ النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ۝

**“CORRUPTION HAS APPEARED IN THE LAND AND THE SEA ON ACCOUNT OF WHAT THE HANDS OF MEN HAVE WROUGHT, THAT HE MAY MAKE THEM TASTE A PART OF THAT WHICH THEY HAVE DONE, SO THAT THEY MAY RETURN.”**

[SURAH AR-RUM 30 : 41]

The word ‘Fasaad’, in this Ayah, has been explained by Scholars, as all kinds of calamities, disasters and misfortunes. There are droughts, earthquakes, floods, plagues, food-crises, lawlessness, mutiny and so forth. The root cause is our disobedience to Allah Ta'ala.

Rasulullah ﷺ said: **“As you are (as your actions are), so will be the rulers that will soon be set over you.”<sup>9</sup>**

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<sup>9</sup> Al-I'tidaal / Shu'abul Imaan of Imam Bayhaqi

We have been informed and warned that when people transgress the Commandments of Allah Ta'ala, Allah Ta'ala then entrusts their administrative affairs to foolish people; their public finances are overseen by the miserly, corrupt and greedy ones; harsh and unjust people are appointed to rule over them. We need not look far to see this reality.

## TAKE COURAGE

Take up some courage and some strength. I get criticised so much, but what does it matter? Even if people call you orthodox, old fashioned, say that you are living in the camels' age, or call by different names, what does it matter? ...As long as the effort is to please Allah Ta'ala, to place Allah Ta'ala's Command first and above, we don't need to care about the criticism of people. Hazrat Abu Zarr رَضِيَ اللهُ عَنْهُ had related the following advice that was given to him: **"...He (Rasulullah ﷺ) commanded me not to care for the criticism of anyone while I am seeking the pleasure of Allah Ta'ala..."**<sup>10</sup>

At the most, they will criticise you for not being there; for not attending. They may say that you are acting very holy and you are like this and like that. But they won't throw stones. We haven't heard of anyone throwing stones at people because they did not attend some function or event. It is the nafs that is desirous. The nafs wants to see what is happening. The nafs encourages us to be part of the enjoyment, the fun and the Haraam entertainment. This is the nature of the nafs.

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<sup>10</sup> Musnad Ahmad

## إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

“...CERTAINLY THE NAFS (EGO) CONSTANTLY COMMANDS TO EVIL...”

[SURAH YUSUF 12 : 53]

Of course, the organisers feel quite happy that no matter what these people say and how much they talk against it, you will still find them there. This motivates them to do something bigger. They then plan something on a bigger scale, which usually entails more extravagance and more Haraam. Therefore, if a large number of people say: *We will not attend if the Nikah is not within the parameters of Deen. We will not attend if there are no separate facilities. We are not going to attend if you have music, videoing, etc.* ...If a LARGE number of people take this stance, then those who organise these functions and social events, will be forced to make changes and do things in accordance with Deen.

If we are comfortable with the set-up and we go to enjoy the Biryani and the seven course meal, the organisers will say: *When it comes to talking, you are first – number one! But when it comes to action, we see no action; we see no practice!* ...This is our condition. This is the reason why, unfortunately, so many ‘Ulama cannot speak out against these issues. If we are going to be present at these venues and social events; if we are also on the stage where music and other Haraam actions and behaviour are taking place, how will we speak out against it? ...So it is for our own good to keep away. We must not worry about the criticism of the people. We must make up our minds that we want to change and take courage. ...And when we have to speak out against the wrongs that occur, we must speak out.

## EXPENDITURE

There is something that comes to mind, which we should be extremely concerned about. Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ had mentioned: **“The kind of wealth a person earns is seen in his expenditure. If wealth is spent in good avenues, it is understood that the income was Halaal (lawful). If money is spent in Haraam, it is deduced that it was earned in some Haraam way.”** ...In other words: If it comes in Haraam, it goes in Haraam.

Considering this view of Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ, and then the extravagance, music, dancing, photography, videoing and other Haraam, which is common at many Nikahs and Walimahs nowadays, it leaves a question mark regarding the money that is earned and being used. And if we are attending, we should consider that the great spiritual harms outweigh any good intention we may have of fulfilling family ties.

## DECLINING AN INVITATION

If the Nikah and Walimah will be un-Islamic, then decline the invite. No matter who the person is, we should politely convey the message. Of course, we should not take a ‘brick’ and throw it at the person. Don’t attack and hurl all kinds of harsh words.

We must look at our own weaknesses also. If we are a little strong in this one department, it does not mean that we have become 100% strong and perfect in every department. We must look at our own failings and shortcomings, and acknowledge that we too are weak. ... If need be, say: *I am weak. If I attend, I will get caught up in the Fitnah. The nature of my nafs is that it gets life at such*

*functions and it then hits and stings and bites. I was a person who went through all these evils. I used to enjoy music and movies; I used to enjoy intermingling with the opposite gender, and I used to enjoy the other Haraam, but I have made Taubah. Alhamdulillah, I came out of those sins. I do not want to go back to them and don't want to be tempted.*

Excuse yourself in a nice manner and politely decline. Stay away. At the most, they will criticise and that's about all ... a few words blown in the air.

When Hazrat Ibraheem عَلَيْهِ السَّلَام was invited for a celebration, by his people, who were idol-worshippers, Hazrat Ibraheem عَلَيْهِ السَّلَام said to them, that he was sick:

فَقَالَ إِنِّي سَقِيمٌ ۝

**“AND HE SAID: VERILY, I AM SICK.”**

[SURAH AS-SAFFAAT 37 : 89]

This was said, implying that he was sick of their idol worship. This kind of statement or apparent lie is termed as Tauriyah in Shari'ah and is permissible when a person seeks to protect himself from oppression or any danger. The person says something whereby the listener understands his words in a different context. So if we say that we are sick – there is no lie in this excuse. We are spiritually sick and we do not want our spiritual sickness to increase with more sins.

Alhamdulillah, people are taking the courage and they are abstaining. May Allah Ta'ala grant more courage and grant us all the courage. In this effort to please Allah Ta'ala, we will enjoy peace in our own lives.

It hurts and pains the heart that the pure Aayaat of the Qur'aan Shareef and the Ahadith are being quoted in such a kind of polluted and filthy environment. Everything Haraam takes place and we say that this is the Sunnah of Rasulullah ﷺ. Then we ask: **What happened to the Fardh? It is Fardh to abstain from Haraam.** We conveniently forget this, but we remember: *An Nikahu min Sunnati*<sup>11</sup>. ...Is this the way of the Sunnah? Can we describe these types of Nikahs as per the Mubarak (blessed) Sunnah? ...No.

In the poetry that was read, Hazrat Khwajah Saheb رحمۃ اللہ علیہ said:

کیسا انقلاب ہے دیکھ کہ دل کباب ہے  
کہتے ہیں ثواب ہے سود میں اور قمار میں

*“What a transformation! The hearts seem to be grilled like kebaab...  
They say that there is now reward in interest and gambling!”*

The necklace, which is now around our necks, is Dunya.

دنیا لگے کاہار ہے دین نظر میں خار ہے  
یہی اگر بہار ہے آگ لگے بہار میں

*“This Dunya is like a necklace!  
Whilst Deen is (looked upon) like a thorn!  
...If this is ‘spring’ ... then may fire burn such a ‘spring!’”*

Dunya is cherished and valued whereas Deen is looked upon like a thorn and is disfavoured. In chasing after Dunya; in the greed for wealth and fame, Deen is disregarded, neglected and seriously

<sup>11</sup> Translation: “Marriage is my Sunnah.” Sunan Ibn Majah

harmful. Rasulallah ﷺ said: **“Two hungry wolves let loose on a flock of sheep cannot cause as much destruction to the flock than the damage inflicted to one’s Deen, by one’s greed for wealth and fame.”**<sup>12</sup>

## BUYING DISGRACE

We are seeking name and fame, and this name and fame is of such a kind that the bank also starts tightening the noose because of the interest that has to be paid on all those loans that were taken, to organise a lavish wedding or Walimah. When the properties are going, then at that time, the person must tell the bank: *I have a very good name. I invited two thousand people and I fed them a seven course meal! You are not giving consideration to my name!*

Will any bank recognise that name? What have we bought in return? Nothing but disgrace and humiliation!

One brother took out a huge loan for his daughter’s wedding. Because she was the only daughter, he did not want to hold back in spending; he wanted her to live out a dream, a fantasy kind of wedding. So much was spent for the hall, décor, flower arrangements, entertainment, photographer, cameramen, etc. ... and the marriage did not last even one week. For those few hours of extravagance and lavishness, the brother had to thereafter sell his luxury home and had to move into a flat so that he could pay back.

...If we seek the pleasure of Allah Ta’ala, Allah Ta’ala will grant respect. Those same family members and friends will, one day, have respect and honour for the person. Deep down in their

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<sup>12</sup> Tirmidhi

hearts, they know that what the person did was the right thing. They may not say it; they may say something else with their tongues, but deep down, they too know what is right and wrong. It is not that they don't understand. They do have Imaan and Islam. They will respect the person who had the courage to do the right thing, who faced the opposition and went against the tide.

When we will please Allah Ta'ala, Allah Ta'ala will place our love in the hearts of people. However, when we engage in Haraam actions, seeking love and respect from people, and we seek honour from them, then Allah Ta'ala will place hatred in their hearts for us. In a Hadith, Rasulullah ﷺ said: **“Whoever seeks the pleasure of Allah Ta'ala despite the displeasure of people, Allah Ta'ala will be pleased with him and make the people happy with him. Whoever seeks the pleasure of people despite the displeasure of Allah Ta'ala, then Allah Ta'ala will become angry with him and also make the people angry with him’.”**<sup>13</sup> ...Hazrat Ayesha رَضِيَ اللهُ عَنْهَا had said: “He, who searches for respect while indulging in disobedience to Allah, will be disgraced by the very persons who praised him.”

When Allah Ta'ala's Merciful Glance turns away, believe me brothers – I can take a billion Qasams – the person will find himself in great difficulty and adversity. Allah Ta'ala is very Merciful, very Forgiving, very Kind, and very Compassionate. However, Allah Ta'ala says that His Mercy is near to the Muhsineen; those who do good:

إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ۝

**“INDEED, THE MERCY OF ALLAH IS NEAR TO THE DOERS OF GOOD.”**

[SURAH AL-A'RAAF 7:56]

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<sup>13</sup> Ibn Hibban/ Tirmidhi

Allah Ta'ala also says:

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ ۖ وَمَنْ يَغْفِرِ  
الذُّنُوبَ إِلَّا اللَّهُ ۖ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ۝

“AND THOSE WHO, WHEN THEY COMMIT AN IMMORALITY OR WRONG THEMSELVES (BY TRANSGRESSION), REMEMBER ALLAH AND SEEK FORGIVENESS FOR THEIR SINS – AND WHO CAN FORGIVE SINS EXCEPT ALLAH? – AND (WHO) DO NOT PERSIST IN WHAT THEY HAVE DONE WHILE THEY KNOW.”

[SURAH AAL-IMRAAN 3 : 135]

It does not behave a Muslim to go on and on committing sins, without any concern. A true and sincere Muslim is not obstinate and stubborn in disobeying Allah Ta'ala. He is sincerely regretful and repentant if he mistakenly falls into sin. ...One is where a person committed a sin, and thereafter engaged in sincere Taubah, but he was tempted and committed the sin again. We are human beings. We are not perfect. We do fall into sin – but sin should not be deliberate.

## ACCIDENTAL SINS

If a person repeatedly falls into sin, but the sin is not planned ... it is not intentional ... then he is like the person who met with an accident and took his car for panel beating. After repairing the car, the person drives out of the garage and gets caught up in a seven car pileup, without blame. So we will say that was an accident. It could be that the very next day, while driving, a bus hits into his car or a drunken driver knocks into his car. Again, we will say that it was an accident. It may be that on a third occasion, he got a puncture and lost control. ...Again, that was an accident. May Allah

Ta'ala protect us but we will say that accidents could happen repeatedly, but they are accidents. Now, if that same person puts a nail in the tyre of his car and drives, we will say that that is not an accident.

On accidental sins, engage in plenty of Taubah and continue in the effort to please Allah Ta'ala. This fight with the nafs will go on.

اُس سے کُشتی تو ہے عُمر بھر کی کبھی تُو دبا لے کبھی وہ دبا لے  
جو ناکام ہوتا رہے عُمر بھر بھی بہر حال کوشش تو عاشق نہ چھوڑے  
یہ رشتہ محبت کا قائم ہی رکھے جو سو بار ٹوٹے تو سو بار جوڑے

*“The fight (battle) with it (nafs) is life-long!*

*At times, you may overpower it and at times, it will overpower you!  
...One may keep failing; nevertheless, an Aashiq (lover) should never give up!  
(Keep trying) ...May this relation of love remain strong; if it breaks a hundred  
times ... (mend) join it a hundred times!”*

We will have to maintain this Rishta (bond) of Muhabbat (love) with Allah Ta'ala. Where can we go if Allah Ta'ala turns away from us?

*“O Allah, thousands of difficulties can come my way,  
I am not concerned.  
If everyone has to distance themselves from me,  
Then too I am not concerned.  
But if You have to turn away Your glance of Mercy,  
then I am ruined.”*

There is no one for us if Allah Ta'ala turns away His glance of Rahmah. Allah Ta'ala loves us. He wants us to enjoy peace, Sukoon (tranquility), comfort and joy. These are states and conditions of

the heart. Do not look at the outside condition of people. Outwardly, the person can be on the shore but he is enduring the storms. He may be in the lap of luxury but he is experiencing adversity and misery. Another person may be in storms, but he is enjoying the calm of the shore. Outwardly, there is difficulty and hard conditions, but his heart is enjoying Sukoon, Tafweez<sup>14</sup> and Ridha bil Qadha<sup>15</sup>.

There are many millionaires and billionaires who are righteous and pious, Alhamdulillah. If the person is a pious person and he is a billionaire, Alhamdulillah. There is nothing wrong with that wealth. It is a bounty. ...Good wealth, in the hands of a good person, is a good thing. ...However, if wealth is taking the person to the casinos, gambling dens, cinemas, theatres, to prostitutes and to other filthy places, then this is a very dangerous sign of imminent Azaab.

## THE PUNISHMENT OF ALLAH TA'ALA

Allah Ta'ala says:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ ۖ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ  
بَغْتَةً فَيَاذًا لَهُمْ ۖ هُمْ مُبْلِسُونَ ۝

**“THEN, WHEN THEY FORGOT THAT WHEREOF THEY HAD BEEN REMINDED,  
WE OPENED UNTO THEM THE GATES OF ALL THINGS TILL, EVEN AS THEY  
WERE REJOICING IN THAT WHICH THEY WERE GIVEN, WE SEIZED THEM  
UNAWARES, AND LO! THEY WERE DUMBFOUNDED.”**

[SURAH AL-AN'AAM 6 : 44 ]

<sup>14</sup> Tafweez: Accepting the Decisions of Allah Ta'ala

<sup>15</sup> Ridha bil Qadha: Being happy with the decisions of Allah Ta'ala

When the people forgot the warnings that were given to them, the doors of all good were opened for them. Everything started coming: good health, plenty of wealth, properties, gold, silver, oil wells, private jets and planes, and all worldly comforts. They were given everything and then...

حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ۝

“...EVEN AS THEY WERE REJOICING IN THAT WHICH THEY WERE GIVEN, WE SEIZED THEM UNAWARES, AND LO! THEY WERE DUMBFOUNDED.”

They became very happy with whatever was showered upon them, of material blessings. However, in the midst of their enjoyment they were suddenly called to account. They were seized without warning. They were plunged into destruction and they were in utter despair!

How many people have had to contend with sudden disaster? In the late part of the night – or during the day – disaster strikes and everything is gone; everything is lost. They are thrown into complete bewilderment. May Allah Ta’ala protect us. May Allah Ta’ala grant us the Taufeeq to understand that He wants us to enjoy His blessings and bounties. However, we will not be able to enjoy them if we use them against His will and wish and if we use them in His disobedience. These types of weddings, Walimahs, Ramadaan and Eid shows, functions and other social events ... in the name of Islam and with a host of sins ... are not going to bring peace and happiness. They will not bring joy and comfort. Do not expect to find Rahmah in the disobedience of Allah Ta’ala. This kind of expectation is foolishness.

Allah Ta’ala clearly warns us that if we turn away from His Message, life will become very straightened and uncomfortable.

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا

**"BUT WHOSOEVER TURNS AWAY FROM MY REMINDER (I.E. NEITHER BELIEVES IN THIS QUR'AN NOR ACTS ON ITS ORDERS, ETC.) VERILY, FOR HIM IS A LIFE OF HARDSHIP...**

[SURAH TA-HA 20:124]

## MARITAL PROBLEMS

Often, the Haraam that takes place at these types of wedding ceremonies have a severe impact on those marriages. Many of those marriages do not last more than a year. I am not talking of this particular one, but generally, this is what has been observed. I am dealing with so many cases. How many! After a month or two, there are arguments, fights and disputes and then divorce.

Courting before marriage is another contributing factor to the dissolution of marriages. In these times, we find that so many couples court, court and court, and after marriage, they end up in court – a divorce court! ...If the couple realise and acknowledge their wrongdoings, and they turn to Allah Ta'ala, remorseful, repentant and seeking His Forgiveness, then Allah Ta'ala is Most Forgiving and Kind. Many marriages, which were on the brink of divorce, were saved when both husband and wife made sincere Taubah, gave up their sins and began to practise on Deen.

...Light and darkness cannot reside in the same place, at the same time. There is either light or there is darkness. There is light here, so there is no darkness. If there is darkness, there is no light. We cannot have both, at the same time. Similarly, if in our hearts, we have darkness, there won't be light. If there is darkness in the heart, this darkness will affect every action of ours.

To bring light into the heart is not difficult. Allah Ta’ala has not made life difficult for us. Allah Ta’ala is so compassionate, so loving and so caring that though we have gone very far, if we just turn our hearts towards Him with sincere Taubah, we will become beloved to Him. Allah Ta’ala makes beloved the person who sincerely repents. Allah Ta’ala says:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ

“...VERILY ALLAH LOVES THOSE WHO REPENT...”

[SURAH AL-BAQARAH 2 : 222]

If a Kaafir or Mushrik has to utter only the Kalimah, La ilaaha illallah – sincerely – Allah Ta’ala will wipe away all his past years of Kufr – even if the years run into decades; even if one hundred years have passed in Kufr. How compassionate and loving Allah Ta’ala is! Why should Allah Ta’ala not accept the Taubah of the Muslims, of the Believers? A little courage is required ...just a little. That is all. A few days of the test of this life and it’s all over.

## SWEETNESS OF IMAAN

If a person takes courage and sincerely resolves to please Allah Ta’ala, it will become more difficult for the person to commit sins. It will become difficult for him to move in the direction of sins. The person will be uncomfortable with the thought of sinning. If the person thinks of doing something wrong, Allah Ta’ala will create a barrier between him and sin. He will find himself restless and he will stay away. In fact, it will be much easier for him to do good deeds than to engage in anything displeasing to Allah Ta’ala. The person will enjoy the sweetness of Imaan. His condition will be, as someone aptly said: **“When the**

**sweetness of Imaan is tasted, the bitterness of sins is immediately recognised!”**

Ask those who were addicted to television, movies, music and other Haraam, at one time; ask them whether music is now soothing to their ears. There was a time when the person could not do without these sins, but now he is irritated and distressed that he should hear anything Haraam or see anything Haraam. He feels like smashing or bashing that radio, television or whatever it may be ... yet music and other sins were the life blood of the person a few years ago!

It was a little courage that the person plucked up. Thereafter, each step away from sin became so much easier and brought so much of happiness. It is just that shaytaan glorifies sin and makes it seem as if we cannot do without it; that there will be no happiness without sin and we will get bored. Look back a few years ago when these things were not existent. How did the people live at that time? ...Keep occupied in those activities which are good for the body, heart, mind and soul. Engage in exercise of the Halaal kind. Of course, I am not talking about professional sports. I am talking about Halaal activities for the individual, which are part of the Sunnah. There are many Halaal forms of recreation. Picnic with the family in a nice place, where there is some seclusion. Enjoy some family time and some Halaal recreation.

What is the need to go towards Haraam? We are in this world for a purpose. ...It should be our objective to occupy our spare time in the service of the Deen of Allah Ta’ala and His creation. When a person lives an Islamic life, the person won’t find time to consider anything sinful or futile, or move in the direction of Haraam because Islam is productive living.

## SUHBAT OF THE AHLULLAH

The need for the Suhbat (company) of the Sawliheen – the Ahlullah – cannot be emphasised enough. The Suhbat of the Ahlullah is extremely important. A little while in the company of the pious ones is so valuable and so precious. It is said: “If you accompany a pious person you will become a pious person, but if you accompany an evil person you will become evil.”

**“The Suhbat of the Ahlullah is better than one hundred years of Nafil Ibaadah, without Riyaa.”** ...Why? ...Because at all times there is the Rahmah of Allah Ta’ala descending upon the Auliya Allah and we do not know at which moment that Rahmah of Allah Ta’ala will transfer. We do not know at which moment that special mercy of Allah Ta’ala could be cast on the heart of the person who is sitting in the gathering. It is a spark that lights up the heart. It just lights up the heart. The person will find Noor in his heart and he will find Sukoon. He will find it easy to make Ibaadah, Zikr, Tilawat, as well as find it easy to stay away from Haraam. Therefore the company of the Ahlullah is so important. This is why we go to them.

Nafs and shaytaan deceive and delude us and we see goodness where there is no goodness. ...The World Cup, a football or a cricket match, or some other entertainment, is acceptable and pleasing to people. If there is a show in some foreign country and the person is going for that show, then that too is accepted. There is no objection and no criticism. People are obsessed with soccer players, cricket players and others – but all of this is taken as very acceptable, meritorious and praiseworthy. However, when someone says that he is going away for a few days, to spend time in the company of his Shaykh, for the Islaah of his nafs, people criticise and object. They say: *“Doesn’t he have anything better to do?”*

The time spent with the Ahlullah is time where we connect with Allah Ta'ala, where we build our relationship with Allah Ta'ala and Rasulallah ﷺ, as well as the Aakhirah. The company of the Ahlullah brings peace, happiness, Noor, Barakah and great rewards; whereas running around and flying around the world for sports matches, concerts or other Haraam events brings darkness and restlessness in the heart. Allah Ta'ala's Displeasure accompanies the person. The precious time of life is wasted away. May Allah Ta'ala grant us the understanding.

I will just read the remainder of the poem:

کیسا انقلاب ہے دیکھ کہ دل کباب ہے  
کہتے ہیں ثواب ہے سود میں اور قمار میں

*“What a transformation! The hearts seem to be grilled (like a kebaab) ...  
they say there is now reward in interest and gambling!*

کہاں تک ضبطِ بے تابی کہاں تک پاسِ بدن نامی  
کلیجہ تھام لو یا رو! کہ ہم فریاد کرتے ہیں

*How long can we hold this restlessness? How long can we bare the  
disgrace? ... Hold your hearts (livers) O friends! ... for I am about to plead  
before you!*

دنیا گلے کا ہار ہے دین نظر میں خار ہے  
یہی اگر بہار ہے آگ لگے بہار میں

*This Dunya is (accepted) like a necklace! Whilst Deen is (looked upon) like a  
thorn! ... If this is 'spring'....then may fire burn such a 'spring'!*

جو ہے وہ مادہ پرست! بندہ زر ہوا پرست!  
رہ گئے کم خُدا پرست ایک اب ہے ہزار میں

*These are materialists! Slaves of wealth and desires! ...Very few are  
(worshippers/slaves) of the Lord (Allah). ...There's one in a thousand!*

روح جو رشکِ طُور تھی پہلو میں گویا حُور تھی  
یا تو وہ غرقِ نور تھی یا تو نہاں غبار میں

*The souls that were the envy of Ṭūr! It seemed as if a Ḥūr was beside me...  
Maybe it was dipped (drowned) in Nūr... or hidden amidst the dust!*

دورِ عملِ فسانہ ہے ہم ہیں اور خانہ ہے  
کسل کا کیا ٹھکانہ ہے گھر میں ہیں یا مزار میں

*The days of 'Amal (actions) are a tale.... It's just us and our homes... There  
is no abode for laziness! ...Am I at home or a mazaar? (graveyard)*

ہوش میں آؤ بھائیو! ایسی نہ زندگی جیو!  
بادہِ سرمدی پیو! اب نہ رہو خُمار میں

*Come to your senses O my brothers! Don't live such a life! ... Drink the  
everlasting drink! Don't remain in this intoxication!"*

## **DUA**

*O Allah, protect us from the Fitan that are lashing at us from all sides.  
Fitnah from behind us, from in front of us, from our left, from our right,  
from above us ...*

*O Allah, who can we turn to besides You? O Allah, if You turn away Your  
Gaze of Mercy, then we will be destroyed. There will be nothing that we will  
face except misery in our lives.*

*O Allah, fill our hearts with Taqwa, Zuhd, Shukr and all noble qualities.*

*O Allah, clean our hearts of pride and arrogance, jealousy, envy and  
malice; greed and evil lust and passions.*

*O Allah, bless us with Your Protection, with peace, happiness and Sukoon.*

*O Allah, grant us the understanding and the Taufeeq of practising and  
living by the Qur'aan Shareef and Sunnah, without adulterating and  
contaminating its pure, perfect and beautiful teachings.*

*O Allah, bless us with the best of Dunya and Aakhirah and protect us from  
the punishment of the Fire.*

*O Allah, we ask of You all the goodness which had been asked for, by Your  
Messenger, Muhammad ﷺ ; and we seek Your  
protection from all evil things from which Your Messenger,  
Muhammad ﷺ had asked protection from;  
Only You are capable of helping us.*

## RECOGNISING TRUTH AND FALSEHOOD

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OUR RESPECTED SHAYKH, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ often encouraged the recitation of the following Dua, due to the great Fitnah all around. It is a beautiful Dua, attributed to Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ, whereby we ask Allah Ta'ala to make apparent to us, what is Haq (Truth) and Baatil (Falsehood), and grant us the Taufeeq and ability to follow what is Haq and stay away and refrain from whatever is Baatil. The Dua is:

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَّ اَرِزُقْنَا اِتِّبَاعَهُ وَاَرِنَا الْبَاطِلَ بَاطِلًا وَّ اَرِزُقْنَا اجْتِنَابَهُ

*“O Allah! Enable us to see the Truth as Truth and give us the ability to follow it. And show us the falsehood as false and give us the ability to refrain from it.”*

In these times, for many people, Baatil is no longer regarded as Baatil and Haq is no longer regarded as Haq. ...We see people from all walks of life, researching Islam, and they come to conclusions which are in conflict with what Islam truly is. We find some Muslims, influenced by the different “isms”, misinterpret Islam, and clamour for changes in the Shari’ah, or call for a modern approach, living in modern times. We find Muslims who speak about the need for Haraam to be Halaal, such as interest-taking and giving. We also see Muslims attaching the name of Islam to activities and events which are un-Islamic – نَعُوْذُ بِاللّٰهِ. There is an ambush and onslaught of Baatil and so many, so many are caught up in that assault.

In this Dua...

اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَّ اَرْزُقْنَا اِتِّبَاعَهُ

*“O Allah! Enable us to see the Truth as Truth and give us the ability to follow it.”*

We learn that knowing Haq is not sufficient. ...Because there are many of us who know Haq, but do not practise on it. Who does not know that pornography is Haraam? Who does not know that adultery is Haraam and that interest is Haraam? Who does not know that it is Haraam to forego or neglect Salaah, speak lies, commit fraud, etc.? Generally, Muslims are acquainted with Halaal and Haraam. However, despite knowing, many of us do not practise. There is no Salaah, Zakaah, Fasting and other Deeni obligations being fulfilled. The Dua therefore continues with the request for the Taufeeq of Ittiba<sup>16</sup> – for the ability to follow and practise on the Truth, because Amal (practice) is necessary.

Thereafter, Dua is made:

وَاَرِنَا الْبَاطِلَ بَاطِلًا وَّ اَرْزُقْنَا اجْتِنَابَهُ

*“And show us the falsehood as false and give us the ability to refrain from it.”*

We are asking of Allah Ta’ala, that He make known to us, make apparent to us, make clear to us, whatever is Haraam, sinful, detested and disliked by Him. Often, a person sees the Haq as Baatil and vice versa. In this Dua, we are asking that we know what is Haq and what is Baatil, **without any confusion and**

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<sup>16</sup> Ittiba : to follow / following / obedience

**uncertainty; that we are easily able to differentiate between the two.**

Like a tsunami, sin and falsehood are sweeping through the Muslim Ummah. All around us, we find that Baatil is widespread. It has become the norm; it is in vogue, and the majority accepts it and engages in it. Sometimes Haraam is not even considered Haraam. Take the example of photography – the good and the bad, the ignorant and the learned ones, are caught up in this vice. No one really speaks out against it, and if a person does, he is labeled as orthodox and outdated. The same with television: If someone has to advise against viewing television, not only will people argue, they will present the “Fazaa’il” (virtues) of television – despite 80% of the programmes being clearly immoral and Haraam. ...Nafs and shaytaan blind the person to what is Haraam and to the consequences of Haraam, and the person sees benefit where there is great spiritual harm.

The sad condition and plight of the Ummah is gauged when we see the extent of Baatil in our personal lives, and we see how the culture and customs of the Kuffaar have become dominant and have replaced the beautiful Sunnah and practical implementation of Islam – and people are quite content and comfortable living like this. ...When the Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ accepted Islam, despite the majority of them coming out of Kufr and Shirk, there was no sign of Kufr in their lives thereafter. We were born and brought up in Islam. We have Islam, but the culture of the Kuffaar is found in all dimensions of our lives – in our homes, our businesses, our Nikahs and Walimahs, our dressing. Sometimes, there is no trace of Islam.

In this Dua, the word “*warzuqna*” is used. Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ explained that just as we search for our Rizq (sustenance), we look forward to it and we enjoy it – so Haq should become like our Rizq. We should seek good deeds with eagerness and enthusiasm.

From the early hours of the morning, millions of people are on the move, traveling by car, bus, train, plane – active in the effort to acquire sustenance, and there seems to be no satisfaction when it comes to wanting more and more of the material world. A person can be multi-rich, but he too is longing for more and seeking more. There is just no contentment in sufficiency. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: **“If there was one valley full of gold for the son of Aadam, he would long for a second valley, and nothing would fill the stomach of the son of Aadam but sand (i.e. of the grave).”**<sup>17</sup>

In this Dua, we are asking that we are not content **except pursuing the Rizq of Haq**, the Rizq of Ibaadah, the Rizq of Sawaab. Ittiba of Haq must become our spiritual Rizq. This includes both the rights of Allah Ta’ala and the rights of creation – of parents, wife (or husband), children, neighbours and others.

Furthermore, we all know that we require food for our survival. When a person has not eaten in many days, his hearing, sight and speech are affected. Weakness sets in. Similarly, without the spiritual nourishment of Haq – knowing it and practising on it – Imaan will weaken and will deteriorate, on all fronts.

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<sup>17</sup> Sahih Al-Bukhari

We are informed in the Ahadīth: **“No soul will die until it completes its sustenance.”**<sup>18</sup> A person does not die until he has eaten the last grain of food which is destined for him. In a similar vein, we are asking Allah Ta’ala that Haq be the same for us, that we complete our lives on the Rizq of Haq; that our lives end on Haq, on Imaan.

We are also asking for the Taufeeq to stay away from sins, with the same happiness as when we seek our Rizq. Just as a Muslim does not go out in search of pigs for his sustenance; rather he keeps clear of pigs and pork – so too, should he stay away from Baatil – from falsehood and sins. Just as pigs are Haraam, so too is everything that is categorised as sin. A Muslim does not seek out Haraam; a Muslim does not plan and make arrangements to disobey Allah Ta’ala.

The condition of a Muslim is that he pursues good deeds and he abstains from sins with that kind of readiness and willingness as sustenance is sought and with that kind of happiness, as sustenance is enjoyed. May Allah Ta’ala grant us this reality.

We should learn this Dua, frequently recite it and teach it to others. May Allah Ta'ala grant us the Taufeeq.

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<sup>18</sup> Ibn Maajah / Baghawi / Baihaqi

## MIXED “ISLAMIC” FUNCTIONS

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THERE IS A SICKNESS IN SOCIETY, which has now reached epidemic proportions. It is so serious that it requires repetition in its warnings to drive the point home. **Fitan abound, and the worst and most dangerous Fitnah is that which takes the form and garb of Deen.**

In the name and guise of Deen, Muslims are being invited to fund-raising programmes, lunches and dinners where funds are being raised for Deeni projects but in an un-Islamic manner. There are also invitations to pre-Ramadaan and Eid Fairs, as well as other social events. The theme of these programmes, events and fairs is ‘Fun’ and ‘Entertainment’, which entails mixing and socialising. The encouragement is for all to attend – men and women, young and old. Nowadays, the invite is to dress up and attract attention. ... Similarly, there are Islamic” fashion shows and “Islamic” concerts being advertised and promoted. Again, we find that the name of Islam is misused and exploited. Recently, at one such fashion show, music played ... cameras clicked ... the audience clapped ... and Muslim women danced. This was related first-hand. These organisers are playing with Deen and Shari’ah, which is extremely dangerous. These events have no relationship with Islam.

Since all of these functions and events are in the name of Islam, people consider them as something virtuous; as something rewarding; as some kind of Ibaadah (worship). ...One can gauge how serious the matter is! The person is not going to make Taubah for this. He is not going to consider the intermingling and the

socialising as sinful, because the event is promoted as something meritorious and ‘Halaal’, and because the invitation is from people and organisations that are representing Deen, and whom it is expected, would know better as to what is Halaal and Haraam.

*“What a kind of revolution!  
That Ummah which detested Haraam, which stayed far  
from that which is doubtful,  
now has no fear indulging in Haraam!”*

There are so many who are deendaar and they know better than to attend such programmes; their hearts will give them the Fatwa: **‘Don’t go’** – then why still go? ...Thereafter complaints are presented of the intermingling of sexes, the disconcerting condition of the youth, the immodest dressing of the women, etc. Understand that this is a trap of shaytaan and nafs! The person is in the midst of Haraam, and he is also gazing at strange women. The nafs is taking Haraam pleasure and evil desires are destroying the heart.

Even if an ‘Aalim (Scholar) is involved in these activities or endorsing these programmes, and is seen at these venues, this does not make Haraam, Halaal. This is the weakness of that ‘Aalim. ...Those who project piety, with their dressing, their Khidmat of Deen and their Ta’alluq with the Mashaa`ikh, must prove their piety and sincerity by restraining themselves from Fitnah and avoiding places of Fitnah. The instruction and order of Shari’ah is: **It is not permissible to be present in a gathering where Allah Ta’ala is being disobeyed.**

Mullah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ had defined Hayaa (modesty) as: “The Haqeeqat (reality) of Hayaa is that your Maula (your Master, Allah

Ta'ala) must not find you in that place which He has forbidden.”...Or involved in that which He has forbidden.

Due to the free integration of men and women, these social events and functions bring one close to Zina (adultery). Allah Ta'ala says:

وَلَا تَقْرُبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ۝

**“AND COME NOT NEAR TO ZINA. VERILY IT IS A SHAMEFUL AND EVIL PATH”**

[SURAH AL- ISRA 17 : 32]

These gatherings promote Zina of the eyes, and open doors to greater sins. It is from the Commandments of Allah Ta'ala that we lower our gazes from looking at ghair-mahareem. Allah Ta'ala addresses both the Believing men and Believing women:

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۖ  
إِنَّ اللَّهَ حَبِيرٌ بِمَا يَصْنَعُونَ ۝

**“TELL THE BELIEVING MEN TO LOWER THEIR GAZE (FROM LOOKING AT THAT WHICH IS HARAAM) AND TO BE MODEST (I.E. TO PROTECT THEMSELVES FROM PROHIBITED DEEDS LIKE ADULTERY AND FORNICATION). THAT IS PURER FOR THEM. VERILY ALLAH IS AWARE OF WHAT THEY DO.”**

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ  
وَلَا يُبْدِينَ زِينَتَهُنَّ

**...AND TELL THE BELIEVING WOMEN TO LOWER THEIR GAZE (FROM LOOKING AT THAT WHICH IS FORBIDDEN) AND TO BE MODEST AND NOT TO SHOW OFF THEIR BEAUTY...**

[SURAH AN-NUR 24 : 30/ 31]

Young men have written to me and have mentioned honestly that their intention for attending these functions, events, fairs, programmes and weddings is for no other purpose but to admire the women. Some have mentioned that they attend only so that they can deliberately touch those women who are in the crowd, and take Haraam pleasure ... نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِكَ<sup>19</sup>. If these are not our wives, then they are our daughters or mothers or sisters or nieces, who are exposed to lustful glances and physical contact with strangers. ...Where is the Ghairah<sup>20</sup> of the Muslim?

## GHAIRAH

Have we become completely devoid of Ghairah ... that we are unconcerned about our wives and daughters, mothers and sisters – what they do and where they go to and who they are associating with? Or worse still, do we encourage this kind of conduct? How can a person be comfortable and at ease, with his womenfolk freely interacting with strange men, displaying their beauty to strange men or engaging in other sins?

My Shaykh رَحْمَةُ اللهِ عَلَيْهِ explained: “When you purchase meat, milk, and other groceries, you make sure you carry it in a packet or bag – hidden from the gazes of people. You do not want others to see your purchases. You keep your money in your wallet or pocket, protected from the gazes of people, and afraid, lest it is snatched away. You place value on your groceries and your money. What about the value of your wife? What about the value of your daughter? What becomes of your intelligence that you display and

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<sup>19</sup> نَعُوْذُ بِاللّٰهِ مِنْ ذٰلِكَ Na-oozu Billahi min zaalik: We seek Allah's protection from that.

<sup>20</sup> Ghairah: sense of honour

parade your pretty wife and your daughters; or you allow them to display their beauty to others and mix with strangers? ...Bread and milk thus hold more value to you than your wife and your daughters. Groceries cannot take a walk, they cannot fly out of the packet or bag... but your wife or daughter can disappear. There are many cases where the wife or the daughter eloped.”

In another Hadīth, Rasulullah ﷺ said: **“Allah has a sense of Ghairah, and Allah's sense of Ghairah is provoked when a Believer does something which Allah has prohibited.”**<sup>21</sup>

...So when it is plainly evident that these programmes, events and fairs are accompanied by a host of Haraam and are against the Pleasure of Allah Ta’ala, **we can stop ourselves and our families**, although we may not be able to stop others.

We should also keep in mind that Rasulullah ﷺ said: **“The most beloved places in the Sight of Allah are the Masaajid, and the most disliked places in the Sight of Allah, are the markets.”**<sup>22</sup>

May Allah Ta’ala grant us the understanding, the concern and the Taufeeq of practising on all His beautiful, noble Commandments.

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<sup>21</sup> Sahih Al-Bukhari

<sup>22</sup> Sahih Muslim

## BRIDAL AND BABY SHOWERS

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THERE ARE MANY CUSTOMS and trends which have their affiliation with the non-Muslim culture and lifestyle. Many Muslims, due to being afflicted with what appears to be a truly insecure and inferior complex, look towards and choose the customs and trends of the non-Muslims over that of the beautiful Sunnah. It seems as if the need is to secure a kind of acceptance amongst non-Muslims and just blend in with them, to the extent that we are not even recognised as Muslims.

Alhamdulillah, we have a perfect Deen. Allah Ta'ala presented a complete and perfect way of life, for all mankind:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ  
لَكُمْ الْإِسْلَامَ دِينًا ط

**“...THIS DAY HAVE I PERFECTED YOUR RELIGION FOR YOU; COMPLETED  
MY FAVOUR UPON YOU, AND HAVE CHOSEN FOR YOU ISLAM AS YOUR  
RELIGION.”**

[SURAH AL-MAA`IDAH 5 : 4]

Our beautiful, perfect Deen also teaches us how to celebrate and how to grieve. There is guidance on Eid, Nikah, Walimah, birth and death. It is not for us to blindly follow others when we have been given the best direction to living life.

Unfortunately, bridal showers and baby showers have become synonymous with the Muslim lifestyle as it is with the non-Muslim lifestyle. Many may ask: *What is wrong with giving gifts,*

*congratulating the bride-to-be or the new mother, or having a get together with friends?*

There is nothing wrong with giving the bride or the new mother, a gift, or congratulating the person. To give a gift and congratulate are from the teachings of Islam – and would draw rewards ... but there are conditions to be met in these noble deeds. What is extremely wrong and objectionable is the background to these good deeds. They are not within the parameters of Shari'ah. The reality of a typical bridal shower and baby shower is not in conformance with the Sunnah. It is typical with the non-Muslim way of life. By following suit, we fall into the grave sin of "At-Tashabbu bil Kuffaar" (emulating the disbelievers). It is aligning oneself to those who have rejected Allah Ta'ala; who live their lives in His disobedience.

## NIKAH

Nikah is an Ibaadah and greatly rewarding if undertaken, adhering to the Sunnah. Pregnancy and the birth of a child also have their special requisites in Islam. However, the west has commercialised these noble occasions, and made them into money-making events. The sacredness of these occasions is forgotten.

These days, Nikahs have taken on a distinct mould of a Hollywood or Bollywood style wedding – where the bride is dressed to look like a Christian bride or a Bollywood actress – with no sign of Islam on her, and the groom is dressed in a suit and tie, looking like a typical Christian groom. Adding insult to injury is the extravagance and open sin at the time of the wedding and Walimah. One's mind moves in the direction of the millions and millions who are

suffering famine and starvation, who are refugees, who have no home, no water, no food, no clothing – but all this suffering is ignored just for some fleeting attention and praise.

All those hundreds of thousands of Rands wasted on draping a hall, dressing chairs, on wine glasses, musicians, photography ... flowers and wedding cards that are thrown away, etc. is money which could have been the means of alleviating the plight of *so many* suffering people, or it could have been spent in some avenue of Deen, securing for us tremendous rewards and goodness, in both worlds.

...One brother handed me an elaborate invitation card for his daughter's wedding. I enquired as to the cost of the wedding card, and was told that each card cost R50. Advising him, I told him that almost everyone throws away wedding cards. People generally dispose of them. **So he should regard that as people throwing away hundreds of his R50 notes.** Would he throw R50 notes into the bin? No. However, the throwing away of those cards is equal to throwing away R50 notes! That same money could have been used in earning the Aakhirah.

Even those who are known to be religious will waste thousands on halls, on décor and so forth, sacrificing the pleasure of Allah Ta'ala and Rasulullah ﷺ. ...Those who project an image of Deen, who were meant to set the noble example of the Sunnah, who we expect are living the Sunnah – knowingly choose to forsake the Sunnah on such occasions. We should be ashamed of our pretense and insincerity and sincerely repent for our failings in this regard. Simplicity, which is part of Imaan, is a rare sight in these times.

Hazrat ‘Ayesha رَضِيَ اللهُ عَنْهَا related that Rasulullah ﷺ said: **“Verily, the most blessed Nikah is that which involves the least difficulty (expenditure).”**<sup>23</sup>

We have the perfect Sunnah – the perfect way, in the life of our beloved Rasul ﷺ and in the lives of his companions, men and women رَضِيَ اللهُ عَنْهُمْ. We have what is superior to all other cultures yet we foolishly consider everything else to be more desirable. It shows great weakness if we give preference to the culture of the Christians, Jews and Idolators over the noble Sunnah of Rasulullah ﷺ. We are exchanging diamonds for stones... and what an unprofitable exchange this is! What a great loss!

Rasulullah ﷺ said: **“Whoever imitates a nation is from among them.”**<sup>24</sup> and: **“The one who imitates others is not from among us.”**<sup>25</sup> In another Hadīth, Rasulullah ﷺ said: **“A person is with whom he loves.”**<sup>26</sup> ...It is understood from the Ahadīth that a person will be raised on the Day of Judgment with those whom he emulated in this worldly life. May Allah Ta’ala save us from the disgrace and humiliation of being raised amongst those who He is displeased with.

## GIFTS

Emulating the non-Muslim culture is one downfall but there are many more that are found in Nikahs, bridal showers and baby showers. The non-Muslims have coined a novel concept of begging. It seems as if some, who are wealthy, have developed an

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<sup>23</sup> Al-Baihaqi / Mishkaat

<sup>24</sup> Sunan Abu Dawood

<sup>25</sup> Sunan Tirmidhi

<sup>26</sup> Sahih Al-Bukhari

art to begging. They also have a name for it. In the name of bridal showers, baby showers, registries, people gracefully and politely extend their hands, and they ask and take from others.

The bride-to-be chooses her gifts from exclusive stores that offer a “registry” or she unashamedly hands out a list of those items she wants gifted to her. In the process, she places pressure, inconvenience, financial difficulty and a great burden on others – to purchase those gifts that she has chosen. At the get-together, these gifts and other gifts are presented to the bride-to-be or mother-to-be, who opens them and shows them to all who are present – and each person can assess the kind of money that was spent on the gift given. Consider the wrongs in this:

- A person is forced to purchase a gift that the bride has chosen – which may be beyond the person’s budget in spending.
- A person who gives something simple or inexpensive will feel ashamed and embarrassed, considering the manner in which gifts are being received and shown to others.

The Hadīth encourages giving gifts because giving gifts creates Muhabbah. Rasulullah ﷺ said: **“Give gifts to one another and you will love one another.”**<sup>27</sup>

If Muhabbah is not created, this proves that either the giver or the receiver is insincere. Sometimes, people give with ulterior motives. On the other hand, there are many who request or are desirous of receiving, and there is a kind of greed for something. This request or expectation (Ishraaf) reveals insincerity from the one who is receiving.

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<sup>27</sup> Sahih Al-Bukhari

A gift must be given happily and willingly – and should be received graciously and thankfully. This is the Sunnah. However, when we ask of people and we tell them what they must purchase, as is in the case of registries, baby showers, etc. – people will give, but not everyone will be giving happily and willingly. Unfortunately, if some gift is given, which is not to our liking, we receive it without any appreciation and thanks. We do not thank the person. There is no courtesy and no politeness. This is our lamentable and pitiable condition, whereas the noble habit of Rasulullah ﷺ was to accept even humble items given to him as gifts, with appreciation and happiness.

Another aspect, which is no secret, is the immorality and shamelessness at such gatherings – with indecent talk, shameless dressing, inappropriate games, music, dancing and such filthy entertainment, that we would not want to bring onto our tongues. It is not permissible for a person to attend these gatherings. The Shari'ah instructs us: **“It is not permissible to be present in a gathering where Allah Ta’ala is being disobeyed.”**

The same applies to men: Many men also arrange parties and other activities which are immoral and Haraam – whether at the time of Nikah or on other occasions. A person's presence at such functions and gatherings is aiding in promoting and endorsing what is not permissible. We are told not to assist each other in sin; rather assist in righteousness:

وَتَعَاوُنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوُنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ

**“HELP EACH OTHER IN RIGHTEOUSNESS AND PIETY, AND DO NOT HELP EACH OTHER IN SIN AND AGGRESSION.”**

[SURAH AL-MAA'IDAH 5 : 2]

A bride-to-be is known for her modesty and shyness, but all of this is lost in adopting the culture of the non-Muslims. Their dressing and their fashion nurtures immodesty. Added to this, these many sins are now publicised; photographs are taken and uploaded on social media – for all and sundry to view the level of our degeneration. **The heart bleeds at this miscarriage of the Sunnah. ...Nay, this abortion of the Sunnah. How will we meet our Beloved Nabi ﷺ on the Day of Judgment? How will we show our faces to the one whose entire life was sacrificed so that today we are the reciters of the Kalimah?**

We only stand to lose by adopting the culture of the non-Muslims. If we continue in this line and direction, we will lose the pleasure of Allah Ta'ala. We also stand to lose the companionship of Rasulullah ﷺ at the fountain of Kauthar on the Day of Judgment; we stand to lose the great and wonderful rewards of practising upon and reviving the Sunnah; and we stand to lose the success of our marriages due to having sacrificed the beautiful, noble Sunnah for the Hollywood and Bollywood culture and the Haraam that accompanies it.

If our allegiance is to Allah Ta'ala and His Rasul ﷺ, then there should be no delay in repentance, in mending our ways and coming back to what is pure and beautiful – Islam and the Sunnah. In this, is the success of both worlds!

May Allah Ta'ala grant us the understanding, the concern and the Taufeeq of Amal. May Allah Ta'ala have mercy upon us and guide us to what is pleasing to Him and His Rasul ﷺ, at all times.

## DO NOT DELAY NIKAH

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IF THE PROPOSAL HAS TAKEN PLACE, make the so-called engagement into the Nikah, and whatever is to be given to the girl, make that the Mahr (dower). Otherwise, to delay in performing Nikah leads to many problems. A person called saying that his daughter, who is engaged, is already four months pregnant. The question asked: Will the child be regarded as legitimate or illegitimate?

If a child is born before six months of the marriage has passed, the child is regarded as illegitimate. Because of delay in performing the Nikah, a child will now be illegitimate.

One young Muslim girl, studying at one of the universities, called me and said that she is overcome by the guilt of her sins. She is proposed but her parents had said that her Nikah can only be performed after she completes her studies and qualifies. They were not willing to have the Nikah performed before her graduation. She said, herself, that in two years, she had three abortions and now cannot live with the guilt. ...These are realities which many parents do not want to consider because of their selfish reasons.

To delay Nikah so that the Nikah will be performed at a certain Ijtima, Jalsah, or that some Buzurg<sup>28</sup> may perform the Nikah are also not valid reasons in delaying Nikah. ...Some parents say that there will be no communication and no contact between the boy and the girl, so there is no harm in delaying the Nikah. They are

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<sup>28</sup> *Buzurg*: One who is distinguished for his piety and devoutness.

certain that there will be no meeting, courting, messaging, etc. However, they fail to consider the nature of the nafs ... which will incline towards fantasizing and romanticizing. The nafs will run riot with the imagination. This fantasizing is Haraam, since they are not married and there is no guarantee that there will definitely be a Nikah. There are many incidents where all plans were cancelled and there was no marriage.

Shaytaan takes full advantage of every little opportunity to entrap us. One young person said to me: “I gave up conversation with my fiancé but my fingers itch to phone her...”

I replied: “If your fingers are itching to phone her, then use those fingers to sign the marriage contract. Simple.”

In a Hadīth related by Hazrat ‘Ali رَضِيَ اللهُ عَنْهُ, Rasulullah ﷺ mentioned three matters wherein there should be no delay:

- 1.) Salaah, when its time arrives,
- 2.) Offering the Janazah Salaah, when the body is brought forth (after the completion of the washing) and
- 3.) **Marriage of a woman whose match is found.**<sup>29</sup>

Hazrat Abdur Rahmaan Ibn Auf رَضِيَ اللهُ عَنْهُ married without even inviting Rasulullah ﷺ, who was present in Madinah Munawwarah at the time. **This was the simplicity and swiftness in their Nikahs.**

Nikah in Islam is easy, trouble-free and uncomplicated. The Nikah itself takes a few minutes to perform. However, for the success of that Nikah, one will have to stay away from Haraam. Music,

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<sup>29</sup> Tirmidhi

intermingling of sexes, photography, filming and so forth, deprive us of the Rahmah and Barakah of Allah Ta'ala and keep the Angels of Mercy far away. Sins draw the Anger, Wrath and the Curse of Allah Ta'ala. Thereafter, problems surface in that marriage. Follow the Sunnah. It will connect you to Allah Ta'ala, and it will bring you peace, happiness and success.

From another angle, the Hadīth warns us that when a person who has Deen and good character, proposes marriage, it should be accepted; if not, there will be Fitnah on the earth. Rasulullah ﷺ said: **“If someone approaches you (with a proposal) and his religion (piety) and character is pleasing to you, then get him married. If you do not do so, there will be Fitnah (trials) and Fasaad (chaos/corruption) on the earth.”**<sup>30</sup> ...The Hadīth alludes to the consequences which would follow when marriage is not undertaken. Ultimately, this will result in immoral conduct, adultery, fornication, etc.

May Allah Ta'ala grant us the understanding and the Taufeeq of setting noble examples, in conformity with the beautiful Sunnah, and discarding all the fanfare, with halls, receptions and décor – which is extravagance and wastage.

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<sup>30</sup> Sunan Tirmidhi

## BURMA : A LESSON FOR US

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WHEN MAULANA SAYYID ABUL HASAN ALI NADWI رَحْمَةُ اللهِ عَلَيْهِ visited Burma in the early 1960s, he addressed the Muslims, who were living in great wealth, who were extravagant and lavish and were very negligent of Deen and the work of Deen.

The gist of Hazrat Maulana's رَحْمَةُ اللهِ عَلَيْهِ speech was: *"If I have to see a pregnant woman and say that she will be delivering a child – then I am not making a claim of being a Nabi of Allah Ta'ala. The signs are there and it is evident that she will, Insha-Allah, deliver a baby. If I have to see dark clouds gathering and I say that rain is expected, this is not a prophecy that I am making. The signs are there. ...Similarly, looking at your condition, I say: Make an effort on Deen; establish Deen. Allah Ta'ala will assist you and protect you. If you do not change and you do not establish Deen in your life and you do not do the work of Deen, then you will not be able to live in this country; very difficult times will visit and the Azaab (punishment) of Allah Ta'ala will descend upon you."*

The advices given by Hazrat Maulana Sayyid Abul Hasan Ali Nadwi رَحْمَةُ اللهِ عَلَيْهِ relate to all Muslims, wherever they are in the world. ...But how true these words: I met a person in Madina Shareef. He was from Burma. He related his story to me, saying that they were extremely wealthy and lavish. If they had any function, one chicken would be provided for each guest – one entire chicken per person, and then the wastage! When the revolution took place, the soldiers said to them: *"We are the owners now. If you wish,*

*you can work for us or take 200 Rupees only and leave the country!"*

They were millionaires. They owned big factories and businesses. In one day, all was lost. The brother said that they had to gather all their money – all the notes – take a match and set it alight, and they watched their millions burn. And they had no choice. If they were caught with that kind of money, they would have been imprisoned. ...All their hard work and they set fire to their money.

What was the cause? ...**Negligence in practising Deen, negligence in propagating Deen and negligence in establishing Deen in their country, and then the lavishness and extravagance.** ...We should not sit content thinking that we are safe, because our extravagance and lavishness exceeds bounds. The consequences could be similar. May Allah Ta'ala protect us!

We are seeing the Kuffaar uniting to destroy the Muslim Ummah. We were warned of this in the Hadīth. The enemy nations will invite each other to pounce upon and attack the Muslim Ummah as hungry people invite one another for food. Our downfall is due to Hubbud Dunya (Love for the world) and dislike for death.

May Allah Ta'ala guide us and grant us the understanding and the Taufeeq of practising upon the teachings of the Qur'aan Shareef and Sunnah. In this lies our protection.

## CHARITY

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LOOKING AT THE SITUATION OF THE UMMAH TODAY and we find negligence and laxity in practising upon Deen. We also find sins being committed openly. Here, in South Africa, we find that there are many sins which we, Muslims, are involved in – gambling, drinking, drugs, prostitution, cinema-going, interest, fraud, theft and everything else. Name any sin and very sadly, there are Muslims who have a link to it; so much so, that some Muslims have also established venues for sins. ...We hear and read of Muslims who own or run casinos, cinemas, etc. Added to this, many are so bold and audacious, that they announce, publicise and brag about their sins. This has extended to the world platform with social media.

One major means of protection, which is keeping and warding off the wrath and punishment of Allah Ta'ala, is our community's generosity in giving a lot of charity. One of the numerous benefits of Sadaqah (charity), which has been mentioned in the Ahadīth, is that Sadaqah subdues Allah Ta'ala's anger. ...Otherwise, we would have been a community long digested by the earth, or overcome by some other punishment, for our reckless disobedience to Allah Ta'ala.

Naturally, this does not mean that we give Sadaqah and we continue with our sins, thinking that we can simultaneously appease our nafs and the wrath of Allah Ta'ala. This mode of thought would be nothing less than foolishness. We should, in fact, recognise Allah Ta'ala's Sifat of being Haleem (Tolerant).

However, if we take a glance around the world, we will also recognise Allah Ta'ala's Sifat of 'Muntaqim' – One who takes retribution. We should thus turn to Allah Ta'ala in sincere repentance, as well as in gratitude that He has not destroyed us for our excessive indulgence in sin.

Allah Ta'ala states in the Qur'aan Shareef:

وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِّلنَّاسِ عَلَى ظُلْمِهِمْ ۚ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ۝

**‘...BUT VERILY YOUR LORD IS FULL OF FORGIVENESS FOR MANKIND FOR THEIR WRONGDOING. AND VERILY YOUR LORD IS (ALSO) STRICT IN PUNISHMENT.’**

[SURAH RA'D 13 : 6]

May Allah Ta'ala grant us His Special Forgiveness, the Taufeeq of pleasing Him and following the noble and beautiful Sunnah of His Beloved ﷺ .

## DO NOT JUSTIFY SINS

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BEING HUMAN, we all have weaknesses, flaws and faults. None of us can claim to be perfect. The important thing is to acknowledge our weaknesses, short-comings and failings. We should not make a mockery of this beautiful Deen by justifying our wrong actions or by legalising sins.

There is no doubt that we are living in times of great Fitnah. Fitan are literally raining down upon us. This is what we were informed would happen. Rasulullah ﷺ once said (to the people): *“Do you see what I see?”*

They replied: *“No.”*

Rasulullah ﷺ said: ***“I see Fitan (trials) descending in your homes like the falling rain.”***<sup>31</sup>

This was in respect to the coming generations and what they would experience and would have to contend with. As for the Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ, they belonged to the first era of what is described as ‘Khairul Quroon’ (the noblest eras of Islam).

Despite the vicious environment of Fitnah and sins today, there can be no justification for disobedience to Allah Ta’ala. Yes, a greater effort needs to be made to protect ourselves from the downpour of Fitan. This is totally possible – if we hold firmly to the beautiful teachings of the Qur’aan Shareef and Sunnah; if we keep

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<sup>31</sup> Sahih Al-Bukhari

to the company of the pious and righteous, and we continuously seek protection in Allah Ta'ala from all tribulations and evils. Rasulallah ﷺ said: **“Seek refuge in Allah from trials, whether apparent or hidden.”**<sup>32</sup> Rasulallah ﷺ taught us the Dua:

أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ؛ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ

*I seek refuge in Allah from apparent and hidden trials.*

Together with this, we should keep making a concerted effort ourselves to abstain from sins as well as from all the venues of sins. ...However, to commit sins and justify sins is not the attitude and stance of a true Believer. Unfortunately, we find nowadays, that many take sins very lightly and indifferently. Worse still is that many will find some “reason” or excuse or validation for indulgence in sins – نَعُوذُ بِاللَّهِ.

Rasulallah ﷺ was once questioned: “What is Imaan (faith)?”

He ﷺ replied: **“When your good deeds give you happiness and when your evil deeds cause you grief.”**<sup>33</sup>

What is our condition then, if instead of feeling grief, we substantiate and endorse sins?

I receive so many letters and many phone-calls from different people and most choose to be anonymous. Some statements are of a nature which makes our hair stand on end – they are so

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<sup>32</sup> Sahih Muslim

<sup>33</sup> Musnad Ahmad

dangerous and jeopardising to a person's Imaan. Some of them write that if Rasulullah ﷺ had been present in this time, he ﷺ too would have permitted this and that – which is Haraam; he too would have integrated with the society by participating in the World Cup and attending the sports matches, he too would have legalised interest, etc. نَعُوذُ بِاللَّهِ. Some say that the laws of inheritance and Talaaq are unfair and unjust, that certain Shar'i laws need some kind of amendment, etc. نَعُوذُ بِاللَّهِ. ...We must be very, very careful about the type of statements we make.

We are living in times where many do not value the priceless bounties of Imaan and Islam. In a Hadīth, Rasulullah ﷺ described this period of time as: **“...a man will be a Believer in the morning but a disbeliever by the evening, and a Believer in the evening but a disbeliever in the morning...”**<sup>34</sup>...This will be the condition, due to the statements made and the actions carried out, which nullify Imaan.

Our condition brings to mind a lengthy Hadīth in respect to the deterioration of the Ummah. The outline of the Hadīth is that Rasulullah ﷺ said, while addressing the Sahabah رَضِيَ اللَّهُ عَنْهُمْ: **“What will be your condition (that is, of the Ummah) when you will not enjoin good and forbid evil? ...What will be your condition when you will take the good deeds as evil, and evil deeds as good? ...What will then be your condition when you will order evil, and prohibit from doing good deeds?”**<sup>35</sup>

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<sup>34</sup> Sahih Muslim

<sup>35</sup> Kanzul Ummaal Vol 3 Pg. 688

Amr-bil-Ma'roof and Nahy-anil-Munkar are salient features in the life of a Muslim. Among the major sins that we commit is that we have stopped inviting towards good and we have stopped preventing people from Haraam deeds. Instead, we invite others to Haraam and we prevent them from doing good. We now consider evil deeds as good and good deeds as evil – just as is mentioned in the Hadīth.

...It is as if we do not want to go alone to Jahannum, so we pull others along with us. We invite them to Zina, drugs, drink, music, pornography, to the rave clubs, casinos and other Haraam establishments. May Allah Ta'ala give us the realisation that we are paving the way to our destruction and the destruction of others.

My dear brothers, I have great love for you and great compassion and affection for you in my heart and I sincerely make deep-hearted Dua for you, as well as for those who are listening via audio-streaming and via the receivers. I am warning and cautioning you, and I have given this warning in other talks as well: If a person is committing a sin, then at the least, **do not justify it**.

We are weak. Therefore, say: *O Allah, it is my weakness; it is my failing*. ...But do not try to justify the wrong.

It is purely Allah Ta'ala's Kindness, Mercy, Compassion, Forgiveness and Tolerance that He has not taken us to task and has not seized us on our disobedience. Allah Ta'ala is All-Powerful. He has shown us His Power in different parts of the world: earthquakes, ash-clouds, tsunamis, hurricanes, fires and other

disasters. ...He can destroy us too due to our excessive sins. It is just His Tolerance that we are still existing.

Do not engage in sins deliberately. Do not justify sins. Do not invite others to commit sins. A Muslim does not plan sin, does not deliberately move in the direction of disobedience, does not try to substantiate or legalise sins. A Muslim may mistakenly fall into some sin – but a true Muslim is restless and uncomfortable committing any sin and will not be at ease until he sincerely repents. So we should turn towards Allah Ta’ala, make *I'tiraaf-e-qusoor* – acknowledge our sins and admit our weaknesses. If we do this, Allah Ta’ala will open the doors of Maghfirah (forgiveness) and grant us Hidayah, Taufeeq and His Protection.

May Allah Ta’ala forgive us all. May Allah Ta’ala make us of those who do good and who guide and call towards Jannah – in our words and in our actions. May Allah Ta’ala make us keys to righteousness, that we open doors towards virtuous deeds and towards Jannah, and may Allah Ta’ala protect us from being keys to vice – that we open the doors to evil and become locks to goodness.

Rasulullah ﷺ said: **“Among the people are those who are keys to goodness and locks to evil. And from among the people are those who are keys to evil and locks to goodness. So glad tidings to the one who Allah puts the key to goodness in his hands, and destruction to the one who Allah puts the key to evil in his hands.”**<sup>36</sup>

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<sup>36</sup> Sunan Ibn Majah

This does not mean that Allah Ta'ala compels or forces a person. Allah Ta'ala clearly shows us the path of guidance and good, and the path of misguidance and evil:

وَهَدَيْنَاهُ النَّجْدَيْنِ ۝

**“AND WE HAVE SHOWN HIM THE TWO WAYS (GOOD AND EVIL).”**

[SURAH AL-BALAD 90 : 10]

Our actions are our choice. A person's actions then make him one of the two keys. ...If we call towards good, we will gain the rewards of those who follow us in good. On the other hand, if we call to misguidance and sin, then we bear the burden of the sins of those who follow us, as well as our own sins. This is what is mentioned in the Ahadīth.<sup>37</sup> ...So let us be of those who invite towards Jannah.

May Allah Ta'ala have mercy upon us, guide us all and protect our Imaan in these trying times of Fitnah.

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<sup>37</sup> Sahih Muslim

## EXCEPTIONAL REWARDS

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RASULULLAH ﷺ said: **“Whoever holds onto my Sunnah, at the time of corruption (Fasaad) of my Ummah, will get the reward of a hundred martyrs.”**<sup>38</sup>

Sahib-e-Mirqaat, Mullah Ali Qaari<sup>39</sup> رَحْمَةُ اللهِ عَلَيْهِ explained Fasaad as: When sins will be very dominant; when there will be violation of the laws of Allah Ta’ala and when it will be difficult to tell others what is Halaal and Haraam. In another explanation, it is explained that Fasaad is when there will be an abundance of Kufr and Shirk.

Fasaad has also been described as a predominance and prevalence of:

- 1.) Bid’aat (Innovations) ...There is no reward in Bid’aat but people will make certain actions compulsory and attribute rewards to them.
- 2.) Jahalat (Ignorance) ... This is also a sign of the nearness of Qiyamah.
- 3.) Fisq (open sin and transgression)

Were we to consider our present condition, in the light of these commentaries, we will find that we are in the midst of Fasaad. All around us – and sometimes, even within us – there is this Fasaad. If, in these times, we hold fast onto Deen and the noble Sunnah, then the rewards are exceptional; the rewards are very, very great

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<sup>38</sup> Al-Bayhaqi

<sup>39</sup> The compiler of the Kitaab, Mirqaat, which is the commentary of the Hadith Kitaab, Mishkaat

– because the Mujahadah (striving) and effort in practising upon Deen is much more, due to the environment of Fasaad and Fitan.

...For anyone to say that in these days we cannot follow and we cannot practise Islam, is Kufr. Instead of acknowledging our weaknesses in not practising, many place the blame on Shari'ah. By doing so, a person is asserting and claiming that Nabi ﷺ was sent for only a short period of time and that Islam is not practical – نَعُوذُ بِاللّٰهِ. This beautiful Deen and the noble Sunnah can be practised in a hut and in a palace, in every era. It is for all people and for all times.

In regard to the Hadīth: **“Whoever holds onto my Sunnah, at the time of corruption (Fasaad) of my Ummah, will get the reward of a hundred martyrs.”**, Hazrat Shah Wasiyyullah رَحْمَةُ اللهِ عَلَيْهِ had said that we take, following the Sunnah, to mean the Sunnats relating to eating, drinking, sleeping, using the Miswaak, etc. – all of which will draw the promised rewards. However, this also refers to those Sunnats in the Faraa'idh – for example, Salaah. There is a Sunnah method of Salaah. Thana, Ta'awwuz, Tasmia, reading with Khushoo<sup>40</sup>, etc. are Sunnah in Salaah – and usually neglected. We also have the Sunnat-e-Muakkadah Salaah – which many people do not perform. If we bring these Sunnats into Salaah and read the Sunnah Salaah, we will be reviving the Sunnah.

...Similarly, there is a Sunnah method of performing Wudhu, but many people are content with only fulfilling the four Faraa'idh of Wudhu, leaving off the many Sunnats that accompany Wudhu and which carry great rewards. In the same way, there is also a Sunnah

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<sup>40</sup> Khushoo: concentration with full devotion

way for conducting our Nikahs and our Walimahs ... but how many endeavour to bring alive the Sunnah in their Nikahs? ...Both Nikah and Walimah are simple and easy, with minimum expense. Unfortunately, we are so carried away by the concept of a fantasy, glamorous, dazzling and fairy-tale wedding that we choose to follow in the way of the disbelievers, and have made our own weddings, extremely costly, lavish and elaborate – far from what is Sunnah and far from what is pleasing to Allah Ta’ala. In the name of the Sunnah, Hollywood and Bollywood weddings are organised. It is Nikah in name but devoid of the Noor, Barakaat, Rahmah and rewards that accompany the Sunnah.

Shaykhul Hadīth, Hazrat Maulana Muhammad Zakariyyah رَحْمَةُ اللهِ عَلَيْهِ would say that Nikah is as easy as performing two Rakaats of Salaah. Hazrat Maulana رَحْمَةُ اللهِ عَلَيْهِ had said that there is no need for the formalities that we have introduced into Nikah. Nikah is an Ibaadah and does not require unnecessary expenses. Hazrat Maulana Muhammad Zakariyyah رَحْمَةُ اللهِ عَلَيْهِ practically implemented the Sunnah in the marriages of his daughters, maintaining the simplicity as is found in the Nikahs of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and the Sahaba-e-Kiraam رَضِيَ اللهُ عَنْهُمْ, and setting an excellent example for others to follow.

These days, we rival and compete with each other as to whose wedding is more extravagant, more lavish, more glamorous and costlier. Instead, we should try to outdo each other, as to who can be closest to the Sunnah, who can secure the most rewards and earn the pleasure of Allah Ta’ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Take the wonderful Nikah of Hazrat Faatima رَضِيَ اللهُ عَنْهَا and Hazrat ‘Ali رَضِيَ اللهُ عَنْهُ

... there was no fanfare ... but their Nikah is a blueprint and model example for a very blessed, successful and happy marriage.

The Walimahs of Rasulallah ﷺ were no different. They were so simple that Rasulallah ﷺ would request his companions to bring whatever food they had ... which was very simple as well, like Khajoor (dates), butter, etc. The food items would be spread out on a Dastarkhan<sup>41</sup> and all would eat. ...In comparison, our Nikahs and Walimahs are generally the opposite. Whereas an Ibaadah should be incurring rewards, nowadays, many Nikahs and Walimahs incur Allah Ta'ala's Wrath, due to the sins that we engage in, which contaminate the pure Sunnah and destroy the rewards.

Hazrat Maulana Abrarul Haq رَحْمَةُ اللهِ عَلَيْهِ had said that every Sunnat is:

أَسْهَلُ (most simple),

أَكْمَلُ (perfect) and

أَجْمَلُ (most beautiful)

Hazrat Maulana 'Umar Palanpoori رَحْمَةُ اللهِ عَلَيْهِ had mentioned that on practising and living the Sunnah, a person becomes a recipient of **Rahmah** (Mercy), **Barakah** (Blessings), **Hidayah** (Guidance) and **Muhabbah** (he becomes beloved to Allah Ta'ala and to people).

Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ had said: *"The Sunnah is like the Ark of Nooh. Whoever embarks upon it will attain salvation and whoever refuses, will drown."* ... The Fasaad and Fitna that we see around us are like floods ... like a tsunami. Those who board the ship of the Sunnah will reach safety and attain Najaat (salvation), Insha-Allah.

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<sup>41</sup> Dastarkhan: floor mat for eating

Our Shaykh, Hazrat Maulana Shah Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللَّهِ عَلَيْهِ had related a Hadīth, which offers additional and wonderful incentive and encouragement for whoever will hold fast onto Deen and do good deeds. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: **“....For verily ahead of you are such (difficult) days, staying steadfast on Deen will be like holding onto burning cinders. Those who do good deeds, in those days, will receive the reward of fifty people who carry out deeds like you.”**

It was asked: “O Rasulullah! Will they receive the reward of fifty people like them or fifty of us?”

Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied: **“Fifty of you!”**<sup>42</sup>

It should go without saying that a person who makes the effort to remain steadfast on the teachings of the Qur’aan Shareef and Sunnah, does not become better or higher in status than the Sahabah-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ. It is the reward that is being spoken about. ...Not only does one get the reward of one hundred martyrs by practising upon the Sunnah, one also secures the reward of fifty Sahaba-e-Kiraam رَضِيَ اللَّهُ عَنْهُمْ on doing good actions. These are such rewards that should eagerly be sought.

No matter what the person is labelled and no matter how much the person is criticised, he takes courage and comfort by the fact that he is following in the footsteps of the Beloved Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ earning the pleasure of Allah Ta’ala and acquiring great rewards. Allah Ta’ala promises His Love and Forgiveness for the one who follows His Beloved صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

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<sup>42</sup> Sunan Tirmidhi and Sunan Abi Dawood

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ط  
وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

“SAY (O MUHAMMAD ﷺ): IF YOU DO LOVE ALLAH, FOLLOW ME.  
ALLAH SHALL LOVE YOU AND FORGIVE YOU YOUR SINS; AND ALLAH IS  
MOST-FORGIVING, VERY-MERCIFUL.”

[SURAH AAL-IMRAAN 3 : 31]

Practising upon the Sunnah invites honour in both worlds! ...My  
Shaykh رحمه الله said very beautifully in poetry form:

*“The footprints of the Beloved of Allah,  
Nabi Muhammad (Sallallahu alayhi wasallam),  
is the road to Jannah;  
The Sunnats of Rasulullah (Sallallahu alayhi wasallam)  
connect one with Allah Ta’ala.”*

Glad tidings have been given to the one who maintains  
steadfastness upon Deen in these times of Fasaad. Rasulullah  
ﷺ said: **“Islam began as something strange and it will  
return strange as it began, so glad tidings for the strangers.”**<sup>43</sup>

May Allah Ta’ala grant us the Taufeeq of being sincere  
ambassadors of the Sunnah, that we revive it, in these trying  
times, for it is a Noor that lights up our lives and it is protection  
from all forms of Fitnah and Fasaad. May Allah Ta’ala grant us the  
honourable rewards that accompany the Sunnah, in both worlds,  
and be pleased with us.

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<sup>43</sup> Sahih Muslim

"SOCIAL EVENTS – Avoiding the Fitnah" comprises of advices given by Hazrat Maulana Yunus Patel [Rahmatullahi 'alayh] relating to the Fitnah which come with the name of Islam attached to them, or in the guise of Islam. The discussions highlight present-day Nikahs, Walimahs and other social events, which do not comply with the pure Islamic teachings. We are warned that the exorbitant fanfare, extravagance and wastage, which we indulge in, is nothing less than summoning the punishment of Allah Ta'ala, unless we sincerely repent. We are also encouraged to revive, in our lives, the beautiful Sunnah.

Insha-Allah, Hazrat Maulana's [Rahmatullahi 'alayh] advices will be a means of reformation, rectification and improvement, as well as a guide as to how we should conduct our Nikahs and how we should safeguard ourselves from these kinds of Fitnah.