

Avoiding Divine Wrath

Hazrat Moulana

Muhammad Ilyaaṣ Patel Saheb
(daamat barakaatuhum)

uswatul
MUSLIMAH
ROLE MODELS FOR THE MUSLIMAH

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Contents

Foreword.....	1
Cause and Effect.....	3
Spiritual Dimension	4
Salaah and Sustenance	5
Deprivation of Sustenance.....	6
Five Conditions.....	7
Worse than Sin.....	10
Advertising one's Wrong	10
Sinning Openly	12
Indecent Dressing	12
Immorality	14
Weddings	16
All-Engulfing Punishment	16
Bridal Shower	17
Church Wedding.....	19
Intermingling	21

Throwing Deen in the Corner	21
Wealth is a Trust	22
Wastage	23
Theme	25
Music	27
Dancing	27
Photography	28
Inviting Divine Wrath.....	29
Attending.....	30
Adding to the Numbers	30
Family Ties	32
Heads of the Families.....	33
Taking Lesson from Burma	36
Moulana Abul Hasan ‘Ali Nadwi (rahimahullah).....	36
Lavish Lives	36
Rise and Fall of Nations	37
Our History.....	37
A Thought Provoking Lecture	38
Consequence	40
Taking Heed	40

Conclusion	41
Bridal and Baby Showers.....	42
Photography in Weddings.....	49
Make-up Artist	56

Foreword

From birth to death and from a wedding to a funeral, our most beautiful deen has given us complete guidance and bestowed us with the most perfect way. To the extent that we adhere to this perfect way of life, to that extent we will enjoy peace and prosperity. On the other hand, if we abandon the teachings of deen, we will suffer the consequences – in this world and the Hereafter. May Allah Ta‘ala protect us.

Among those aspects wherein the guidance of deen is most tragically neglected is the occasion of nikaah. The blessings of this great ‘ibaadah are destroyed due to an abundance of sinful activities. In the quest for the “best wedding” and a “unique experience”, the teachings of our most beloved Rasulullah (sallallahu ‘alaihi wasallam) are ignored and the ways of the Jews and Christians are embraced, Allah Ta‘ala forbid.

There is a competition in some circles to outshine the weddings of others. This competition has given rise to so-called “theme weddings”, “destination weddings” and many other types of weddings... but a sunnah wedding.

In an effort to enlighten the Ummah of the importance of conducting our nikaahs in a simple manner and to highlight the

harms of having extravagant weddings and indulging in haraam activities, on the direction and guidance of Hazrat Mufti Ebrahim Salejee Saheb (daamat barakaatuhum), Hazrat Moulana Muhammad Ilyaaq Patel Saheb (daamat barakaatuhum) conducted a few talks on this topic. This booklet is a consolidated transcript of two talks that he had delivered.

Furthermore, as an addendum to this transcript, an article of Hazrat Moulana Yunus Patel Saheb (rahimahullah) and two questions and answers from the Uswatul Muslimah website have been included due to their importance and relevance.

May Allah Ta‘ala accept it out of His grace and mercy and make it a means of tremendous benefit for the Ummah.

Uswatul Muslimah Panel of ‘Ulama

نَحْمَدُهُ وَنُصَلِّي وَنُسَلِّمُ عَلَى رَسُولِهِ الْكَرِيمِ ، أَمَّا بَعْدُ : فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشْيَعَ الْفَحْشَةُ فِي الَّذِينَ آمَنُوا هُمْ عَذَابٌ أَلِيمٌ لِّفِي الدُّنْيَا وَالْآخِرَةِ وَقَالَ النَّبِيُّ ﷺ : « إِذَا ظَهَرَ الرِّزْنُ وَالرِّبَا فِي قَرْيَةٍ ، فَقَدْ أَحْلَوْا بِأَنفُسِهِمْ عَذَابَ اللَّهِ » أَوْ كَمَا قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ . صَدَقَ اللَّهُ الْعَظِيمُ .

Cause and Effect

Allah Ta'ala has made this world a place of cause and effect. There are many means which produce a certain effect by the will of Allah Ta'ala.

Generally, a particular cause will produce a particular effect which Allah Ta'ala has placed in it. For example, a person is hungry and he eats something. Eating is the means and the hunger being satiated is the effect. A thirsty person drinks water. Drinking water is the means and the effect of it is that the thirst will be quenched. Similar is the case of placing one's hand in a fire. The fire will become the means of burning the hand. However, if Allah Ta'ala wills, the fire will not produce the effect of burning, as in the case of Ebrahim ('alaihis salaam) being placed in the fire of Namrood. This was an exception, whereby not a single hair of Ebrahim ('alaihis salaam) burnt in that fire.

However, the rule is that the means adopted in this world will cause a resulting effect to be experienced and all this happens only with the will of Allah Ta‘ala.

This is something we understand and accept when it comes to our day to day lives. No sane person will place his hand in a fire because he knows that it will burn him. Even though the incident of Ebrahim (‘alaihis salaam) is before him, he will not take a chance. The incident of Khaalid bin Waleed (radhiyallahu ‘anhu) is also before us, where he read the du‘aa and drank deadly poison which, with the command of Allah Ta‘ala, had no effect on him. Yet, none of us will take the chance of ever sipping any poison, because the system that Allah Ta‘ala has put in this world is that the drinking of poison will produce its effect. Thus we all abide by this principle of cause and effect, and accordingly adopt those means that produce a positive effect and refrain from those means that have a negative effect. This is something that is part of our day to day life.

Spiritual Dimension

Now, the same principle of cause and effect, which is found in our physical lives, applies to the spiritual part of our lives as well. If a person adopts righteous means, then a good effect comes about.

Salaah and Sustenance

Allah Ta‘ala says in the Quraan Majeed,

وَأْمُرُّ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا طَ لَا نَسْأَلُكَ رِزْقًا طَ تَحْمِنَ نَرْزُقَكَ طَ وَالْعَاقِبَةُ
لِلشَّقْوَى

“Command your family to perform salaah and adhere to it yourself. We do not ask provisions from you. We provide sustenance to you. And the ultimate end is for taqwa (Allah fearing and piety).” (Surah Taaha, v132)

As far as sustenance is concerned, Allah Ta‘ala is the One who provides for us. We are not asked to provide for ourselves. Yet, due to the shop or job or some other business meeting, the salaah is made qadhaa (read after its time) or left out altogether. This is despite the fact that Allah Ta‘ala informs us that sustenance will come via salaah and not the other way round. If we perform our salaah on time and correctly, Allah Ta‘ala will grant us sustenance with barakah (blessings) and ‘aafiyah (ease). He will grant such lawful and wholesome sustenance that will be productive. It will bring joy, happiness, serenity and our needs will be fulfilled with respect.

Otherwise, punishment also comes in the form of wealth, where that very wealth becomes a means of misery in a person’s life. People are often heard saying, “I wish I never had this wealth. It has brought me nothing but misery.” Wealth will only

be a means of mercy if it is earned in the obedience of Allah Ta‘ala.

So, performing salaah is the means whilst receiving sustenance is the effect. This link is not outwardly visible to us since we are all children in this regard. It is like an adult who presses the switch and tells the child, “See magic! The light has come on.” The child is amazed because he does not understand the link, he is unaware of the hidden wiring between the switch and the bulb, whereas the adult is fully aware. When it comes to the spiritual part of life, we are all children, whilst Nabi (sallallahu ‘alaihi wasallam) has seen the realities and is informing us of these links behind the scenes.

Deprivation of Sustenance

Likewise, Nabi (sallallahu ‘alaihi wasallam) informs us,

إِنَّ الرَّجُلَ لِيُحِرِّمَ الرِّزْقَ بِالذَّنْبِ يَصْبِيهِ

“A person is deprived of sustenance due to the sin that he commits.”

(Sunan Ibni Maajah #4022)

Becoming involved in sin is the means, whilst deprivation of sustenance is the effect. The barakah (blessing) is removed from the wealth.

Sometimes it may outwardly seem that sins bring an increase in one’s wealth; such as a person taking interest, a person dealing in haraam items, etc. However, although it appears to be

bringing much more, it actually becomes a means of misery, problems, fights and disputes. This is because it is coming via avenues that Allah Ta‘ala has forbidden. This is due to the link between the cause and effect.

Five Conditions

‘Abdullah bin ‘Umar (radhiyallahu ‘anhu) reports that on one occasion Nabi (sallallahu ‘alaihi wasallam) turned towards them and said,

يَا مَعْشِرَ الْمُهَاجِرِينَ ، خَمْسٌ إِذَا ابْتَلَيْتُمْ بَهْنَ وَأَعُوذُ بِاللَّهِ أَنْ تَدْرِكُوهُنَّ

“O Muhaajireen! (I really fear) five things befalling you and I seek Allah Ta‘ala’s protection that you encounter them.”

For Nabi (sallallahu ‘alaihi wasallam) to seek Allah Ta‘ala’s protection, we can well imagine the danger in these five things.

One aspect which Nabi (sallallahu ‘alaihi wasallam) mentioned was,

لَمْ تَظْهُرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّىٰ يَعْلَمُنَا بِهَا إِلَّا فَشَّا فِيهِمُ الْطَّاعُونُ وَالْأَوْجَاعُ الَّتِي لَمْ تَكُنْ
مَضْتُ فِي أَسْلَافِهِمُ الَّذِينَ مَضُوا

“When immorality will become rife among a people, then such plagues and illnesses will befall them, which never befell their forefathers.”

Who heard of Aids and Ebola in the past? A person who has his gaze on the Quraan and sunnah is not amazed, because he simply sees the prophesies unfolding.

Another aspect which Nabi (sallallahu 'alaihi wasallam) mentioned was,

وَلَمْ يَنْقُصُوا الْمَكِيَالَ وَالْمِيزَانَ إِلَّا أَخْذُوا بِالسِّنِينِ وَشَدَّةِ الْمَغْوَنَةِ وَجُورِ السُّلْطَانِ عَلَيْهِمْ

"When people begin to cheat in weight and measure, they will be seized by famine, inflation of prices and oppression."

Cheating is not restricted to just weight and measure. Rather it includes cheating in time as well.

Nabi (sallallahu 'alaihi wasallam) mentioned further,

وَلَمْ يَمْنَعُوا زَكَّةَ أَمْوَالِهِمْ إِلَّا مَنْعَوْا الْقَطْرَ مِنَ السَّمَاءِ ، وَلَوْلَا الْبَهَائِمُ لَمْ يَعْطُرُوا

"When people will withhold their zakaah, they will be deprived of rain. Had it not been for the animals, Allah Ta'ala would have not sent a single drop down."

Many women have gold or silver jewellery and they often haphazardly pay an amount as zakaah which in most cases falls short of the due amount, or they completely neglect this compulsory duty, both of which are very dangerous.

Nabi (sallallahu 'alaihi wasallam) continued,

وَلَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَعَهْدَ رَسُولِهِ إِلَّا سُلْطَانُ اللَّهِ عَلَيْهِمْ عَدُوُّهُمْ فَأَخْذُوا بَعْضَ مَا فِي أَيْدِيهِمْ

"When people will break the promise made to Allah Ta'ala and His Rasul (sallallahu 'alaihi wasallam), then Allah Ta'ala will allow an enemy from outside to rule over them who will rob them and take their possessions away from them."

Our promise was to obey and worship Allah Ta‘ala alone and not our desires.

The last aspect which Nabi (sallallahu ‘alaihi wasallam) mentioned was,

وَمَا لَمْ تَحْكُمْ أَئْمَنُهُمْ بِكِتَابِ اللَّهِ وَيَتَحِيرُوْمَا أَنْزَلَ اللَّهُ إِلَّا جَعَلَ اللَّهُ بِأَسْهَمِهِ بَيْنَهُمْ

“When their rulers will not rule according to the command of Allah Ta‘ala, then Allah Ta‘ala will cause internal fights to take place.”

(Sunan Ibni Maajah #4019)

This is what we see happening throughout the world today and this is the very cause and effect relationship that we are discussing.

There are many other similar narrations which highlight the lesson that sin becomes the means of difficulty and hardship. In essence, we need to avoid sin at all costs, as this draws the wrath of Allah Ta‘ala.

Worse than Sin

If sin has a negative effect, we can well imagine the negative effect of that which is even worse than sin. The question arises “Is there anything worse than sin?” Yes, worse than sin is ‘open sinning’, where a person starts sinning openly and then he may even invite others to come and watch the sin being committed.

This is something worse than sin itself, since it is a kind of open defiance against Allah Ta’ala. For example, if a person tells someone not to do something, but he retorts by saying, “Who are you to tell me not to do it? I’ll show you that I will do it.” This shows open defiance. Similar is the case with open sin. Nobody will say it directly, but this is what it amounts to. It is as if a person is challenging Allah Ta’ala and saying, “What You have commanded and what You have forbidden does not matter to me. I will live my life as I want” (Allah Ta’ala forbid).

Advertising one’s Wrong

Nabi (sallallahu ‘alaihi wasallam) mentioned,

كُلْ أُمَّتِي مُعَافٍ إِلَّا الْمُجَاهِرِينَ

“Every individual of my Ummah will be pardoned (if he repents), except those who are open sinners.” (Saheeh Bukhaari #6069)

Thereafter, in the same hadeeth, Nabi (sallallahu ‘alaihi wasallam) explained one of the ways in which this open sinning takes place. He explained that a person committed a sin at night, and Allah Ta‘ala, out of His grace and mercy, concealed it. However, this person wakes up the next morning and advertises the wrong that he had committed at night. Allah Ta‘ala had concealed his sin the entire night, but he tears open that veil the next morning.

Today, it so commonly happens that a person sins, takes ‘selfies’ and posts it on social media for all to view. At times, he gives a detailed description of the wrong places that he went to and the wrong actions he engaged in. All this is posted on social media for everyone to read and come to know of. Is this not the application of this hadeeth?

Immorality, vice and shamelessness is being circulated, whereas Allah Ta‘ala warns,

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشْيَعَ الْفَاحِشَةُ فِي الدِّينِ أَمْنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ
الْآخِرَةِ

“Those who wish for immorality and vice to spread in the Ummah, for them is a very painful punishment in this world and the Hereafter.”
(Surah Noor, v19)

Furthermore, a person who continues to advertise and plaster his sin on social media in this manner very rarely thinks of repenting.

This is one way in which open sinning takes place; a person committed the sin in secret, but then he himself starts talking about it and advertising it saying, “This is the movie I saw... this is where I went... that is the party I attended.” The first wrong is the haraam that he committed and the second wrong is talking about it. It is a separate sin altogether and it is so dangerous that it is worse than the original sin itself.

Sinning Openly

Another way of sinning openly is that the sin is literally done openly for the whole world to view. There is no conscience. It is as if the person is saying, “Why should I fear anybody? I am not even worried if Allah Ta‘ala were to bring His wrath upon me” (Allah Ta‘ala forbid). Nobody says it in this way and insha-Allah nobody means it in this way, but the actions are giving this impression. May Allah Ta‘ala save us from such ruin.

Indecent Dressing

There are many ways in which this happens. One is the dressing, especially among the vast majority of our women. Perhaps fifty years ago even the disbelieving women would have been totally

ashamed to wear those garments that we wear today, because there was a general level of shame and modesty - even amongst the disbelievers in those days. The question is, “Where have we gone to?”

Furthermore, they are dressed like this in public and at weddings where mass intermingling is taking place. May Allah Ta‘ala save and protect us. Indeed, the conscience has died. Nobody even thinks, “How am I dressed? Where am I walking? In front of whom am I displaying my body?” Let alone the public, it is unimaginable for a Muslim woman to even walk in front of her parents like this.

As time goes, the dressing becomes worse and worse, as Shaitaan won’t leave it at one point but rather he keeps pushing it further. For a few weeks or months people will regard it as ‘very bad’ and ‘a bit too far’. After a few months, everybody is gone too far, and so it becomes the norm. Then, after some time, what was previously ‘too far’ even becomes old fashioned and out dated. The worst thing is that this is happening with everybody’s endorsement and without anybody batting an eyelid. Is this not part of open sinning?

Many women have asked the question, “Is it permissible to attend a wedding wherein the women are dressed in such a way?” Imagine, a female is feeling totally out of place and embarrassed at the way other women are dressed at a function. Therefore, she is asking the question. Let alone the intermingling, which is another issue altogether, the fact that a

female is enquiring regarding the dressing of other women at such functions is a clear message as to where our dressing has gone.

Immorality

Open immorality draws the wrath of Allah Ta‘ala. Nabi (sallallahu ‘alaihi wasallam) has mentioned,

إذا ظهر الزنى والربا في قرية فقد أحلووا بأنفسهم عذاب الله

“When adultery and interest will become rife in a community, then they have drawn down the wrath of Allah Ta‘ala.” (Haakim vol. 2, pg. 37)

Not that it will come; rather, it is already there, but it manifests itself in different ways. However, a person fails to understand where it is coming from and that it is actually the wrath of Allah Ta‘ala due to the open shamelessness.

Chatting with non-mahrams via social media is part of adultery, even though it may be of a different degree. Nabi (sallallahu ‘alaihi wasallam) has mentioned,

زنا العينين النظر، وزنا اليدين البطش

“Zina of the eyes is to look at impermissible objects and zina of the hand is to do something impermissible.” (Musnad Ahmad #10920)

Is this type of chatting not zina of the hand? How common this has become! Allah Ta‘ala forbid, both married and unmarried people are caught up in this.

How many wives complain of the husband watching filth and porn? He even does it in her presence and is not bothered about it. When she tries to say anything, he threatens her with divorce!!!

It is time that we all repent. There is never a time of despondency for a believer. Allah Ta‘ala’s doors of mercy and forgiveness are always open for the one who sincerely wishes to repent. Without any delay, we must come back to Allah Ta‘ala.

Weddings

Many of our weddings are another major avenue of open sinning and making a public advertisement of numerous sins. The manner in which weddings are taking place and the extent of open sinning that happens is indeed extremely worrying and very dangerous, both for the people concerned and for the community at large.

All-Engulfing Punishment

When sin becomes widespread and evil becomes rife, then the punishment of Allah Ta‘ala that follows engulfs everyone. In the hadeeth of Saheeh Bukhaari, Nabi (sallallahu ‘alaihi wasallam) was asked,

أَنْهَلَكُ وَفِينَا الصَّالِحُونَ؟

“Will we even be destroyed when there are pious servants amongst us?”

Nabi (sallallahu ‘alaihi wasallam) replied,

نَعَمْ إِذَا كَثُرَ الْخَيْثَ

“Yes! When evil becomes abundant.” (Saheeh Bukhaari #3346)

Such punishments engulf the entire community. However, on the Day of Qiyaamah the pious will be raised with their piety and they will be blessed by Allah Ta‘ala while the sinners will have to face the consequences of the sin.

The point is that when evil becomes rife, then the punishment in this world spares no one except those whom Allah Ta‘ala wills. This is a matter of great concern. We need to beg Allah Ta‘ala’s protection and stay away from all actions that draw His wrath.

Reflect for a moment, “Where are our weddings heading?” “What direction are we taking in our weddings?” If we have understood that open sinning is the means of drawing the wrath of Allah Ta‘ala, then have we considered how many open sins are taking place in our weddings???

Bridal Shower

Actually the wrong practices start off many months before the wedding.

There is this so-called “bridal shower” which takes place before the wedding. Where did this bridal shower come from and what is it all about? For our understanding, in simple terms, a bridal shower is a sophisticated manner of begging. Everyone that is invited has to come along with a gift. One way is to ask a person directly, “Could you give me this or that?” The other way is to invite a person to a bridal shower, which means that the

person is indirectly being asked, “Bring along some gift.” This is thus a sophisticated way of begging. Everything is even recorded by the “gifts registrar”.

Besides the begging that is involved in a bridal shower, there is often many open sins that accompany it, which are too shocking, disgusting and nauseating to even mention. The sad part is that many who may be donned in Islamic attire and are to some extent “deeni conscious” also attend such bridal showers and become part of all the immorality and vice taking place.

The bride to be is dressed up in the most unbecoming and indecent way. How do we expect any blessing in the marriage when this is the very prelude? It is as if we are begging Allah Ta‘ala to send down His wrath due to our actions. Is there no shame left? Is there no hayaa? Nabi (sallallahu ‘alaihi wasallam) has mentioned,

إِذَا لَمْ تَسْتَحِيْ فَاصْنَعْ مَا شَتَّتْ

“When you do not possess hayaa, you will do what you want (and nothing will bother you).” (Saheeh Bukhaari #3484)

Sometimes males are brought into this “women’s only” gathering. Nobody is at all concerned at what is going on in that function. What level of shame is left? As long as there is some fun, a party taking place and delicious food served, then I have to be part of it and I appease myself saying, “I am not doing any of the haram.” But where is the shame in us being there? Can a

person with hayaa be in such an environment, at such a venue and function???

Church Wedding

There are so many things that now happen in our weddings which have come directly from church weddings, such as the groom putting a wedding ring on the bride's finger, or walking the bride down the aisle, having bridesmaids, etc.¹

As for walking the bride down the aisle, often the person walking her down is not even her mahram. He holds her hand, whereas Nabi (sallallahu 'alaihi wasallam) has mentioned that it is better that a steel nail be driven into your head than for you to touch a woman who is not permissible for you. (Majma'uz Zawaaid #7718)

¹ The World Book (vol. 13, pg. 221) states:

A traditional marriage ceremony begins with the bridesmaids and ushers walking slowly down a center aisle to the altar. They stand on each side of the altar throughout the ceremony. The groom enters and waits for the bride at the altar. The bride then walks down the aisle with her father, another male relative, or a family friend. She wears a white dress and veil and carries a bouquet. At the altar, the bride and groom exchange marriage vows and accept each other as husband and wife. The groom puts a wedding ring on the ring finger of the bride's left hand, and the bride may also give the groom a ring. After the ceremony, the bride and groom kiss and then leave down the main aisle.

Further, we have the groom putting a wedding ring on the finger of the bride's left hand and the bride may also give the groom a ring. Where is this coming from? This again is from a church wedding. The only difference may be that the nikaah was performed prior to all of this in the musjid before an 'aalim, whilst in a Christian wedding, it is done after walking down the aisle, at the altar, before a priest, where marriage vows are exchanged by the bride and groom and they accept each other as husband and wife.

So all these things have been taken from the church, and we proudly embrace these acts... and yet we look for barkat in our nikaahs. We have come onto such close emulation of the Christians, whereas we beg Allah Ta'ala daily in our salaah, in Surah Faatihah, to save us from the ways of the Jews and the Christians. If this is our supplication on the one hand, then what is our action?

We simply emulate the Christians, failing to see the absurdity contained in walking the bride down the aisle. It is like a cattle parade where one cow is walked down for everyone to see what it looks like. This is the reality, and yet it becomes the norm.

Where is this all going to finish off? Is this not totally destroying the barakah (blessings) of that marriage?

Intermingling

We do not even give a second thought to the intermingling that takes place in the wedding. People are openly intermingling like one family, despite this being totally impermissible. The dangerous part is that nobody gives a second thought to it and nobody bothers that this is wrong. The intermingling itself is dangerous enough. Worse is that everybody is quite comfortable with it. Added to this is the indecent and shameless dressing that is worn at such functions.

Throwing Deen in the Corner

Nowadays often there is merely a “purdah section” in one corner. As if to say, “Deen, imaan and the life of Nabi (sallallahu ‘alaihi wasallam) should stay in the corner. They should not interfere in our fun. We are enjoying ourselves here and a provision has been made for deen in the corner.” Allah Ta’ala forbid, we have thrown deen, imaan and the life of Nabi (sallallahu ‘alaihi wasallam) in the corner whilst the rest of the function follows in the ways of the Jews and the Christians!

The question is asked at times, “Should I attend a mixed gathering function that has a separate purdah section in the corner?” We need to look at it from this angle, that our going to such a function actually gives the message that we are quite fine

with deen, imaan and the life of Nabi (sallallahu ‘alaihi wasallam) being thrown in the corner!!! May Allah Ta‘ala save us.

Wealth is a Trust

Over the past two or three decades many people have become very wealthy. Unfortunately, this has also brought wastage in weddings. We have to realize that excess wealth is actually a trust which Allah Ta‘ala has placed in our hands. We cannot do with it as we please. We will be questioned regarding it on the Day of Qiyaamah.

لَا ترُولْ قَدْمًا عَبْدٌ يَوْمَ الْقِيَامَةِ حَتَّىٰ يَسْأَلَ ...

“A person will not be allowed to shift from the spot on which he is standing, on the Day of Qiyaamah, until he is asked (few questions and he gives the answers).” (Sunan Tirmizi #2417)

In other words, if he fails in these answers, then he is already in big trouble. One of those questions will be regarding his wealth - where he earned it from and how he spent it.

We need to ask ourselves whether we will pass on the Day of Judgement by saying, “I spent hundreds of thousands on my daughter’s wedding décor.”

Wastage

As the days go by, and the competition increases, wastage on décor is only increasing and becoming worse – décor which is all torn and thrown away after the function. Some disbelievers are becoming rich by doing stage décor for Muslim weddings.

Tens of thousands of Rands are spent on ‘flowers’ whereas there are people who do not even have ‘flour’ to make bread. Thousands are spent on wedding ‘cards’ whereas there are those that are sleeping on ‘cardboards’. These poor people cannot even buy the basic necessities of life. All this wastage draws the wrath of Allah Ta‘ala. A simple phone call or message would have sufficed as an invitation.

Allah Ta‘ala instructs us in the Quraan Majeed,

وَكُلُوا وَاشْرُبُوا وَلَا تُسْرِفُوا

“Eat and drink but do not waste”. (Surah Aa’raaf, v31)

Wastage is very dangerous. Décor, flowers and cards all fall in the category of wastage. Instead of wasting our wealth on these useless customs, we could gift that amount to the couple which would give them a good start in life.

During one of his discourses, my shaikh, Hazrat Moulana Shah Hakeem Muhammad Akhtar Saheb (rahimahullah) mentioned, “Today, in this masjid, I am taking an oath from every one of you, that you will not host your marriages in halls. For Allah Ta‘ala’s sake, make this promise. Have mercy on the Ummah and

on your families. Take the same amount of money that you would have spent on hiring the hall and the other arrangements and gift it to your daughters. Why are you putting yourselves into difficulty by taking loans (to host such functions)?" (Khazaain e Ma'rifat wa Mahabbat, pg. 329)

There are so many out there who cannot even afford to start off a marriage home. What we squander in just one wedding could be used to start off so many marriages amongst the underprivileged. We can well imagine the du'aas we will earn from the hearts of such couples, the mercy that will pour down upon us from the side of Allah Ta'ala, and what blessings it will bring to us in this world and the Hereafter as well.

Instead of wasting our wealth in haraam, we can multiply its value by spending it on the orphans, widows and destitute. By simply spending our wealth correctly, so much of mankind's poverty will be eliminated.

Not long ago, a charity food project in Makkah Mukarramah began collecting the leftover food of weddings and other functions and distributing it to the poor. The director general, Ahmad Al-Matrafi, explained that food wasted at just one wedding is generally enough to feed 250 people. Further, food collected from weddings and other such functions during just one holiday alone was sufficient to feed 24 000 people. (Arab News – 23 January 2016)

Theme

Then, the wedding must have a theme. And what is the theme? The theme is everything but the sunnah of Nabi (sallallahu 'alaihi wasallam). The theme is that of the Jews and the Christians. Since everything needs to fit in with the theme, the expenses keep on escalating.

On the contrary, the sunnah theme of a nikaah is,

إِنَّ أَعْظَمَ النِّكَاحِ بَرَكَةً أَيْسَرُهُ مُؤْنَةً

“The nikaah with the greatest barakah is that nikaah wherein the least expense has been incurred.” (Musnad Ahmad #24529)

There is so much of ease in following the sunnah theme. In the themes of the Jews and Christians, the *more* you waste the better it is, and in the sunnah theme, the *less* you spend the more the blessings!

Instead of following the trends and themes of the Jews and Christians, can't we set the trend in adopting the sunnah theme in our weddings? This will be so much easier and cheaper, yet it will bring so much more blessings and happiness into the marriage.

Why do we squander all this wealth? When will this competition ever finish? Are we not going to be answerable for this on the Day of Qiyaamah? Is the theme of the sunnah not sufficient for us? Are we searching for something other than the way of Nabi (sallallahu 'alaihi wasallam) to appease ourselves?

We will have to face Nabi (sallallahu ‘alaihi wasallam) on the Day of Qiyaamah and we will be desperately in need of his intercession. On that day, our parents, our spouses, our children, and everyone will flee from us. They will all be concerned about themselves and nobody will be worried about the next. On that day there will only be one personality saying,

أُمّتِي يَا رَبٌ ، أُمّتِي يَا رَبٌ ، أُمّتِي يَا رَبٌ

“*O my Rabb! My Ummah, O my Rabb! My Ummah, O my Rabb! My Ummah.*” (Saheeh Bukhaari #4712)

Nabi (sallallahu ‘alaihi wasallam) will be worried about the entire Ummah. But if we repeatedly and constantly turn our backs onto his way of life and adopt the ways of the Jews and Christians in place of his life, and openly compete with one another as to who can move the furthest away from the sunnah, then how can we expect his intercession on the Day of Qiyaamah?

Furthermore, we then make a point of talking about our theme and the amount of money we spent. While a few people may praise the ‘style’ and ‘theme’, behind our backs the rest are criticizing us saying, “Just look at the amount of wastage involved in following the theme!”

Music

Another tragedy is that music has also become part and parcel of our weddings, whereas there are severe warnings in the hadeeth for involvement in music.

If a person is listening to music privately, this too is a terrible sin. However, here we are playing that music for everyone to listen to and get involved in. This sin is now compounded and regarded as open sinning. What a dangerous situation this is!

Dancing

Shaitaan's objective is to bring about complete destruction to a person. He is not content with a person stopping at one wrong. Rather, he will continue dragging the person deeper and deeper into the filth and mess.

Previously, we had never ever heard of dancing in a Muslim wedding. It may have happened somewhere, but it was not common knowledge and it definitely did not occur in the presence of deeni conscious people. Where and how does dancing fit into a Muslim wedding, whereas Nabi (sallallahu 'alaihi wasallam) has mentioned in a lengthy hadeeth,

إذا فعلت أمتي خمس عشرة خصلة حل بها البلاء

“When my Ummah will get involved in fifteen things then calamities will rain down upon them.”

Among the fifteen things mentioned in the hadeeth is,

وأخذت القيبات والمعازف

“When dancing girls and musical instruments will be adopted and resorted to.” (Sunan Tirmizi #2210)

For dancing to be part of the wedding, it definitely involves days of prior practicing and rehearsing. Unfortunately, nowadays we are hearing of the young girls of the family being sent months in advance for dancing classes. They then perform in front of the ‘respectable elders’ of the family and the rest of the crowd. Hardly anyone even frowns at what is happening.

Photography

Added to this is the sin of videoing and photography, whereby we strive to preserve our open sinning for generations to come. Let alone in the Hereafter, even in this world there are records of all the haraam that we are doing. These haraam pictures are shamelessly pasted all over social media, advertising our sin.

How often people who detest being photographed or videoed are caught on camera without realizing it. This is extremely insensitive to the guests. Some times that “grand wedding” ends up in divorce, whereas others are still watching the recording of the marriage!!!

Inviting Divine Wrath

When such activities are brought into our weddings, are we not inviting the wrath of Allah Ta‘ala? What damage are we doing to our imaan? What are we doing to our deen? What type of punishment are we inviting? Are we not afraid?

Often a wedding which was supposed to be a source of happiness and unity of two souls, ends up splitting two families into shattered pieces. Now why would such a thing happen, whereas nikaah is such a great ‘ibaadah and such a happy occasion? This is due to all the haraam that takes place which results in the punishment descending.

Often, as parents, we become very selfish. With our own money and hands, we destroy the barakah of the marriages of our very own children, just so that we can make a name for ourselves and say that we did it in style. Are we going to be able to answer for this on the Day of Qiyaamah?

Attending

Many of us feel that this discussion does not apply to us, because we got our children married and there was no dancing, music and intermingling. However, just as committing all of these sins is haraam and invites the wrath of Allah Ta‘ala, to attend such a function is also impermissible. This is a very important point for us to reflect upon.

Adding to the Numbers

‘Abdullah bin Mas‘ood (radhiyallahu ‘anhu) was once invited to a waleemah. As he reached the function, from the outside he heard some impermissible activity taking place. He immediately turned around and went back. When he was asked the reason for his return, he replied that he heard Nabi (sallallahu ‘alaihi wasallam) saying,

من كثر سواد قوم فهو منهم ، ومن رضي عمل قوم كان شريكًا في عملهم

“The one who adds to the numbers of a people is counted as among them, and the one who is pleased with the wrong of a people will be regarded as a partner in their actions.” (Ithaaful Khiyaratil Maherah

#3297)

If all types of haraam activities are taking place somewhere and we too are there, though just “passively” and are not “actively” taking part in the evils, we have still added to the numbers. Perhaps one thousand people attended the function where dancing and intermingling took place, music was played and the way of Nabi (sallallahu ‘alaihi wasallam) was trampled; but our presence added to the glory of that haraam function.

Imagine if the décor, music, dancing and everything else was arranged and set up but no one attended. The hosts will be left completely disappointed. They spent so much, but no one came. Therefore, it is the people that make up the function, and every person counts.

Mulla ‘Ali Qari (rahimahullah) summarizes this in his statement,

عدم الحضور عند مجلس فيه المخلوق

“It is not permissible for a person to be in a gathering where there is haraam taking place.” (Mirqaatul Mafaateeh, vol. 4, pg. 239)

We thus need to seriously ponder and reflect upon the direction in which we are moving. One aspect is not to “actively” participate. This is not good enough. Rather, we must excuse ourselves from such haraam functions as well.

Allah Ta‘ala forbid, it should not happen that the wrath of Allah Ta‘ala, which is raining upon such haraam functions, rains upon our hearts as well because of us being present. Can anyone

claim that they felt a boost in their imaan spirit upon returning home from such a function, or was their imaan really dented?

Family Ties

Shaitaan will tell us that maintaining family ties is extremely important. We need to understand that whilst maintaining family ties and relationships is important, the first relationship we need to maintain is the relationship with Allah Ta‘ala and Nabi (sallallahu ‘alaihi wasallam). Everything else comes afterwards.

Allah Ta‘ala has created us and He is sustaining us. We are breathing the air which Allah Ta‘ala has provided us for free. Can a bride ever reach the end of the aisle if Allah Ta‘ala suddenly takes away the ability to breathe? Who is allowing us to function? Yet we disobey that very Allah Ta‘ala.

Nabi (sallallahu ‘alaihi wasallam) sacrificed everything so that we could enjoy the wealth of imaan and take the name of Allah Ta‘ala. He will even be concerned about us on the Day of Qiyaamah. He is closer to us than our own selves, let alone our parents, brothers, sisters, and extended family. Thus, the first relationship to maintain is the relationship with Nabi (sallallahu ‘alaihi wasallam). Otherwise, it will mean that we need to maintain the other relationships, even if the relationship with Nabi (sallallahu ‘alaihi wasallam) is cut off. How can we turn our backs upon him in this way?

So, maintaining family ties is one thing and attending a haraam function is another thing. Nobody is being told to break family ties. Rather, merely break away from haraam functions in a polite manner since it is not permissible to attend such functions. We may visit the family before or after the function. Give them our du'aas and blessings, but as far as attending a haraam function is concerned, we cannot compromise.

Heads of the Families

Hazrat Mufti Muhammad Taqi Usmani Saheb (daamat barakaatuhum) mentioned in a talk that he delivered on 8th November 1991, titled “Forbid Evil, or Else...”:

“The basic reason for the wrong that is rampant in our society today is that the heads of the families join their family members in doing wrong, instead of stopping the evil and correcting them. This can also be seen in the wedding functions nowadays. Innumerable wrongs take place in these functions, ranging from the minor ones to very serious evils. For example, intermingling is now becoming very common in these functions. This is happening because the heads of the family do not object to this evil verbally and do not try to stop it physically, despite it taking place in front of their eyes. In fact, they even participate in such functions.

The excuse they present is, “What can I do? It is my nephew’s wedding and I am forced to attend.” Understand well! If they

want you to attend, they must make the arrangements according to your principles. You need to take a firm stance that I will only attend if there is no intermingling, and if you choose to have a mixed function, then you do not have the right to be upset with me for not attending. If the heads of the families do not adopt this attitude, they will be taken to task on the Day of Resurrection for not stopping the evil by refusing to attend.

Today, we are accepting one evil after another. There was a time when there were not so many wrongs taking place in weddings. But gradually, one evil after another has commenced, without anyone from the family taking a firm stance. This has resulted in these wrongs increasing.

Remember! If we do not take a firm stance today and do not try to stop these wrongs, they will get even worse. Hence we are now hearing that young boys and girls have begun to dance in these functions. Will you remain silent on this issue too and willingly watch your daughters and daughters-in-law dance, instead of refusing to attend? Until how long will you worry about them feeling bad? There has to be a limit!

Unless a few influential people refuse to participate in these functions, these things will not stop. They must say “If these things continue, we will not attend.” They will have to either leave these wrongs, or break off ties with these influential people.

At times, we do find people refusing to attend a function because of some (personal) family issue, for example he was ill-

treated on some occasion, or he was insulted, or his right was not fulfilled. They will only participate when they apologize for the wrongs. On the occasions of weddings, many of these disputes and differences come to the fore. In the similar manner, if some servant of Allah Ta‘ala refuses because of deeni reasons, insha-Allah this will bring a stop to these wrongs.

If we do not take a firm stance against the intermingling now, it might be too late and the consequences could be dangerous. There is still time to stop this wrong in the above manner. For Allah Ta‘ala’s sake, take pity on yourselves and remember that you will be answerable in the court of Allah Ta‘ala. (Islaahi Khutubaat vol. 9, pages 213 – 216)

Taking Lesson from Burma

**Moulana Abul Hasan ‘Ali Nadwi
(rahimahullah)**

Hazrat Moulana Sayyid Abul Hasan ‘Ali Nadwi (rahimahullah) was a great scholar of the recent past and a saint of a very high caliber. He was accepted throughout the Arab and non-Arab world for his lectures and writings.

One of his specialties was the field of history and the reasons for the rise and fall of nations.

Lavish Lives

When he visited Burma in 1961, he observed that the Muslims were involved in business and were well-settled. They were also financially assisting many madaaris and deeni activities. However, they were intoxicated with the love of wealth and were engrossed in luxuries and lived lavish lives. Their weddings and functions also were extremely lavish and involved much wastage.

Rise and Fall of Nations

Unfortunately, sometimes when things become very soft and easy, then, Allah Ta'ala forbid, we forget Allah Ta'ala. 'Allaamah Iqbaal, the famous poet, mentioned a couplet,

مشیر و سنان اول طاؤں در باب آخر میں تجھ کو بتاتا ہوں تقدیر ام کیا ہے

"Let me tell you the destiny of nations. Initially there was sacrifice and struggle, and then came the merry making and festivity." (Kulliyyaat e Iqbaal, pg. 621)

He spells out the rise and fall of nations in these couplets. Initially, there was a lot of struggle, hard work, effort and sacrifice. But when things became easy and rosy, and the new generation came along, then they did not know what happened behind the scenes and did not see the effort, sacrifice and struggles that were made. Therefore, they began to dance, drink, womanise and make merry. Look at Spain; the musjids were turned into stables. Anybody who has a little understanding of history knows that this is a fact.

Our History

Let us take the history of the Muslims in South Africa as an example. When our forefathers came, they had to contend with bread and butter issues and they lived worrying about the basics of life.

However, although they came as traders or workers and had all these challenges to deal with, they made great sacrifices to keep deen alive. Whatever infrastructure of deen that we are enjoying today is generally based on the foundations that they had laid. We cannot imagine what difficulties and hardships they had to face. However, in the midst of all that, they did not forget deen. They brought people specially from overseas to teach the children deen since there was nobody available locally. Wherever they went, the first thing they established was a musjid and a madrasah, which kept deen alive. May Allah Ta‘ala give them the best of rewards, fill their graves with noor and give them the highest stages in the Hereafter.

However, as time passed and we became accustomed to luxuries and lavish lifestyles, we too forgot all the sacrifices of our forefathers and became involved in extravagance and wastage.

A Thought Provoking Lecture

Nevertheless, after observing the conditions in Burma, Hazrat Moulana Abul Hasan (rahimahullah) delivered a talk wherein he reminded them of their duties and warned them of the future dangers.

The words that flowed from his mouth were definitely inspired by Allah Ta‘ala. This lecture has been translated into

English and published under the title, “A Thought Provoking Lecture”. The crux of Hazrat Moulana’s message was:

“This time which is passing by should be valued. If you make an effort for the deen of Allah Ta‘ala during this time, your businesses, family and offspring will be safeguarded and you will be granted prosperity and honour in this country. It is not farfetched that the reins of leadership will also be placed in your hands. On the other hand, if you do not make this effort (of da’wah and tableegh), then mark my words, you won’t be able to live in this country.

For Allah’s sake, do not give so much preference to your businesses as you are currently doing. Do something for the sake of deen. Honestly speaking, if I had the power, I would have closed down all your shops, factories and businesses, not for a few months but for a few years, and sent all the people out to involve themselves in the work of da’wah and tableegh.

I am not making a political statement. Rather, using the divine light that Allah Ta‘ala has granted every believer, I am making this statement, that if you do not spare any time for the deen of Allah Ta‘ala, it will be difficult for you to stay in this country. When those circumstances arise, your businesses and factories won’t be spared!

It is possible that my lecture is being recorded. Those who listen carefully to my words will remember my words one day. I am not a saint who is able to predict the future. Rather, this is as obvious as someone predicting rain when seeing the clouds

forming, the lightning and the winds blowing. He will not be regarded as a saint, rather even a child of tender age will come to the same conclusion. Similarly, I am able to warn you of the cruel and ruthless days that are to come.”

Consequence

As it often happens, when such words are spoken which are difficult to swallow, they are brushed away with negative comments.

However, very shortly thereafter, a military revolution took place and people lost everything overnight. From the lap of luxury, they were left with nothing. Conditions became such that many of them became deserving of zakaah. They left the country bare footed, fleeing for their lives.

Taking Heed

Hazrat Moulana (rahimahullah) was gifted with insight. He saw the signs and accordingly warned the Muslims of Burma. They failed to take heed and were forced to face the consequences. We need to take a lesson from others and should not become a lesson for others.

Conclusion

Let us all turn to Allah Ta‘ala, change our ways and not allow ourselves to be swept away by the tide. We need to remind ourselves of how short our stay in this world really is. We need to prepare for the Hereafter by utilizing the bounties of Allah Ta‘ala in a way that will be of benefit for us there.

May Allah Ta‘ala give us the ability to carry out all that is good and save us from all such actions that will draw His wrath and displeasure, aameen.

Bridal and Baby Showers

By Hazrat Moulana Yunus Patel Saheb (rahimahullah)

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 in a non-Muslim society and just blend in with them – so that we are not recognized as Muslims.

Bridal Showers and Baby Showers have unfortunately become ingrained in the Muslim lifestyle, just as much of the rest of the non-Muslim lifestyle have become ingrained. Many may ask: What's 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 even these noble deeds. What is extremely wrong and objectionable is the

background to these good deeds. They are not within the parameters of sharee'ah.

The picture of a typical bridal shower and baby shower is not typical with the sunnah. It is typical of the non-Muslim way of life. By following suit, we fall into the sin of “Tashabbuh bil Kuffaar” (emulating the disbelievers). It is aligning oneself with those who have rejected Allah Ta‘ala, who live their lives in immorality and disobedience.

Nikaah is a great ‘ibaadah. Pregnancy and the birth of a child also have their requisites in Islam. However, the West has commercialized all of these noble occasions, and made them into money-making events. The sacredness of these occasions is forgotten.

Today, nikaahs 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 waleemah. One’s mind moves in the direction of the millions and millions who are suffering famine and starvation, who have no home, no water, no food, no clothing – but the Muslim ignores all that suffering just for some fleeting attention and praise.

All those hundreds of thousands of Rands wasted on draping a hall, on dressing the chairs, on wine glasses, on musicians,

photography, on wedding cards that are thrown away, etc., is money which could have been the means of alleviating the plight of so many suffering people.

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 all people throw 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 a bin? No. However, the throwing away of those cards is equal to throwing away R50 notes. That same money could have been used in making the Aakhirah. (*NB: This was the cost in Hazrat Moulana (rahimahullah)’s lifetime. Presently the same card may cost perhaps R100 or even more.*)

Even those who are known to be religious will waste thousands on halls, on décor, etc., thereby sacrificing the pleasure of Allah Ta’ala and Rasulullah (sallallahu ‘alaihi wasallam). Those who were meant to set the noble example of the sunnah, who we expect are living the sunnah – knowingly choose to forsake the sunnah. Simplicity, which is part of imaan, is a rare sight in these times. Sayyidah ‘Aaishah (radhiyallahu ‘anha) related that Nabi (sallallahu ‘alaihi wasallam) said: “Verily, the most blessed nikaah is that which involves the least difficulty (expenditure).”

We have a perfect sunnah – a perfect way of life in the life of our Nabi (sallallahu ‘alaihi wasallam) and in the lives of his

companions, men and women. We have what is superior to all other cultures, yet we consider what everyone else has. It shows great weakness if we give preference to the culture of the Christians, Jews and idolators over the noble sunnah of Rasulullah (sallallahu ‘alaihi wasallam). We are exchanging diamonds for stones... and what an unprofitable exchange this is! What a great loss!

Nabi (sallallahu ‘alaihi wasallam) said: “Whoever emulates a nation is from amongst them.” In another hadeeth it is stated: “A person is with whom he loves.” Nabi (sallallahu ‘alaihi wasallam) also said that we will be raised on the Day of Judgment with those whom we imitate in this worldly life. (May Allah Ta‘ala save us from such disgrace and humiliation.) Emulating the non-Muslim culture is one downfall but there are many more that are found in the Bridal and Baby Showers.

The non-Muslims have coined a novel concept of begging – especially amongst the upper-class. It seems as if some, from amongst the wealthy, have developed an art of begging. They even have a name for it. In the name of Bridal Showers, Baby Showers, Registries, etc., people gracefully and politely extend their begging 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 and financial difficulty and sometimes 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, who opens them and shows them to all present, and each person can assess the kind of money that was spent on the gift given. Let us now consider the various wrongs in this act:

A person is forced to purchase gifts that the bride has chosen which may even be beyond her 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 hadeeth encourages giving gifts because giving gifts creates mahabbah (love). If mahabbah is not created, then this proves that either the giver or receiver is insincere. Sometimes, people give with intentions other than expressing their mahabbah. However, there are many who request or are desirous of receiving and there is a kind of greed from the receiving side. This request or expectation (ishraaf) reveals insincerity from the one who is receiving.

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, as in the case of registries, etc., people will give, but they give unhappily and unwillingly. And if some gift is given, which is not to our liking, then we receive it without any appreciation and thanks. This is our lamentable condition.

Another aspect that has also been brought to our attention is the immorality and shamelessness at such gatherings; indecent

talk, shameless dressing by Muslim women, inappropriate games, music, dancing and such filthy entertainment, that we would not want to bring on to our tongues. It is not permissible for a person to attend such gatherings. The sharee'ah instructs us: "It is not permissible to be present in a gathering where Allah Ta'ala is being disobeyed."

Moreover, a person's presence at such a gathering is actually aiding in promoting and glorifying the impermissible function. We are told not to assist each other in sin; rather to assist in what is righteous: "Help each other in righteousness and piety, and do not help each other in sin and aggression." (Surah Maaidah, v2)

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 sins are publicized and 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 (sallallahu 'alaihi wasallam) on the Day of Judgment? How will we show our faces to the one whose entire life was sacrificed so that today we be the reciters of the kalimah?

May Allah Ta'ala have mercy upon us, since we stand to lose a great deal by adopting this culture. If we continue in this line and direction, we will lose the pleasure of Allah Ta'ala and we

will lose the great rewards for enlivening and practising the sunnah. We also stand to lose the companionship of Rasulullah (sallallahu ‘alaihi wasallam) at the fountain of Kauthar on the Day of Judgment and even stand to lose the success of our marriages due to having sacrificed the beautiful, noble sunnah by means of our emulation of the Hollywood and Bollywood culture.

If our allegiance is to Allah Ta‘ala and His Rasul (sallallahu ‘alaihi wasallam), then there should be no delay in repenting and 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 (ability) of ‘amal (practice).

Photography in Weddings

Question:

Assalaamu 'alaikum wa rahmatullahi wa barakaatuh.

Respected 'Ulama

I've been to a wedding this past weekend which alhamdulillah was very well organised in terms of shariah compliance. But there's one thing which is constantly affecting me and harming my conscience, and that is the photography that went on.

Alhamdulillah I wasn't part of it however I feel the urge and the need to pass on the message and the hadeeth as well as the reference regarding the seriousness of photography being haraam and the sin. Please reply in these regards, because it has not ended. After the function people are now setting those photos as profile pictures etc.

Jazakallahu khayran

Answer:

Wa 'alaikumus salaam warahmatullahi wabarakaatuh

Respected Sister in Islam

You have raised one of the crucial issues of the time. May Allah Ta'ala grant us the correct understanding and enable us to do that which will please Him at all times, aameen.

Impermissibility of Picture Making:

Picture making of animate objects is clearly prohibited in the ahaadeeth.

Rasulullah (sallallahu 'alaihi wasallam) has said: "The people who will receive the severest punishment on the day of judgement are the picture makers (of animate objects)." (Saheeh Bukhari #5950 & Saheeh Muslim #5539).

Rasulullah (sallallahu 'alaihi wasallam) also said: "Every picture maker will be in the fire. For every picture that he makes, a living being will be created and will punish him in Jahannam." (Saheeh Muslim #5540)

This prohibition refers to all types of photography. While a digital picture may be stored as pixels, it is nevertheless a picture, albeit in a more sophisticated manner, and hence impermissible. There are many detailed proofs for the impermissibility of all types of photography which is beyond the scope of this brief answer.

Harms of Photography:

Nevertheless, apart from the impermissibility mentioned above, consider the various other harms of digital photography, which is presently a pandemic that has beset the Ummah.

- Everywhere pictures and videos of people are being taken. The worst is at functions. The pictures of these women are then circulated to a wide number of people. They are also set as “profile pictures”. Every strange man who looks at that picture will be committing zina and will be accursed. Rasulullah (sallallahu ‘alaihi wasallam) is reported to have said: “The curse of Allah Ta‘ala is upon the one who casts a lustful glance (at a non-mahram) and also upon the one who has displayed herself.” (Shu‘abul Imaan #7399) Thus the woman whose “profile picture” is being viewed by strange men is constantly under the curse of Rasulullah (sallallahu ‘alaihi wasallam).
- Many young people who have sought advice to overcome their weaknesses have confessed to fantasising the filthiest things about women whom they have only seen pictures of. Especially in functions, women are all dressed up and “made-up”. This picture of the “made-up” woman is circulated and becoming the object of filthy thoughts in the hearts of many men. Does the mere thought of something like this ever happening not send a terrible shudder down one’s spine? Does it not make one feel nauseous? The remote possibility of something like this taking place, will

make any self-respecting woman with the slightest amount of shame shun whatever could lead to something so disgusting. But, the issue is... is there any shame left?

- Due to the wholesale engagement in digital photography, people have become lax with regard to the prohibition of all pictures. Many print the digital pictures and think nothing of it.

These are only some of the harms.

Deprived of the Company of the Angels:

Furthermore, another serious factor is that by us engaging in picture making and keeping photographs, we are deprived of the company of the angels.

In various narrations, Rasulullah (sallallahu 'alaihi wasallam) has stated that the angels do not enter a place in which a picture is kept (Saheeh Bukhaari #3225).

On one occasion, 'Aaishah (radhiyallahu 'anha) had sewn a pillow for Rasulullah (sallallahu 'alaihi wasallam) which had some pictures on it. When Rasulullah (sallallahu 'alaihi wasallam) came home, he stood by the door and his blessed countenance began to change colour (out of anger). When 'Aaishah (radhiyallahu 'anha) enquired about the reason for his anger, he (sallallahu 'alaihi wasallam) replied: "Are you not aware that the angels don't enter a house in which a picture is kept. The one who made a picture will be punished on the Day of

Qiyaamah and he will be ordered to instil life into it (which will be impossible to do). (Saheeh Bukhaari #3224)

Being deprived of the company of the angels is a serious issue for a believer, since they are his friends and are of assistance to him on various occasions, even at the most crucial times.

Hereunder is a summary of some of the benefits we enjoy from the company of the angels:

1. Protection against various deeni and worldly difficulties.

Allah Ta‘ala says in the Quraan Majeed,

لَهُ مُعَقِّبٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ

“For him (man) there are angels alternating with each other, before him and behind him, who guard him under the command of Allah Ta‘ala.” (Surah Ra’d, v11)

‘Ali (radhiyallahu ‘anhu) says, “For every human being there are angels appointed to protect him. It is their duty to keep guarding them lest a wall falls over them, or they stumble into a ditch, or some animal causes harm to them. However, when the will of Allah Ta‘ala overtakes a person, the guarding angels move away and whatever Allah Ta‘ala intends to afflict him with will come upon him.” (Roohul Ma‘aani vol.13, pg. 141).

From a narration of ‘Uthmaan (radhiyallahu ‘anhu) we learn that the duty of these guarding angels is not limited to protecting human beings from worldly discomforts and hardships only. Instead, they also dissuade and try to protect

them from sins. They continue infusing in their hearts the urge to do good and to fear Allah Ta'ala, so that they would refrain from sinning. If they still fall prey to sin, the angels make du'a for them and try that they somehow hasten to repent and become cleansed of the sin. Thereafter, if the sinner fails to take heed and refuses to correct himself, they write down a sin in his book of deeds.

In short, these guarding angels keep protecting human beings against deeni and worldly discomforts and difficulties, all the time, awake or asleep. The well-known Taabi'ee, Ka'b Al-Ahbaar says, "If this divine protection had to be removed from around human beings, the jinns would make their lives difficult." (Ma'aariful Quraan vol. 5, pg. 170)

2. Comfort and glad tidings at the time of death, which is the most crucial moment for man.

Allah Ta'ala says:

إِنَّ الَّذِينَ قَالُوا إِرَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا شَتَّانَرَلُ عَلَيْهِمُ الْمَلِكَةُ لَا تَخَافُوْا وَ لَا تَحْزُنُوْا وَ أَبْشِرُوْا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُوْنَ ﴿٢٦﴾ نَحْنُ أَوْلَيُوْكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ لَكُمْ فِيهَا مَا تَشَبَّهُوْيَ أَنْقُسْكُمْ وَ لَكُمْ فِيهَا مَا تَدَعُوْنَ ﴿٢٧﴾ نُرُّلُ مِنْ غَفُورٍ رَّحِيمٍ

"Surely those who have declared: 'Our Lord is Allah', then they remained steadfast, the angles will descend on them saying, 'Do not fear and do not grieve, and be happy with the glad tidings of the Jannah that you had been promised. We were your friends in the worldly life and (will remain as such) in the Hereafter. And for you in it is whatever your

souls desire, and for you here is whatever you ask for.” (Surah Haa Meem Sajdah, v30-31)

The descent of angels and their address which is mentioned in this verse will take place on three occasions; first at the time of death, secondly in the graves and thirdly at the time of resurrection from the graves.

Abu Hayyaan (rahimahullah) is of the opinion that the angels actually keep on descending upon the believers all the time, even in this life, and their effects and blessings are found in the deeds of the believers, but the voice of the angels will only be heard at these occasions.

Thaabit Bunaani (rahimahullah) says, “According to a hadeeth that has reached us, at the time of resurrection, the believer will be met by the two angels who used to be with him in the world, and they will console him not to worry or be afraid. They will give him the glad tidings of Jannah which were promised to him. These words of the angels will bring serenity to the believer.” (Ma‘aariful Quraan vol. 7, pg. 651 – Summarised)

When the angels offer so much of assistance and protection to us, it will be the height of ingratitude and deprivation for us to get involved in photography and lose this company.

May Allah Ta‘ala save us from everything that will lead to His displeasure, aameen.

Make-up Artist

Question:

Assalaamu 'alaikum wa rahmatullahi wa barakaatuh.

Respected 'Ulama

There is a non-Muslim makeup artist who is highly qualified in his field. He claims to be gay. It has recently become a trend among some Muslim women to get their faces done up by this makeup artist.

After applying the makeup, he often takes pictures of these women and displays them on Instagram.

Could the 'Ulama please explain the status of this in the sharee'ah.

Answer:

Wa 'alaikumus salaam warahmatullahi wabarakaaatu

Respected Sister in Islam

Every person is blessed with an in-born vital quality and essential human value known as *hayaa* (shame/modesty). *Hayaa* is the natural brakes within a person that stops him/her from all immorality and vice. While this is a natural, in-born quality, it can nevertheless be lost if one is exposed to immorality.

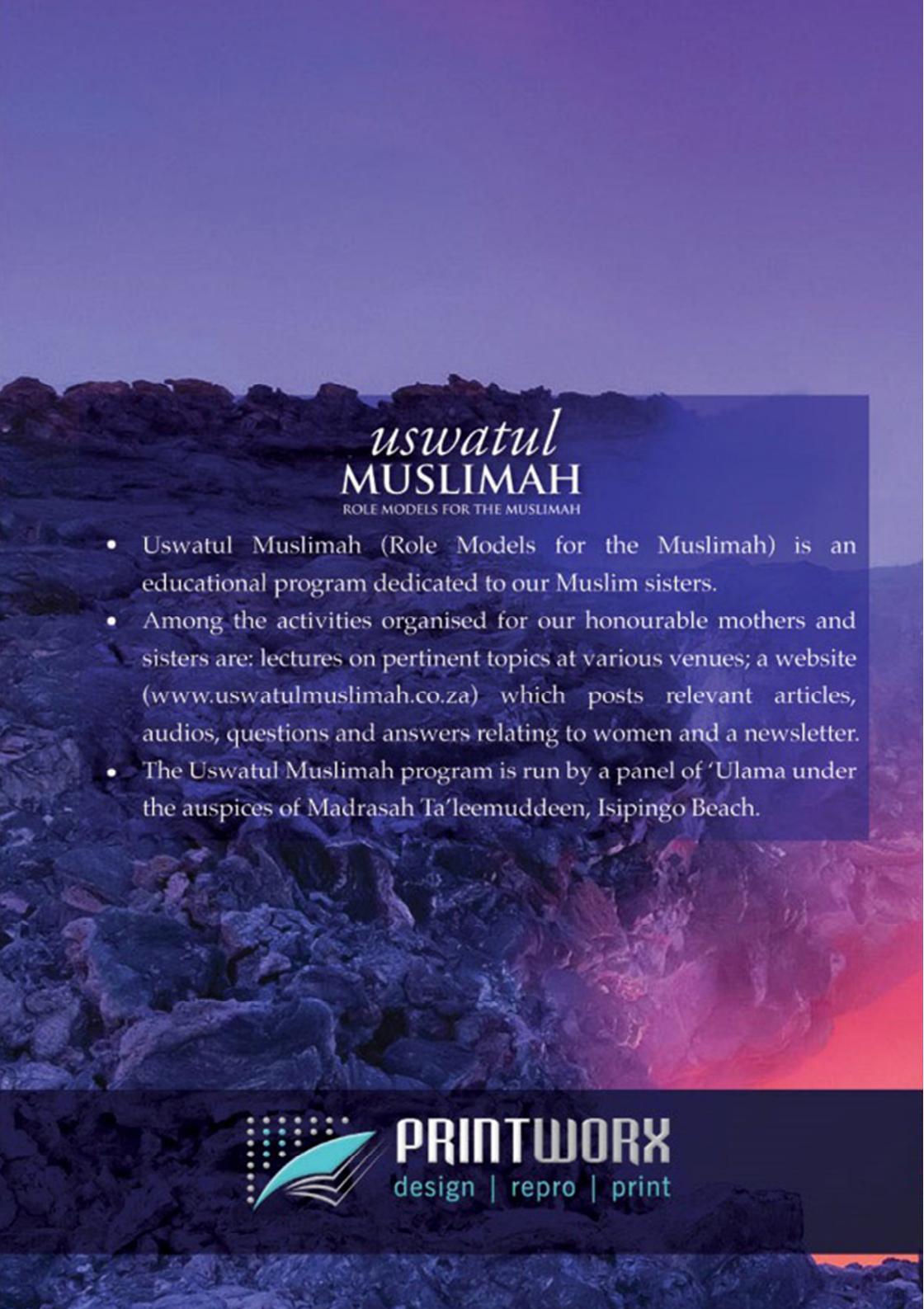
In this era, due to the tremendous exposure to immorality and filth via the television, movies, magazines, internet, social media, etc., in many cases *hayaa* has been lost. Shame and modesty for them are mere words. Rasulullah (sallallahu 'alaihi wasallam) is reported to have said, “If you do not possess *hayaa*, you will do as you wish” (Saheeh Bukhaari #3484). In other words, there will be nothing to stop you from the worst indecent filth, Allah Ta‘ala forbid.

This entire “make-up” session is a complete “break-up” session – break-up of *hayaa*, of morality, and of one’s deen. The immoral “artist” as well as the “client” who has lost *hayaa* – both are involved in *zina*. Even a doctor may not touch any part of the female patient which is not necessary for the treatment of the patient. Such “make-up” is not a necessity. To ask a male – and that too someone who is as downright immoral – to do one’s “make-up” is total absurdity. It is disgusting and utterly

shocking. The displaying of the photograph and the open advertising of one's immorality and vice is an added extremely major sin.

In short, this is totally haraam and draws down the wrath of Allah Ta'ala, may Allah Ta'ala forbid. What if death strikes at that moment, while in this state of zina!!!

May Allah Ta'ala protect us all from every vice and immorality.



uswatul **MUSLIMAH**

ROLE MODELS FOR THE MUSLIMAH

- Uswatul Muslimah (Role Models for the Muslimah) is an educational program dedicated to our Muslim sisters.
- Among the activities organised for our honourable mothers and sisters are: lectures on pertinent topics at various venues; a website (www.uswatulmuslimah.co.za) which posts relevant articles, audios, questions and answers relating to women and a newsletter.
- The Uswatul Muslimah program is run by a panel of 'Ulama under the auspices of Madrasah Ta'leemuddeen, Isipingo Beach.



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