

INTRODUCTION.....	3
COMMON SINS	10
1.) NOT LEARNING THE NECESSARY KNOWLEDGE OF DEEN AND NOT IMPARTING IT TO ONE’S CHILDREN	10
2.) SECULAR EDUCATION.....	11
3.) LAXITY TOWARDS SALAAH.....	27
4.) PERFORMING SALAAH INDIVIDUALLY (FOR MEN).....	33
5.) NOT READING THE QURAAN SHAREEF PROPERLY	37
6.) HURTING THE FEELINGS OF OTHERS.....	39
7.) NON-OBSERVANCE OF HIJAAB	42
8.) ZINA (ADULTERY AND FORNICATION)	50
9.) PURSUING CUSTOMS	54
10.) ABANDONING OF AMR BIL MA’ROOF (COMMANDING RIGHTEOUSNESS) AND NAHY ANIL MUNKAR (PROHIBITING EVIL).....	72
11.) BACKBITING	78
12.) CARRYING TALES	82
13.) LIES	84
14.) ENGAGING IN FUTILE ACTIONS AND SPEECH	86
15.) LOVE OF THE WORLD	88
16.) PRIDE	103
17.) CONCEIT	113
18.) LOVE FOR NAME AND FAME	117
19.) CASTING LUSTFUL GAZES	119
20.) PICTURES.....	124
21.) SHAVING THE BEARD OR CUTTING IT LESS THAN A FIST LENGTH ...	126
22.) INCORRECT USAGE OF THE TONGUE	131
22.) INCORRECT PRACTICES REGARDING MONETARY MATTERS	133

23.) HARBOURING ILL-THOUGHTS..... 145

24.) BREAKING OF FAMILY TIES 147

25.) TELEVISION 149

26. SPREADING ISLAAM THROUGH TELEVISION 158

27.) IMITATION OF NON-MUSLIMS 164

28.) PROFESSIONAL SPORTS..... 172

29.) GYMING 174

30.) INHERITANCE 176

CONCLUSION..... 180

INTRODUCTION

Moulana Thaanwi رَحْمَةُ اللَّهِ عَلَيْهِ has written, “It is of vital importance for a Muslim to abstain from all sin. This is essential for developing one’s imaan. Sin darkens imaan and creates weakness in it. On the assumption that there will be no punishment for sins, then too, it is necessary for a believer to abstain from sin, for sin is disobedience which is the cause of Allaah’s displeasure. No man wishes to even displease a worldly benefactor. The favours of Allaah تَبَارَكَ وَتَعَالَى on man are innumerable. Allaah تَبَارَكَ وَتَعَالَى is man’s greatest and true Benefactor. How can the believer then displease Allaah تَبَارَكَ وَتَعَالَى? Besides this consideration, there is also the danger of punishment for the commission of sins. Such punishment may be both in this world as well as in the Hereafter. One form of worldly punishment is that man given up to sin engrosses himself fully, body and heart, in the world to such a degree that he becomes fearful of the Hereafter and thus detests it. He loses firmness of heart and imaan. The believer should therefore not venture near to sin, no matter what type of sin it may be, whether the sin pertains to the rights of Allaah تَبَارَكَ وَتَعَالَى or rights of creation.” (Hayaatul-Muslimeen, Rooh 22)

The Muslim Ummah is undergoing great problems in every aspect. Spiritually, morally, culturally, socially and politically, the Muslim nation has sunken. It is smitten with a disease which has destroyed its moral and spiritual fibre, bringing the Ummah crashing down from its position of grandeur and glory which it once possessed. Hadrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ has written, “Throughout the world, we observe abundance of hardship and misfortune descending upon Muslims. Despite this appalling conditions, the causes and the remedy have not occurred to anyone. Those who attempt to devise some remedy for this state of degradation and plan to salvage the situation are confronted with utter failure because they have failed to diagnose the sickness. An erroneous diagnosis results in a flawed prescription. Hence, the disease instead of curing deteriorates more and more. The natural consequence of such incorrect and misguided plans and schemes to remove the ummah from the morass of degradation is nothing other than deterioration of the disease. However, it is

seen that failure upon failure does not deter the misguided diagnosers who obstinately believe in the rectitude of their incorrect prescriptions.”

One of the main causes for the problems facing the ummah is the commission of sins. Evil deeds dominate as a result of one of two things – (1) Not possessing correct knowledge (2) Not practising according to one’s knowledge.

This booklet addresses the first cause. There are many sins committed today which are not even acknowledged. It is necessary for one to learn about the prohibitions of Allaah تَبَارَكَ وَتَعَالَى so that he can abstain from them. The second cause will be eliminated by staying in the company of the Ahlullaah (pious servants of Allaah تَبَارَكَ وَتَعَالَى.) This will create courage in a person and assist him to stay away from sins.

Sins destroy a person. Some of the harmful effects of sins in this world are:

- 1.) Lack of blessings in wealth – Thaubaan رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A person is deprived of sustenance due to a sin he perpetrates.” (Ibn Majah no. 90, Ibn Hibban no. 872, Musnad Ahmad no.22386)
- 2.) Love is removed – Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “No two people love one another for Allaah’s pleasure or in Islaam, then they separate except due to a sin committed by one of them.” (Adabul-Mufrad no. 401, Musnad Ahmed no. 5357 from Ibn Umar رَضِيَ اللَّهُ عَنْهُ)
- 3.) Black dot formed on the heart – Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a believer sins, a black dot forms on his heart. If he seeks forgiveness, the black mark is removed and his heart is purified. If he increases in sin, the black mark increases. This is the corrosion of the heart spoken of by Allaah تَبَارَكَ وَتَعَالَى (in the Qur’aan).” (Tirmidhi no. 3334, Ibn Majah no. 4244, Ibn Hibbaan no. 2787)
- 4.) Wrath of Allaah تَبَارَكَ وَتَعَالَى - Muaaz رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

وَأَيَّاكَ وَالْمَغْصِيَةَ فَإِنَّ بِالْمَغْصِيَةِ حَلَّ سَخَطِ اللَّهِ عَزَّ وَجَلَّ

“Guard yourselves against sin because the Wrath of Allaah تَبَارَكَ وَتَعَالَى descends in the wake of sin.” (Ahmad no. 22075)

5.) Spiritual sickness - Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Should I not show you your sickness and its remedy?” Your sickness is sinning and your remedy is to seek forgiveness (istighfaar).” (Shuabul-Imaan no. 6746)

6.) Corrosion of the heart - Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The hearts too become corroded (by means of sin.) Its polish is to seek forgiveness (istighfaar).” (Shuabul-Imaan no. 640, Dua of Tabraani no. 1791)

The heart then does not find sweetness in worship when it is affected by sin. Yahya ibn Mu’adh Ar Razi رَحِمَهُ اللَّهُ said,

قال يحيى بن معاذ: سقم الجسد بالأوجاع وسقم القلوب بالذنوب فكما لا يجد الجسد لذة الطعام عند سقمه فكذلك القلب لا يجد حلاوة العبادة مع الذنوب

“The body becomes ill by disease while the hearts become ill by sins. Thus, just as the body doesn’t relish and take pleasure in sumptuous meals when a person is ill, so too does the heart not find sweetness in worship when it is affected by sin.” (Dhammul-Hawaa no. 221)

7.) Major calamities - Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that once ten of them were in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he said, “I seek protection of Allaah تَبَارَكَ وَتَعَالَى from five things which may overtake you. When immorality becomes rampant in a people, they will be overtaken by epidemics and such diseases which never existed before. When a people are involved in giving short-weight and measure, they will be overtaken by famine, hardship and oppression of the authorities. When a people stop paying zakaat, rain is withheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allaah تَبَارَكَ وَتَعَالَى will overwhelm them with their enemies from other nations. Thus the enemy will take by force their wealth.” (Ibn Maajah no. 4019, Shuabul-Imaan no. 3042) Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Whenever stealing from the spoils appear in a people, terror is cast into their hearts. When fornication spreads in people, there is much death among them. Whenever

people lessen their measures and weight, provisions are cut off from them. When people judge without right, killing spreads among them. When people betray the pledge, then Allaah gives their enemies power over them.” (Muatta Imaam Maalik no. 1670/987)

8.) Harsh rulers - Maalik ibn Mighwal رَحِمَهُ اللهُ states, “The following was found in the Zaboor of Dawood عَلَيْهِ السَّلَامُ,

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا , مَلِكُ الْمُلُوكِ , قُلُوبُ الْمُلُوكِ بِيَدِي , فَأَيُّمَا قَوْمٍ كَانُوا عَلَى طَاعَةٍ
جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ رَحْمَةً , وَأَيُّمَا قَوْمٍ كَانُوا عَلَى مَعْصِيَةٍ جَعَلْتُ الْمُلُوكَ عَلَيْهِمْ نِقْمَةً , لَا
تَشْغَلُوا أَنْفُسَكُمْ بِسَبِّ الْمُلُوكِ وَلَا تَتُوبُوا إِلَيْهِمْ , تَوُوبُوا إِلَيَّ أَعْطِفُ قُلُوبَ الْمُلُوكِ عَلَيْكُمْ»

I am Allaah, there is no deity besides Me I am the King of kings, The hearts of kings are in My control. When My servants obey Me, then I fill their king's hearts with leniency and mercy. When My servants disobey Me, then I fill their kings hearts with vengeance and hatred towards them, so then the kings harm and punish them. Do not busy yourself in cursing them, rather remember Allaah and make yourselves humble, I will suffice you against these kings. (Musannaf Ibn Abi Shaybah no. 34260)

Amr bin Al Aas رَضِيَ اللهُ عَنْهُ says, "I was the commander of the Muslim army that marched to Alexandria. The king of the city made a request saying, 'Send out one of your men to me so that I can speak to him and he can speak to me.' 'None but I shall go to him,' I said and I left. Both he and I had a translator and two stages were set up for us. 'Who are you people?' he asked. My reply was: 'We are Arabs. We are people accustomed to thorns and acacia trees (not lush gardens). We are also the custodians of Allaah's House. We had the most inhospitable of lands, led the harshest of lives, ate carrion and looted each other. We led the worst of lives anyone could ever lead until a man emerged from amongst us. He was not the most prominent of us, neither was he the wealthiest. He told us that he was Allaah's nabi and commanded us to do things that we did not know about. He also forbade us from doing what we had been doing and what our forefathers had been doing. We therefore opposed him, falsified him and refused to accept his words.

Eventually people from outside came out and said to him, 'We believe in you, we believe what you say, are prepared to follow you and to fight whoever

fighters you. He therefore went to them. We then went after him and fought him, but he prevailed over us and defeated us. He then turned to the other Arabs around him and defeated them as well. If those behind me know what luxurious lives you people lead, every one of them would come here to you and join you in it.'

The king laughed and said, 'Your nabi told you the truth. Our ambiya also came to us with the same message your nabi brought and we remained steadfast on their teachings until kings started to preside over us. Their behaviour with us conformed with their whims rather than with the teachings of the ambiya. If you people adhere to the teachings of your nabi, you will prevail over everyone you engage in battle and you will defeat anyone who tries to attack you. However, as soon as you do what we did by forsaking the teachings of the ambiya and by acting on your desires, you will become just like us. You will then neither be more than us in number nor any stronger.'"

Amr bin Al Aas رضي الله عنه says, "I have not spoken to anyone afterwards who gave me any better advice than he." (Musnad Abu Ya'la no. 7353, Ibn Hibbaan no.6564 with slightly different wording at the end)

The following is an extract from a discourse by Hadhrat Qaari Muhammad Tayyib رحمته الله, the former Principal of Darul Uloom Deoband:

"I remember a very interesting incident. Maulana Salim Sahib رحمته الله was living in Makkah Mukarramah. During the Zionist Revolution the Jews had taken control of some areas of Egypt and of Masjid al Aqsa as well. He narrated an incident of a person that came from Egypt when Gaza was taken over by the Jews.

The Muslims fled from there to Egypt to save their lives and honour. A poor old scholar also left with his wife. They had no conveyance, so they travelled on foot, struggling for 30 to 40 kilometres to Al Arish. From there, the border of Egypt was closed.

The Jews then captured him. From the opposite side, a Jeep of one of the Jewish commanders was coming. The scholar was holding the hands of his children. The commander took pity on him due to his old age. He stopped his

Jeep and asked, "Who are you?" He said his name. "Where do you want to go?" He replied, "Cairo." "Why?" "There is unrest here." The commander said, "Have you no transport?" The old scholar replied, "No, I do not have transport. There was a revolution and the Jews took control." The Jewish commander said, "I pity your old age. Sit in my car; I shall take you to the border, where will you take your wife and weak children? It is forty miles from here."

At first, the old scholar was apprehensive, fearing that this person had ill designs for him and his family. The commander then assured him of safety. "Please be convinced, I shall take you there." He took the family to an Egyptian camp which the Jews had taken control of. The commander took him to a tent, left him there saying, "Rest for a while. Rest, I shall bring food. You eat, and then I shall take you."

He made the old man sit on a sofa, while the commander sat on the ground. The commander said, "You should be aware of Umar رَضِيَ اللَّهُ عَنْهُ?" The old man said, "What! He is a Sahabi and a great Khalifah of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ." The commander said, "Can you mention some of his qualities?" The old man replied, "Yes." He then began to mention the virtues, status, and perfection of Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ.

After attentively listening, the Jewish commander said, "Are these the qualities of Umar رَضِيَ اللَّهُ عَنْهُ?" He said, "Yes." The commander said, "When these qualities were in the Muslims, then we, the Jews, were in subjugation at their feet. What is your condition today? The room that I have seated you in, it is the room of an Egyptian Lieutenant. Yesterday, twenty five soldiers were under him. This is his tent. Bottles of liquor are lined in it. There are couches here. Lawful women (wives) and unlawful women (prostitutes) were with him. Yet he came to fight the Jews. So why should the Jews not overpower and defeat him? When the qualities of Umar رَضِيَ اللَّهُ عَنْهُ were present, the Jews were beneath your feet. Why are you grieving?"

The scholar was now silent. What answer should he give? It is reality. The commander said: "I only wanted to show you this (i.e. the immoral condition of the Muslim army). Now come, I shall take you." He took the scholar in his Jeep and left him at the border of Cairo. The scholar thanked him. The commander said, "We do not oppose your religion, we oppose you people."

You do not follow your religion or our religion. You indulge in liquor, immorality and amusement, so why should we not fight you? Why should we not assert control over you?"

9.) Loss of goodness of one's progeny - Wahab رَحِمَهُ اللهُ narrates that Allaah تَبَارَكَ وَتَعَالَى said to the Bani Israaeel, "When I am obeyed, I become pleased; when I become pleased, I bestow limitless blessings. When I am disobeyed, I become wrathful and I curse (the disobedient ones.) The effect of My curse extends to seven generations." (Hilyatul-Awliya vol. 4 page 41, Wahb ibn Munabbih)

Moulana Thaanwi رَحِمَهُ اللهُ explains the above narration, "This does not mean that the curse which descended on the wrongdoers settles on the future generations as well. However, the future generations are deprived of the goodness and blessings which would have come their way if their forbears were pious. The beneficial effects of the piety of parents are transmitted to offspring. But if the parents are evil, there will be no goodness and benefits which could be transmitted to their offspring." (Hayaatul-Muslimeen rooh 20)

10.) Abdullah ibn Masood رَضِيَ اللهُ عَنْهُ states,

إِنِّي لَأُحْسِبُ الرَّجُلَ يَنْسَى الْعِلْمَ كُلَّمَا يَعْلَمُ الْخَطِيئَةَ يَعْمَلُهَا

Committing sins causes a person to forget. (Al-Mu'jamul-Kabeer no. 8930)

These are merely some of the worldly harms. The harms in the grave and in the Hereafter are far more severe.

In this book, some of the sins commonly committed today are mentioned. Much of the subject matter has been extracted from the book "Aghlaatul-Awaam Wal-Khawaas" by Sayyid Mahmood Hasan Saheb, khaleefah of Mufti Muhammad Shafee SAheb رَحِمَهُ اللهُ. However, the sequence has been altered and many other sins which are found today have been added. The reference for all additions are mentioned at the end of the addition.

We make duaa that Allaah تَبَارَكَ وَتَعَالَى accept this book, forgive any shortcomings and make it a means of our islaah (reformation.)

COMMON SINS

1.) NOT LEARNING THE NECESSARY KNOWLEDGE OF DEEN AND NOT IMPARTING IT TO ONE'S CHILDREN

Rasulullaah ﷺ said, "Seeking of knowledge is fardh (compulsory) on every Muslim. (Ibn Majah no. 224) This is irrespective of one being a male or a female. We know that to leave out a compulsory act is a major sin. It should be also known that it is compulsory to learn the method of doing an act which in itself is compulsory. And it is mustahab to learn the method of doing something that is mustahab. So if salaah is fard, then to learn the masaa'il in regard to it are also fard. The same applies to fasting and other acts of Ibadah. If a person is employed somewhere or starts a business, etc., it becomes incumbent upon him to learn and put into practice the rules of the Shariah that are connected to employment, business transactions, etc. All this that has been explained is in regard to that knowledge which is compulsory on every person. There are other branches of knowledge which, if acquired by a few people, absolve the rest of the community from acquiring them. For example, it is necessary to have at least one Aalim in every town and city who is well versed in the Quran, Hadith, jurisprudence, etc. He must be able to defend Islam against the onslaughts of the opposition, and if asked a mas'ala, he must be able to answer it with ease. To acquire knowledge of this type is not compulsory on every person. However, if someone has the time, the desire and the opportunity to acquire this type of knowledge despite it not being compulsory on him, then to acquire it will be mustahab and there is great reward in it. This was a brief explanation to show that the acquisition of knowledge is compulsory.

Moulana Thanwi رَحْمَةُ اللَّهِ had written in his will, "I advise my friends especially, and all Muslims in general, with great emphasis, that it is fardh-ayn on every person to acquire the knowledge of deen and to impart it to their children, whether it is by means of books, or by companionship. Without this, there is no other way by which one will be saved from trials in his deen, which are

found in great abundance today. One should therefore never be unmindful or negligent in this matter.”

Today very little attention is given to religious education. Knowledge of the basics of Islam like salah, fasting, zakat, as well as masaa'il relating to marriage, divorce, business dealings, etc. even more important is knowledge of one's beliefs. Children are placed in such educational institutes wherein Darwin's theory of evolution, the Big Bang theory, etc. are taught. If a child is not firmly grounded in Islamic beliefs, his imaan may be jeopardized. In the school and university environments, there is no moral grounding. In fact, even those with good upbringing are destroyed.

Mujaddid Alfe Thaani رَحْمَةُ اللَّهِ عَلَيْهِ has written, “The reward of spending a small amount for the spreading and propagation of Deen is equal to spending thousands of rupees. “The greatest virtue is the spread of the Shari'ah and bringing alive any command of the Shari'ah, more so in this era, when the symbols of Islaam are being trampled and destroyed. To introduce and propagate one ruling is more virtuous and noble than spending hundreds of thousands in the path of Allaah تَبَارَكَ وَتَعَالَى. To spend a small amount with the intention of making common one ruling of Shari'ah is equal to spending hundreds of thousands of rupees spent with any other intention.” (Maktubat Mujaddid Alf e Thaani. Chapter One, Part 2 p. 21)

2.) SECULAR EDUCATION

Moulana Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ wrote, “A thing can be evil in one of two ways:

- 1.) Either it is evil in itself. The evil is not due to any external factor. Such a thing can never be permissible. Examples of this are fornication and stealing. They are evil in themselves and can never be permissible.
- 2.) A thing is evil due to some external factor. This means the thing is not intrinsically evil, but certain external factors have joined to it, due to which it now becomes impermissible. An example of this is trading after the adhaan of Jum'ah has taken place. There is no evil in trading, but as soon as the external

factor i.e. the adhaan is sounded, it becomes waajib to present oneself for the Jum'ah salaah, since Allaah تَبَارَكَ وَتَعَالَى has commanded, "Hasten to the remembrance of Allaah (the salaah and khutbah.)" Now, trading is forbidden.

English is a language, and with regards to the known curriculum, it is a combination of a few subjects. To learn any language or branch of knowledge is not prohibited in itself. However, due to other evils merging with it, it will become prohibited due to those factors. When these evils begin to manifest themselves, then despite being permissible originally, it becomes worthy of prohibition. If any permissible action becomes a cause of evils, then this action becomes impermissible and prohibited.

Now study the effects which are created by western education:

- # Laziness to salaah and fasting, in fact an aversion;
- # Weakness and many a times, doubt and rejection in religious beliefs (upon which is based one's salvation in the hereafter),
- # Deprivation of moral character (e.g. patience, gratitude, sincerity, humility, generosity) – which according to great research scholars is also fardh like salaah and fasting
- # Cultivation of evil characteristics (like pride, jealousy, love for name and fame, show, etc.)
- # Imitation of the disbelievers
- # Regarding others as lowly
- # Looking at the pious with a gaze of despicability
- # Thinking day and night the manner to acquire wealth and position, and not to care the least bit for the laws of the Shariah in acquiring them.

This is the world which Allaah تَبَارَكَ وَتَعَالَى and Rasulullah ﷺ regard as accursed and abhorred, even though people of desires refer to it as progress and lofty-mindedness. A change of the name will not cause a change in the reality and ruling, since the divine laws are based on realities and not names. For example, if a person refers to alcohol as juice and fornication as marriage, they will still be forbidden.)

The Quraan and ahaadeeth speak of the evil of the world. This refers to two things- love of wealth and love for fame. This means that a person loves any of these two to such an extent that he feels no regret if deen is caused any harm in acquiring them. If in any matter, a person will suffer some loss in his wealth

or status, but there will be benefit to deen; or there is a decrease in his deen, but he will progress in wealth or status – then in both cases, if a person gives preference to these two and casts aside his deen, he is besmitten with love of the world.

Even though these effects completely or partially are not found in some people, they are a very small percentage. When delivering a judgement, one will not consider this small percentage, but will scrutinise the majority of people.

The following are famous principles:

و لاكثر حكم الكل – the ruling is passed in accordance to the majority of people.

النادر كالمعدوم – Something rare is like non-existent.

If a certain amount of poison proves to be fatal for most people, then even though it may happen that a certain individual is not killed due to it, the doctors will pass a decree that such an amount is destructive.

The cause of these destructive effects are:

- 1.) Company of irreligious people
- 2.) Not having concern for knowledge of deen
- 3.) The effects of some subjects e.g. science, etc.
- 4.) The effects of the thoughts of writers which falls onto the heart of the readers when reading their books.

However, if a person studies with the following two conditions, then there will be permission, only to the amount of necessity:

- 1.) A person learns for the necessities of this world on condition that this necessity is regarded as such in the Shariah (passing high-level examinations, attainment of lofty degrees, and thereby acquiring high positions in which one is forced to act contrary to the Shariah falls out of the ambit of necessity.)
- 2.) A person learns due to some religious need e.g. to answer the objections of those opposed to Islam or to invite towards Islaam (and this is rare.)

As mentioned above, only to the extent of necessity one will be permitted, and thereafter there is no permission. This is because studying the English language in this case is not studied as an end in itself, but due to some external necessity.

From the above-mentioned explanation, an impartial person will not possess any doubt regarding the evil of western education. However, if by any special means, these evils are ended and these great harms are terminated, then the ruling of it being evil will be removed, even though there seems little hope of it in the present condition. (Summary)

This was written by Moulana Thanwi رَحْمَةُ اللَّهِ in approximately 1337/1918. At this time, no one could have imagined the countless harms and evils this education system brought. At that time, western education was not so common, and no girls ever attended such institutions. Nowadays, co-education is regarded as necessary, so-much-so that this plague has engulfed even the so-called pious ones. Even the learned advocate the necessity of such studies, and to add salt to the wound, they are now campaigning for this education for the womenfolk. The evil and disastrous effects of this is apparent for all to see.

The whole object of this education is so that a person gains a degree, earns a huge salary for himself and some status. Is it necessary for one to live a comfortable life to possess this education? There are many examples of people who could not even sign their own names, but are the owners of huge empires. A person will only receive what has been written for him. He has a choice to earn in the halaal manner or in a haram manner. Rasullullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Jibreel عَلَيْهِ السَّلَام has blown in my heart that a person will never emerge from the world until he completes his age and totally acquires his sustenance, therefore adopt moderation in seeking sustenance. Let not a delay in acquiring sustenance lead you to acquire it by disobeying Allaah تَبَارَكَ وَتَعَالَى.” (Al-Mu’jamul-Kabeer no. 7694)

Is abundance of wealth an object if one’s deen, culture, character, honour, respect, and trustworthiness is destroyed in doing so?

A person who is granted sound knowledge, understanding and insight will not possess awe and dignity for this accursed world not even equal to the wing of a mosquito. Khwaajah Azeezul-Hasan Majzoob رَحْمَةُ اللَّهِ sent his son to Sahaaranpoor to acquire Islamic knowledge. His son was inclined to study English. He wrote to his father, “I am studying Arabic since it is your command. If I continue doing so, I will only earn so much by which my basic needs will not be fulfilled.” Khwaajah Saheb رَحْمَةُ اللَّهِ replied to him, “Beloved son! Whether

your aim is achieved or not, my aim will be achieved, which is to deprive you of Western education, since I have my own experience regarding its harms.”

This is where a person is tested. When he regards deen to be beneficial, then he will desire the same for his children. Where can one be regarded as one who loves deen, when he adopts a life of piety at the end of his life, but still has the desire that his children must acquire that knowledge and the things of the world. To Allaah do we belong and to Him is our return!” (Al-Qawlul-Azeez vol. 1 page 105)

The reality is that the greatness and value of the hereafter is not embedded in our hearts as it ought to be. Otherwise, the greatest bounties and beauties of the world will hold no comparison to the smallest rewards of the hereafter. So much of effort and difficulty is undertaken for the gains of this world, and then too the results are not certain. Acquiring the rewards of the hereafter are so simple and are definite, then too effort is not exerted in that direction.

Sulaimaan عَلَيْهِ السَّلَام passed by a worshipper of the Bani Israaeel with a convoy. The birds shaded him, and humans and jinn were on both his sides. The worshipper remarked, “By Allaah! O son of Dawood! Allaah تَبَارَكَ وَتَعَالَى has bestowed you with a great kingdom.” Sulaiman عَلَيْهِ السَّلَام heard his words and remarked, “One tasbeeh in a person’s book of deeds is far superior to whatever (worldly possessions) the son of Dawood has been bestowed with, since all of these things will perish, whilst the tasbeeh will remain forever.” (Hiyatul-Awliya vol. 2 page 313)

THE EVILS OF CONVENTIONAL SCHOOLS

The global secular system, which is truly internalized, can tear down the very faith in Allaah تَبَارَكَ وَتَعَالَى. Secularism has been a staple in public education for years; so long in fact, that we may disregard the way it influences our children’s perception of themselves, their religion and the world. To explain the moral and spiritual dangers of a secular curriculum, one must first understand secularism and how it conflicts with Islām.

In simple language the word ‘secularism’ has two meanings:

1. **i. Exclusion of religion from public affairs** - The belief that religion and religious bodies should have no part in political or civic affairs or in running public institutions, especially schools.
- ii. Rejection of religion** - The rejection of religion or its exclusion from a philosophical or moral system.

A further scrutiny of the secular system would reveal that it is not simply the neutral ‘exclusion’ of religion, but that it is in itself a ‘religion’. The way cancer can destroy our body systems, the secular system can damage our kids’ imaan.

Given below are only a few issues with regards to the secular system of education.

1. Practically all syllabi compulsorily include such heretical concepts which directly attack one’s Imaan. Famous examples are the Big Bang theory, and Darwin’s theory of evolution, both of which openly confront and negate the foundational teachings of Islaam. Belief in any of these would take one out of the fold of Islām. These are concepts which aren’t merely taught to the children; rather they are literally drilled into them. In a relatively religious family, a man narrated to his school going daughter of about seven years the story of Adam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, and how we all came from him, only to get the retort that, “but we came from monkeys.” Thus, to send children to school is to put their imaan into an imminent and genuine danger.

2. Immorality and shamelessness are rampant in schools, in fact, it is even taught and encouraged. Boys and girls end up interacting with each other, which may result in illicit love affairs, and finally may end up with the actual act of zina. This can even happen in so called ‘Muslim schools’ where boys and girls are taught in separate classes. At the very least the zina of the eyes is committed – casting of lustful glances at the opposite sex – an action upon which the curses of Allaah تَبَارَكَ وَتَعَالَى rain down, according to hadeeth. A school going girl of eight years once told her mother, “All the girls in my class have

boyfriends.” Sex education is taught without any inhibition, even to young students, and even to mixed classes, and such filthy topics as how to prevent STDs and pregnancy in pre-marital relations are taught – literally inflaming and inciting the desires and passion of the students to commit that which is haraam. In one mixed class, during the Sex Education lesson, a young, scantily dressed female teacher asked the boys what turns them on in girls, and asked the girls what turns them on in boys.

3. The majority of teachers in schools are either non Muslim, or they are Muslims whose lives aren't entirely according to Shariat. Both groups have a very negative effect on the innocent and unsuspecting children. Children generally look up to and revere their teachers, always seeking to mimic them in whatever they do. Whatever their teachers say is eagerly sucked in by their sponge like minds and hearts and forms an indelible imprint, literally an engraving in stone. In this way, the qualities of the teachers, their thinking, their way of dealing with issues, their lifestyle are all transferred to the child. Thus for example, if the teacher comes to school wearing a knee length skirt that leaves at least half of her legs exposed, then the girls would want to wear the same, believing naively that this is an appropriate way to dress. This can have very detrimental results, which we are witnessing with our eyes. These are the child's formative years, and it is of paramount importance that they get correct Islamic nurturing, and companionship of the pious, to mould them into the obedient Muslims which Allaah تَبَارَكَ وَتَعَالَى desires us to be. Deprivation of this will result in the child having no solid Islamic foundation, the effect of which can remain for the entire life.

4. Importance and priority are given to the secular education, and the greater part of the child's day and energy is used in it, with little or no time left for Deen and Deeni studies, which are relegated and fitted in to the later part of the day when the child is completely exhausted. Many of us don't realize, but this system day in and day out builds the mentality of the child. As he grows up, he is made to believe that the objective and priority of life is Dunya, and Deen is merely an irrelevant aspect on the sideline that should be turned to

only when free time is found from the never ending rat race of worldly and material pursuits, and this is exactly what the West wants. Deeni studies are seen as a threat to the dominance of Secular Education, which, in sordid emulation of the West, is thought of as indispensable. At the slightest hint of any decline in attention towards secular studies, Deeni studies are cast aside without any qualms. This is, in effect, encouraged and condoned by the parents themselves. For example, if a student will end up missing his salaah because of having to write an 'important' exam at that time, then the parents will brush it off with a mere shrug and ,”Oh well, what can we do.” In a Madrasah where I previously used to teach, I had a certain Quran student, a girl of about eight years. One day she came to class and announced to me that she will no longer be coming to Madrasah. Upon my asking her the reason for this, she replied that her mother, after seeing her report, was unhappy about her progress in school, and told her she would have to put in more effort and time, thus she must use even the time that had been kept aside for Madrasah to do revision of her school work, hence she will not be able to continue with Madrasah. This girl used to come for half an hour at the most, and tajweed was a far cry for her, merely being able to recite was a struggle. However, the parents weren't in the least bothered by this state of affairs, because her secular studies were being harmed (according to them), which they could not tolerate at all. One can imagine the dire and hair-raising consequences this can have for the child.

5. A child is exposed to the open disobedience of Allaah, and he is made to participate in this breaking of the commands of Shariat. When a child is not yet mature, then the sin won't be written in the record of the child, its burden will be shouldered in its entirety by the parents. However, nonetheless the evil effects of the sin will still wreak havoc in the heart of the child, preparing him and teaching him to keep on indulging in this disobedience for the rest of his life. In this way, the child is brought up in an environment where vice is rife, and not so much as a mention is made of upholding the Deen of Allaah بِأَرْكَانِهِ وَتَعَالَى. Besides what has been already mentioned, the two main sins which children are made to be involved in are music and animate pictures, both of which are

major sins. The punishment for listening to music, according to hadith, is that boiling lead will be poured into the listener's ears. Today, even in so-called 'Muslim schools,' music is played in the class for the children. In fact, there is a certain 'Muslim' nursery school in which music is played regularly for the toddlers, the boys are then paired up with the girls and they are made to dance. Sadly, parents turn a blind eye towards such despicable acts that their offspring are made to go through. Pictures are found in plenty in text books and story books, and are hung up and plastered in the classes in the form of charts. According to hadeeth, the mercy of Allaah تَبَارَكَ وَتَعَالَى is taken away from a place in which there are animate pictures (pictures of people or animals). Thus by sending our children to school we are actually wilfully depriving them from the mercy of Allaah تَبَارَكَ وَتَعَالَى. It is only the mercy of Allaah تَبَارَكَ وَتَعَالَى that can save us from doom in this world and in the hereafter. When we ourselves have rejected this mercy through our actions, and are content to stay far away from it, then what will become of us and our children? They are also made to draw such pictures in class and as homework. In the hadeeth, the severe warning that has been sounded for this should be enough to send shivers down our spines – the person who will be involved in any way in making pictures in any form, will be subjected to the severest and most painful punishment and torment in Jahannam. It was this very school environment that had such a detrimental effect on a certain girl in the UK, and it so deeply planted in her the seed of rebelliousness, that even after completing the aalimah course upon being forced into it by her parents, she ended up forfeiting her Deen and imaan, and became a murtad (may Allaah تَبَارَكَ وَتَعَالَى save us).

6. Nursery rhymes and fairy tales may appear to be harmless fiction and poetry to us, but we should not let ourselves be fooled. Concealed in them are such poisonous messages which are transferred to the children's minds both consciously and subconsciously, and alter their thinking and views. The fairytales are designed to make the child fantasize and wish for the dream life that is portrayed in them, a sort of an ideal life the foundation of which is sin and immorality which is put across as acceptable, rosy, and beautiful. Almost all of them have one common theme – premarital love. For example, Snow

White lived together with seven men before her dream lover took her away. Sleeping beauty is awoken by her lover's kiss. Cinderella runs away to a late night ball to be with her lover. Rapunzel's lover sneaks into her bedroom to secretly spend time with her. The list goes on and on, and there are many more examples. The children, by being exposed to this on a daily basis, are actually being conditioned to develop a liking and longing for all that Allāh has forbidden us. In the original version of Little Red Riding Hood, she takes a bottle of wine to her grandmother. Most nursery rhymes have sinister origins that many of us are not aware of. To mention just a few examples, "Humpty Dumpty" is actually a mockery of the Muslim defeat in Spain. "Goosey Goosey Gander" talks about religious persecution connected to Catholic priests. "London Bridge is falling down" is connected to child sacrifice, a major tenet in Satanism. "Mary Mary quite contrary" refers to Queen Mary of England, and her ruthless blood shedding. "Ring around the rosy" refers to the Black Death – the plague that wiped out millions of people. Alternatively, it has also been said to refer to a religious ban on dancing. It is these stories and rhymes which our children memorize every day, polluting their innocent minds, instead of memorizing the verses of the Quran, and the Ahadeeth.

SUMMARY - These harms are present in varied extents in all types of schools in vogue today. This includes those schools which are referred to as integrated or Muslim schools, which are just as much cesspools of vice as the regular ones. Many a times the only thing about these schools which is Islaamic is the name. Anyone who has read this carefully will notice one thing in common in all six harms mentioned – these aren't merely short term effects that can be easily reversed. Rather, they are long term consequences of mind boggling magnitude. In other words, to send a child to school is to willingly present him for utter destruction and devastation in this temporary worldly life, as well as the eternal life of the hereafter. Is it really worth it?

SOLUTION - The so-called 'integrated' system of education is not the real solution. Teaching the secular subjects together with the religious subjects

would mean administering ‘poison’ together with anti-poison potions. This would definitely not reduce the lethality of the poison.

We must respond to the dire need of saving the imaan of our children from the dangers of the modern curriculum by investing in our Islāmic schools with our money and our time and by creating a comprehensive Islāmic curriculum, totally free from the secular approach, for classes from kindergarten to the uppermost grade, to be used in place of the secular system currently in place. Another very important point we have to bear in mind is to impart this Islamised curriculum in a **totally Shariah based environment where no commands of Allaah ﷻ are broken**. (Extracted from the Majlis website)

WOMEN STUDYING

The following question regarding women studying was posed to a Darul-Ifta and Mufti Zakaria Makada answered it in depth.

Q: Is it permissible for Muslim women to receive secular education and study in universities so that they can earn a degree? Some people argue that it is necessary for a woman to hold a degree so that if she is divorced or widowed, she will be able to earn a living and see to her dependants. Furthermore, there is a need for Muslim female professionals e.g. doctors. If our Muslim sisters do not become doctors, Muslim women will be forced to go to male doctors.

A: Introduction

The condition and plight of a Muslim woman leaving her home to earn a degree can be aptly likened and compared to the following example: A poor family, living in a remote village, struggle to fulfil their daily needs. They are nonetheless content and happily continue with their lives. Subsequently, the family is informed of a valuable treasure located at a distant place. If the treasure is obtained, it will improve their standard of living and will make life more comfortable.

The route to the treasure is however very dangerous. It crosses through thorny bushes and dangerous jungles filled with wild beasts and serpents.

Furthermore, it is well known that people traversing this path often encounter thieves, bandits and even murderers.

Under these circumstances, would any sensible person even consider sending his daughter out into the wild in order to pursue such a treasure, no matter how lucrative it may appear? Obviously, no one will risk the life and honour of his daughter for the mere sake of wealth.

The Harm outweighing the Benefit

Similarly, there are many things in this world which, though they may be of some benefit to man, have harms and dangers that far outweigh the benefits. Islam declares such things as impermissible. Allaah تَبَارَكَ وَتَعَالَى states in the Noble Qur'an, "They ask you concerning wine and gambling. Say: "In them both is great sin, and some benefit for man; but the sin outweighs the benefit." (Baqarah verse 219)

It is an established fact that there is some benefit and enjoyment in alcohol and gambling. However, the grave consequences and the long term, evil outcomes that affect the person as well as his family and others cannot be denied. Hence, Islam declared all such things as forbidden which are against the greater welfare and benefit of man.

The Deen of Islam

The Deen of Islam is a universal religion that has been divinely chosen by Allaah تَبَارَكَ وَتَعَالَى as the perfect religion till the day of Qiyaamah. Our Merciful Creator wants the best for us in this world and the Hereafter. Hence, He sent Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with Islam, the complete code of life that will stand the test of all times. Rasulallah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, "O people, There is no good act which leads you to Jannah and will save you from the fire of Jahannum, except that I have commanded you to carry it out, and there is no evil that will lead you to Jahannum and distance you from Jannah, except that I have prohibited you from it." (Sharhus-Sunnah no. 4111)

In other words, every command of Shariah that is directed to men, as well as every command of Shariah that is directed to women, its fulfilment is the only means for their success in this world and the Hereafter. Contravening these

commands of Shariah is undoubtedly a recipe for bringing ruin and disaster to themselves.

Education in General

Islam encourages one to acquire beneficial education, especially when it aids one in earning a halaal livelihood and is the means of serving humanity. Such beneficial education is in fact commendable and praiseworthy. Rendering service to humanity, assisting the poor and the underprivileged and even sacrificing one's comfort to fulfil the needs of mankind are all part of the Deen of Islam.

Education for Women

In Islam, women are not discouraged from acquiring beneficial education. However, due to the abundant and serious harms that accompany the contemporary system of seeking education, Islam does not allow women to leave their homes for this purpose.

What are the harms associated with the contemporary education system?

The contemporary system of education opposes the very core values of Islam. By and large, women who pass through this system gradually lose their hayaa (modesty) and compromise their Deeni obligations. This is due to the fact that most educational institutes are western orientated. The course offered is thus designed and shaped to promote the mindset and values of the west. As a result of the west showing ultimate importance to education, the importance that Islam lays upon Hayaa (modesty), segregation of the sexes, women covering their hair and entire body and remaining concealed from the gazes of strange men, performing Salaah on its prescribed time and many other Deeni obligations are not only overlooked but are actually regarded as a small price to pay. Hence, the mindset, values and lifestyle of a woman attending college or university are clearly corrupted by the western education of the university.

In Islam, women are commanded to remain within the confines of their homes. They should not leave their homes unless there is a valid need. If they have to leave their homes, they should ensure that they leave their homes in the state

that they do not make a display of their beauty nor apply perfume. They should be accompanied by their mahrams at the time of leaving their homes, and should not be left alone in the company of non mahrams (those who they can marry). However, in the environment of the university, all these laws of Shariah are commonly violated.

Though men are also prone to the harms of the contemporary education system, however since they are required to venture out into the world to seek a halaal livelihood and to support their families, permission is granted for men to leave their homes for this purpose.

Heartbreaking Reports

1. Recently, a female matriculant boldly and boastfully rejected Islam, claiming that her tutors had presented so-called 'very convincing' arguments to prove the non-existence of God (May Allaah تَبَارَكَ وَتَعَالَى protect and save us all).
2. Some Muslim students admitted being influenced by and believing in Darwin's theory of evolution, etc, whereas this theory opposes many clear verses of the Holy Qur'an (May Allaah تَبَارَكَ وَتَعَالَى protect us all).
3. In an entire grade of a certain school, almost every female pupil confessed to having had some degree of intimate contact with the opposite gender.
4. In another girls' school, there were even incidents of girls being intimate with each other.
5. Many pupils leave high school plagued by serious doubts and uncertainty regarding the basic and fundamental beliefs of Islam, thereby jeopardizing and risking their Imaan.
6. Many students have explained that on account of peer pressure, it was virtually impossible for them to remain free from many vices and evil influences.

University and Beyond

The university lifestyle poses a significantly greater risk and danger to the Deen of a woman. Imagine, what would be the end result of a woman regularly remaining in the midst of many non mahram males in an anti Islamic

environment? Free intermingling and casual interaction with each other in such an environment are the norm. Apart from this, since she is aiming to acquire a degree in a certain field, e.g. medicine, dentistry, law, etc, she is bound to interact with her tutors and seniors, many of whom are males. She is then expected to fit in the circle and conduct like one of the rest. After qualifying, she is expected to render community service in order to be recognized by the Government as someone qualified in that field. In doing so, she is sometimes required to relocate in order to serve the needs of a specific community. Hence, a young woman will often be found living alone in some apartment while working in a government hospital. During this time, she is exposed to every danger which could cause her to lose her Deeni values, respect and hayaa. On account of this type of lifestyle that she has chosen for herself (both in the university and during the course of her career afterwards), she can easily become a victim of abuse, zina, etc by men who wish to take advantage of her. However, she is prepared to risk all these dangers and in the interim, even sacrifice her Deeni values, just in order to secure some material benefits and financial interests.

Financial Independence

Many parents feel that they should send their daughters to university in order to make them self-sufficient and financially independent. They argue that in the case where the girl is divorced or her husband passes away, if she has a degree or is qualified in some field, she will be in a better position to fend for herself and her family. We should understand that while Islam does not prohibit a woman from earning a halaal living, Islam commands that she should first be loyal to her Creator by fulfilling the obligations He has placed upon her and by not doing anything that will be a means of earning His displeasure. She should understand that her aim and goal in acquiring a degree is in order to get sustenance, and sustenance lies in the hands of Allaah تَبَارَكَ وَتَعَالَى. Hence, if the means adopted to acquire her livelihood causes her to become disobedient to Allaah تَبَارَكَ وَتَعَالَى, then how can she ever expect to become successful in this world and the next?

Since the mindset that is created in these Western universities and colleges, as well as the environment, totally oppose the laws of Shariah, her presence

in such an environment will be the cause of Allaah تَبَارَكَ وَتَعَالَى's displeasure. Furthermore, the argument of hoping to earn some money to become self-sufficient despite losing one's deeni values, shame and modesty, does not hold any weight in the sight of Allaah تَبَارَكَ وَتَعَالَى.

Technology- The Web of Shaytaan

The arrival of technology and its advancements has led to the degeneration of hayaa (modesty and shame) in the ummah. By the press of a button, one is able to view the worst of sins being committed. Many cases of broken homes and broken marriages are the direct result of the misuse of these modern day devices such as the cell phone and internet. The sheer number of females on Facebook, Twitter, Whatsapp and other social media platforms is staggering. While this may not be confined to those seeking education, it is far more prevalent amongst them on account of the environment they are exposed to. Generally, the mindset of a person and his outlook are shaped by the environment he is in and the company he keeps. For an innocent, modest girl, striking an illicit relationship with a boy becomes easy when she finds herself in an anti Islamic environment where everybody around her is involved in some illicit activity. Many young girls from respectable homes have been lured and duped into haraam activities, such as drugs, partying, alcohol, zina, etc, on account of the overwhelming influence of the evil environment.

Breakdown in Marriages

The damage and evil effects of such a lifestyle are gradually revealed later on in a woman's life. Due to the demands of her profession, she neglects her children, household duties and other primary obligations. Often, it is observed that professional women are willing to serve complete strangers in the corporate environment for material gain, but are unwilling to serve their husbands and families at home for the pleasure of Allaah تَبَارَكَ وَتَعَالَى. At times, they are disloyal to their spouses on account of the illicit relationships they were previously involved in. As a result of their financial independence and "high level" of education, they find it difficult to be obedient to their spouses. Hence, the breakdown in many marriages is a direct result of the incorrect upbringing and the wrong environment the children were exposed to. Just as children are blameworthy for their actions, likewise their parents are also

accountable for allowing their children such freedom and placing them in such an immoral environment.

Conclusion

It is thus clear as daylight that the harms of educating women in institutes of western education far outweigh the benefits. Hence, if the basic community needs can be fulfilled through other avenues, such as non-Muslim female doctors, then there is no need for us to open the doors of western education to our sisters and daughters, as this is a proven means of ruining their Deen and Akhirat. The need of the time is for us to strengthen our belief that our sustenance has been pre-ordained by Allaah تَبَارَكَ وَتَعَالَى. We should understand that our sustainer, Allaah تَبَارَكَ وَتَعَالَى, has taken care of centuries of females before us who did not venture into the open workplace. Similarly, if we trust in Him, He will surely take care of us.

And Allaah تَبَارَكَ وَتَعَالَى knows best. Answered by: Mufti Zakaria Makada - Checked & Approved: Mufti Ebrahim Salejee (Isipingo Beach)

3.) LAXITY TOWARDS SALAAH

Salaah is the pillar of deen. It is amongst the most honourable acts of worship and the greatest means of acquiring closeness to Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى has combined for us in salaah the worship of all the angels; including standing, ruku', sajdah, dhikr, istighfaar, qiraa'ah, duaa, and salawaat upon Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. In salaah, different actions which are similar to the aspect of zakat, fasting, hajj and jihaad are found. Salaah in Islaam is like the position of the head in a body. It has been stated, "Whoever does not perform salaah, has been deficient in fulfilling his responsibility to all Muslims." The reason for this is that a person performing salaah makes duaa for himself, his parents, all the Muslims and the pious servants of Allaah تَبَارَكَ وَتَعَالَى. The person abandoning salaah is deficient in fulfilling the right of Allaah تَبَارَكَ وَتَعَالَى, the right he owes to his own body, the right of his parents, the right of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and the rights of all Muslims, past, present and future. Therefore, there are great harms in not performing salaah.

However, a vast majority of Muslims are unmindful of this great obligation. Some perform a few salaahs daily, whilst others perform Jum'ah and Id salaah only. It is necessary for every person to ensure that he performs his five times salaah. Hereunder are a few verses and ahaadeeth highlighting the importance of salaah:

1.) Allaah تَبَارَكَ وَتَعَالَى says, "Safeguard the [five obligatory] salaahs and [especially] the middle salaah." (Baqarah verse 238) According to the majority of scholars, the middle salaah is Asr, since there are two salaahs before and after it. This salaah has been singled out because people are generally engaged in worldly transactions at this time, making them completely unmindful of salaah.

2.) Umar رَضِيَ اللَّهُ عَنْهُ wrote to his governors during his rule, "In my sight, the most important matter is salaah. Whoever protects and safeguards it, has safeguarded his deen. Whoever destroys it, will destroy to a greater extent all besides it." (Muattaa no. 9)

3.) Jaabir رَضِيَ اللَّهُ عَنْهُ narrates, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "The distinguishing line between a man and polytheism and unbelief is the abandoning of salaah." (Muslim no. 82) The meaning of the above hadith is that one is doing the actions of the polytheists as they are not prepared to prostrate before Allaah تَبَارَكَ وَتَعَالَى. A Muslim is fearful of disbelief. Therefore he will abstain from this evil action.

Sheikhul-hadeeth, Moulana Zakariyya رَحِمَهُ اللَّهُ writes, "There are numerous other narrations on the subject apart from these. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once said, "Hasten with your salaah when it is cloudy (so as not to miss the correct time), because discarding salaah causes one to become a disbeliever." This is a stern warning against even missing the correct time of salaah, equating it with discarding salaah completely. Although the scholars issue the verdict of disbelief only against a person who rejects the obligatory nature of salaah, these words of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ should be taken seriously by those who have regard for him. It should be noted that some of the very eminent companions were of the opinion that the verdict of disbelief can be given against the person who intentionally discards his salaah. Among them are

Umar, ibn Masood and ibn Abbaass رَضِيَ اللَّهُ عَنْهُ. Among the jurists who hold this view were Imaam Ahmad ibn Hambal, Ishaq ibn Raahawayh and ibn Mubaarak رَضِيَ اللَّهُ عَنْهُ. According to Imaam Shaafi رَضِيَ اللَّهُ عَنْهُ and Imaam Maalik رَضِيَ اللَّهُ عَنْهُ, such a person is not a disbeliever, but the punishment meted out to him will be the death penalty. According to other companions as well as Imaam Abu Haneefah رَضِيَ اللَّهُ عَنْهُ, the person who intentionally discards salaah will be locked in jail and punished until he is ready to perform his salaah.

4.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “The first thing that a person will be taken to account for on the day of Resurrection is his salaah. If his salaah was in order, he shall be successful and triumphant. If his salaah was in disorder, he shall be defeated and destroyed. If there is any deficiency in his obligatory duty, Allaah تَبَارَكَ وَتَعَالَى will say, “See if My servant has any optional deeds so that they may complete the deficiency that is in the obligatory duty.” All his other deeds will be accounted in like manner.” (Tirmidhi no. 413, Abu Dawood no. 864, Nasai no. 465)

5.) During the Battle of the Trench, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was so upset, because due to engagement with the enemy, Asr salaah was missed. He رَضِيَ اللَّهُ عَنْهُ remarked, “May Allaah تَبَارَكَ وَتَعَالَى fill their houses and graves with fire! They preoccupied us from performing the middle salaah, (Asr salaah) until the sun set.” (Bukhari no. 2931, Muslim no. 627) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would never curse any person for any matters related to his personal self or due to harm caused to him whilst inviting others to Islam. However, if any person or group was a barrier in his worship to Allaah تَبَارَكَ وَتَعَالَى, he would curse such people.

6.) Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ once passed by the Sahabah رَضِيَ اللَّهُ عَنْهُمْ and asked, ‘Do you know what your Rabb has said?’ They replied, ‘Allaah and His Messenger know best, thrice. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ then said, ‘Allaah تَبَارَكَ وَتَعَالَى said] I swear by My Might and Glory that I shall place in Jannah those who offer salaah on time. As for those who don’t offer salaah on time, it’s up to me to forgive them or punish them.’” (Al-Mu’jamul-Kabeer no. 10555)

These ahaadeeth shows the importance Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ gave to salaah.

Together with this, a few important other points regarding salaah:

a.) One should ensure that his qadhaa salaahs are discharged. Many-a-times, a person in the initial stages of life is lax with regards to salaah. Later on, he undergoes a transformation. He now becomes particular with even nafl salaahs, but forgets to discharge his qadhaa salaahs. More important than nafl are one's qadhaa salaahs. A person should hasten to discharge them.

b.) The outer postures of salaah should be done correctly. One should not hasten to complete his salaah as there are severe warnings for this action.¹

¹ Due to the importance of performing salaah correctly, the following postures will be discussed in detail: Takbire-tahreemah a.) To utter takbire-tahreemah is fardh upon every individual, otherwise the salaah will not commence. One should ensure that one can hear oneself. Do not finish the takbeer before the imam. b.) Do not lower the head. Raise both hands up to the ears. The palms should face Qiblah, not towards the ears. The fingers should be moderately kept, not closed nor spread part.

Qiyaam a.) After Allaahu-Akbar, fasten the hands beneath the navel without first dropping them. The right palm will be placed on the left palm. The wrist should be grasped with the thumb and small finger, with the remaining three fingers spread on the back of the left hand. b.) The feet should be kept at a gap of four-finger spacing. They should face the Qiblah and be in a straight line. One should not sway the body. c.) The gaze should be towards the place of sajdah.

Qiraat a.) There must be lip movement. If one recites in the mind, the salaah will not be accepted. b.) In all rak'ats of salaah, Surah Faatihah and a surah must be recited. The only exception is the third and fourth rak'at of Fardh salaah, wherein only Surah Faatihah is recited. In Fardh salaah, no qiraat is recited by the muqtadis (followers). If the imam is reciting silently, ponder over the meaning of Surah Faatihah.

Ruku' a.) The knees should be grasped, and the fingers should be spread apart. The head, back and posterior should be level. The arms should be separated from the sides, and kept straight; not bent or tucked into the sides. b.) The feet should be kept straight facing the Qiblah. The gaze should be on the feet. The knees should not be bent. c.) Subhaana rabbiyal-azeem should be recited at least thrice. Care should be taken to recite the ٱ correctly.

Qaumah and jalsah – Qaumah is the standing posture after ruku' and jalsah is the sitting posture between two sajdahs. It is waajib to perform the ruku', qaumah, sajdah and jalsah calmly. Minimum duration is the reciting of subhanAllaah once. By reciting the relevant duas therein, one will not perform these postures too quickly.

One of the worst forms of theft or cheating is cheating in salaah. Rasulullaah ﷺ said, "The worst type of thief is the one who steals from his salaah." The people asked, "O Rasulullaah, how can a person steal from his prayer?" He said, "By not performing ruku' and sajdah properly." (Mustadrak no. 835, Ibn Khuzaimah no. 663).

This lack of composure and failure to pause in ruku' and sajdah and to stand up straight after ruku' or sit up properly between the two sajdahs may be observed in many of those who perform salaah, and hardly any masjid is free of examples of people who do not have the proper composure in prayer. Correct composure is one of the pillars of salaah, without which salaah is defective.

Sajdah a.) When going into sajdah, the chest should not go forward. Only the knees should be bent until they touch the ground. b.) First the hands should be placed on the knees. Then the knees should be placed on the ground, followed by the hands, the nose and forehead. c.) The fingers should be kept close together. They should face the Qiblah, including the thumb. The arms should be kept away from the sides and the thighs away from the belly. The forearms should be raised and not placed on the ground. d.) The toes should be bent and facing towards the Qiblah. The foot should not be raised off the ground. e.) The head should be placed between the hands in such a way that the tip of the thumbs are in line with the earlobes. The gaze will be towards the tip of the nose.

Qa'dah and jalsah a.) Place the left foot down and sit on it, whilst keeping the right foot upright with the toes facing the Qiblah. One should not sit on one's heels or cross his feet. b.) The hands will be placed on the thighs with the fingers facing the Qiblah. On reaching ashhadu, form a ring with the thumb and middle finger, and join the small and ring finger attaching the tips of it to the palm. The index finger will then be lifted towards the Qiblah (not the sky.) When reading illAllaah, the finger will be dropped. The remaining fingers will remain as they are till the end of salaah. c.) The gaze will be towards the lap.

Salaam and duaa a.) Turn to the right and left to such an extent that the person at the rear can see one's cheeks. After making salaam to the right, first turn to face the Qiblah, and then commence the second salaam. b.) The gaze should be towards the shoulders. Intend greeting the angels, humans and jinns on either side. c.) Whilst making duaa, the hands should be lifted until they are in line with the chest. There should be a slight gap between the two hands.

This is a serious matter. Rasulullaah ﷺ said, “A person’s salaah is not good enough until his back is straight in ruku’ and sajdah.” (Abu Dawood no. 855, Tirmidhi no. 265).

There is no doubt that lacking the proper composure is bad, and the person who is guilty of this deserves to be reprimanded and threatened with punishment.

Abu 'Abdullaah Ash'ari رَضِيَ اللهُ عَنْهُ reported that Rasulullaah ﷺ led his Companions in salaah, then he sat with a group of them. A man came in and started to perform salaah, but made his movements rapid like a chicken pecking the ground.

Rasulullaah ﷺ said, “Do you see this? Whoever dies having done this has died outside of the ummah of Muhammad, and his salaah is like a crow pecking blood. The person who bows then pecks in his sajdah is like a hungry man who eats no more than one or two dates - what good will that do him?” (Ibn Khuzaymah no. 665).

Zayd ibn Wahb رَحِمَهُ اللهُ said, “Hudhayfah رَضِيَ اللهُ عَنْهُ saw a man who was not performing ruku’ and sajdah properly. He said, “You have not performed salaah, and if you were to die, you would die on a way other than that revealed by Allaah to Muhammad ﷺ.”” (Bukhaari no.791)

c.) One should endeavour to create the reality of salaah. Perform your salaah as if it is ‘a farewell salaah.’ Ponder over what is being read.

d.) One should ensure that his family members and close ones observe this great command of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states, “Command your family members to perform salaah, and remain steadfast thereupon.” (Taahaa verse 132) Rasulullaah ﷺ said, “Command your children to perform salaah at the age of seven, and hit them when they are ten.” (Abu Dawood no. 495) another narration states, “Teach your children salaah at the age of seven, and hit them when they are ten (if they are not performing it).” (Tirmidhi no. 407)

e.) Make an effort to establish salaah in the whole world.

(Extracted from Behishti Zewar, Fadhaail-A'maal and different booklets on salaah.)

4.) PERFORMING SALAAH INDIVIDUALLY (FOR MEN)

Great virtues and emphasis has been narrated regarding performance of salaah in jamaat. For the perfection of salaah, one must ensure that he performs salaah in jamaat in the masjid, unless he has a valid Shari reason for not doing so.

1.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "I take an oath by that Being in whose control is my life, I intended issuing the order for firewood to be collected, the call to salaah be given and I ask a person to lead the people in salaah while I go to those people [who do not attend the congregational salaah] and burn their houses with them inside." (Bukhaari no. 644, Muslim no. 651)

2.) Hereunder are the sayings of the companions of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and other pious predecessors in order to illustrate the importance they attached to the offering of salaah with jamaat, and how they regarded the abandoning of jamaat. Why should they not regard it like this? Who can be more cautious in obeying and seeking the pleasure of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ than them?

a.) Aswad says that once he was in the company of A'ishah رَضِيَ اللَّهُ عَنْهَا when the discussion turned towards the virtues and importance of salaah. In order to substantiate what she was saying, she quoted an incident from the marad ul-maut (the last sickness before the demise) of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One day, the time of salaah entered and the adhaan was called out. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Abu Bakr رَضِيَ اللَّهُ عَنْهُ should be told to perform the salaah. I said to him that Abu Bakr is a very soft-hearted person. When he stands to perform the salaah in your place, he will become incapable and will not be able to perform the salaah. However, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated the same command, so I gave him the same reply. Upon this, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "You are saying the same things which the women of Egypt used to say to Sayyiduna Yusuf عَلَيْهِ السَّلَام. Tell Abu Bakr that he should perform the salaah."

Anyway, Abu Bakr went out to perform the salaah. In the meantime, Rasulullah ﷺ felt some relief from his sickness, so he went towards the masjid with the assistance of two people. I can still picture the scene when Rasulullah ﷺ was going with his feet dragging on the floor. That is, he did not even have the strength to lift his feet. Abu Bakr had already commenced performing the salaah and wanted to move back. But Rasulullah ﷺ stopped him and made him perform the salaah. (Bukhari no. 664, Muslim no. 418)

b.) Once Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ noticed that Sulayman bin Abi Haythama was not present for the fajr salaah. So he went to his house and asked his mother as to why he did not see Sulayman for fajr today. She replied that he had been offering salaah throughout the night and fell asleep at the time of fajr. Upon hearing this, Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ replied, "I prefer offering fajr salaah with jamaah than spending the entire night in ibaadah." (Mu'atta Imam Maalik no. 432) Shaikh Abdul Haqq Muhaddith Dehlawi رَحِمَهُ اللَّهُ has written that it is clear from this Hadith that there is more reward in offering fajr salaah with jamaah than tahajjud salaah. It is for this reason that the ulama have written that if spending the night in ibaadah will cause some harm or shortcoming in the fajr salaah, it will be preferable to leave out spending the night in ibaadah. (Ash'atul Lama'at)

c.) Once a person walked out of the masjid without offering his salaah after the adhaan had been called out. Upon this, Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: "This person has disobeyed Abul Qasim (Muhammad) ﷺ and disregarded his noble order." (Muslim no. 655)

d.) Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrates: "Whoever would like to meet Allaah تَبَارَكَ وَتَعَالَى tomorrow as a Muslim, should safeguard these salaahs where the call for them is made [i.e. in the masjids]. Surely Allaah prescribed for your Nabi ﷺ the ways of guidance. And these salaahs are from among the ways of guidance. If you were to offer them in your houses as this person who remains behind offers them in his house, you would be abandoning the Sunnah of your Nabi. And if you abandon the Sunnah of your Nabi, you will certainly go astray. I remember when none from among us [i.e. the Sahaabah] would abstain from salaah in congregation except a hypocrite whose hypocrisy was well known. [I

also remember] when a person would be brought [to the masjid] while taking support between two people until he was made to stand in the row [the saff of salaah]." (Muslim no. 654) Another narration states, "Rasulullaah ﷺ taught us the ways of guidance. And offering salaah in a masjid where the call [adhaan] is given is one of the ways of guidance." (Muslim no. 654)

e.) Many companions of Rasulullaah ﷺ report that he said: "The person who hears the adhaan and yet does not attend the jama'at, his salaah will not be accepted." After quoting this Hadith, Imam Tirmidhi says that some ulama have stated that this ruling is for emphasis. The purpose of this is that it is not permissible to leave out the jama'at without any valid excuse. (Tirmidhi no. 217)

f.) Once, Mujaahid رَحِمَهُ اللهُ said to Ibn Abbas رَضِيَ اللهُ عَنْهُ, "What do you have to say in regard to that person who fasts the entire day and offers salaah throughout the night but does not attend jumu'ah nor the jama'at?" He replied, "He will enter hell." (Tirmidhi no. 218, similar narrations appear in Ibn Majah no. 793, Saheeh Ibn Hibban no. 2064 and Mustadrak Hakim, vol. 1 pg. 245)

In explaining this Hadith, Imam Tirmidhi says that this rule will apply if a person leaves out jumu'ah and jama'at out of total disregard for them. But if we regard the entry into hell for a few days, then the above explanation will not be necessary.

g.) Imaam Ghazaali رَحِمَهُ اللهُ has written, "It was the practice of our pious predecessors that if anyone did not come for the jamaat, they used to boycott him for seven days." (Ihya ul-Uloom)

h.) Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that a blind man came to Rasulullaah ﷺ and said, 'O Rasulullaah, I don't have a guide to walk me to the masjid for salah.' He then asked Rasulullaah ﷺ to allow him to offer his [fard] salahs at home. Rasulallah ﷺ permitted him. When this blind person turned to leave, Nabi ﷺ called him back and asked: 'Do you hear the adhaan?' When he replied in the affirmative, Rasulullaah ﷺ said, "Then respond." [i.e, attend] (Muslim no.1484)

In this Hadith, Rasulullaah ﷺ first explained to the Sahaabi رَضِيَ اللَّهُ عَنْهُ that he doesn't have to attend the jamaat salaah due to his excuse. In other words, it is not binding on him. Thereafter, Rasulullaah ﷺ advised him that to attend the jamaat salaah despite his excuse would be better (mustahab). (Sharhun Nawawi)

3.) Let us look at the views of the ulama and mujtahideen and see what they have to say in regard to jamaat and the importance they have accorded to it.

a.) The Zaahiriyyah and a few followers of Imam Ahmad bin Hanbal رَحِمَهُ اللَّهُ say that jama'at is a prerequisite in order for the salaah to be valid. Without jama'at, the salaah is not valid. The correct opinion of Imam Ahmad is that jama'at is fard-e-ayn even though it is not a prerequisite for salaah. This is also the opinion of a few followers of Imam Shafi'i رَحِمَهُ اللَّهُ. Some of the followers of Imam Shafi'i are of the opinion that jama'at is fard-e-kifaayah. This is also the opinion of Imam Tahaawi رَحِمَهُ اللَّهُ, a high ranking jurist and muhaddith of the Hanafis. Most of the Hanafi scholars are of the opinion that jama'at is wajib. Ibn Humaam, Halabi, the author of Bahrur Raa'iq, and others are also of this opinion. Some Hanafi scholars say that jama'at is sunnat-e-mu'akkadah but it falls under wajib. So, in reality, there is no contradiction between these two opinions of the Hanafis.

b.) Our jurists have written that if the people of a city abandon jama'at and do not establish this noble institution even after instructing them to do so, it will be permissible to wage war against them. It is written in Quniyah and other books that it is wajib on the imam of the time to punish the person who leaves out jama'at without any valid excuse, and that his neighbour will be sinful if he does not reprimand him on this action of his.

c.) If a person delays his going to the masjid until the commencement of the iqamah, he will be committing a sin. This is so because if he is going to go to the masjid only after hearing the iqamah, there is the danger of him missing a few rakaats if not the entire salaah. It has been reported from Imam Muhammad رَحِمَهُ اللَّهُ that it is permissible to rush to the masjid in order to get

the jumu'ah salaah and the jama'at. This is on condition that he will not be overburdened.

d.) The one who leaves out the jama'at is most certainly committing a sin and his testimony (in an Islamic court) will not be accepted. This is on condition that he left it out without any valid excuse, and due to sheer laziness.

e.) If a person is fully occupied in learning or teaching matters of the Deen and does not attend the jama'at, this will not be regarded as a valid excuse and his testimony (in an Islamic court) will not be accepted. (Behishti Zewar)

5.) NOT READING THE QURAAN SHAREEF PROPERLY

It is compulsory (fardh) to learn Tajweed. The proof of this is that Allaah تَبَارَكَ وَتَعَالَى revealed the Quraan with Tajweed, and it has reached us in this manner. A person who recites the Quraan contrary to the rules of tajweed is not actually reciting the Quraan, but some other book. When the correct Quraan will not remain by abandoning of tajweed, it is obvious then that tajweed is fardh.

Tajweed means to recite every letter correctly, from its makhraj, with all its qualities.

Errors which are made while reciting the Qur'aan are of two types:

1. MAJOR ERRORS - لَحْنٌ جَلِيٌّ

2. MINOR ERRORS - لَحْنٌ خَفِيٌّ

1. Major Errors - لَحْنٌ جَلِيٌّ - Major Errors are five, which are as follows:

1. To recite one letter in place of another: e.g. Instead of reciting اَلْحَمْدُ a person recites اَلْهَمْدُ or instead of ث a person recites س, or in place of ط one recites ت and so on.

2. To add a letter to a word: e.g. A person adds a و after the ا in اَلْحَمْدُ or a ي after اَلْحَمْدُ thus reciting اَلْحَمْدُ لِلّٰهِ

3. To delete a letter from a word: e.g. Not to recite the **لَمْ يُؤْكَلْ** in **وَلَمْ يُؤْكَلْ** and thus recite it as **لَمْ يُكَلْ**

4. To recite one harakah in place of another: e.g. To recite **إِيَّاكَ** with a kasrah (zer) on the **ك** instead of a fat'hah (zabar) or to recite the hamzah in **إِهْدِنَا** with a fat'hah instead of a kasrah (zer) etc.

5. To recite a harakah in place of a sukoon (jazm): e.g. To read a fat'hah on the **ن** or the **م** as in **أَنْعَمْتَ** or **أَنْعَمْتَ**

NOTE: To make any of the above mentioned errors is a Major Sin and Haraam. It is compulsory to refrain from these errors. At times, these errors can lead to invalidation of a person's salaah.

2. Minor Errors - **لَحْنٌ خَفِيٌّ** - Minor errors are those mistakes a person makes, when any of the rules which show the beauty of the QUR'AAN are not recited e.g. not to recite the **ر** in **صِرَاطٍ** with a full mouth (when it has a fat'hah), or not to recite the two **ل** in **اللَّهُ** with a full mouth when there is a fat'hah or a dhammah before them, or not to make ghunna, ikhfa or madd etc.

NOTE: To make any of the above errors is a minor sin and makrooh. It is necessary to refrain from the above errors as well.

In Behishti Zewar, Moulana Thanwi **رَحِمَهُ اللَّهُ** has written the following:

1. It is waajib to recite the Quran correctly. Every letter should be pronounced correctly. Just as there are differences in pronouncing the "ain" and "hamza", there are similar differences in pronouncing the following letters: **ذ**; **ط** and **ت** and **س**; **ظ** and **ص** etc.

All these have to be pronounced correctly and no letter should be pronounced in place of another.

2. If a person is unable to pronounce a particular letter correctly, it is incumbent on him to practise pronouncing it correctly. If he does not make an effort to pronounce it correctly, he will be a sinner and no salaah of his will be correct. However, even if he is unable to correct himself after making concerted efforts, then there is no compulsion.

3. If the letters can be pronounced correctly, but due to negligence and complacency they are uttered incorrectly, then the person will be a sinner and his salaah will not be correct.

It is therefore necessary for every Muslim, young or old, occupied and unoccupied to attain the basic knowledge of tajweed and to apply its rules whilst reciting the Quraan, so that his recitation will be correct, and his salaah will not be spoilt.

6.) HURTING THE FEELINGS OF OTHERS

It is forbidden to hurt the feelings of another Muslim and to please him is a great form of worship. Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

عَنِ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالَ السُّرُورِ عَلَى الْمُسْلِمِ

The most beloved action in the sight of Allaah after the faraaidh (compulsory duties) is to grant happiness to a Muslim. (Al-Mu'jamul- Awsat no. 7911)

Hasan رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

عَنِ حَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِدْخَالَ السُّرُورِ عَلَى أَخِيكَ الْمُسْلِمِ

Amongst the actions which cause one to be definitely forgiven is to grant happiness to your Muslim brother. (Al-Mu'jamul-Kabeer no. 2731)

Abdullah ibn Amr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ،

The true Muslim is he from whose tongue and hands other Muslims are saved. (Bukhaari no. 10, Muslim no. 41)

Moulana Thaanwi رَضِيَ اللَّهُ عَنْهُ said, "To save oneself from causing harm to others, it is not sufficient to have no intention to cause harm (عدم قصد إيذاء). It is necessary for a person to intend not causing harm (قصد عدم إيذاء)." (Ashrafus-Sawaanih vol. 2 page 196)

This means that even causing harm to others unintentionally is evil. A person has to make effort not to cause harm to another even unintentionally. It is the habit of the friends of Allaah ﷺ that they do not cause harm to even strangers, whereas our close family members and friends are not spared by us.

A few incidents are mentioned hereunder to show how our elders made great effort to save the honour of others:

1.) A lady came to Haatim Asamm رَحِمَهُ اللهُ to ask some mas'alah. Whilst there, she let out wind. To save this woman from embarrassment, he acted as though he was deaf for the remainder of his life, even though this woman had no real relationship to him. He was therefore called Asamm (the deaf one.)

2.) Moulana Miyaa Asghar Husain رَحِمَهُ اللهُ, a famous teacher of hadeeth in Deoband, once after completing his Isha salaah, proceeded home. On the way, he removed his shoes, walked a slight distance barefooted, and then wore his shoes again. A person accompanying him asked him to explain his action. He remarked, "Nearby the area where I had removed his shoes was the house of a woman who used to sell herself but she had become aged. No one now pays any attention to her. I removed my shoes with this thought in mind that perhaps she would hear the sound of my footsteps and her hopes would be raised that she is obtaining a customer, only to become sad and depressed thereafter." (Narrated by Moulana Mufti Shafee Saheb رَحِمَهُ اللهُ)

3.) A person invited a pious person for a meal. One of the items on the menu was kheer (a rice pudding). The pious person continuously asked for the kheer and consumed it. When he was told that the kheer was finished, he asked for the utensil, so that he could eat whatever remained on its sides. The host was extremely pleased that the pious person had thoroughly enjoyed the kheer. There was an extremely small amount in the utensil which was not eaten. Later on, the host tasted the remaining portion, only to discover that the kheer was extremely bitter and unpalatable. When he investigated, he found out that salt had been mistakenly added instead of sugar. The pious person bore difficulty by eating all the kheer so that no one else would taste it and embarrass the host and his wife.

Mujaddid Alfe-Thaani رَحِمَهُ اللهُ has stated, "After kufr (disbelief), the greatest sin is to hurt the heart of another, whether it be a Muslim or non-Muslim."

Many people hurt the feelings of others and then say,

a.) You are too sensitive. b.) You become upset on small matters. c.) This is not something to feel bad about. d.) We said it as a joke. e.) We didn't mean to hurt you.

These are all futile statements and lack of consideration. A person must protect and guard his tongue from saying words which will cause distress to others. Uttering hurtful words is one offense, and thereafter justifying it is even worse.

One should abstain from speaking too much and such speech which is futile. If there is a slight possibility that one will hurt another by saying something, then he should not utter those words. Besides this, there is no other way to save oneself from shattering the hearts of others.

This is moreso with one's wife. One should exercise caution, and endeavour not to become angry or utter words to hurt her, even though at times, she blurts out hurtful words.

A man came to Umar رَضِيَ اللهُ عَنْهُ to complain about his wife. As he reached his door, he heard Ummi Kulthum, 'Umar's رَضِيَ اللهُ عَنْهُ wife, speaking harshly to him. The man thought to himself, "I intended to complain about my wife to him, but he appears to be afflicted with the same problem I am experiencing." He turned around and began to leave. Umar رَضِيَ اللهُ عَنْهُ noticed him leaving and called him back. When questioned about his visit, he explained, "I came to complain to you about my wife, but I overheard your wife and decided to leave."

Umar رَضِيَ اللهُ عَنْهُ explained, "I have adopted a forgiving nature towards her because of the rights she has upon me. Firstly, she serves as a barrier between me and hell-fire and my heart is contented with her as she saves me from indulging in ḥaraam. Secondly, she protects my wealth when I leave my home. Thirdly, she washes my clothes. Fourthly, she attends to the upbringing of my children and fifthly, she cooks and prepares my food."

After hearing this, the man replied, “I enjoy the same benefits from my wife, but I have never overlooked her faults and shortcomings. In future, I shall do so.” (Safhaatun Raaidah Fee Maseeratil Adaalah, page 287; Tambeehul Ghaafileen)

7.) NON-OBSERVANCE OF HIJAAB

Allaah تَبَارَكَ وَتَعَالَى states,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

“O Nabi, say to your wives, your daughters and the believing women to suspend their jilbaab (outer-sheet) over them.” (Ahzaab verse 59)

In this verse, the command of hijab for free women has been given i.e. يُدْنِينَ. In this يُدْنِينَ has been extracted from أَذْنَاءُ, which literally means “to make close. “عَلَيْهِنَّ” means “over them”. جلابيب is the plural of جلباب which is a special long chaadar (sheet). Regarding the form of this chaadar, Abdullaah Ibn Masood رَضِيَ اللَّهُ عَنْهُ said, “It is that chaadar (sheet) worn over the dupatta (scarf).” (Ibn Katheer) Ibn ‘Abbaas رَضِيَ اللَّهُ عَنْهُ has mentioned its form, in this way, “Allaah تَبَارَكَ وَتَعَالَى has commanded the Muslim women that when they leave their houses for any necessity, then they should suspend this chaadar above their heads, concealing their faces. She should only keep one eye open (to see the road).” (Ibn Katheer Surah Ahzaab)

To protect and honour women, Allaah تَبَارَكَ وَتَعَالَى has revealed certain commands regarding hijab. These commands are not there to make life difficult for women or to oppress them. Many uninformed people have a huge misunderstanding regarding the law of hijab in Islam. They regard hijab to be a jail for women and feel that this is oppression of women, whereas this is only their ignorance. In reality, hijab is a pure and reasonable manner of protecting a woman and her honour. If applied according to the laws laid down by Islaam, then together with the honour of a woman being protected, she is also saved from the evil of people with wrong and evil intentions. She thus

remains in an honourable and respectable position. By not donning hijab, she becomes disgraced and cannot save herself from the evil and filthy intentions of men.

However, today, so-called Muslims affected by the slogans of women's freedom, western culture and the immodesty of the European nations refer to hijab with such repugnant phrases as "a barrier to progress", "oppression of women" and "old-fashioned"; whereas a person who is fair-minded will be compelled to describe the guidelines regarding hijab in Islam a great favour on women. The normal principle is that whatever is kept concealed in a packet has more value (than a thing left outside). Then why do people prefer women, who are the stars of a pure human life and the cause for the preservation of society, to remain unveiled and opened, whereas they are supposed to be the most concealed and hidden?

According to present times, and after becoming aware of incidents which are occurring, it is appropriate to adopt more precaution in these matters. It is sad to note that the shame found in the women of the past and the sense of honour (ghairat) found in the men of the past has been completely eradicated today. Akbar Ilaahabaadi, a famous poet of India said,

خدا کے فضل سے بیوی میاں دونوں مہذب ہیں

حجاب ان کو نہیں آتا انہیں غصہ نہیں آتا

By the grace of Allaah, the husband and wife are both 'cultured'.

She does not observe the laws of hijab, he does not become angry.

بے پردہ کل جو آئیں نظر چند بیبیاں اکبر زمیں میں غیرتِ قومی سے گڑ گیا

پوچھا جوان سے آپ کا پردہ وہ کیا ہوا کہنے لگیں کہ عقل پہ مردوں کی پڑ گیا

My eyes fell on a few unveiled women yesterday. O Akbar, I fell to the ground due to self-honor

When I asked them, "What happened to your veil?" they replied, "It has fallen on the brains of our menfolk."

CERTAIN BENEFITS OF HIJAAB

a.) The Jihaad of a Woman - Allaah تَبَارَكَ وَتَعَالَى whilst mentioning the punishment of adultery and fornication has stated (The fornicating woman and the

fornicating man). Here women have been mentioned before men. The commentators have mentioned that one wisdom of this is that fornication and adultery commences from the side of the woman e.g. a woman is not cautious in observing hijab. A man sees her and the matter goes further. A woman speaks to a man in alluring tones, due to which he takes the opportunity to lead matters further. A woman emerges from her home without her mahram at the wrong time, which ultimately leads to her being raped.

In spite of perceiving evil intentions from a man, a woman does not inform her family members. The man thus takes advantage of the situation. A woman, after receiving a letter or message from a man, does not portray a harsh attitude towards him, which advertently leads to evil. A man cannot be successful in fulfilling his lustful desires as long as a woman is not game. For this reason, the Qur'aan has first placed the blame on the woman in the matter of sexual misdemeanour. A woman should ensure that she does not display any shortcoming in protecting her honour and dignity.

Just as the shariah has granted man fighting in jihaad the virtue of a mujaahid, so too is a chaste woman living within the confines of her four walls regarded as a mujaahidah (female warrior). Therefore, on the fearful day of Judgement, she will be granted shade under the Throne.

b.) Reward of 100 Martyrs - Sayyiduna Abu Hurayrah رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, "Whoever holds firm onto my Sunnah at the time of the corruption of my ummah, then for him is the reward of one hundred martyrs." (Kitabuz Zuhd of Bayhaqi no.174, Al-Ibanatul-Kubra vol.1 pg.309, Kitabuz Zuhd of Baihaqi, no. 112 narrated by Ibn Abbaas رضي الله عنه.)

c.) Safety From Evil -Although women who adopt the proper Islamic dress are portrayed as oppressed, by studying stats we find that these women enjoy the most peaceful life in the world. According to a pamphlet written by the Dean of Women's office at Queen's University in Canada, a woman is sexually assaulted every 6 minutes, 1 in 3 women in Canada will be sexually assaulted at some time in their lives, 1 in 4 are at risk of rape or attempted rape in her lifetime, 1 in 8 women will be sexually assaulted while attending college or university. A study found that 60% of Canadian university-aged males said that

they would commit sexual assault if they were certain they would not get caught. 1 in 20 women in the U.K. has been raped.

Over the last 6 years there has been an 82% increase in the amount of rape in the U.K. The conviction for rape is only 5.6%. If this is the definition of freedom then something is fundamentally wrong with the society we live in. In order to save women from having such traumatic experiences, Allaah تَبَارَكَ وَتَعَالَى has instructed our women to adopt these measures known as 'the rules of hijaab'. By studying the above stats we can clearly see that in society men are the victimizers and women are the victims. Therefore Allaah تَبَارَكَ وَتَعَالَى has given certain orders to Muslim women while indoors and outdoors in order to safeguard them from being victimized.

165000 people have eating disorders in the U.K. such as anorexic nervosa and bulimia nervosa - 5% of young girls have anorexia - the exploitation of women by the fashion industry that promotes super-thin supermodels has caused hundreds of thousands of women to be preoccupied with their appearance and weight to the point of death.

d.) Medical Benefit - Certain doctor's research has shown that those women who don the hijaab are less likely to suffer from mouth and throat cancer. According to a report in the Saudi Arabian newspapers, the experts in the oncology department in the Saudi National Guard hospital have carried out a research showing that the incidence of different portions of mouth and throat cancer in women who wear the hijaab are minimal. Senior management doctor Kamaal Mullakar has explained that after three years of research they have noticed that in Jeddah, Riyadh and Asir, very few cases of mouth and throat cancer has been reported. The underlying cause of this is the usage of hijaab. (Daily newspaper Nawaa' Waqt Lahore 28 Muharram 1425 A.H, 20 March 2004 - Jawahir Pare - Maulaanaa Naimuddin). According to Doctor Leadbetter, from whichever clothing the woman's body can be seen, thick and harmful rays can be seen emerging.

In severe heat the ultraviolet rays found in the sun is very harmful to the skin and body. If the clothing is thick, then these rays do not penetrate it reaching the body. If however the clothing is transparent, then these rays cause harm very quickly. (Khawaateen ki Islaami Zindagi ke science Haqaa'iq)

Some people to a certain extent observe hijab, but not in its entirety. A few matters in which there are laxity are:

1.) Some learned and outwardly pious people mix with ladies freely. Perhaps they are under the deception that they will not fall into sin. Moulana Thanwi رَحْمَةُ اللَّهِ said, “This illicit love is a great test, a person should completely save himself from it. I take an oath and say, “I do not trust myself. Because I am nothing, this distrust of myself is no great thing. However, as for those who regard me as their elder and have respect and confidence in me, then they should take great lesson: When this is the condition of my elder, how much more precaution should I not observe?” (Husnul-Azeez vol. 1 page 27/28, number 28)

One pious person of elderly age would not take precaution in matters of intermingling with members of the opposite sex. Another pious person advised him, but he did not take heed. The careless pious person saw Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in a dream and asked him regarding this matter. Rasulullah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to him, “If a man like Junaid Baghdadi and a woman like Raabiah Basriyyah are in solitude, then the third in that gathering is Shaitaan.”

No matter how old a person becomes (it is compulsory for a lady to abide by the laws of hijab in front of him because) desire is still found within him. He does not become an angel. It is another matter altogether that he is unable to do anything, but she is not safe from his (evil) gaze. And how can she be saved when man has a natural inclination to women. No one can control this natural feelings.” (Ghadde Basar page 15)

2.) They observe hijab from outside people, but when it comes to family circles and workers in the home, the laws of hijab are disregarded. There is generally lack of observing the laws of hijab with brothers and sisters – in law, male and female cousins, uncles and aunts’ spouses, nephews and nieces’ spouses, drivers, servants in the home, etc. It is compulsory to observe the laws of hijab from such people. It is not permissible to look at them, talk unnecessarily with them, sit by them especially in solitude, and to travel with them without any mahram male. Even if one has to talk with them for some need behind the veil, then too a person should be careful, as this too is not free from danger.

Even some intelligent non-Muslims have understood this reality. Doctor Steven Klark, a psychologist of Sicily has published his observations, “The intermingling of males and females, unrestricted visiting of cousins, family members staying and dining at each other’s homes - are according to me very harmful and its effects’ lasts for generations. By this socializing, I have seen women inclined to other men. Due to this intermingling, I have witnessed divorces and an increase in immodesty and adultery. I have observed breaking up of homes, suicide and people ending up in jail. The underlying cause is this free access into one another’s homes.” (Sunnat e Nabawi aur Jadeed science – Hakeem Muhammad Tariq Mahmood Chughtai)

3.) Many women cover themselves with cloaks, but speak freely to men, without any necessity. They even joke and laugh with them. In the Quraan, we learn that women are commanded not to place their feet on the ground with such force whilst walking by which the tinkling of their jewellery can be heard and their hidden beauty can be made apparent to men. Therefore, women should not speak to non-mahram males even behind a screen, without necessity.

It is a psychological proven fact that two things are instrumental in arousing the human sexual desire, one being the voice of a female (for males) and the other music.

Allaah ﷻ states,

يٰۤاَيُّهَا النِّسَاءُ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَاءِ اِنْ اَتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِيْ قَلْبِهٖ مَّرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

“O wives of the Nabi, you are not like other women (on condition) that you choose taqwaa, thus do not be soft in speech (with strange men, when there is a need to speak), otherwise the one in whose heart there is corruption (and evil) will (naturally) get (evil) thoughts, and speak in a befitting manner.”

(Ahzaab verse 32)

From this verse, we learn that women should exercise caution when speaking to strange men. She should not create softness and sweetness in her tone and she should not speak to men without necessity so that any evil-minded person does not even get the courage to bring any evil-thoughts.

Mufti Muhammad Shafi رَحِمَهُ اللهُ has written under this verse فَلَا تَخْضَعْنَ بِالْقَوْلِ, “If any women due to necessity has to speak to any strange man, then she should purposely abstain from softness and sweetness which is inherent in the voices of women. The meaning of this softness and sweetness is that which will create an inclination in the heart of the addressed one. Thus Allaah تَبَارَكَ وَتَعَالَى states thereafter فَيَطْمَعُ الَّذِي فِي قَلْبِهِ مَرَضٌ i.e. do not speak in such alluring tones by which desire and inclination is created in the hearts of such men in whose hearts there is a disease. By disease, hypocrisy or a branch of it is meant. From a pure hypocrite, such desire coming forth is apparent. However the person who despite being a sincere believer becomes inclined towards haraam (impermissible actions) has in him a branch of hypocrisy. When a person has pure imaan in which there is no trace of hypocrisy, then he cannot become inclined towards any haraam. (Mazhari)

The crux of this guidance is that women should stay away from strange men and they should attain that high stage of hijab by which the heart of any stranger of weak imaan will not be inclined towards her.

After hearing these guidelines given regarding speech, some of the noble wives of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would place their hands on their mouths, if they had to converse with any strange man, so that their voices would sound different. In a hadith of Sayyiduna Amr Ibn Aas رَضِيَ اللهُ عَنْهُ it is mentioned that definitely Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prohibited women from speaking (to any strange man) without the permission of their husbands. (i.e. due to necessity) (Kharaaiti in Makaarmul-Akhlaaq vol. 2 page 230 no. 8)

On the basis of this Qur’aanic verse as well as clear other indications of the Sunnah, the jurists of Islam have declared that the female voice should be concealed. Just as she is obliged to conceal her face and body from strange men, so similarly she should conceal her voice from them too. Therefore it is unlawful for a woman to stand as a presenter on a radio station, to read Qur’aan, Ahaadeeth or Nazms aloud whereby strange men can hear her voice, take part in radio competitions or speak on-line when the voice is broadcast to all and sundry. The restrictions placed by the shariah on the female voice is clear from the following examples:

- a.) Women are not permitted to read qiraat audibly in salaah.
- b.) Women are not permitted to rectify the imaam's error by calling out 'subhaanallaah' as men do.
- c.) It is not permissible for women to even make salaam to strange men, to answer their salaam or to even answer when they sneeze.
- d.) Neither adhaan nor iqamah has been ordained for them.
- e.) They are not allowed to recite talbiyah aloud during hajj.

Thus, Islam forbids listening to the female voice with lust and desire. The great Hanafi Jurist, Imam Ibn Abidin رَحِمَهُ اللهُ states, "It is permissible for women to converse with non-Mahram men at the time of need (and vice versa). However, what is not permissible is that they stretch, soften and raise their voice in a melodious way." (Radd al-Muhtar, V.1, P. 406)

Similarly, it is also unlawful for women to listen to the voice of non-Mahram men with lust and desire. One of the great western thinkers said: "The voice is one of the quickest ways that make a woman fall in love with a man. This is the reason why many women adore singers."

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was also wary of this fact when he said to Bara ibn Malik, "O Bara! Let not the women hear your voice." (Kanz al-Ummal, 7/322) The same has also been reported from Anjasha (Bukhari no. 6149)

4.) There is no difference in remaining naked and wearing very flimsy clothing such as muslin, lace, and other similar fabrics with which lingerie is made. It is mentioned in the hadeeth that women who wear such flimsy clothing will be regarded as naked on the day of judgement. It will be more deplorable if the dress and head gear are both made of such flimsy fabric. The clothing cannot be so tight that the shape of the body can be perceived. It is not permissible for a woman to even appear before her family members like parents, brothers, sisters, children, etc. with such shameless clothing.

5.) It is not permissible for a woman to expose her body from her navel till below her knees even before another woman. Some women bath naked in the presence of other women. This is a very shameless and forbidden act. It is also forbidden to force a woman to expose her body and to bathe her on the ceremonies that are held on the sixth day after child birth, and the fortieth day

after child birth. Under no condition should she expose her body from her navel till below the knees.

6.) It is waajib to observe the laws of hijaab with the non-Muslim women who come into one's home. This also applies to maids and domestic servants who are not Muslims. The hijaab that has to be made with them is the same as that which has to be made with non-mahram males. The exception is that the face, wrists, and feet can be exposed to them. The head should also be covered. Remember this rule very well because the majority of women do not act according to the rules laid down by the shariah in this regard. In other words, do not expose the head, the entire hands and the calves in front of them. It should also be remembered that if the mid-wife is a non-Muslim, then at the time of delivery, it will be permissible to expose the private parts. However, it will not be permissible for her to look at the other parts of the body. (Because there is no need for her to do so)

7.) Just as it is not permissible for a woman to appear in the presence of a man or to expose her body in front of him, it is also not permissible for a woman to look at a man. Some women are under the misconception that although it is not permissible for men to look at them, it is permissible for them to look at men. This is absolutely wrong. To stand at the door way and look at men, to look at them from an elevated place, to come in the presence of the bride-groom, etc. are all not permissible. (Hijab – Protection and Honour for a Muslim Woman)

8.) ZINA (ADULTERY AND FORNICATION)

The result of non-observance of these laws lead people to zina. Zina is of two types: fornication and adultery. Fornication refers to pre-marital sexual interaction, while adultery refers to sexual interaction with someone other than one's spouse after marriage. All the revealed religions have prohibited fornication and adultery and have fought against these crimes against society. Islam, the last of the divinely revealed religions, is very strict in prohibiting Zina, for it leads to the following harms:

1) confusion of lineage 2) child abuse 3) the breaking-up of families and bitterness in relationships 4) the spread of venereal diseases i.e. sexually

transmitted diseases (STIs), such as HIV/AIDS and gonorrhea, which Rasulullah ﷺ indicated to in the following Hadith “When shamelessness becomes prevalent and the norm (among people), they would become entangled in plague and in such diseases that never existed during the time of their forefathers.” (Ibn Majah no. 4019) 5) and a general laxity in morals which opens the door to a flood of lust and self-gratification. Nabi ﷺ said, “If you have no hayaa (morals, shame and modesty), then do as you please.” (Bukhaari no. 3483)

ISLAM DETESTS ZINA - In Islam, only five crimes have been considered so abominable that hudud (fixed punishments) have been prescribed for it: Riddah (renegading from Islam), Zina, accusing another of zina, stealing and drinking. (Qisas (Retaliation) after intentional killing, by the death penalty can be regarded as a sixth crime of this nature, although it falls in a slightly different category). A married person who commits adultery and is proven guilty in the court of law will be stoned to death, while an unmarried person who commits fornication will be lashed one hundred times, which is the highest amount of lashing prescribed by Shari’ah for any crime.

Rasulullaah ﷺ said, “A person who commits zina, while indulging in zina, can never be a believer.” (Bukhaari no. 2475, Muslim no. 57) According to another narration, “When a man commits zina, imaan leaves him, and hovers above him like a cloud. When he terminates, imaan might return to him.” (Abu Dawood no. 4690 Tirmidhi no. 2625)

Rasulullaah ﷺ warned, “Zina always brings in its wake poverty.” (Shuabul-Imaan no. 5034) He also said, “When zina and riba (interest) becomes common in any society, the people living there have brought upon themselves the punishment of Allaah.” (Mustadrak of Haakim no. 2261)

Nabi ﷺ said, while recounting a dream he had seen in which he was shown some realities of the Hereafter by Jibreel عَلَيْهِ السَّلَام and Mikaeel عَلَيْهِ السَّلَام: "We walked until we came to a cave that looked like an oven. Its top section was narrow and the bottom was broad. A fire was burning at the bottom. As the fire would rise, some people would be carried by it till they reached the top and they almost managed to escape. Suddenly, the fire would be doused and they would all fall back to the bottom. It was filled with naked men and

women.” According to one narration, “From it sounds of screaming and noise was heard. We looked inside and we saw naked men and women. We also saw flames from beneath them. When these flames scorched them, they screamed.” I asked Jibreel عَلَيْهِ السَّلَام: “Who are these people?” He replied, “These are the males and females who committed the grave act of zina. This will be their punishment till the day of Qiyaamah.” (Bukhaari no. 1386/7047)

THE SOLUTIONS TO SAVE OURSELVES FROM ZINA

1) To make nikaah. Nikaah in Islaam is very simple, easy and full of barakah. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “O young men, who amongst you can afford to get married should marry, for this will be a means of restraining the eyes from casting evil glances and a means of keeping oneself pure and chaste.” (Bukhaari no. 5066) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ hereby encouraged young men to become married so that they be saved from sin and the wrath of Allaah. Remember the following: **“When (nikah) marriage becomes expensive, zina becomes cheap.”**

2. Protect the eyes from looking at strange men/women. Allaah has commanded both men and women in two separate verses to ‘lower their gazes and avoid eye-contact, which will ensure protection from zina’. This evil is the root of the entire problem. We should remember that we’re responsible for our own behaviour and attitudes. We are not responsible for others’ behaviour and attitudes, except that of our minor children. In other words, just because the opposite gender (male or female) has chosen to dress immodestly doesn’t give me the green light to focus my gaze at him or her. When he or she does, he or she’s committed a wrongdoing. And I, too, have committed a wrongdoing when I do. May Allaah forgive our shortcomings!

It’s important for the Muslim to note, that reducing our vision is not only applicable in the street, at our workplace and schools. As much as it is applicable offline, it’s applicable online as well. As much as it’s applicable in the Men’s Health Magazine, it’s applicable in the Women’s Health Magazine and the Reader’s Digest. It’s also applicable on Twitter, Facebook and more so on Instagram. Extending our vision offline could lead to a physical zina. Extending our vision online leads to pornography and, perhaps masturbation,

both of which could lead to a physical zina. This means, the danger of extending our vision online is not less dangerous than extending it offline.

3. To avoid mixed gatherings.

4. To have the thought that Allaah تَبَارَكَ وَتَعَالَى is at all times watching and aware of your actions.

5. To refrain from sitting or working in privacy with strange men or women. Remember that if a person is a manager with his personal office, then it is Haraam for him to be in seclusion with a strange woman, even if the woman is his secretary. If, unfortunately, a man does have a female secretary, he should ensure that the door to his office remains open when she comes inside. If that is not possible for security reasons, then he should leave his office and speak to her outside in view of others. It is totally Haraam for him to be alone with her, with nobody else being able to access the office without his permission. The same applies to a man being alone in his office with a female client. A man should avoid being alone with a woman in a lift (elevator) as well. If you are in a lift and a woman comes in, then you should leave. You should rather delay your work by five or ten minutes. Don't ask her to go out, but you should go out. If perchance, you are co-incidentally caught in such a situation, then exit the lift at the next floor and take the stairs. Similarly, women should never be alone with a driver who is not a mahram.

6. Males should fulfill the rights of their wives i.e. looking after them. This will prevent women from treading the wrong path.

7. To be wary of the dictates of the nafs.

8. Women should fulfill their husband's rights and should not make excessive demands on them. They should especially make themselves easily available to fulfill their husband's sexual wants. Negligence in this aspect is a major reason for the spread of adultery and has caused inexplicable harm.

9. Get rid of the television.

10. Ask Allaah تَبَارَكَ وَتَعَالَى for protection from His disobedience. Remind oneself of the punishment of Allaah for the one who indulges in this illicit activity and other forms of disobedience.

If one cannot make nikaah due to some shar'î reason, he/she should also resort to the following:

1. Keep abundant fast.
2. Never allow oneself to be idle. An idle mind is the devil's workshop.
3. Keep good company and avoid evil friends.
4. Keep a simple cell-phone which has no internet, no access to chat-sites and is not able to hold pornographic material, if a cell-phone is needed.
5. Spend one's free time in Jama'at or in the company of the Ulama and the pious. (Extracted from the book "Zina-the Seduction of Shaytaan")

9.) PURSUING CUSTOMS

Allaah تَبَارَكَ وَتَعَالَى states, "When it is said to them, "Follow what Allaah has revealed," they say, "Nay! We shall follow the ways of our fathers. What! Even though their fathers were void of wisdom and guidance."" (Baqarah 170)

Sayyiduna Urwa bin Ruwaym reports that Sayyiduna Abdullaah bin Qurt Thumaali رَضِيَ اللَّهُ عَنْهُ who was a companion of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was appointed governor by Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ. He was patrolling the streets of Hims one night when he passed by a bride in front of whom people were lighting several fires. Abdullaah رَضِيَ اللَّهُ عَنْهُ started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allaah تَبَارَكَ وَتَعَالَى, he said, "When Abu Jandalah رَضِيَ اللَّهُ عَنْهُ married Umaamah رَضِيَ اللَّهُ عَنْهَا, he prepared some handfuls of food (as a *Waleemah*) for (his marriage to) her. May Allaah shower His compassion on Abu Jandalah رَضِيَ اللَّهُ عَنْهُ and may He shower His special mercies on Umaamah رَضِيَ اللَّهُ عَنْهَا. **May Allaah however curse your wedding of last night! The people were lighting fires and imitating the non-believers whereas Allaah has extinguished their light!**" (Isaabah vol.7 page 65 no. 9717)

Allaah تَبَارَكَ وَتَعَالَى states in Surah Hud, "And do not incline slightly to those who oppress, otherwise the Fire will touch you." (Hud verse 113) It has been mentioned by reliable commentators of the Quraan Shareef that those who follow and imitate the nonbelievers and transgressors in personal looks,

fashion and ways of living will fall within the ambit of the warnings mentioned in the above mentioned verse. (Ma'aariful Quraan)

Rasulullaah ﷺ said, "Whoever imitates a nation, will be regarded as one of them." (Abu Daawud no. 4031) Under the explanation of the above mentioned Hadith, it has been mentioned that whosoever imitates or replicates the clothing, etc. of the non-Mulims, or those Muslims who transgress the rules of Shari'ah, will also have a share in their sins. Similarly, whosoever imitates the pious from amongst the believers, will have a share in the rewards of those pious people. (Bazlul-Majhud)

Abdullaah ibn Abbaass رَضِيَ اللهُ عَنْهُ states that Nabi ﷺ said, "The most despised people in the sight of Allaah تَبَارَكَ وَتَعَالَى are three." Amongst them is a person in Islam who adopts the rites and practises of the days of Ignorance. (Bukhaari no. 6882)

Rasulullaah ﷺ said, "Whoever brings alive my sunnah, loves me, and whoever loves me, will be with me in Jannah." (Tirmidhi no. 2678)

The harms of following customs are:

1.) The object is to please people. The ultimate objective of our lives in this world is to please Allaah تَبَارَكَ وَتَعَالَى; hence, any action done to solely please the creation of Allaah تَبَارَكَ وَتَعَالَى is disliked in Shari'ah. Consider the following. Rasulullaah ﷺ said, "Whoever does actions so that people can hear of it, Allaah تَبَارَكَ وَتَعَالَى will make apparent to the creation his lowliness and despicability." (Shuabul-Imaan no. 6402) Mulla 'Ali Qari رَحِمَهُ اللهُ explains the meaning of the abovementioned Hadith that if a person does actions to show and please other people, Allaah تَبَارَكَ وَتَعَالَى will make his bad habits known to everyone, and will ridicule him in this world.

Moreover, Nabi ﷺ resembles such actions to ascribing partners to Allaah تَبَارَكَ وَتَعَالَى and regards them as Shirk Khafi (a lower form of ascribing partners to Allaah تَبَارَكَ وَتَعَالَى). Shaddad bin Aus رَضِيَ اللهُ عَنْهُ was weeping one day. Thus, someone asked him as to why he was weeping. Upon this, he remarked that it is something I heard Nabi ﷺ saying; the memory of which makes me weep. He mentioned that he heard Nabi ﷺ saying, "I fear upon my

ummah the lighter form of shirk and hidden desires'. He says that upon this I asked Rasulullaah ﷺ, "Will your followers ascribe partners to Allaah تبارك وتعالى after you?" Nabi ﷺ replied, "Yes; they will not worship the sun or the moon or stones or idols, but they will do actions to please others." I asked, "What does hidden desires mean?" Nabi ﷺ replied, "A person will commence fasting. Then he will be overcome by some desire, due to which he will fulfil his desire and cast aside his fast." (Shuabul-Imaan no. 6411)

2.) At times, people eventually begin to regard these customs as part of Islam, or they regard what is not obligatory as obligatory. If a person carries out an action thinking that it is part of Islaam, whilst it is not part of it, he will be sinful for his actions, as he has included in Islam what is not part of it. Nabi ﷺ said, "Whosoever innovates in Islam that which is not part of it, such an action is rejected and futile." (Bukhaari no. 2697)

Hence, all practices in marriages, etc. that people regard as compulsory or give it the importance of a compulsory act of Shari'ah, will be considered impermissible in Shari'ah.

Customs take place in various ways and places. These customs are most apparent at the time of nikaahs. Hereunder are some of the wrong customs which take place therein:

CHRISTIAN CUSTOMS:

1.) Engagement rings and engagements - The formal engagement ring began in the Roman era. The ring and solemn embrace gave the act mystic significance. Later on the tradition was carried on by the Christians. The significance of an engagement and the ring is a tradition based on the Christian ethos, western culture and superstition. Engagement is a mere promise to marry. In Islam there is no basis for the concept of an engagement party, and the sunnah is to marry the couple without unnecessary delay, once they have agreed to marry. Thus the engagement contract or party and the engagement rings are innovations introduced into Islam.

Gifts are received by the girl's party from the boy. If the girl's party demands such gifts, it will be regarded as bribery. Even if they do not demand the gifts,

but it is a part of the custom to receive such gifts, the same ruling will apply. However, if no such custom prevails, then it will not be regarded as bribery.

2.) Wedding ring – Pope Nicholas 1 (c 866 CE) states that the whole Christian matrimony falls into two clearly defined parts: a) the preliminary betrothal i.e. the expression of consent by the parties and b) the delivery of the pledges, represented by the giving of the ring. The wedding ring has customarily symbolised an everlasting promise. Today dates and initials are engraved within it. The tradition for this dates back a long time. The ancient Greeks, the Jews and the Crusaders would engrave their rings with different messages. The importance of rings in a Christian wedding cannot be over-emphasised. The ‘great authority’ Charlemagne even declared that without the blessing of a marriage by a priest through rings, marriages should not be held valid. The wedding ring is placed on the forth finger. The English Christian custom dictates that, after the priest has blessed the ring, the bridegroom should place it, first, on the bride’s thumb with the words “In the name of the Father” then on the index finger “and of the son” then on the middle finger “and of the holy ghost” and finally on the fourth finger “Amen.”

3.) The wedding dress or veil – Traditionally, brides have been thought to be particularly vulnerable to evil spirits. The veils originally worn by Roman brides. It was thought that it would disguise the bride and therefore outwit any evil spirits. The veil became popular in Britain in the eighteen hundreds.

Fashion and the aristocracy introduced the white wedding dress. The first all-white wedding dress of modern times appears to have been worn by Ann of Brittany for her marriage to Louis X¹¹. The word ‘white wedding’ have become neatly expressive of all the old traditions of white satin, bridesmaids, flowers, bells and wedding cakes. White epitomises purity and also is said to deter the evil eye.

4.) Wearing of the crown (tiara) – This is derived from early Christian tradition. Crowning typifies purity and at early Christian weddings the couple were crowned by the priest with garlands of myrtle (evergreen shrubs) after he had blessed the marriage ceremony. The importance of wearing a crown is held in such high esteem within the church that in some regions the crowns were bought by the parish and lent to all so that brides rich and poor might appear

at their best on their wedding day. Even today, the Greek and Russian Christian marriages need two distinct ceremonies 1) the exchange of rings 2) crowning, a lengthy service where both parties express their consent to the union and towards the end the 'blessed' crown is placed on the head of the bride by the priest.

5.) Wedding cake – This is actually a symbol, whose origins are traced within the Christian Church. Previously bread would often be blessed at the end of the Sunday mass and distributed.

6.) Flowers – Using white or red flowers is amongst Christian culture. Western tradition would lead us to believe that flowers express fertility, love, and affection. It is important to note that Islam is not against flowers or their decorative use. The question raised here is the use of flowers on a special occasion in a ritualistic manner made obligatory by western Christian culture.

7.) The best man – It was the best man's duty to protect the groom from bad luck. He must ensure that once the groom has begun his journey to the church, he does not return for any reason. He must also arrange for the groom to carry a small mascot or charm in his pocket on the wedding day. When the best man is paying the church minister's fees, he should pay him an odd sum to bring luck to the couple.

Hindu customs found in marriage ceremonies:

1.) Jann (or baaraat) – The Vivaha, a book for Hindus on marriage customs, spells out that on the wedding day, the groom with his friends and relatives goes to the house of the bride on a conveyance suited to his status (Jann party). In the past, elephants were recommended for the elite, nowadays they are replaced by expensive cars, horse and carriage, and in some cases, even helicopters. This is nothing but extravagance and show.

2.) Mo'harue – One elaborate ritual in Hindu marriages is the exchange of gifts. For this rite, a special occasion called Mo'harue is set aside. Special close relatives begin the process of giving presents followed by other invited guests. The object of this whole exercise is nothing but show. Islam encourages the exchanging of gifts, the objective being to solidify ties, and for mutual benefit and appreciation. In today's weddings, a great show is made by the giver, up

to the point that presents are wrapped in transparent paper and exhibited to all before giving. The recipient makes a note in his diary of what he received and from whom, so that on future occasion, he knows what to give. There is no wholehearted exchange. The occasion is rather subject to what one has received in the past or what one expects in the future. There is no barakah (blessings), as the receiver considers it a burden as he will have to reciprocate with a similar gift in future, and the giver will silently suffer until he receives a similar gift.

In some communities there prevails a culture where the presents of the bride are kept by her parents. This is justified by them on the grounds that the bride has received them because the parents had given them in the past. This is completely incorrect.

3.) Mehendi Ceremony: This ceremony is held 2 to 3 days before Nikah. The bride-to-be and close relatives apply mehendi upon their hands and legs. In most mehendi ceremonies, music is played in the background and dandiya raas, or some other form of dance is performed. The prohibition of these things has been explained above. Money is also spent in having grand feasts on this day, resulting in extravagance. Some cultures carry out Hindu customs on this day, wherein the boy's party come in a procession with lamps in their hands. This is mere imitation of disbelievers, which cannot be tolerated in Shari'ah. Moreover, a special cream (besides the mehendi that is applied on the hands and legs) is applied on the whole body of the girl. If this is done simply to beautify herself for her husband, it will be permissible and virtuous for her to do so. However, in some cases, applying of mehendi results in the negligence of salah, as the mehendi cannot be washed off until firm. If any salah is omitted or delayed from its preferable time due to the applying of mehendi, then such applying will not be permissible.

4.) Dandiya Raas: Dandiya Raas is a type of a dance wherein the dancers hold two sticks and energetically whirl and move their feet and arms in a complicated, choreographed manner to the tune of the music with various rhythms. Its impermissibility is obvious due to the involvement of music and the intermingling of sexes. Besides being affiliated with impermissible acts, the dance itself originates from the Hindu culture. Origins of Raas are traced back to the teachings of Hinduism, wherein they mention that their "Lord Krishna"

used to perform Raas Lila. The sticks used in Dandiya Raas are said to represent the swords of Durga (one of the Hindu goddesses), and Dandiya Raas is performed by Hindus at Navaratri (Hindu festival) and in Durga's honour. Adopting practices that symbolise other religions and hold religious values could take one out of the fold of Islam. Hence, the severity of the matter cannot be ignored.

WESTERN, MODERN CUSTOMS

The media is unfortunately influencing us in every aspect of our life. So much of effort, hardship and expense is undertaken, so that one can look 'just like the picture of the couple' as depicted on TV or in some novel.

1) Photography and videoing – Rasulullaah ﷺ has stated, "Angels (of mercy) do not enter a house in which there is a dog or where there are pictures." (Bukhaari no. 3225, Muslim no. 2106) When these angels are kept away, how can one expect blessings to arise from such a marriage which is 'blessed' by shaytaan? The other harm of this sin is that as long as the picture remains in existence, the person will be under divine displeasure. Other sins come to an end on one's demise. However here, even after one has left this world, the harmful effects of the photos and films will continue to afflict one. In another hadith, Nabi ﷺ said, "Those who will be the most severely punished on the Day of Judgement will be the picture-makers." (Bukhaari no. 5950, Muslim 2109) Rasulullaah ﷺ has also mentioned, "Those people who make pictures will be given punishment on the Day of Judgement." It will be said to them, "Infuse life into that which you made." (Bukhaari no. 5951, Muslim no. 2108)

Special photographers are called on the day of nikah and walimah to video the whole ceremony and take pictures of the bride and the whole family. The male photographer is allowed to enter in the midst of all women and is also ordered to take pictures of the bride in different postures. Some have realised the harms of calling photographers, but photography still prevails through the medium of personal cameras and phones with cameras. They are only hiding their sins from people by not calling photographers, but they do not realise that Allaah تبارك وتعالى is watching them violating His commandments. Moreover, the evil does not stop here, but CDs and albums of these pictures and videos

are made, and those relatives who are non-mahram (with whom nikah is permissible) are given copies of these CDs. In some occasions videos and pictures of ladies functions are taken, wherein ladies who exercise strict hijab are present. Their pictures are taken without their knowledge and viewed by non-mahrams with whom they were exercising strict hijab. The act that is even more shameful is that parents show these videos and pictures to their young sons for them to choose their future wife. Even if these acts were not prohibited in Shari'ah, the modesty and bashfulness of a person with moderate thinking should stop him from such actions.

2) Music and dancing – Rasulullaah ﷺ said, “Music creates hypocrisy in the heart just as water gives rise to crops.” (Shuabul-Imaan no. 4746, Sunanul-Kubra of Bayhaqi no. 21008) Sayyiduna Anas Ibn Maalik رَضِيَ اللَّهُ عَنْهُ stated, “That person who sits to listen to the singing of an immoral woman, then Allaah تَبَارَكَ وَتَعَالَى will pour molten lead into his ears on the Day of Judgement.” (Ibn Asaakir in his Taarikh vol. 51 page 263 no. 6064)

Nabi ﷺ said, “When my ummah become involved in 15 actions, then difficulties and trials will afflict them. When (1) booty will become a means of gathering money (2) trust will be regarded as booty (3) zakaat will become a burden (4,5,6,7) men will follow their wives, disobey their mothers, be kind to their friends, and harsh to their fathers (8) voices will be raised in the masaajid (9) the worst of people will be leaders (10) the leader will be the lowest and most despised (11) people will be honoured due to fear (12) alcohol will be drunk (13) silk will be worn (14) singing women and musical instruments will become common (15) the last people of this ummah will curse the people of past generations; at such a time, wait for red storms, sinking in the earth and the disfiguration of faces.” (Tirmidhi no. 2210)

Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ stated that Nabi ﷺ said, “In the last era, from my ummah, the faces of one group will be transformed into that of dogs and pigs.”

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ said, "O messenger of Allaah, will these people be Muslims?" Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes, they will bear witness of لا اله الا الله محمد رسول الله and they will fast."

The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked, "Why will this happen to them?"

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ answered, "They will be involved in the usage of musical instruments, have singing girls and will begin using the drum. They will be involved in taking alcohol. One night they will be intoxicated in alcohol and merry-making, and the next morning their figure will be transformed." (Ibn Hibbaan no. 6758)

One of the main reasons for the prohibition of music is that it effects one's emotions, creates arousal, passion and excitement, and also leads to various physiological changes in the person. It is a psychological proven fact that two things are instrumental in arousing the human sexual desire, one being the voice of a female (for males) and the other music.

This is the reason why Allaah تَبَارَكَ وَتَعَالَى says, "O wives of the nabi! You are not like other women, if you possess the quality of taqwa. So do not be soft in speech. Lest in whose heart is disease should be moved with desire." (Surah al-Ahzab, v. 32)

Thus, Islam forbids listening to the female voice with lust and desire. The great Hanafi Jurist, Allamah Ibn Abidin رَحِمَهُ اللَّهُ states, "It is permissible for women to converse with non-Mahram men at the time of need (and vice versa). However, what is not permissible is that they stretch, soften and raise their voice in a melodious way." (Radd al-Muhtar, V.1, P. 406)

Similarly, it is also unlawful for women to listen to the voice of non-Mahram men with lust and desire. One of the great western thinkers said: "The voice is one of the quickest ways that make a woman fall in love with a man. This is the reason why many women adore singers."

Physical Effect of Music

Experiments carried out by doctors and researchers confirm that music is such that it does not only affect the brain, but each and every organ of the body. There is a close relationship between music and bodily movements.

It is also proved that music affects one's emotions, increases arousal in terms of alertness and excitement and also leads to various psychological changes in the person. In a psychological experiment, it was found that listening to moderate type of music increased one's normal heart beat, whilst listening to rock music the heart beat increased even further, yet people claim that music has no effect.

In conclusion, music and the instruments used for singing are a cause for arousing the sexual desire of an individual. It could lead a person to adultery and fornication. Therefore, Islam takes the preventive measure rather than suffer the consequences. This is also one of the principles of Islamic Jurisprudence, namely 'blocking the means' (sadd al-dhara'i). This is based on the idea of preventing an evil before it actually materializes, and is taken from the heart of the guidance of the Qur'an and Sunnah that, "Preventing harm is given precedence even to achieving possible benefits."

Becoming Heedless of Allaah - One of the harms of music is that it distracts one from his Creator. It serves as a temporary means of pleasure and satisfaction, which makes one forget who he really is and why he was created. This is the reason why musical instruments are known in the Arabic language as 'malaahi' meaning instruments that prevent one from the remembrance of Allaah **بَارَكَ وَتَعَالَى**.

Humans has been created for a noble purpose. Allaah **تَبَارَكَ وَتَعَالَى** says, "I have created jinn and humans only that they serve (worship) Me." (Dhariyat verse 56)

Music and temporary entertainments sink the human in physical pleasures and prevent him/her from true spiritual gains. In conclusion, music has a great role to play in preventing a human from realising the purpose of creation.

Un-Islamic Values - Another harm of music is that it instils un-Islamic values (things that Islam prohibits) in the heart and mind. The messages of today's music follow a general theme of love, fornication, drugs and freedom.

OTHER CUSTOMS

1) Wedding feast - The time of marriage is a time of sorrow for the girl's family and the girl as well as a time of happiness. Out of happiness for this bounty, the husband invites people for the walimah. Even though logically the woman is happy, her shame, sorrow and modesty demands that she does not exhibit this happiness. Together with this, there is no precedent for this feast in the lives of the Sahaabah رضي الله عنهم or the pious predecessors. Since this feast is given more importance than even the walimah and is regarded as binding, it should be completely abandoned.

If the boy is from a distant place and nikaah is performed at such a time when meals are generally served, there is no harm in partaking of this meal as this is given on the basis of hospitality. However, having a special meal, inviting huge numbers of people, hiring of halls, printing of wedding cards, sitting on stages, etc. is against the way of Islamic culture.

2.) Missing of salaah – The greatest act of worship in Islaam is that of salaah. During marriages, salaah is abandoned completely. Even those who are in the habit of performing salaah generally, more-so amongst the women-folk, neglect their salaah or perform it as qadhaa. When this is our condition with the most important of Allaah تَبَارَكَ وَتَعَالَى's laws, then how can we expect to draw Allaah تَبَارَكَ وَتَعَالَى's mercy and benevolence at such an occasion? The bride at times wears such types of outfits, wherein it is not possible for her to perform salaah. Most of the ceremonies last till late at night, resulting in the forfeiting of Fajr salaah. The people of the house are so engrossed in the preparations for all these ceremonies and entertaining their guests that they tend to forget salaah, or delay it from its mustahab time. Resulting in negligence of salaah itself is enough to render these ceremonies impermissible.

3) Extravagance and Wastage – Allaah تَبَارَكَ وَتَعَالَى states, "Eat and drink, and do not waste. Verily Allaah عَلِيمٌ does not love those who waste." (A'raaf verse 31) In another verse, Allaah تَبَارَكَ وَتَعَالَى states, "And grant family members their right,

the poor and the travellers; and do not waste. Verily those who waste are the brothers of Shaytaan. Shaytaan was ungrateful to his creator.” (Bani Israeel verse 25/26) Remember that the marriage with the least expense leads to the greatest amount of blessings.

Therefore, all unnecessary expenses in a marriage will be regarded as extravagance and will fall under the prohibition mentioned above.

A few examples of extravagance and wastage are:

a.) Wedding cards: Thousands are spent in the printing of wedding cards with the latest designs and best quality. This will be considered extravagance and will not be permissible according to Shari’ah. If there is a real need to print wedding cards so as to inform people of the wedding, it will be permissible to do so, on condition that the wedding cards are simple and moderate. However, it has been noticed that many a time a guest is invited personally or over the phone and thereafter a card is also sent to him. This will not be regarded as permissible as it is apparent that there was no need for the card.

b.) Grand wedding halls: Grand halls are booked for the day of the Nikah and walimah and thousands are spent in the decoration of such halls. This will also fall under extravagance. Some go to the extent of booking halls in luxury hotels that sell alcohol and pork in them. There is a fear of contamination of the liquor and pork in the food served; hence, Islam commands us to stay away from such places.

c.) Luxury cars: Using of luxury cars for the bride and the groom is also found in the practice of many Muslims. The main object behind using these cars is to show other people, which is prohibited. Money is also wasted in decorating the car, which is extravagance. Moreover, this practice stems from the Hindu culture wherein the bridegroom used to ride on a horse or elephant to the wedding ceremony. The Hindus then started replacing it with luxury cars. Hence, such practice will be regarded as imitating the disbelievers.

d.) Travelling overseas for wedding shopping: It has become a trend in many cultures to travel overseas to purchase goods for the wedding. A feeble excuse is made that the latest fashion in clothing is not available in the country. In the process, thousands of dollars are spent for plane tickets, accommodation, etc.

e.) Lighting up the house: Many parents take pleasure in decorating and lighting the house with colourful bulbs. This is a waste of money and electricity. There is no doubt in regarding this as extravagance, as there is no real need for this lighting as is done only to show other people, which is also prohibited.

f.) Ceremonies before and after marriage: The ceremonies of marriage start a week or two before marriage, and close relatives are invited every day to these ceremonies. Ceremonies are also held a few days after the walimah, wherein the groom and close relatives are invited by the bride's parents. A ceremony is also held on the day of Nikah. Special menus are prepared for each day, and large sums of money are spent in these feasts. Moreover, although entertaining guests itself is something encouraged in Shari'ah, these ceremonies are regarded as compulsory and held merely to please other people, the prohibitions of which have been elaborated above.

Even worse today is the stag parties held which is totally shameless and a satanic innovation.

Moulana Thanwi رَحْمَةُ اللَّهِ said, "A person complained to me, 'At times of happiness, I would like to spend a huge sum of money. When Allaah تَبَارَكَ وَتَعَالَى has given me money, why should I not spend? You prevent us from spending in many avenues, show us one avenue in which we can spend.'" I said to him, "If you wish to spend, then the way of doing this, according to intellect, is to prepare a list of poor people. Whatever amount you wish to spend, distribute it amongst them (spend that amount in the marriages of poor households). See how much of fame you will get, even though this should not be your intention. (In this case,) so much of benefit will be granted to the poor. If you want to spend the money on your family, then the best way is to do what a rich person did when his daughter got married (instead of wasting his money on foolish customs), he bought a property of one hundred thousand rupees for his daughter. He said, "My intention was to spend one hundred thousand rupees. For this reason, I had kept this amount aside. Then I thought that what benefit will my daughter (and son-in-law) receive with all this clamour and hue? People will eat and depart, money will be wasted, and my daughter will gain no benefit. I therefore adopted this manner through which my daughter will benefit. There is nothing better than property. For generations, my daughter and her progeny will benefit from its profits. No-one can now call me

stingy, because even though I did not use my money for all these futilities, I did not keep the money in my house.” This is the approach of intelligent people.”

The main object of fulfilling these customs is for show and fame. A person desires that he be remembered and praised for his function. Remember that in most cases, after the function, there are thousands of complaints. Very few people are satisfied. No matter how many people are invited, there will be so many who will be upset due to not being invited. Then the people generally invited are from the wealthier class. The food will never be up to their standard. If a person achieves a bit of fame for a few days, then as soon as a new custom emerges, people say, “What did he do? Look how the other surpassed him!” When problems afflict one, then none of those for whom you spent so much will stand at your side. In fact, they will pass remarks, “Who told him to waste money? He destroyed himself.”

Moulana Thanwi رَحْمَةُ اللَّهِ said, “We have seen people who when in good conditions, people said to them, “Where your perspiration falls, we are prepared to sacrifice our blood.” However, when difficulties afflicted that person, not even one person stood by him. All closed their eyes, and changed their attitude completely.” This is the condition of man who is most unfaithful. If on the other hand, one pleases Allaah تَبَارَكَ وَتَعَالَى, he will never be at loss, since Allaah تَبَارَكَ وَتَعَالَى is the most faithful. He تَبَارَكَ وَتَعَالَى will never leave one in the lurch. Another great problem which arises due to these functions is jealousy. Outwardly people appear to be well-wishers, but many have hearts of wolves. They will search for faults in the function, so that the host can be disgraced and embarrassed.

Many times, loans are procured for fulfilling these customs. This exacerbates the sin. People have destroyed their life-savings in trying to fulfil these traditions. Never mind wasting the money, it is not even permissible for one to advance a loan to some-one for fulfilment of these customs, since one will be a cause for this sin.

3) Intermingling of sexes – The prohibition of intermingling of sexes is not something alien to Muslims. However, due to affiliation with other religions and sects, they fail to understand that close relatives like cousins and sisters-

in-law are also non-mahram, and hijab is obligatory with them too; and they freely mix with these relatives, especially in the ceremonies before Nikah. They make simple excuses like we grew up together, without taking into consideration that they are openly violating a command of Allaah تَبَارَكَ وَتَعَالَى mentioned in the Noble Quraan. The consequences of such violation of the commandments of Allaah تَبَارَكَ وَتَعَالَى can be very detrimental, and could lead to kufr (disbelief) in cases where a person clearly refuses to accept such a law and regards it permissible.

4) Taking of loans – It is prohibited to take loans for the performance of marriages, just to fulfil customs, and wherein there is wastage. Among the worst of calamities is debt, especially if one has no means of paying the debts. Rasulullaah ﷺ has sounded dire warnings in regard to unpaid debt. Rasulullaah ﷺ said that whoever incurs a debt and has no intention of repaying it, will pay with his good deeds for it on the Day of Judgement, on the day when there will not be any wealth (Al-Mu'jamul-Kabeer no. 14146) Even martyrdom is no absolution for debt. A martyr will be forgiven all his sins, but debt. Debt will be demanded even in the hereafter. In this regard, Rasulullaah ﷺ said, “I take an oath by that Being in whose possession is my life that the man who is in debt will not enter Jannah even if he is martyred; then he is resurrected and again martyred; then again is resurrected and again martyred. He will not enter Jannah until his debt is paid.” (Nasaai no.4684, Haakim no. 2212) Once a bier was brought before Rasulullaah ﷺ so that he could perform the janaazah salaah. Rasulullaah ﷺ asked, “Does he have any debts?” When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied in the affirmative, Nabi ﷺ remarked, “Jibreel عَلَيْهِ السَّلَام prohibited me from performing salaah on one who has debts. The debtor is held back in the grave (from the bounties of Jannah) until his debts are absolved.” (Abu Ya'laa no. 3477) Another narration states, “The sahaabah رَضِيَ اللَّهُ عَنْهُمْ were in the presence of Nabi ﷺ. A bier was brought so that Nabi ﷺ could perform salaah over it. Nabi ﷺ asked, “Does your companion have any debts?” When the sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied in the affirmative, Nabi ﷺ said, “What benefit will you derive if I perform salaah on a man whose soul is detained in his grave and cannot rise to the heavens. If some-one takes responsibility for his debts, I will stand and

perform salaah over him, then my salaah will benefit him.” (Al-Mu’jamul-Awsat no. 5253)

5) Beauty parlours – Visiting of beauty parlours during the marriage ceremonies has also become a trend. The bride and close relatives spend hours in the beauty parlour to get their hair done and face made up according to the fashion set by the disbelievers. This will fall under the ruling of imitating the disbelievers. In the process, salaahs are omitted and a lot of money is spent. Moreover, most of the make-up used do not comply with the standards of Shari’ah, thus, could result in the invalidity of salah performed in them. We should also remember that it is not permissible for a Muslim woman to expose any portion of her body besides her face and hands in front of a non-Muslim woman. In front of other Muslim women, the area between the navel and knee cannot be exposed. Cutting and trimming of one’s hair is not permitted.

6) Clothing – Nabi ﷺ said, “Whoever wears clothing for show, Allaah تبارك وتعالى will make him wear the clothing of disgrace on the Day of Judgement.” (Abu Daawud no. 4029, Ibn Majah no. 3606) “Clothing for show” means that a person wears beautiful and expensive clothing to make apparent his greatness and so that he can boast. This show will create pride and arrogance. Allaah تبارك وتعالى despises a proud person.

Many Muslims adopt dressing that resemble with the dressing of the actors and actresses of Bollywood. Dresses worn by certain actors in certain films are ordered or custom made. This clearly falls under the rule of imitating the disbelievers and transgressors. Would we prefer to be resurrected amongst these actors and actresses on the day of Qiyamah? This is a very severe matter to which people do not pay much heed. Moreover, money is wasted in buying the branded and extravagant clothing and some even travel overseas to purchase clothing to keep up with the fashion, mention of which has already been made. The most money is spent on the bride’s dress for the Nikah and the walimah ceremonies. Today, thousands, if not hundreds of thousands, are spent in procuring clothing for wedding functions, which, in most cases are generally never worn again.

Abdul Wahid bin Aiman narrates from his father who says that one day he went to Sayyidatuna Aishah رضى الله عنها and she was wearing a coarse dress costing five

Dirhams. Aishah رَضِيَ اللَّهُ عَنْهَا said, "Look at my slave-girl who refuses to wear it in the house. I had a similar dress during the lifetime of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Every woman in Madeenah Munawwarah desiring to appear elegant (before her husband) borrowed it from me." (Bukhaari no. 2628) This hadith portrays the simplicity of the women of Madeenah in the time of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. They did not waste money in buying a dress to adorn themselves in front of their husbands, which is in fact permissible in Shari'ah.

7.) The exchanging of gifts and trousseau: The exchanging of gifts in itself is an act of virtue and encouraged in Shari'ah. However, it is an undeniable fact that the two parties are compelled to give out these gifts. The relatives to whom gifts have to be given out are stipulated through custom; for example, a certain amount is stipulated for the mother-in-law, a certain amount for sister-in-law, etc. This is clear proof that these gifts are given through compulsion and not with the intention of giving gifts as such; hence, will not be permissible. The same applies to the giving out of trousseau. There is no harm for a father giving out whatever he wishes to his daughter, as long as he is giving it happily. However, in many cases the boy's party demands the trousseau; and even in the cases trousseau is not demanded, the custom prevails that trousseau has to be given and it is understood between the parties that the trousseau will be given by the girl's father. Some of them who are poor have to borrow money or take zakat in order to give a trousseau. This is proof of compulsion of something not obligatory, which is prohibited in Shari'ah. Moreover, the giving out of trousseau has taken the form of competition, wherein one Muslim tries to excel his fellow Muslim brother in buying a better trousseau than the other. Some go to the extent of travelling overseas to buy the trousseau. This undoubtedly will fall under extravagance. The ones who cannot afford do not wish to be left out, and spend over and above their means in keeping up with the competition. This results in people borrowing money from others, or taking zakat in order to have a marriage that would please others. The question remains that in spite of all the above-mentioned, can we still regard the exchanging of gifts and the giving of trousseau as permissible?

Nowadays, bridal showers are held. The non-Muslims have coined a novel concept of begging – especially amongst the upper-class. In the name of Bridal Showers, 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 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. There are various wrongs in this act:

- a.) A person is forced to purchase gifts that the bride has chosen – which may be beyond her budget in spending.
- b.) 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.
- c.) Gifts are not given happily. There is no blessings in such gifts.

Besides this, many immoral actions generally take place at such functions. It is not permissible to even go for these functions.

8.) Ceremonies for showing gifts and trousseau: In some cultures, special ceremonies are held to show the relatives what gifts were given out and what trousseau was given out. Announcements are made as to who is giving the gift to whom and the value of the gift. At times, the entire trousseau given out is displayed, and each and every person invited has a look at the trousseau. These are merely customs that are being followed for ages, and are against the teachings of Shari’ah as they are regarded compulsory. Moreover, the main objective of these ceremonies is to show off the goods to others.

9.) Exorbitant dowries: By fixing over-priced dowries, it becomes difficult for young women to get married. For this reason, Umar رضي الله عنه once stood on the pulpit and gave the following sermon, "Take note that you should not inflate the dowries of your women because had this been an act of honour in this world and an act of Taqwa in Allaah’s sight, Nabi صلى الله عليه وسلم would have been most entitled to it. However, Rasulullaah صلى الله عليه وسلم never gave any of his wives a dowry of more than twelve Awqiya and did not receive more than this as dowry for any of his daughters either. What is happening is that some of you inflate the dowry so much that the husband (when unable to pay) fosters hatred for her in his heart, saying, 'It is because of you that I have been

burdened with a water-bag hung around my neck.” (Tirmidhi no. 1114, Abu Daawood no. 2106, Nasai no. 3349, Ibn Majah no. 1887)

10.) Honeymoons: It is an imitation of the non-Muslims and it is a great waste of money. It also leads to neglect of many religious matters, like salaah, etc. Many sins are normally committed in resorts and hotels, etc. where people spend their first few days of their marriage life. It was the habit of the pious predecessors to spend the beginning of their married life in their own homes. The modern formula of the bride and groom leaving for a destination after the ceremony only really started in Victorian times in England. (Condensed and summarized from “Marriage – The Sunnah Method”)

10.) ABANDONING OF AMR BIL MA’ROOF (COMMANDING
RIGHTEOUSNESS) AND NAHY ANIL MUNKAR (PROHIBITING EVIL)
Commanding righteousness and preventing evil is the distinguishing
characteristic of this *Ummah*. Allaah تَبَارَكَ وَتَعَالَى states,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

*You are the best of nations because you command righteousness, prevent evil
and believe in Allaah. [Aal Imraan verse 110]*

Review the reason for this *Ummah* surpassing other nations in commanding
righteousness and preventing evil in this explanation. (In the verses mentioned
before, Muslims have been commanded to be steadfast on imaan, to
command righteousness and prevent from evil. To emphasise this Allaah
تَبَارَكَ وَتَعَالَى mentions that the reason for this *Ummah* being the best are these very
actions. Therefore do not be deficient in fulfilling them.

There are great virtues for commanding righteousness and prohibiting evil. On
the other hand, abandoning of this great duty will be the cause of great harm
befalling the *ummah*. Allaah تَبَارَكَ وَتَعَالَى states,

وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

*And fear that calamity which will not afflict only those (amongst you) who
have sinned. And know that verily Allaah is severe in punishment. (Anfaal
verse 25)*

Rasulullaah ﷺ said, “Whoever amongst you sees an impermissible action, then let him change it with his hands. If he cannot do so, then with his tongue and if he cannot do so, then with his heart and this is the weakest level of imaan.” (Muslim no. 49)

Nabî ﷺ said, “No people who are in a nation involved in sin and have the ability to change them, but do not do so, except that Allaah تبارك وتعالى will afflict them with a punishment before they die.” (Abu Dawood no. 4339)

Rasulullaah ﷺ said, “The Kalimah (لا إله إلا الله) will continue benefiting its reciters and repelling punishment and afflictions from them as long as they do not show indifference to its rights. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ asked “What is indifference to its rights? Rasulullaah ﷺ replied, “There will be open disobedience of Allaah تبارك وتعالى but neither will those people be reprimanded nor prevented.” (At-Targheeb Wat-Tarheeb no. 307)

Rasulullaah ﷺ said, “Verily Allaah تبارك وتعالى will not punish all the people because of the actions of the elite until they see evil in front of themselves and in spite of having power, they do not prevent. When they will do this, then Allaah will punish the general masses as well as the elite.” (Musnad Ahmad no. 17720)

Rasulullaah ﷺ said, “O people, command good and prevent evil before a time comes when you will make duaa to Him and He will not accept, and you will seek forgiveness but He will not forgive you. Verily commanding good and preventing evil will not remove sustenance nor will it bring one’s death closer. Verily when the Jewish rabbis and the Christian monks left commanding good and preventing evil, then Allaah تبارك وتعالى cursed them on the tongues of their Ambiyaa and they became caught up in a general punishment. (Al-Mu’jamul-Awsat no. 1367) In a narration of Ayesha رَضِيَ اللَّهُ عَنْهَا this addition is found, [command right and prevent evil before] you seek His help and He will not help you.” (Al-Mu’jamul-Awsat no. 6665)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ was asked, “Will people be destroyed if there are pious amongst them?” When Rasulullaah ﷺ replied in the affirmative, he ﷺ was asked the reason. He ﷺ

answered, "Because of their keeping quiet when the disobedience of Allaah ﷻ was perpetrated." (Al-Mu'jamul-Kabeer no. 11702, similar narration in Bazaar no. 4743)

Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ said, "You people shall remain on the clear path of your Rabb as long as two intoxicants do not become manifest amongst you; the intoxicant of ignorance and the intoxicant of love for this world. Even though you may be enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah, as soon as the intoxicant of love for this world manifests itself amongst you, you will stop enjoining what is good, forbidding what is evil and waging Jihaad in the path of Allaah. Those who speak by the Qur'aan and the Sunnah during such times will be like the very first to accept Islaam from the Muhaajireen and the Ansaar." (Musnad Bazaar no.2631)

Yazeed Raaqashi رَضِيَ اللهُ عَنْهُ reports from Anas رَضِيَ اللهُ عَنْهُ that Rasulullaah ﷺ said, "Should I not inform you about a group of people who although not belonging to the Ambiyaa and the Shuhadaa (martyrs), will be the envy of the Ambiyaa and Shuhadaa on the Day of Qiyaamah because of their closeness to Allaah. They will be recognised by the pulpits of light upon which they will be seated." "Who are they, O Rasulullaah?" The Sahaabah begged to know. Rasulullaah ﷺ replied, "They are those who travel the world advising people so that Allaah's servants become beloved to Him and so that He becomes beloved to them." Anas رَضِيَ اللهُ عَنْهُ asked, "I can understand how they can make Allaah beloved to His servants, but how do they make Allaah's servants beloved to Him?" Rasulullaah ﷺ explained, "They enjoin them to do what Allaah likes and forbid them from doing what Allaah dislikes. When the people follow this advice of theirs, they become beloved to Allaah." (Shuabul-Imaan no. 405)

Hudhayfah رَضِيَ اللهُ عَنْهُ narrates that he once asked Nabi ﷺ, "O Rasulullaah! When will people forsake enjoining what is good and forbidding what is evil when these two deeds are the chief actions of righteous people?" Rasulullaah ﷺ replied, "When that which afflicted the Bani Israa'eel afflicts you as well." "O Rasulullaah! What was it that afflicted the Bani Israa'eel?" Hudhayfah رَضِيَ اللهُ عَنْهُ asked. Rasulullaah ﷺ replied, "When (for worldly gain) the good

amongst you become lenient towards the sinners, when the knowledge of Deen goes to the worst amongst you and when leadership goes to the youngsters. When this happens, you will suffer adversities that will keep coming your way and towards which you will keep going.” (Al-Mu’jamul-Awsat no. 144)

Rasulullaah ﷺ said, “Allaah تَبَارَكَ وَتَعَالَى commanded an angel to overturn a city with its inhabitants. The angel said, “In the city, there is a certain servant, who has not disobeyed You for the twinkling of an eye.” Allaah تَبَارَكَ وَتَعَالَى commanded the angel to overturn the city on them and him, since his face never showed displeasure when Allaah تَبَارَكَ وَتَعَالَى was disobeyed.” (Al-Mu’jamul-Awsat no. 7661, Shuabul-Imaan no. 7189)

Note: One should not wait to become completely pious to make Tableegh. Anas رَضِيَ اللَّهُ عَنْهُ narrates, “We asked Rasulullaah ﷺ, “We do not command good actions until we practise on it and we do not prevent from evil until we abstain from it completely?” Rasulullaah ﷺ remarked, “No, in fact command good actions even if you do not practise it and prevent from evil even if you do not abstain from all of it.” (Al-Mu’jamul-Awsat no. 6628)

Hereunder are some rulings relating to commanding righteousness and preventing evil: (The following has been extracted from Ahkaame-Tableegh of Moulana Abrarul Haq Saheb رَحِمَهُ اللَّهُ)

1.) Preventing evil and commanding good is Fard Kifaayah. If no-one in a certain locality fulfils this duty, then all the people will be subject to punishment for neglecting this Fard. If a few are doing this duty and the necessity of that place is being fulfilled, then the compulsion will fall off the remaining people. There will be a great reward for those giving advice. (Mirqaat, Tafseer Madaarik).

2.) If it so happens that there is none but a certain individual who can stop evil or command good, then reformation becomes Fard ‘Ayn upon that specific person, e.g. only that person knows of a certain evil and only he has the ability to correct it; a person’s wife or child is involved in some incorrect action, a person’s follower like his student or disciple etc. (Mirqaat)

3.) Tableegh is Waajib in Waajib actions and Mustahab in Mustahab actions. (Ashiatul-Lam'aat)

4.) For advice to be Fard, there are two conditions (1) Conviction in it being accepted (2) Safety from harm, when these two conditions are found, then giving of advice is Fard, otherwise not. (Mirqaat, Ithaaf, Fataawaa Alamgiri)

5.) Wherever these two conditions are not found, then advice is not Fard there. In fact, in some conditions it will be Haraam. (Ithaaf)

6.) It is prohibited to go to such a place where such an evil is taking place that if one corrects it, there is fear of one's safety and there is no conviction of it being accepted. This is so that one is saved from this evil. Without a severe necessity, one should abstain from such places. It is not compulsory to migrate from such an area. However if in any area, there is no way of saving oneself from evil, then it is Waajib to migrate from there on condition that one has the ability. (Ithaaf)

7.) If one's strong assumption is that by giving advice, one will be sworn at or falsely accused, then it is Mustahab to offer advice.

8.) If one's strong assumption is that by giving advice, he will be beaten, and due to not having enough patience, he will also become embroiled in fighting, then too it is Mustahab to not offer advice. (Fataawaa Alamgiri)

9.) If one's strong assumption is that by giving advice, he will be beaten, but he has the ability to be patient and he will not complain to anyone, then to advice is Mustahab and such a person will be a Mujaahid. (Fataawaa Alamgiri)

10.) If one's strong assumption is that people will not accept, but they will also not hit or swear, then in such a case, it is Mustahab to offer advice. (Fataawaa Alamgiri) Some scholars feel that in such a case, it is Waajib to give advice. (Ithaaf has mentioned that the view of compulsion is more correct. This useless one (Ml. Abraarul-Haq) states that precaution lies in the preferred view of the author of Ithaaf. Therefore in such cases those giving advice should do so. If

someone keeps quiet at such places, then one should neither have evil thoughts about him, nor should one object. It is possible that he is practicing on the view of non-compulsion.

11.) If one has a fear of being killed by advising and speaking the truth, then too he speaks out and is killed, then he will be a martyr. (Fataawaa Alamgiri)

12.) If the person upon whom advising was compulsory gave advice to the person involved in wrong, and he did not accept it, then it does not remain Fard thereafter to advise him again. (Mirqaat, Ash'atul Lam'aat)

13.) Zayd is involved in a certain sin. Another person is also involved in that same sin. It is compulsory for Zayd to advise the other person on condition that he has the ability (Fataawaa Alamgiri) two things are compulsory on Zayd (1) Advice (2) Practicing himself. By showing levity if one does not absolve him of his other duty. However, he will be punished for his evil actions.

14.) If Zayd sees Bakr involved in any evil action, then it is appropriate for Zayd to inform Bakr's father (or guardian or ruler). In answer to this, the scholars have stated that if one's strong assumption is that the father (or guardian or ruler) has the ability to stop this evil, then it is appropriate to inform, otherwise not. This same command will apply to husband and wife, ruler and subject. (Fataawaa Alamgiri)

15.) Hanafiyyah Abul-Qasim was asked: if Zayd saw a person stealing, then is it necessary for him to inform the owner? He replied, "If he fears that the thief will cause harm to him, then it is not necessary. If not, he should inform." (Fataawaa Alamgiri)

16.) If a father wants to command his son to fulfil a certain action but he fears that the son will not listen, then he should tell him by mode of encouragement e.g. "My son, it is appropriate that you should do such and such." This is so that the son is not punished for disobedience in the hereafter. (Fataawaa Alamgiri)

Greater precaution should therefore be exercised in explaining to strangers. The crux of this is that a person involved in evil should be advised in such a manner that no other religious harm comes to him.

17.) Every person has the right to voice disapproval in those compulsory duties and prohibited matters which are famous and well known. Regarding fine matters, only the scholars have the right to show their displeasure, and not the general public unless they have full knowledge in the matter. The scholars have a full right to censure in only those matters in which there is unanimity and not in those matters which the jurists have differing views.

18.) The general public should not hasten in voicing disapproval against the pious and sincere scholars. (Mirqaat, Fataawaa Alamgiri)

If they have any doubts in any action, then they should refer to a well researched scholar. In fact, first they should go to that scholar himself. Sometimes, the general Muslims have a certain misgiving, due to not having correct knowledge in the matter, as is the general condition nowadays.

19.) Having love and intermingling with the one involved in evil should be terminated, except for a severe need. (Bayaanul-Qur'aan juz 4, part 2 Ashait ul Lam'aat)

20.) That person who does not advice due to not having the ability or due to fear of mischief, but regards that evil as bad, is from those believers who will attain salvation. (Mirqaat, Mishkaat) (Extracted and summarized from "The Laws of Tabligh" by Moulana Abrarul-Haq Hardoi رَحْمَةُ اللهِ عَلَيْهِ)

11.) BACKBITING

Allaah تَبَارَكَ وَتَعَالَى has likened the act of backbiting to consuming the flesh of ones deceased brother:

أَيُّحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

Does anyone of you like to consume the flesh of his deceased brother, you dislike it? (Hujuraat verse 12)

Backbiting is such a despicable and evil action that it is likened to the action of a cannibal. Will any sane person like to eat the flesh of any human being? Never! Realize then that backbiting is an even viler act. Eating any human's flesh is not permissible, so then what will be the case of a Muslim, and that too one's brother, and even worse, when he is deceased!

Rasulullaah ﷺ said,

الْغِيْبَةُ أَشَدُّ مِنَ الزُّنَا

Backbiting is more severe than fornication. (Al-Mu'jamul-Awsat no. 6590)

How can those who day and night backbite and listen to backbiting refer to fornicators as evil! We accept that fornication is immoral and forbidden, as this is the directive given to us by Allaah ﷻ and Rasulullaah ﷺ. However, when he ﷺ informs us that backbiting is even worse, it does not prick our conscience. The basis of good and evil is the declaration of Rasulullaah ﷺ and not our opinion. How then can we regard fornication to be evil, and regard backbiting as something trivial? Whilst backbiting, we never realize what a major sin we are involved in.

Definition of backbiting: To speak ill of any Muslim in his absence, that if he comes to know of it, he will dislike it, even though this defect is found within him. (Muslim no. 2589) This is irrespective of whether the defect is found in his physical body, his intellect, his clothing, his actions, his speech, his lineage, his house, his animal or conveyance or any matter related to him, whether it be by tongue, hand or eye gestures or imitation. Once a short woman came whilst Rasulullaah ﷺ was seated. Aishah رَضِيَ اللَّهُ عَنْهَا indicated with her thumb (that she is short like her thumb) to Rasulullaah ﷺ who remarked, "You have backbitten her." (Shuabul-Imaan no. 6304)

Therefore, the following statements will not absolve one from the sin of backbiting, "I don't mind telling him on his face!" "I am not saying anything wrong," since backbiting refers to speaking ill of a quality which is found in a person. If the defect is not found within the person, then this will be slander, which is an even worse sin.

At times, when a person is prevented from backbiting, then he tries to justify himself. Remember that if a person commits a sin and regards it to be wrong,

then he will be a sinner; but if he regards a sin to be permissible or something very insignificant, then he will be expelled from the fold of Islaam.

The cure for backbiting:

1.) The remedy for preventing oneself from backbiting is to ponder over the harms and punishments mentioned for backbiting. By backbiting, ones actions are destroyed. Ponder, how sorrowful will a pious person feel on the day of judgement when he will witness his good deeds which he performed with great sacrifice in the world, being transferred to the one whom he spoke ill of. It is far better for a believer to ponder over his own faults and weaknesses. When one has an opportunity, one should introspect. Whatever weaknesses he finds within himself, he should attempt to eradicate them. In this way he will not have any free time to seek the faults of others. Realise that the harm caused to you by your smallest sin cannot be caused by the major sins of others. If you cannot find any fault within yourself, then this is in fact the worst of all faults, since no human is free from weaknesses. Regarding oneself as faultless is the greatest fault. Therefore, remedy this first and thereafter attempt curing the other faults you have within yourself. If thereafter you happen to plunge in the sin of backbiting, then repent to Allaah ﷻ in solitude and ask the person concerned to forgive you for the wrong you had done to him. If you cannot meet him, then make dua of forgiveness for him and give charity on his behalf. Since you have oppressed your Muslim brother by backbiting, try to make amends as quickly as possible in whatever way possible. (Tableeghe-deen)

2.) The person committed the act of backbiting should inform the person of the wrong he had done. By practising on this for a few days, this sickness will be completely uprooted. However, one should not inform the other person of the details of what was spoken, as this will cause hurt to the concerned person. It is sufficient to say, "Forgive me for all wrongs I have done." Together with this, it is necessary to praise that person in front of those people wherein the backbiting took place. If the matter stated was false, one should say so. If the matter was correct, then one should say, "Do not have bad thoughts about that person, trusting on what I have said, as I am not sure myself regarding that matter. (This is a form of tawriyah (double-speak), as none can have complete conviction in any matter, except revelation)" if the person whom you

spoke evil about has passed away, then continue seeking forgiveness and making duaa for him, until you are convinced in your heart that he has become pleased.” (Hayaat Ashraf page 295, 296)

In one place, Moulana Thaanwi رَحْمَةُ اللَّهِ said, “Without pondering before the action, make use of courage at the time when the desire to backbite is within one, and making amends after doing the action, it is impossible to cure this habit.”

However, in some cases, permission for backbiting has been granted:

a. An oppressed person may complain of the oppression meted out to him to any authority that has the power to remove the oppression. However, if one complains to those who are unable to remove the oppression, then this will be regarded as backbiting. A person spoke ill of Hajjaaj ibn Yusuf in the gathering of one pious person. He remarked, “Verily Allaah تَبَارَكَ وَتَعَالَى will take revenge on behalf of Hajjaj from those who oppressed him just as He تَبَارَكَ وَتَعَالَى will take revenge from Hajjaaj on behalf of those whom he oppressed.”

b. If one wants to take assistance from someone to stop some evil or some matter contrary to the shariah or some innovation, then it will be permissible to mention to him the name of the person involved.

c. In seeking a fatwa from a mufti, it is permissible to mention the person concerned. Hindah رَضِيَ اللَّهُ عَنْهَا mentioned to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “Abu Sufyaan is a miserly person. He does not give me sufficient for myself and my children.” Even though she cited his miserliness, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ did not reproach her. This was a complaint. However, remember that this form of backbiting will only be permissible when there is some form of benefit for oneself or another Muslim.

d. If a person intends to have some dealings with someone or becomes aware of a marital matter related to him, and one is aware that there will be some harm when dealing with this person, then it will be permissible to highlight the harm so that the person involved therein is saved there-from. In like manner, it is permissible to expose the injustice of the accused in a court of law, so that the rightful owner is not deprived of his rights. One is only allowed to expose

the injustice of a person regarding whom there is fear of harm or loss or upon whom the judgement or ruling hinges.

e. If a person is famously known by a certain name which exposes some weaknesses within him, then by calling him such names one will not be guilty of backbiting (on condition that he does not mind such a name) e.g. A'mash (squint-eyed) and A'raj (paraplegic). If, however, he can be addressed by some other name it would be preferable to use that name, so that even the outward form of backbiting does not occur.

f. If any fault or sin is found so openly in any person, that if he has to be exposed, he does not feel displeased e.g. he is a hermaphrodite or eunuch. When this is being discussed, the thought does not even pass his mind that he is being addressed. This speech is not regarded as backbiting as well. However, if that person feels upset then it is prohibited to say such things, since it is not permissible to even mention the sins of an evil-doer without a valid reason, if it will upset him (on condition that it is not perpetrated openly).

However, one should always take guidance from his seniors in these aspects. It should not happen that a person engages in backbiting, but soothes himself that it is permissible to do so.

Another important point to remember is that the person backbiting as well as the person who listens to him are equal in sin.

12.) CARRYING TALES

Carrying tales to another with the intention of creating problems between two people or causing harm to some-one is prohibited. Even worse is when there is no truth to the matter, some excess is added, or the matter is narrated in such a manner which makes the matter seem worse.

Hammaam ibn Haarith رَحِمَهُ اللهُ states, "A person used to carry tales to the leader. Once we were sitting in the masjid. The people said amongst themselves, "This is the one who carries tales to the leader." He came and sat by us. Hudhaifah

ؓ said, "I heard Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying,

لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ

"The tale-bearer will not enter Jannah." (Muslim no. 105)

Once Rasulullaah ﷺ passed by two graves and said, "These two persons are being tortured, and they are being punished for something which they did not regard to be major. One of them never saved himself from being soiled with his urine, while the other used to go about with slanders (to make enmity between friends)." Rasulullaah ﷺ then took a green leaf of a date-palm tree, split it into (pieces) and fixed one on each grave. The Sahaabah رضي الله عنهم said, "O Allaah's Messenger! Why have you done so?" He ﷺ replied, "I hope that their punishment might be lessened till these (the pieces of the leaf) become dry." (Bukhaari no. 216/1361, Muslim no. 292)

Abdullah ibn Mas'ood رضي الله عنه narrates that Rasulullaah ﷺ said, "None of my Companions must tell me anything about anyone, for I like to come out to you with no ill-feelings." (Abu Dawood no. 4860, Tirmidhi no. 3896)

Yahya ibn Katheer رحمه الله said,

النَّمَامُ يُفْسِدُ فِي سَاعَةٍ مَا لَا يُفْسِدُ السَّاحِرُ فِي شَهْرٍ

A tale-bearer causes more destruction in a moment than a magician can cause in a month." (Shuabul-Imaan no. 10601)

Hammaad ibn Salimah narrates, "A man decided to purchase a particular slave. The owner agreed to sell him the slave, but warned, "He has one evil quality: he carries tales."

The buyer regarded this as a minor evil and agreed to the purchase. After the slave had been in his new employment for some time, he approached his master's wife and said, "Your husband does not love you. He is silently contemplating a second marriage. Would you like him to abandon his quest for a second wife and love you exclusively?"

"Yes," she replied. He continued, "Do as I tell you. Take a razor and, when he is asleep at night, cut a few strands of hair from his beard. Bring them to me so that I may cast a spell upon them which will reignite his love for you." When he was convinced that he had sowed the seeds of doubt in her heart, he approached her husband and said, "Your wife is an evil woman. She pretends to be honest, but she has befriended another man and is waiting for an opportunity to kill you. Would you like to see proof of this?"

The husband replied, “Yes.”

The slave advised, “Tonight, pretend to be asleep. She will approach you with a razor and attempt to take your life.”

That night, the husband pretended as if he was asleep. His wife approached him with a razor to cut some strands of hair from his beard. He assumed that his slave had spoken the truth and thought that she was about to kill him. He quickly overpowered her, snatched the razor from her hands and killed her. News of this spread to her family, who came and took his life. As a result, the tribes of the husband and wife became involved in a bitter conflict. (Ihya' Ulumuddeen, vol 3, p 158; Rawdatul Uqalaa; Al-Kabaa'ir)

13.) LIES

Lies refers to saying matters contrary to reality.

Ibn Mas'ood رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “Truthfulness conveys a person towards righteousness, and righteousness conveys a person to Jannah. A person habitually speaks the truth till he is recorded by Allaah تبارك وتعالى as a *siddeeq* (an extremely truthful person). Falsehood conveys a person towards evil, and evil conveys a person to the fire of Hell. A person habitually speaks lies till he is recorded by Allaah تبارك وتعالى as a liar.” (Bukhaari no. 6094, Muslim no. 2607)

Abu Hurayrah رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “The signs of a hypocrite are three: (1) When he speaks, he lies. (2) When he promises, he breaks his promise. (3) When he is entrusted, he betrays his trust.” (Bukhaari no. 33/6095, Muslim no. 59)

Once Rasulullaah صلى الله عليه وسلم was shown a dream. In the dream, he صلى الله عليه وسلم came upon a man sitting down and another standing with steel pincers in his hand. He was tearing open the sitting man's jaw, nostril and eye till his nape. He then did the same with the other side [of his jaw, nostril and eye]. In the meantime, the first side came back to its normal position, so he did the same as he had done the first time. He صلى الله عليه وسلم asked the angels who were with him in astonishment, “Glory be to Allaah! Who are these two persons?” Later

on they explained that this was the punishment for the one who leaves his house in the morning and starts a false rumour which spreads everywhere. Another narration states, “The one whom you saw that his jaws were being split, he was a liar. He used to speak a lie which would then spread [like a rumour] to all corners. This punishment which you saw will be meted out to him till the day of Resurrection.” (Bukhaari no. 1386 (condensed)/6096)

A person should verify whatever he says. Abu Hurayrah رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “It is sufficient for a person to be considered a liar when he goes on narrating whatever he hears.” (Muslim no. 5, Abu Dawood no. 4992)

Moulana Thanwi رحمته الله has stated, “An amazing practical cure for a person in the habit of speaking lies is to say to the person one is speaking to, “It is my habit to speak lies.” By practising on this punctually for a few days, the habit will be removed.” (Kamaalaate-Ashrafiyyah)

In normal circumstances, lying is prohibited. However, there are concessions.

Umm Kulthoom رضي الله عنها said, “I did not hear him (i.e. Rasulullaah صلى الله عليه وسلم) giving a concession in the lies of people except in three instances: during war, reconciling people, and when the husband converses with his wife and she converses with him.” (Muslim no. 2605, Abu Dawood no. 4921)

Although lying is essentially prohibited, it is permitted in certain situations with certain conditions. Speech in itself is a means to certain objectives. Lying is prohibited in every good objective that can be achieved without lying. But if it cannot be achieved except with lying, lying will be permitted. If the achievement of that objective is lawful, lying will be lawful. If the achievement of that objective is obligatory, lying will be obligatory. So if a Muslim conceals himself from a tyrant who wants to kill him or take away his property, and he conceals his property, and another person is asked about him [or his property], it is obligatory on this person to lie as to his whereabouts [or the location of his property]. Similarly, if he has a trust that was placed with him and a tyrant want to take it away, it is obligatory on him to lie about its whereabouts. The best precaution in this regard is for him to reply in vague terms whereby he will not be telling a lie while at the same time he will not be revealing the truth.

If he does not resort to such vague terms, but tells a lie, it will not be unlawful in this situation. (Tableegh-Deen)

The following are also regarded as lies:

- 1.) Utilizing false medical certificates for leave from work
- 2.) Giving false character reports on behalf of one
- 3.) Writing a recommendation of a book that the book is correct, etc. without reading the whole book
- 4.) Lying to children
- 5.) Writing one's name as Sayyid when one is not a Sayyid
- 6.) Placing Moulana, Mufti, Professor, etc. before one's name when one has not qualified in that branch or field. (This paragraph has been included by the translator.)

14.) ENGAGING IN FUTILE ACTIONS AND SPEECH

Allaah تَبَارَكَ وَتَعَالَى describes the qualities of the perfect believers in the beginning of Surah Mu'minoon. One quality of these special people is:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

And those who turn away from futility. (Mu'minoon verse 3)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

Amongst the beauty of a person's Islaam is his leaving that which does not concern him (that which is futile). (Tirmidhi no. 2317, Ibn Majah no. 3976)

Every such work or speech in which there is no religious or worldly benefit for oneself or for others is referred to as futile. Some elders have stated,

علامة إعراضه تعالى عن العبد إشتغاله بما لا يعنيه

A sign of Allaah ﷻ turning away from His servant is the person engaging in futile actions.

Moulana Thaanwi رَحِمَهُ اللَّهُ said, "I take an oath, if a person ponders regarding the futile actions he engages in, then he will realize that that his futile actions will be a means to committing a sin. For example, this incident happened to me

that people come to me and without necessity ask, “When will you go to such and such place?” I am troubled by such a question. To place a burden on a Muslim person’s heart is a sin. If the person asking the question is sincere, then too I am troubled as he has no right to delve into my personal affairs. Every futile action lies on the border of sin. Futile actions, initially are permissible, but finally, terminate in sin.” (Kamaalaate-Ashrafiyyah page 51, advice 281)

Moulana Abrarul-Haq رَحِمَهُ اللهُ said, “Laghw (futile actions) refer to those actions in which there is no benefit in one’s deen or worldly life. A person spends his money carefully, not just buying useless items. If a person does so, he will be regarded as foolish. Similarly, our lives and time is also wealth, in fact, much more valuable. Wealth comes and goes. If money is lost, it can be earned again. However the time in your life which is wasted can never be brought back. Just as a person checks what is he acquiring when spending his wealth, he should check where his time is being utilized. What is he receiving in place of the time which is passing? If a person ponders carefully, then in-sha-Allaah, it will become easy to abstain from futilities. One should take particular care of his speech. There is great benefit in silence. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “He who keeps quiet is saved.”(Tirmidhi no. 2501) Where there is a need to speak, then one should speak, according to necessity. A blind person is walking and there is a hole in front of him. Now, on such occasions, it is necessary to speak, or else there is a fear that he will fall into the hole. Yes, without necessity, do not speak, but keep silent. (Majaalis-Muhyis-Sunnah page 125)

Today, lots of time is wasted in the following:

- 1.) Talking on the phone
- 2.) Sitting up on the internet till late hours of the night
- 3.) Sitting on chat groups
- 4.) Playing video games
- 5.) Watching and following professional sport
- 6.) Watching T.V.
- 7.) Reading newspapers, magazines, novels, etc.
- 8.) Discussing politics, sports, weather, etc.

A Muslim realizes that his time in the world is limited. He has come to prepare for the life of the hereafter. He should therefore value his time. One of the names of Qiyaamah is Yaumul-Hasrah (The Day of Sorrow.) This is because a person will realize how much of time he had wasted in this world and how beneficial he could have made his time.

Rasulullaah ﷺ said, “When any people get up from an assembly without engaging in the remembrance of Allaah تَبَارَكَ وَتَعَالَى therein, they most certainly get up like dead donkeys and (that assembly) shall be a source of remorse for them (on the day of Resurrection).” (Abu Dawood no. 4855)

Rasulullaah ﷺ said, “When any people sit in an assembly without engaging in the remembrance of Allaah تَبَارَكَ وَتَعَالَى therein and without sending salutations to their Nabi therein, (then this assembly) will most certainly be a loss against them. If Allaah تَبَارَكَ وَتَعَالَى wills, He will punish them, and if He wills, He will forgive them.” (Tirmidhi no. 3380)

15.) LOVE OF THE WORLD

Even though many spiritual ailments are found within us, the root of all these sicknesses as explained to us by Rasulullaah ﷺ is the love of this world.

حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ

The love of this world is the root of every sin. (Shuabul-Imaan no. 10019)

By curing the root illness, all other illnesses will automatically be removed. Whoever is totally in love with the world has no concern and worry for the hereafter. When this is the case, then neither will a person perform righteous deeds, nor will he abstain from sins and evil. On the converse, when the concern for the hereafter is found in a person, then a person does not commit evil and sins. By the love of the world, the concern for one's religious life decreases. According to the level of one's love of the world, so much of laxity will be found in one's religious life. If a person is completely enamoured with the world, his concern for his religious life will be non-existent, as is found in the lives of many disbelievers.

What is dunya? Dunya refers to those things which give a person enjoyment at the present moment, but there is no benefit to one in the hereafter. Literally, dunya refers to something close. According to common usage, it normally refers to life before death. In the Shariah, it refers to all those things which divert a person from the hereafter. Metaphorically, it can also refer to wealth and goods which are generally the causes which divert a person from the hereafter.

Therefore, whichever a.) conditions (whether statements or actions) b.) beliefs and knowledge c.) wealth hinders a person from fulfilling his compulsory duties by which he will earn the hereafter, are all included in the forbidden and despised dunya.

Many verses of the Quraan and ahaadeeth belittle and depreciate the dunya. Hereunder a few examples will be cited:

Allaah تَبَارَكَ وَتَعَالَى states,

“This worldly life is only like water which We sent down from the sky, emerging thereby intermingled plants of the earth of which man and animals eat, until – when the earth assumes its splendour and is beautified, and its inhabitants think that they will have control over it –Our order down comes by night or by day and We made it a mown heap as if it had not flourished yesterday. In this way We expound the signs to those who ponder.” (Yunus verse 24)

“Know that the worldly life is a play, an amusement, a show, mutual boasting among you, and a quest for more riches and children. It is like a rain whose vegetation seemed attractive to the tillers. It then dries up and you see it turning yellow. It is then reduced to trampled grass. In the hereafter there is a severe punishment and forgiveness as well from Allaah, and His pleasure. This worldly life is nothing but an enjoyment of delusion.” (Hadeed verse 20)

“The love of desirable things has deluded the people. [Desirable things] like women, sons, hoarded treasures of gold and silver, branded horses, cattle, and agriculture. This may be enjoyed in the life of this world. And with Allaah alone is a good abode.” (Aal Imraan verse 14)

“O people! Surely the promise of Allaah is true. Let not, then, the life of this world deceive you. And let not the deceitful one deceive you in the name of Allaah.” (Faatir verse 5)

“The greed for more and more has kept you heedless. Till you visit the graves.” (Takaathur verse 1-2)

“The life of this world is nothing but amusement and play. As for the abode of the hereafter, that is the true life. If only they possessed understanding.” (Ankabut verse 64)

1.) Amr ibn Auf Ansaari رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent Abu Ubaydah ibn Jarraah رَضِيَ اللَّهُ عَنْهُ to Bahrain in order to collect its jizyah. He returned with the wealth from Bahrain. The Ansaar heard about the arrival of Abu Ubaydah رَضِيَ اللَّهُ عَنْهُ. They therefore came to offer the fajr salaah with Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ completed the salaah, he turned around and the Ansaar came in front of him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ smiled when he saw them and said, “I assume that you heard that Abu Ubaydah brought something from Bahrain?” When they replied in the affirmative, he صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, ‘Glad tidings to you and have hopes for that which would cause you happiness. By Allaah, I do not fear poverty on you. Rather, I fear that the world be laid out before you as it was for those who were before you. You would then compete with each other in acquiring it as they competed with each other. It would then destroy you as it had destroyed them.’” (Bukhaari no. 3158/4015, Muslim no. 2961)

2.) Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The world is sweet and lush. Allaah تَبَارَكَ وَتَعَالَى will make you deputies therein in order to see what deeds you do. You should therefore be wary of the world and be wary of women.” (Muslim no. 2742)

3.) Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “On the day of Resurrection, an inmate from the Hell-fire who had spent his worldly life in absolute luxury and comfort will be brought forward. He will be dipped in the Hell-fire. He will then be asked, ‘O man! Did you ever see anything good? Did you ever experience any luxury [and comfort]?’ He will take an oath by Allaah تَبَارَكَ وَتَعَالَى and say, ‘Never, O my Sustainer.’ Thereafter, an inhabitant from

Paradise who had suffered the most in this world will be brought forward. He will be dipped in Paradise. He will then be asked, 'O man! Did you ever see any suffering? Did any suffering afflict you?' He will take an oath by Allaah تَبَارَكَ وَتَعَالَى and say, 'Never, O my Sustainer. I never saw any suffering nor did any suffering afflict me.'" (Muslim no. 2807)

4.) Mustawrid ibn Shaddaad رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "By Allaah, the similitude of this world in comparison to the Hereafter is like one of you dipping his finger in the ocean and then looking at how much water attaches itself on his finger." (Muslim no. 2858) In other words, just as the water that attaches itself onto the finger is very little when compared to the rest of the ocean, in like manner the life of this world is very short when compared to the Hereafter.

5.) Jaabir رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passed by the market-place with people on either side of him. He passed by a dead kid of a goat which had small ears. He رَضِيَ اللَّهُ عَلَيْهِ وَسَلَّمَ held it by its ear and asked, "Which of you would like to purchase this for one dirham?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, "We would not want to take it in exchange for anything. What can we do with it?" He asked, "Would you like to have it for free?" The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied, "By Allaah, even if it was alive, it would have been defective because of its small ears. How can we even like it now that it is dead?" He said, "By Allaah, the world is more insignificant in the sight of Allaah تَبَارَكَ وَتَعَالَى than this kid is to you." (Muslim no. 2957)

6.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The world is a prison for the believer and a Paradise for the unbeliever." (Muslim no. 2956)

7.) Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ held me by my shoulders and said, 'Remain in this world as though you are a stranger [in a foreign land] or one who is crossing the road.' Ibn Umar رَضِيَ اللَّهُ عَنْهُ used to say, 'When you spend the evening, do not expect to see the morning. When you get up in the morning, do not expect to see the evening. Prepare for your illness when you are enjoying good health. Prepare for your death when you are enjoying life.'" (Bukhaari no. 6416) The ulama explain this Hadith as follows: Do not incline

towards this world and do not make it your abode. Do not hope to live long in it. Nor pay too much attention to it. Only attach yourself to it as much as a stranger attaches himself in a foreign land. Do not engross yourself in it by engaging in matters which a foreigner will not engage himself in when he wants to return to his family. The inspiration to do good is from Allaah تَبَارَكَ وَتَعَالَى alone.

8 Sahl ibn Sa'd Saa'idi رَضِيَ اللَّهُ عَنْهُ narrates that a man came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Messenger of Allaah! Show me a deed which, if I do, Allaah تَبَارَكَ وَتَعَالَى will love me and people will also love me." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Remain abstinent in the world and Allaah تَبَارَكَ وَتَعَالَى will love you. Remain abstinent as regards what people own and the people will love you." (Ibn Maajah no. 4102)

9.) Sahl ibn Sa'd Saa'idi رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If the world held the value of the wing of a mosquito in the sight of Allaah تَبَارَكَ وَتَعَالَى, He would not have given a single sip of water to the unbelievers." (Tirmidhi no. 2320)

10.) 'Abdullaah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ narrates, "Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ slept on a straw mat which left marks on the side of his body. We said, 'O Messenger of Allaah! We could get a mattress for you.' He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, 'What bond is there between me and this world? I am in this world merely like a rider who sits in the shade of a tree and then departs, leaving it behind.'" (Tirmidhi no. 2377)

11.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "Once Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "O Abu Hurayrah, should I show you the (reality of the) world?" I replied, "Yes." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ took hold of my hand and proceeded to a rubbish dump. Lying there were skulls of people, excreta, tattered and torn clothing as well as bones. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, "O Abu Hurayrah, these skulls used to possess hopes as you do. They were covetous just as you are. Today, they are bones without any skin. Soon they will become dust. This excreta is the different types of delicacies they used to consume. They cared not from where they earned them, whether it was halaal or haraam. Today this same food has been expelled from their stomachs. This food now gives off such a stench that

people scurry away from it. These tattered rags were their adornments and clothing. Today, the wind is scattering it away. These bones were the bones of their conveyances upon which they used to travel around cities fighting and waging war. Whoever wants to cry over the world, let him do so.” (The author of Qoot has narrated this in a mursal form from Hasan رَحْمَةُ اللَّهِ - takhreej of Ihya)

12.) Once the reality of the world was exposed to Isaa عَلَيْهِ السَّلَام. He saw her in the form of an old, ugly lady wearing different types of beautiful jewellery and clothing. He asked her, “How many people have you married?” she replied, “I cannot count them.” He then asked, “Did they divorce you or did they die?” she said, “In fact I killed every one of them.” Isaa عَلَيْهِ السَّلَام then remarked, “Woe to your remaining husbands! Why do they not take lesson from your past husbands?” (Ihya)

A few statements of some of our elders regarding the world will now be cited:

1.) The example of this world is like that of a beautiful and tender snake. Its outer is very beautiful and attractive, but its mouth contains destructive poison.

Our example is like that of a small child, who on seeing the apparent beauty of the snake becomes infatuated with it and desires to catch hold of it, completely unmindful of its fatal poison and the harmful destruction it can cause.

2.) The example of the world is of an obnoxious aged female who dons stunning silken clothing and covers her face with a veil. An unaware person, not knowing her reality, becomes inclined to her, thinking her to be a gorgeous bride.

3.) Some-one saw the world in the form of a virgin woman. He asked, “How have you remained a virgin, whereas there are so many people who desire you?” She replied, “Those who are men did not turn their attention to me, and those who run after me are impotent.”

4.) The example of this world is like that of some excreta covered by some greenery. The onlooker regards it to be a beautiful garden, on seeing its

outward beauty, and becomes infatuated over it. However, as he draws closer, he falls into the filth and becomes soiled in impurities. Similar is the case with the world. Outwardly it looks very beautiful, but when a person becomes deeply involved in it, he finds it to be full of filth and dirt.

5.) The example of the world is like sea-water. The more one drinks it, the thirstier he becomes.

6.) The example of wealth is water, and the example of the heart is a ship. If the water remains out of the ship, then it will assist the ship to reach its destination. If the water comes into the ship, it will cause the ship to sink. Similarly, if wealth remains in a person's hands, it will be beneficial, and if its love enters the heart, it becomes destructive.

7.) The world is a provision for the hereafter. The purpose of it is that the traveler to the hereafter must easily complete his journey. However, foolish and idiotic people have made it their actual aim and objective, and they have fallen into its pre-occupations and its different attractions in such a manner that they have completely forgotten the future. The example of such people is like a person who sets out for Hajj. When reaching the main road, he becomes pre-occupied in feeding his horse grains and grass, and in fattening it. He remains behind his companions. In this condition, he remains alone in the jungle and the caravan leaves him behind. The object for which he set out i.e. hajj is not fulfilled. The end result is that the wild predatory animals of the jungle will tear his fat conveyance to pieces, and he will become a mere morsel for them.

Remember that this world is a farm for the hereafter and a pathway towards it. Your conveyance is your body made of sand, with which you are traversing towards the hereafter. Therefore use food, drinks and other necessities according to need. Whilst engaged in your necessary goods for the journey, plant those seeds which you will be able to harvest in the hereafter, where you can thereafter live forever in comfort. If you are entirely occupied in fattening and overseeing your conveyance i.e. your body, then your caravan will leave you behind and you will not reach your destination.

8.) The example of this world in comparison to the hereafter is like that of a bird and its shadow. The hereafter is the bird and this world is its shadow. If

you catch the bird, the shadow will automatically come within your control. If you attempt to catch hold of the shadow, you will neither catch the shadow nor the bird. (This does not mean that the seeker of the hereafter will have abundance of wealth. Allaah تَبَارَكَ وَتَعَالَى grants His friends such comfort and peace of mind, which even kings are not blessed with. Even if they do not possess much wealth, they have the most amount of tranquility and contentment, which is the actual object of acquiring wealth.)

9.) The example of the different groups traversing to the hereafter is that of people who had boarded a boat. It moved until it came to an island. The captain allowed the passengers to alight from the ship to fulfill their needs therein. He however warned them of dangers lurking there and informed them that the ship would be departing after a very short time. The people descended and spread out. One group completed their necessary needs and immediately returned. They did not feel it appropriate to waste time. On returning they found the ship to be empty. They thus chose the best place in the ship, according to their liking and settled there.

Some stood looking at the flowers, lights, amazing stones and beautiful springs. They enjoyed listening to the singing of the birds. However they quickly came to their senses and returned to the ship. They found the place to be straitened. The spacious and beautiful places were already taken by the first group. Thus they sat in this restricted place with a bit of discomfort.

A third group became enamored with the temporary beauty of this island. Their hearts refused to budge from the beautiful pearls and wonderful stones. They thus loaded them on their backs and carried them back to the ship. They found the ship to be filled. There was no place for them to sit, and no possibility of keeping this unnecessary weight. They were rendered dumfounded. On the one hand, they were not prepared to throw away these stones, and on the other hand there was no seating place. With great difficulty, they managed to squeeze into a tight place, carrying their heavy weight on their heads. Think for yourself what will happen? Their backs will ache, their necks will throb and only their hearts will be able to elucidate with what difficulty they are passing their time.

The last group became so captivated and mesmerized by the entrancing splendor of the island that they completely forgot the ship and their journey. They became pre-occupied with smelling the flowers and eating the fruits. Their minds did not even go towards their destination as well as the danger of becoming a morsel of wild animals. When they eventually returned to the shore, they found that the ship had departed without them. They stood at the shore looking at their companions with eyes of great sorrow. The carnivorous animals of the island attacked them and tore their beautiful bodies to bits.

These are the different categories of people with relation to this world and the hereafter. Ponder and see which category you fall into.

10.) This world has been likened to a house prepared and beautified by a host for his guests. When they enter, he places in front of them a tray filled with flowers, fragrances and perfumes. It is obvious that the object of the host is that his guests must smell the beautiful fragrances, and then pass it to the next people so that they could also benefit. His desire is not that one guest must now take possession of them. If a person is unaware of the etiquettes of the gathering and takes the plate to be his, placing it under his arm and going away, then all the people in the gathering will laugh at his foolishness and mock him. Eventually, the owner will forcefully snatch away from him the tray and place it before another. You can well imagine the sorrow of this person.

In like manner, this world is a guest house of Allaah تَبَارَكَ وَتَعَالَى for those travelling to the hereafter, not for those residing here forever. Allaah تَبَارَكَ وَتَعَالَى wants the travelers to the hereafter to benefit according to necessity just as one derives benefit from a loaned item and fulfils his need. Thereafter, he happily hands it over to the next person, and reaches his destination. Keeping the heart attached to loaned things will lead you to be extremely sad and embarrassed at the time of departure from this world.

Love for this worldly life is not evil in itself and a sin, as this is a natural love placed in every person. Loving one's family members and friends, homes, wealth, businesses, farms, etc. is not worthy of reproach. What is prohibited is

to become so involved in the world, that one becomes unmindful of the hereafter, and abstains from following the commands of Allaah ﷻ. Remember that there is a difference between earning the world and love of the world. Love of the world is disliked and earning the world, according to necessity, is permissible. Love of the world is that in which one leaves aside the hereafter. Earning the world and love of the world is like the difference between cleaning and eating filth. The first one is not evil, but the second is despicable. Taking benefit of the world is to a certain level desired, and the Shariah has granted permission for it. However, wealth should never become the object of one's life, but a means to a greater goal." (Shariat wa tariqat page 208-2110)

Imam Ghazaali رَحِمَهُ اللهُ has written, "Wealth is not evil in every aspect. Nabi ﷺ has stated, "How excellent is pure wealth for a pious person!" (Mustadrak no. 2130, Ibn Hibbaan no. 3210) How could wealth be condemned when this world is a farm for the hereafter and a person is journeying towards Allaah ﷻ? The world is a phase from amongst the phases of his journey, and the physical body is his conveyance. It is not possible to traverse this journey without it. The body remains in existence with food and drink, which is attained by wealth. The person who understands the benefit of wealth and realizes that it is a channel for attaining the fuel for his vehicle will not become obsessed with it. He will only use how much is necessary. If he suffices on necessity, he will be successful. If a person has far more than necessary, then this will generally lead to his destruction, since a traveller keeps only so much of provisions as required by him. When his goods are excessive then it becomes difficult for him to even travel and reach his destination. Rasulullah ﷺ said, "O Aishaa, if you wish to meet up with me then be content with so much of the world as the provisions of a traveller. Do not take new things. Do not remove clothing until you do not patch it." (Mustadrak no. 7867, Tirmidhi 1780) Nabi ﷺ made the following duaa, "O Allaah, make the provisions of the family of Muhammad just about sufficient." (Bukhari no. 6460, Muslim no. 1055)

Gathering wealth more than necessity is harmful due to three factors:

a) It leads a person to sin, since he now has the ability to fulfil it. When one has the ability to commit sin, it becomes difficult to abstain. When one does not possess money, it is obvious that he will not be able to do many sins.

b) If a wealthy person is a worshipper as well as an abstinent person, and he spends his wealth in permissible avenues, then too this harm will be realized that his body will be nourished and habituated to enjoyments. Since money does not last forever, he will at many times be forced to seek assistance from others to sustain his habits. At times, he will be forced to stretch his arms in front of oppressors and tyrants and flatter them so that his desires can be fulfilled till his last breath. Now qualities such as hypocrisy, lies, ostentation, enmity, hatred and jealousy will become perceptible. For this reason, Eesa عليه السلام said, “The love of this world is the root of all sin.” (Shuabul-Imaan no. 9974)

c) It makes one unmindful of the remembrance of Allaah ﷻ, which is the root of everlasting success. Disputes with farmers, reckoning with shareholders, debating ways to be wary of them, and preparation to invest one’s wealth dominates the heart. Earning wealth, then looking after it, and then spending it cause darkness of the heart, remove its lustre and divert one away from the remembrance of Allaah ﷻ. When one does not own more than necessary then these thoughts and worries do not occur.

SUFFICIENCY AND NECESSITY

Perhaps you desire to know the meaning of necessity, since every person, no matter how wealthy he may be, regards himself as possessing meagre amounts. Understand well that there is no place for imaginary necessities. Man’s real necessity is to fill his stomach and cover his body. If you abstain from beautiful apparel, then two dinars is sufficient for you yearly, by which you can prepare some thick clothing which will protect you from the heat and cold. As for food, if you abstain from luxurious foods and eating to satiation, then one *mud* (0.8 litres) is sufficient for your daily needs, which amounts to approximately 500 *ratls* yearly for grains. Using gravy sometimes, when the prices are low, will equal to about three dinars. Thus, you only need five dinars

and 500 *ratls* grain yearly. This is if you are single. If you have the responsibility of a family, then estimate a likewise amount, for each person of the family. If you are a labourer, and you have earned sufficient for that day, then engage yourself in the worship of Allaah تَبَارَكَ وَتَعَالَى. If you seek more, then you will be regarded to be a person of the world. If you are not earning, but are engaged in the acquisition of knowledge or ibaadah, and you acquire some land or property by which you will continuously receive this amount, then I have hope that you will not be regarded as a man of the world, especially in this era, when hearts have transformed, greed has overpowered people and no-one cares to look towards the needs of the needy. Having this amount is far superior to begging. Buying properties and spending wealth on sand is impermissible when the object is seeking of this world, an increase in name and fame, or the desire to be a land-owner. In this instance, the object is the assistance of deen, thus it will be excluded from the prohibition which Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sounded, “Do not take property, then you will love the world.” (Tirmidhi no. 3238, Mustadrak no. 7910, Ibn Hibbaan no. 710)

However it is necessary to keep in mind that peoples’ natures and spirits are different. It is quite possible that some people will not be able to suffice on the amount mentioned. There is thus permission for them to double it, since there is no difficulty in deen. However the intention here must be that we need extra so that we can remain engaged in Allaah تَبَارَكَ وَتَعَالَى’s worship with a contented heart, since there will be difficulty in having less and one will not be at ease in one’s worship. The object should not be luxury or enjoyment. Whoever earns more than this is a person of the world. He possesses love of wealth, which can destroy his deen. All extra wealth could then be spent on widows and the needy. Collecting more money than mentioned above can be for one of three reasons: 1) enjoying oneself and attaining pleasure 2) charity 3) assistance if some calamity occurs. All these intentions are incorrect. The first one distances one from Allaah تَبَارَكَ وَتَعَالَى and makes one pre-occupied with the world. As for the second intention, then remember it is better not to possess wealth at all than to spend in charity. As for the third intention, this is not taken into consideration. If poverty or any calamity is destined for some-one, then it will

not move away due to this wealth. Repel this evil thought with the thought that just as a calamity may afflict my wealth unexpectedly, a door of sustenance can also be opened up unexpectedly from whence one never imagined. A servant should never possess this evil thought that Allaah تَبَارَكَ وَتَعَالَى will close his doors of sustenance and place him into poverty. He should maintain good thoughts regarding his Master. Besides this, ponder over this point that the desire to remain wealthy and healthy your whole life, and never to be afflicted with some sorrow and difficulty, is not praiseworthy. It is not the work of an intelligent person to view a luxurious and easy life as better, since a servant attains lofty ranks through difficulties and worries. His heart is polished, his sins are forgiven and many other benefits are accrued which cannot be otherwise easily achieved. It is for this very reason that the ambiyaa ﷺ had to undergo the severest of trials. Then lighter difficulties were placed on those lower and so on. In short, according to the connection one has with Allaah تَبَارَكَ وَتَعَالَى, so much of difficulties and worries he shall have to endure.

Remember that Allaah تَبَارَكَ وَتَعَالَى is all-wise. None of His actions is devoid of wisdom. He تَبَارَكَ وَتَعَالَى knows exactly well that which is beneficial for His servants. Thus choosing comfort for oneself and collecting money with this thought that it will save one from future calamities, is as though one is taking matters into his own hands and giving preference to his choice over Allaah تَبَارَكَ وَتَعَالَى's choice, which is completely incorrect. Besides this, think, 'What benefit is there in lamenting before death, and what will be the result of my concern of old-age or illness?' You were neither created to worry about this, nor will your sustenance which has been apportioned to you increase or decrease by this concern. You are but a traveller to the hereafter. You have been sent in this world to prepare goods for the hereafter. Thus concern yourself with this. Do not concern yourself with the world, and how you will pass your life here.

The amount which I have mentioned is an approximate amount. According to people, conditions and difference in seasons, there may be an increase or decrease. The object here is that one should regard wealth as medication. A certain amount in moderation is beneficial, and an excess of it is destructive. An increase in it can lead to an increase in the sickness. Thus try to decrease

your expenditure. If there is some difficulty in this, then this will remain for only a few days, since life is brief. Pass it anyhow. Remember also, that the enjoyment of food is in remaining hungry. The more you remain hungry in this world, the more you will enjoy the bounties of Jannah. (Tablighe-Deen)

Moulana Thanwi رَحْمَةُ اللَّهِ said, “A short list of sins is in the mind of every person, for example, adultery, stealing, lies, etc. are all regarded as sins. However there is one sin which is the root of all sins, and this should have been on the top of the list. However the condition of or negligence is that we do not turn or attention to it, nor do we include it in our lists of sins. This sin is engrossment in the world. All regard abstinence from salaah, adultery, (alcohol, lies) and taking another person’s money as sin, but no one regards being drowned in the world as sinful, whereas this sin is so common in which nearly every person is involved. It is such a powerful sin that all other sins are its mere branches. If a person ponders over the root cause of negligence in divine laws like salaah, zakat, fasting, Hajj, etc. and becoming involved in vices (like evil glances, etc.), he will realise it is absorption in the world and being unmindful of the hereafter. Then too, this is the common factor amongst the majority of even outwardly pious people, save the aarifs, people of taqwa, and the people who are always concerned. The piety of good people is confined to salaah, even if read unmindfully. The beard is kept correctly, but people are caused harm in financial dealings. Today’s piety refers to having the outer form of the pious, and in executing those actions which will save one from embarrassment e.g. five times salaah, fasting, etc. The result of this is that never mind one becoming spoilt, one becomes a bad example for others. It is these people who regard fault to be an art, and vice versa. They regard sickness to be health and vice versa. They feel that harm will come to one’s worldly life if he happens to adopt taqwa. When this is the condition of the ‘pious’, then what complain can be laid at the door of the worldly people. In short, this sickness of absorption in the world has become more intense, as people are unmindful about it, and they have regarded it to be good health.” (Rafeeq fi Sawaait Tareeq part 2 page 11-13)

The causes which lead to love for the world:

1.) Not having fear of Allaah تَبَارَكَ وَتَعَالَى and concern for the hereafter – If a person has fear of Allaah تَبَارَكَ وَتَعَالَى and the concern for the hereafter, then he will not be bold enough to commit sins (and not even repent), nor will he waste the few moments of his valuable life in running after the despicable world. According to necessity, he will acquire his worldly needs, and he will utilize his remaining time in preparing for his actual abode (the hereafter). He will abstain from all prohibitions, and try to please His Master at all times.

2.) Remaining in a state of heedlessness and not keeping the object of life before one – Since we are in a state of heedlessness, we neither ponder over the reality of the world (which is temporary and lowly) nor the object and purpose of coming into the world. Allaah تَبَارَكَ وَتَعَالَى states, “We have created man and jinn solely so that they worship Me.” (Dhaariyaat verse 56)

Worship is executed by means of the physical body. For the preservation of the body, one requires food, drinks, clothing, rest, a home, etc. so that one can worship Allaah ﷻ with tranquillity and calmness. So all of these things are means, and not the object. Man is drowning in a state of heedlessness. The day his physical eyes shut, his internal eyes will open, and realities will be exposed to him. He will then realize that the world for which he sacrificed everything, due to which he completely neglected preparation for the hereafter, was nothing but a deception and a mirage.

3.) Not having the grander and magnificence of deen in or hearts – For this reason, we are inclined at all times towards the world.

4.) Not possessing understanding of deen and a sound intellect – If one does not possess understanding of deen and a sound intellect, then simple and logical matters will not be understood by him. Due to continuous sinning, the condition of Muslims have become such that they possess eyes, but cannot see the truth; they possess ears but cannot hear the truth; they possess hearts and minds, but cannot understand the truth. It seems as a stamp has been placed on them. Rasulullaah ﷺ said, “Whoever Allaah تَبَارَكَ وَتَعَالَى desires goodness for, He grants that person the understanding of deen.” (Bukhari no. 71, Muslim no. 1037)

CURE FOR LOVE OF THE WORLD

- 1.) Remember death in abundance which will terminate all enjoyments and comforts.
- 2.) Do not have lengthy plans for the future, and do not gather unnecessary items.
- 3.) Obey every command of Allaah تَبَارَكَ وَتَعَالَى, even if done with force.
- 4.) Create the love of Allaah تَبَارَكَ وَتَعَالَى in the heart. Without the love of Allaah تَبَارَكَ وَتَعَالَى, one can never acquire the everlasting bounties of the hereafter. Combining the love of Allaah تَبَارَكَ وَتَعَالَى and the love of the world is like fusing water and fire in one utensil. As long as a person does not turn away from the world, be content with the world according to necessity, and become engaged in the remembrance of Allaah تَبَارَكَ وَتَعَالَى and the hereafter, the love of Allaah تَبَارَكَ وَتَعَالَى will not be created.
- 5.) Ponder over the transitory nature of the world.

This world is temporary and fleeting. One day, a person will have to leave it definitely. Just as countless people before us had to leave behind their wealth, their enjoyments, ruler-ship, wives and children, we too will have to leave all these things. Those to whom Allaah تَبَارَكَ وَتَعَالَى has granted insight understand fully well and always keep before themselves the fact that the actual life is the life of the hereafter, and the true enjoyment is the enjoyment of the hereafter. Therefore, it is not appropriate in the least bit to place one's heart in these temporary and perishable items.

In short, the cure for the love of this world as well as all other sins are: fear and respect of Allaah تَبَارَكَ وَتَعَالَى, concern for the hereafter, love of Allaah تَبَارَكَ وَتَعَالَى, pondering over death in great abundance, and keeping before one the object of life and the temporary nature of the world.

16.) PRIDE

Pride (takabbur) refers to the condition when one regards himself to be better than others, and he regards others to be lowly, due to some perfection (religious or worldly) which he possesses. When man attains this thought, then

his head bloats up, and the effects of this become apparent e.g. whilst walking, he wants to walk ahead; he wants to sit in a special place in a gathering; he looks at others with contempt; he feels ashamed to greet others first and desires that he must be greeted; if he is not greeted, he feels upset; if he is not honoured, he becomes angry; after knowing the truth, he is not prepared to accept it; he regards the general people to be like animals; if he advises some-one, he does so in a proud manner; if he is an author, then he only speaks of his writings and always finds faults with the writings of others; if he is a poet, he does not like the poetry of others, but prefers his own.

Generally, pride is created by one of four factors: 1) piety 2) family lineage 3) money and beauty 4) knowledge.

Some people are proud over their piety and acts of worship. Firstly, it is not definite that one's acts of worship will be accepted or not. Then, there is a possibility that these acts were done to show others. Thirdly, one does not know what his final result will be. Therefore, to be proud over one's acts of worship is not the sign of intelligence.

Some people are proud over their family lineage. This too is the height of foolishness as the gauge of virtue in the sight of Allaah تَبَارَكَ وَتَعَالَى is taqwa (piety). Merely coming from a family of noble lineage has no real value. Yes, if together with noble actions, one descends from a noble family, then this is a great bounty from Allaah تَبَارَكَ وَتَعَالَى.

Some people are proud due to beauty or wealth. Pride based on these qualities is idiocy. Wealth is so ephemeral that if a thief has to approach, all can be snatched away in a matter of seconds. Beauty also is temporary. One month of fever and sickness can cause all one's beauty to fade. If some pimples have to emerge, the whole form of the face will change.

Verily few ulemaa are void of pride, since nothing holds virtue like knowledge. After attaining knowledge, two thoughts are created:

a) Nobody is equal to us in the sight of Allaah تَبَارَكَ وَتَعَالَى.

b) It is compulsory on the people to honor and respect us.

Such an aalim is worthy of being called a jaahil (ignoramus), since the demand of knowledge was that man understand his evil nafs, gain recognition of the

grandeur of Allaah تَبَارَكَ وَتَعَالَى, and realize that consideration will be given according to one's final action. No one knows how he will leave this world. A person who regards himself to be worthy of honor and respect, it is as though he is unaware of his origin, and he possesses no fear of having an evil end. This is a major sin. If an ignorant person commits a sin due to his ignorance, he can still be excused. However since an aalim sins purposely, he will not be regarded as excused. All are aware that the crime of a person who is aware of the law is more severe than the one who is unaware of the law. How amazing is it that despite being learned, one is still so ignorant; and worse still, one is unaware that he is ignorant, which is referred to as ignorance compounded. (Tablighe-Deen)

Pride does not allow a person to attain noble characteristics and qualities. A proud person is deprived of humility, he cannot like for others what he likes for himself, he is unable to abstain from arrogance, jealousy and anger, he cannot show softness in advising and he cannot leave showiness. In short, in the intoxication of his greatness and feeling of superiority, and regarding himself to be independent of advice due to his false thoughts about himself, he is completely deprived of correcting his evil nafs. (Tablighe-Deen)

Allaah تَبَارَكَ وَتَعَالَى states, "Verily He does not like the proud." (Nahl verse 23)

"How evil is the abode of the proud." (Zumur verse 72)

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, 'A person who possesses an atoms weight of pride will not enter Jannah.' (Muslim no. 91)

"He who has pride, Allaah تَبَارَكَ وَتَعَالَى lowers him until he is lowly in the eyes of people, but great in his own eyes. Eventually, they regard him to be lower than a dog and swine." (Shuabul-Imaan no. 7790)

The proud people will be resurrected on the Day of Judgement like ants in the form of humans. Every small thing will be over them. Then a command will be given to take them to a place in Jahannm called Boolas. They will be dragged therein and made to drink from Teenatul-Khabaal (the waste of the inhabitants of Hell). ((Shuabul-Imaan no. 7834)

Moulana Thanwi رَحِمَهُ اللهُ said,

1.) There can never be unanimity amongst proud people. If there is, one person has to leave his pride and adopt humility. This statement is worthy of being written in gold.

2.) There is a fear of one's bounty being snatched away when one becomes proud over his piety and purity, and regards the sinners as lowly.

3.) There are many types of pride which cannot be enumerated. Many of them are so fine and hidden that besides a muhaqqiq, the gaze of others do not reach there. The ulema too are forced to follow a muhaqqiq in this matter, without any investigation into the matter.

4.) Pride is of two levels: a.) real pride b.) outward form of pride. The crux of pride is that due to some worldly or religious perfection, a person voluntarily regards himself as big with the result that he regards others as lowly.

There are two parts to this: a.) regarding oneself as great b.) regarding others as low. This is the reality of pride which is forbidden and sinful. The form of pride is when a person does not voluntarily bring these thoughts to his mind, but they come by themselves. This is not sinful. However if thereafter a person now starts thinking of himself to be such, or he allows the thought to remain in his mind, then the form of pride will become real pride, and this will be sinful.

‘with the result that he regards others as lowly’ – This condition has been attached because if a person thinks that some-one is bigger or smaller, without regarding the other as lowly, then this will not be pride. An example of this is a person of twenty who regards himself to be bigger than a child of two, a student studying Hidaayah regards himself to possess more knowledge than the one studying basic grammar, the wealthy person regards the poor person to possess less wealth than him. Here one does not despise the other, so pride is not present. However, if this disparity is contrary to reality, then this will be a lie. There is a huge difference between lies and pride. This feeling of big and small, even though it is not pride, but since this perfection amongst the people or in the Shariah can lead to pride at times, a person should administer the cure for pride here as well, as a means of closing the avenue to sin. This is a

special muraaqabah which one should commence or repeat whenever one's mind turns towards any difference between oneself and another.

The muraaqabah is as follows:

1.) Ponder that the excellences found within myself are not created by myself but rather are a gift of Allaah تَبَارَكَ وَتَعَالَى.

2.) This gift was neither due to my being worthy of it, nor due to my capabilities. It has been granted to me solely by His grace and kindness.

3.) The preservation of this bounty is also not within my control. When Allaah تَبَارَكَ وَتَعَالَى wants, He can snatch it away.

4.) Even though the one whom I regard as low does not possess this excellence at the present, Allaah تَبَارَكَ وَتَعَالَى has the power to snatch away this excellence from me and grant it to him. Or alternatively, without snatching it from me, Allaah تَبَارَكَ وَتَعَالَى can grant him a higher level of that excellence and can grant him such a lofty status that I will become dependent on him.

5.) Even, if, in the future, he does not attain this excellence, it is quite possible that at the present moment he has within himself such an excellence which is concealed from me and everyone else, which only Allaah تَبَارَكَ وَتَعَالَى is aware of. Due to that excellence, he is more beloved and accepted in Allaah تَبَارَكَ وَتَعَالَى's sight than me.

6.) If the possibility of any excellence does not come to mind then think that it is possible that he is more accepted in the sight of Allaah تَبَارَكَ وَتَعَالَى than me and in the knowledge of Allaah تَبَارَكَ وَتَعَالَى, my acceptance is of a far lesser degree or I may not be accepted at all.

7.) If we have to assume that he is lower than me in all these matters, then the imperfect one has a right over those who are perfect, just as the sick has a right over the healthy, the weak has a right over the strong, and the poor has a right over the rich. I must actually deal with him with compassion and mercy, and endeavour to perfect him as well. If I do not have the ability or time to do so, then the minimum I can do is to make duaa for him to become perfect, and then make some effort to better him. By this action, a connection of

compassion will be created. It is natural that whenever a person endeavours to perfect and nurture another, he gains love for that individual. After love is created, the feeling of contempt does not remain.

8.) If one cannot do this, then at least deal kindly and behave benevolently with the person whom you regard as contemptible or low. For this purpose, make it a point to ask that person how he is feeling and speak to him. In this manner, a relationship will be established from both sides and the essence of contempt will vanish. However, if the person is such that it is necessary to have hatred for him according to the Shariah, then some of these prescriptions must not be used, due to this factor. Some however can be combined with hatred, so they should be practised upon.

Admitting one's weakness is a sign of perfection. At one time, despite possessing perfection, people would not delay in admitting their weaknesses. Today, the condition is such that people with many flaws and weaknesses feel it below their dignity to admit their weaknesses. In fact, they lay claim to perfection.

THE CURE FOR PRIDE

1.) (Since the cause of possessing pride is lack of the grandeur of Allaah تَبَارَكَ وَتَعَالَى in the heart), one should always keep before himself the majesty of Allaah تَبَارَكَ وَتَعَالَى. Whenever there is a fear of pride becoming manifest, then definitely one should contemplate over this. Otherwise, the best is that one should take out some time daily for this noble work. When a person will have present before him at all times the perfections and splendour of Allaah تَبَارَكَ وَتَعَالَى, then he will regard all of his perfections to be naught.

Together with this, one portion of the cure is that one should intentionally adopt actions which are regarded as lowly customarily. An example of this is to press the feet of the travellers or to dust and straighten the shoes of the musallis. Without this two, other cures are not sufficient. (Anfaas-Eesa vol. 1 page 150)

This egoism and conceit is a great barrier. The cure is nothing but humbling the ego. (Anfaas-Eesa vol. 1 page 155)

Mere attainment of knowledge is not sufficient to remove pride. If, for example, a person is suffering from a skin disease, then this cannot be cured by merely memorizing a prescription. The method of curing this ailment is to utilize the prescription correctly and to abstain from harmful substances. One has to continue utilizing this prescription as long as his doctor prescribes.

2.) Man should firstly realize his reality and origin. First he was an impure drop of sperm, and finally he will become a dead corpse and the food of worms and insects. At the present moment, which is referred to as life, he is carrying stools and filth in his stomach. Allaah تَبَارَكَ وَتَعَالَى states, "Definitely a portion of time has passed over man when he was not a thing which was even mentioned." (Dahr verse 1) After non-existence, Allaah تَبَارَكَ وَتَعَالَى made him into sand, thereafter a drop of sperm, then a clot of blood, and then a piece of flesh which possessed no ability to see and hear, and which did not have any life or strength. Allaah تَبَارَكَ وَتَعَالَى then gave all these bounties, but then too man is perpetually deficient. Sickesses and ailments afflict him, he is always hungry and thirsty, and upon a little bit of difficulty, he sits down defeated. He tries to learn something, but cannot do so; he intends to forget something, but it continues coming to his mind; he desires something, but this is harmful for him; he dislikes something but that is beneficial for him. At any moment, his life, intellect, or health can be snatched away. A limb of his can be destroyed. Finally he has to face death. He will be placed into a dark and narrow hole. He has to face reckoning for his actions. Then eventually will be the Decision of Allaah تَبَارَكَ وَتَعَالَى whether he will be granted everlasting bliss in Heaven or everlasting doom in Hell. If man is from the denizens of Hell, then a swine is better than him. How can it be possible that such a lowly and useless servant ever think himself to be equal to such a Great and Powerful King? How can pride and arrogance be appropriate and proper for one who has to wash his excreta twice a day with his own hands, and for one who carries this load throughout his life? In actions of worship, there is a possibility of show, there is dread of an evil end when leaving this world, and a fear of pride in knowledge. Can it ever be possible for a person entrapped in such calamities and dangers, weak and compelled, lowly and inadequate to possess pride and to boast over his knowledge and actions, piety and purity, family lineage, wealth and properties, beauty and abilities?

3.) The theoretical cure for pride is to ponder over one's weaknesses and to realize that I have complete conviction regarding my faults, whereas the faults of others are possible. The person with definite weaknesses is definitely worse than the one with possible faults. Therefore, I should regard myself to be the lowest.

The practical cure for pride is to honor, respect and deal humbly with those who one regards to be greater than (until this thought is ingrained in one.) This practical cure is the most important. The theoretical cure alone is not sufficient. Experience has proven that as long as the practical cure is not implemented, pride will not be expelled. (Anfaas-Eesa vol. 1 page 153)

4.) Always be watchful over oneself that I am not going even close to pride. As soon as one feels some pride, he should go against its demands. If it arises again, then give some appropriate punishment, whether bodily or monetarily e.g. ten nafl salaahs or some charity.

5.) One should make dua for the removal of this evil quality.

Hereunder are some statements of Hakeemul-Ummah Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ regarding pride:

1.) Pride refers to regarding oneself as greater than another, whether outwardly or even inwardly, in such a way that one looks at another with eyes of inferiority. Pride is volitional, and to abstain from volitional actions is within one's control. This is the cure. Definitely, in the beginning, there will be a bit of difficulty in repelling and removing this pride. By continuously doing so, this repelling will become easier. Technically, this last stage is referred to as the cure, when there is no difficulty in practising. ((Anfaas-Eesa vol. 1 page 152)

2.) Pride can be in one's thoughts and outwardly as well. The cure for pride in one's mind is to keep this in mind that we do not know our standing and status in the sight of Allaah تَبَارَكَ وَتَعَالَى. One should also always keep his faults before him. It is possible that the other person has such a quality beloved to Allaah تَبَارَكَ وَتَعَالَى which I do not know, whereas there are such faults within me, for which I can be taken to task.

Outward pride is when one deals with others in a deriding manner.

The cure for this is to verbally praise and honour the people on the right path. As for those on falsehood, one should not unnecessarily speak ill of them, as a mere past-time. (Kamaalaate-Ashrafiyyah page 6, advice no. 22)

3.) Real pride has two stages:

a.) The thought of greatness comes into the heart involuntarily. This then can take one of two forms:

1) A person does not act according to the demands of this thought. This means that he does not verbally utter his own praises and deride others, and he does not physically portray an attitude of contempt for others. This is not evil.

2.) A person then purposely acts in accordance with the thought. This is evil and sinful.

b.) A person intentionally regards another as evil. This too is evil, even though one does not practise according to its demands. (Anfaas-Eesa vol. 1 page 154)

4.) Some mashaikh today state that you regard others absolutely as better than yourself. According to me, this is not within every person's capability. I show such an easy method: For the negation of pride, it is sufficient to have this belief that perhaps in the knowledge of Allaah تَبَارَكَ وَتَعَالَى, this person is better than me. This is not difficult at all. If a person's gaze falls on his own merits and the evils of another, then it is compulsory to realize that it is possible for that person to have some noble quality and for myself to have a certain evil quality by which that person is far better than me in the sight of Allaah تَبَارَكَ وَتَعَالَى. This is sufficient for a person to extricate himself from pride. (Anfaas-Eesa vol. 1 page 154, 155)

5.) The thing which I despise most is pride. I do not have so much of hatred for any sin as I have for pride. There are many other major sins like adultery, alcohol, etc., but the natural hatred I possess for pride, I do not possess for other wrongs. The reason is that pride is a branch of shirk (polytheism). If regarding oneself as great, whilst Allaah تَبَارَكَ وَتَعَالَى alone is great, is not regarded as a form of shirk, then what is it? A proud person, despite being a slave, tries to establish for himself that quality which is specific to Allaah تَبَارَكَ وَتَعَالَى. (Al-Balaagh, Rabiul-Awwal 1398)

6.) The aarifs have written that pride comes out from the head after all the other sicknesses. As soon as this evil matter is expelled, a person very quickly reaches Allaah تَبَارَكَ وَتَعَالَى. It is as though the only barrier between Allaah تَبَارَكَ وَتَعَالَى and His servant is this pride. As soon as this is removed, then no barrier remains. Once Bayazeed Bustaami saw Allaah تَبَارَكَ وَتَعَالَى in a dream and asked,

يا رب دلي على أقرب الطرق إليك

O my Sustainer, show me the quickest path to You.

Allaah تَبَارَكَ وَتَعَالَى replied,

يا أبا يزيد دع نفسك و تعال

O Bayazeed, leave your nafs (desires) and come.

This means that one must abandon his pride. Then no barrier remains.....This pride is a calamity by which all a person's dhikr and spiritual exercises are rendered useless. (Lecture "Tarku maa laa Ya'nee" page 28).

7.) My complaint is with the ulama. We regard ourselves as so great that we feel ashamed to greet the general people first. In fact, we wait for others to greet us first. This feeling of embarrassment when preceding with salaam is due to pride. (Anfaas-Eesa vol. 1 page 156)

8.) A person who has annihilated his nafs by striving, and who has reformed his soul will not find any difficulty in asking for forgiveness from even a person who cleans the toilets. (Anfaas-Eesa vol. 1 page 155)

9.) In doing the work of deen, one of two sicknesses are created in the saalik. One is pride and the other is extreme humbleness. Pride means that a person recites a few wazeefahs, and now begins to place his gaze on himself. He performs salaah, and now begins despising those who do not do so. The cure for this is to realize that great worshippers were destroyed due to pride. They were not able to reach their objective. Examples of this are the incidents of Shaytaan and Bal'am Ba'uraa.

The other sickness is extreme humbleness. Such a level is reached that one begins to attach no value to his righteous actions. For example, a person says,

“Even though we perform salaah, there is no concentration; we make dhikr, but there is no anwaaraat (light).” It is as though one is covertly complaining. The cure for this is to say, “O Allaah! I thank You that You granted me the ability to perform salaah and to engage in dhikr. Otherwise, where do we ever have the ability to be engaged in Your worship?

وَاللّٰهُ لَوْلَا اللّٰهُ مَا اهْتَدَيْنَا، وَلَا نَصَدَقْنَا وَلَا صَلَّيْنَا

By Allaah! If it was not for Allaah, we would not have been guided, we would not have spent charity and we would not have performed salaah. (Bukhari no.

4104) (Anfaas-Eesa vol. 1 page 151)

There are two aspects with regards to acts of worship, even if they are deficient:

a.) It is only by the grace of Allaah تَبَارَكَ وَتَعَالَى that He granted us the ability to fulfil these acts, else there are thousands, nay millions who are deprived of fulfilling these acts. In this aspect, fulfilling these acts of worship is a great bounty, and it is compulsory to be grateful for that.

b.) We have not fulfilled the act correctly, as it ought to be fulfilled. We have been deficient and unmindful. For this, istighfaar (seeking of forgiveness) is necessary.

Besides this, on the Day of Judgement when the list of the wrongdoers (e.g. those who did not perform salaah) are brought forward, then in-sha-Allaah, the names of those who had performed salaah and other acts of worship will not be included therein. As for deficiencies in the acts of worship, so that is volitional, and its removal is also volitional. A person should make as much effort as possible to correct these weaknesses.

17.) CONCEIT

Conceit (ujb) refers to the case when a person attributes any perfection to himself and he possesses no fear that this bounty may be snatched away. Vanity is a branch of pride. However, in vanity, one does not regard others as low and despicable. He only regards himself as great. In conceit, there is no need to look at others. A person, in his mind, regards himself to be perfect. He

regards himself to be deserving of the bounties of Allaah تَبَارَكَ وَتَعَالَى. This means that he does not regard it to be the grace and kindness of Allaah ﷻ, and he is not fearful that it may be snatched away. (Shariat wa Tareeqat page 233)

One hidden trick of the nafs is that it desires to hold a distinct rank, and it derives enjoyment from this. This is conceit. Yes, if a person is happy over a bounty of Allaah تَبَارَكَ وَتَعَالَى, in his heart he fears that the bounty may be snatched away, and he realizes that Allaah تَبَارَكَ وَتَعَالَى has granted him this solely due to His grace and kindness – He is the Owner and Controller – He may snatch it away whenever He pleases, then this will not be conceit, since a conceited person forgets to attribute the bounty to the true benefactor, and regards all bounties as his right. (Shariat wa Tareeqat page 233)

There are two ways of looking at an action performed:

a.) regarding it to be one's perfection – one should never view any action as such.

b.) regarding it to be a mercy and gift of Allaah ﷻ - displaying one's pleasure in this instance is ordered. Allaah تَبَارَكَ وَتَعَالَى states,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say, "With the grace of Allaah and His mercy, they should rejoice." (Yunus verse 58)

Those engaged in deeni services should never regard their services as their own perfection. They should regard it to be a favour of Allaah تَبَارَكَ وَتَعَالَى and make shukr (be grateful) that He has utilized us, otherwise where do we possess the ability to do anything? (Anfaas-Eesa page 157,158)

It is not the quality of a Muslim to regard his acts of worship as something of great value. Firstly, he does not know whether it is accepted or not. Secondly, actions will be based on the death of a person, and no one knows how his end will be. Therefore, to be proud over one's acts of worship and to regard oneself as accepted and worthy is nothing but foolishness and ignorance. (Tableegh-Deen page 65)

Conceit is so evil that the minute a person becomes pleased with himself, he becomes disliked in the court of Allaah تَبَارَكَ وَتَعَالَى. Allaah تَبَارَكَ وَتَعَالَى states,

فَلَا تُرْكَوْا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى

Do not regard yourself as pure. He تَبَارَكَ وَتَعَالَى knows best who is the most pious.

(Najm verse 32)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

- 1.) A person who regards himself as great and walks with arrogance will meet Allaah تَبَارَكَ وَتَعَالَى on the Day of Judgment in this condition that Allaah تَبَارَكَ وَتَعَالَى will be angry with him. (Musnad Ahmad no. 5995)
- 2.) Three qualities are destructive: greed which is pursued, desires which are acted upon, and a man who is pleased with himself." (Musnad Bazaar no. 7293, Al-Mu'jamul-Awsat no. 5452, Shu'abul Imaan (731))

The elders have stated, "Conceit destroys a person, because when a person regards himself as pious, he becomes complacent and he is deprived from attaining success in the hereafter."

Whatever work Allaah تَبَارَكَ وَتَعَالَى is taking from us is His favour upon us. How can one seek a reward for a favour? A reward or payment is given when work is done, but here the ability to do the work is itself a favour. Where are we worthy to worship Allaah تَبَارَكَ وَتَعَالَى? (Anfaas Eesa vol. 1 page 159)

The ability to perform righteous deeds is the grace of Allaah تَبَارَكَ وَتَعَالَى. The desire to perform salaah, and awakening for tahajjud is not from your side. Some other Being is waking you up. (Anfaas Eesa vol. 1 page 159)

To make apparent one's action is not always a defect, and to conceal one's action is not always a sign of perfection. Making apparent one's action will only be a defect when one's gaze falls on himself. Concealing one's action will only be a sign of perfection when one's gaze is on Allaah تَبَارَكَ وَتَعَالَى, and not on himself. (Anfaas Eesa vol. 1 page 159)

A person engages in dhikr (or any other form of worship) and becomes pleased. If he regards the action to be his excellence and merit, then this is

pride. If he regards it to be a grant from Allaah تَبَارَكَ وَتَعَالَى and he feels that he is not worthy of it, then this is shukr (gratitude). (Anfaas Eesa vol. 1 page 158)

If a person is proud due to any excellence, then this a proof that he is void of excellence. People of excellence are not proud, since they realize the reality of their excellence. A person who finds himself to be vulnerable can never boast. (Anfaas Eesa vol. 1 page 159)

The cure for conceit:

1.) Conceit and self- admiration is absolute ignorance. Its cure is knowledge. If one is vain due to strength, wealth, beauty, or any other matter which is not within his control, then he should reflect: What did he do to attain this resulting in his pride? He should actually be surprised with the Being who granted him these bounties, despite being completely undeserving and unworthy of it. He should also realize that these bounties in a short while can be snatched away by a slight sickness or weakness. If conceit occurs due to knowledge, practice, abstinence, piety, worship and sacrifices, in short, all volitional actions, then one should ponder how he achieved these perfections and excellences. If Allaah تَبَارَكَ وَتَعَالَى did not bestow him with intellect, strength in his limbs, brains, senses, hands and feet as well as the intention to carry out these actions, then how would he have attained any of these excellences? Allaah تَبَارَكَ وَتَعَالَى decreed that there must be no barrier, or else one would become helpless and unable to accomplish anything.

It is an accepted fact that Allaah تَبَارَكَ وَتَعَالَى has granted man choice and will, by which he can perform evil as well as good deeds. However this choice and intention is also granted by Allaah تَبَارَكَ وَتَعَالَى. Then the preparation of all the means and granting success to one in his efforts, is from Allaah تَبَارَكَ وَتَعَالَى. In short, from the beginning till the end, all lies in the control of Allaah تَبَارَكَ وَتَعَالَى. Then how can one boast and be vain in such a condition? If the keys of the treasury are in the hands of the king, and after opening it, he allows you to take as much as you desire in your lap, and then you begin boasting that you have attained so much wealth, it is obvious that you will be regarded as foolish. The reason for this is that although you gathered the wealth in your lap, the treasury belongs to the state. The keys are in the hands of the king. It is his

favor that he handed you the keys and allowed you to open it and enter. How can it ever be correct for you then to boast and be vainglorious over your action?

2.) Ponder over the power and independence of Allaah تَبَارَكَ وَتَعَالَى. Create fear within oneself that this excellence – which is merely a bounty of Allaah تَبَارَكَ وَتَعَالَى - can be snatched away.

3.) Always keep in mind higher stages of piety which is desired. When one becomes conceited, then he should ponder over his evils, faults and internal sicknesses. (Summarized from Tablighe-deen page 66)

4.) If one is praised and the nafs becomes happy, then realize that the one praising is not aware of the reality of the matter in which he is praising, and he is not aware of my other faults. It is his excellence that he possesses noble thoughts regarding me. These noble thoughts are not a proof for me. (Anfaas Eesa vol. 1 page 159, 160)

18.) LOVE FOR NAME AND FAME

The meaning of love for name and fame is, that a person wants to possess control over the hearts of people. He desires that their hearts must become subservient to him; that they must praise and honour him

This is such a spiritual ailment which is harmful to one's worldly and religious life. The religious harm is that when a person sees others sacrificing themselves for him, pride and conceit is created. Finally, this person is destroyed. The worldly harm is that many people become envious of a person who becomes famous. If status is acquired without making an effort for it, then this is a bounty, since man is in need of some status, like wealth, so that he can be protected from oppression and harm of others, and so that he can engage in the worship and obedience of Allaah تَبَارَكَ وَتَعَالَى with peace of mind. There is no harm in possessing such a level of status. In short, status is not the object, but a means of removing harm of others from himself.

The crux of love for name and fame is that just as a person regards himself as great, he makes an effort that others too must regard him as great. They should honour him, run to fulfil his needs, and serve him.

The love for name and fame is such an ailment which is difficult to detect. When some incident occurs, and a person feels distressed, then one will only realize that he is suffering from this illness.

“The great research scholars have stated that there is none more foolish than the person who desires status, since this is only a thought in the minds of people. It is not found in the person himself, but is linked to the thought of another person. Status refers to being honoured in the eyes of others, the basis of which is the imagination of others. Whenever they wish, their thoughts may change, but which one’s status will come to nought. However, the seeker of status is happy that people regard him as good. Thus, one deficiency in seeking status is that one is subservient to others. It is not some excellence in one’s control. A second deficiency is that the benefit derived from him (honour and greatness) is something imaginary. By honour and status, one neither achieves wealth, nor does one’s property increase. One merely pleases his heart. (Kamaalaat-Ashrafiyyah page 492)

The desire and feeling of pride and status is not harmful (as they are not within one’s control). Acting on its demands are harmful (which is within one’s control). Man is only responsible for not acting according to its dictates. If a person does so, then this will be more beneficial for him.

Just like the cure for other evil qualities, the cure for love of status is to keep in mind the evil of this prompting, and to practically act contrary to this feeling. This means that one should keep in mind the harms and warnings mentioned regarding this evil quality, repeat it verbally, and address oneself with the following that there is a fear of punishment for having these thoughts. Together with this, visualise one’s faults and address oneself, “If people had to come to know of these qualities, they will regard you to be so low and despicable.” Regard it as a great bounty that people do not feel contempt and deride you, never mind hoping for their praises and honour.

The practical cure is:

a.) Prevent those praising one with a bit of sternness. A standard tone is not sufficient. Honour those who are regarded as lowly, even if one experiences difficulty in doing so.

b.) Ponder – those who are praising and obeying me will not remain, nor will I remain. To be pleased over such an imaginary and fleeting thing is foolishness.

c.) Do such an action which is against one's status, but not contrary to the Shariah. By doing so, one will fall in the eyes of people. However, those who are being followed in matters of deen should not do so, as this will cause harm to deen.

Since the root of this sickness is the same as pride and conceit, therefore the types, rulings and cure will be the same as has been mentioned for them.

19.) CASTING LUSTFUL GAZES

Casting lustful glances is such a common malady, that let alone the common people, very few from amongst the elite take precaution in this matter. Moulana Thanwi رَحْمَةُ اللَّهِ said something to the following effect, "Amongst the evil characteristics and spiritual maladies, two are such that they come out from even the ulama last: these are casting of evil glances and pride."

The scholars and pious (except those whom Allaah تَبَارَكَ وَتَعَالَى protects) generally abstain from those sins which others can see. If the cause of abstaining from sin is the fear of Allaah تَبَارَكَ وَتَعَالَى, then a person will make an effort to abstain from those sins which are not seen by others.

Some pious people do not look at strange women at home and in the market-places, but in solitude freely look at their pictures in books, magazines and newspapers. They do not keep a radio in their homes and listen to music, but take enjoyment when hearing it from nearby areas. They do not stand in a line to buy a cinema ticket, because of the fear of embarrassment and disgrace they will face if seen. It is not necessary that the reason they abstain from the above sins is due to the fear of Allaah تَبَارَكَ وَتَعَالَى. Today, in outwardly pious people's homes, hijab is observed by name. The shameless and evil effects of this lack of precaution is witnessed daily. How many pious men and women

are there who do not look at strange members of the opposite sex, speak to them, take enjoyment in thinking about them, thus protecting themselves from adultery of the eyes, mouth and heart? Others cannot see us engaged in these actions, but remember that the matter is between us and Allaah تَبَارَكَ وَتَعَالَى, who is All-Seeing, All-Knowing, and Ever Present. He is our Benefactor, but He has full power to punish us. He تَبَارَكَ وَتَعَالَى is aware of our minor and major, outward and inward sins, sins committed intentionally and unintentionally, and sins committed in public as well as private.

The tricks of the nafs are very subtle and hidden. It is not easy to know of them and save oneself from them. Great people have fallen due to these sicknesses. One gaze is sufficient to destroy a person's life. May Allaah تَبَارَكَ وَتَعَالَى protect us!

Some elderly 'pious people' place their hands on the heads of strange young girls and women with great affection whilst giving them duaas. They are in this deception that they have reached such a stage of their life where there is no possibility and fear of falling into sin.

Due to old age, there may be a decrease in strength to fulfil one's desires. However, this does not necessitate a decrease in the inclination and feelings for women. In fact, at times, there is even an increase.

A hadith states that the first gaze is forgiven. Many people have misunderstood this hadeeth, taking the meaning in a general sense, whereas this is not so. The first gaze will be forgiven when the following four conditions are found:

- a.) The gaze was not intentional.
- b.) The person did not continue staring.
- c.) There was no enjoyment derived from the gaze.
- d.) A person was not in such a place where he expected a woman to suddenly appear. If a person was in such an environment, then he should lower his gaze and take extra precaution.

In short, if a person was in such a place where he did not expect a woman to appear, and she suddenly came forward whereby his gaze fell on her unintentionally, then he should immediately divert his gaze, and he should make an effort not to think and fantasize over her form.

The cure for evil glancing is:

1.) Realize that Allaah تَبَارَكَ وَتَعَالَى is watching – When the thought or desire to look arises, then think to yourself, “If at this time, my teacher, elder or friend has to see me, will I venture to perform this act? Now Allaah تَبَارَكَ وَتَعَالَى is looking at me. How disrespectful, mean, insolent, unappreciative and audacious I am? By pondering over this many times, in-sha-Allaah, one will be successful in remedying himself. (Anfaas-Eesa vol. 1 page 138, 139)

2.) Control yourself and seek forgiveness. By controlling oneself from looking a few times, a light is created in the heart. By means of this light, the heart becomes cleansed of dirt. One should also seek forgiveness, however this will not clean the heart as fast as when one controls himself. (Anfaas-Eesa vol. 1 page 138)

3.) Visualize the punishment of Allaah تَبَارَكَ وَتَعَالَى. Punctually read the life-stories of our elders. Take out some time in solitude to ponder over the warnings and punishment sounded for sins. When one is inundated with thoughts of sinning, then too he should once again visualize these thoughts. In-sha-Allaah, the desires will be subdued. If a slight inclination remains, then one should confront it with courage. Without courage, no other strategy is beneficial. The actual cure is plucking up courage.

Also think to oneself that on the Day of Judgment, I will be questioned about this evil action. Thereafter, molten lead will be poured into my eyes, as is mentioned in a narration. At that time, how much of difficulty and disgrace I will face? (Kamaalaate-Ashrafiyyah page 6, number 19)

4.) Do not deliberately bring the thought of any beautiful form in your mind. If the thought comes by itself, there is no harm in the least bit. However do not entertain the thought and allow it to remain. To repel this thought, think of a person who is blind, one-eyed, squint, lame, flat-nosed, with thick lips, extremely bad-looking, and with slime emerging from the nostrils and mouth. In-sha-Allaah, with this meditation, the other thoughts will be repelled. If not completely, then definitely, there will be some decrease, since there is a logical maxim,

النفس لا تتوجه الى شيئين في آن واحد

The thoughts cannot be directed to two things at one time.

Removal of the thought completely is not required, since a person's reward increases when he engages in this struggle this sacrifice. In short, if a person wants to save himself, and he utilizes his courage and strength, then Allaah تَبَارَكَ وَتَعَالَى's aid and assistance will come to one. Gradually, these thoughts will leave one. Even if they do not, then bear this difficulty. If, Allaah forbid, a person is struck by some lifelong illness, he is forced to bear it. If one is not happy to do so, then he should seek some other deity. (Kamaalaate-Ashrafiyyah page 65, 66, number 352)

5.) Ponder over the end result of your 'beloved'. When she dies, then all her beauty will evaporate. Her beautiful face will mix with the soil. At that moment, no one will ever turn to look at all her beauty which was only temporary and fleeting. A few days after being placed in her grave, her body will disintegrate. Insects will cover her. Blood and pus will emerge from her nose and eyes. When this is the condition which will afflict her one day, then it is necessary to take lesson now. When an intelligent person wants to commit any crime, then he knows that if he is caught, he will be sent to jail. Even though he is not in jail now, he feels as though he is in jail at the moment, and thus abstains from the crime. Similarly, one should keep in front of his mind the condition of that female whose body will disintegrate and rot, with insects enveloping her body. By pondering over this for a short while, one will derive benefit. In-sha-Allaah, in a few days, one's attraction towards that person will begin to diminish.

Note: Directly attempting to remove the thought of the beloved will actually bring the thoughts of the beloved before one. This method is not beneficial. (Anfaas-Eesa vol. 1 page 136)

Besides this, whilst engaging in dhikr, ponder that those besides Allaah تَبَارَكَ وَتَعَالَى have emerged from the heart, and the love of Allaah تَبَارَكَ وَتَعَالَى has penetrated into the depths of the heart. By means of this, in-sha-Allaah, one will even be saved from these non-volitional thoughts. Strengthening one's relationship with one's wife will also aid one.

Point to note is that if there is a delay in being saved from these non-volitional thoughts, then one should not become perturbed, as this is not the aim. I have written it as a bonus. The main objective is to save oneself from sins which are within one's control, as has been mentioned above.

If some difficulty is experienced on the body or soul whilst waiting for the results of the above medication, then one should bear it.

6.) The different limbs and strengths one possesses is a bounty and gift from Allaah تَبَارَكَ وَتَعَالَى. One should utilize it in only permissible avenues. When utilizing them in sinful avenues, there is a fear that the ability may be snatched away. An incident is mentioned of a youngster whose gaze fell onto a strange woman during tawaaf. From the unseen, he was given a slap and he lost his sight. Today too, one can receive such a punishment.

There is no sin for the desire to look, since this is not within one's control. However, practising on the desire is within one's choice, and for this one will be held accountable. Fantasizing and intentionally looking are all included in acting on one's desire. The cure is to control the nafs and to lower the gaze, since this is within one's control. Adopt courage, even if one has to experience some difficulty. This difficulty is undoubtedly less than the difficulty of Jahannum. When this is done for some time, then one's inclination will become less. This is the only cure. There is no other cure, even if one remains distressed his whole life. (Anfaas-Eesa vol. 1 page 137, 138)

Evil glancing is such an evil that it blackens, in fact destroys the radiance of righteous deeds. Therefore, one should with great care, endeavour to cure oneself. The desire to look is natural, therefore it is not evil, in fact, there are many benefits in this. However, practising on the demands of this desire is evil, and this is within one's control. Controlling oneself is also within one's control. Therefore, one cannot be excused for looking. Utilize your courage. This is the cure. For a while there will be difficulty, then it will become one's habit, and finally one will perceive enjoyment and delight.

A person who lowers his gaze when the desire to look arises, has been promised the sweetness of imaan. Together with this, a person enjoys a natural sweetness as well. This is because when a person lowers his gaze, his internal speaks out, "Wonderful! Today you have defeated Shaytaan." The friends of Allaah تَبَارَكَ وَتَعَالَى have expressed this type of happiness on these occasions, not out of pride, but as a means of expressing Allaah تَبَارَكَ وَتَعَالَى's

bounty upon themselves. Such a type of happiness is commendable. Allaah ﷻ states,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

Say, With the grace of Allaah and His mercy, then be happy. (Yunus verse 58)
In lowering one's gaze, there is the preservation of one's internal and external life, since at times, evil glancing leads to loss of one's life and imaan. (Anfaas Eesa vol. 1 page 143)

20.) PICTURES

It is forbidden to:

- a.) draw pictures of animate objects.
- b.) take pictures of animate objects.
- c.) buy and sell pictures of animate objects.
- d.) keep pictures of animate objects.
- e.) hang pictures of animate objects in one's home and shop.

It is also forbidden to men to look at pictures of strange women and vice versa, whether in magazines, newspapers, books, etc.

Some people themselves do not look at such pictures and do not like them, but do not prevent even their own children from taking them or hanging them in their homes.

Another evil found in some homes are trophies of people, etc. It is forbidden to keep such forms, and an even worse sin if they are openly kept.

Hereunder, some ahaadeeth will be mentioned to show the evil of pictures and photography.

1.) Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasulullaah ﷺ said, "Those who make these images shall be punished on the day of Resurrection. They will be ordered, 'Give life to what you created.'" (Bukhaari no. 5951. Muslim no. 2108)

2.) Aishah رَضِيَ اللَّهُ عَنْهَا narrates, "Rasulullaah ﷺ returned from a journey. In his absence, I covered the porch of my house with a curtain which had pictures on it. When Rasulullaah ﷺ saw it, the colour of his face changed [out

of anger]. He said, 'O 'Aishah! Those who shall receive the severest punishment by Allaah تَبَارَكَ وَتَعَالَى on the day of Resurrection shall be those who copy the creation of Allaah.' She said, "We therefore cut that curtain and made one or two pillows from it.'" (Bukhaari no. 5954. Muslim no. 2107)

3.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Every painter shall be in the Hell-fire. A life will be given to every picture that he drew. That life will then punish him in Hell." Ibn 'Abbaas رَضِيَ اللَّهُ عَنْهُ said, "If you have no alternative, you may draw trees and objects that have no life." (Bukhaari no. 2225, Muslim no.2110)

4.) Ibn Abbaas رَضِيَ اللَّهُ عَنْهُمَا narrates, I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Whoever draws an image in this world will be compelled to give life to it on the day of Resurrection, and he will not be able to give life to it." (Bukhaari no. 5963, Muslim no. 2110)

5.) Ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ narrates, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Those who used to draw images shall receive the severest punishment on the day of Resurrection." (Bukhaari no. 5950. Muslim, 2109)

6.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates, "I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "Allaah تَبَارَكَ وَتَعَالَى said, "Who can be more wrong than the one who tries to create something that I created? Let them [show their talent] by creating an ant, a grain seed or a barley seed [if it's possible for them to do that]!" (Bukhaari no. 5953, Muslim no. 2111)

7.) Abu Talhah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The angels do not enter a house in which is a dog or a picture [of an animate object]." (Bukhaari no. 4002, Muslim no. 2106) Ibn Umar رَضِيَ اللَّهُ عَنْهُمَا narrates, "Jibreel عَلَيْهِ السَّلَام promised Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that he will come to him. However, he delayed in coming and this made Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ quite anxious. He eventually came out [of his house] and Jibreel عَلَيْهِ السَّلَام met him. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ complained about his delay. He replied: 'We do not enter a house in which there is a dog or a picture.'" (Bukhaari no. 5960, Muslim no. 2105)

8.) Abu al-Hayyaaj Hayyaan ibn Husayn narrates, "'Ali ibn Abi Taalib رَضِيَ اللَّهُ عَنْهُ said to me: 'Should I not send you to fulfil a task for which Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

had sent me? The task is that if you see any picture, you must erase it. And if you see any elevated grave, you must level it [in line with the ground].” (Muslim no. 969, Abu Dawood no. 3218, Tirmidhi no. 1049)

21.) SHAVING THE BEARD OR CUTTING IT LESS THAN A FIST LENGTH

Keeping a beard is waajib. There are many ahaadeeth which show the command to lengthen the beard.

1.) Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Be different from the idolaters. Make the beards plentiful and cut the moustaches short.” (Bukhari no. 5892, Muslim no. 259)

2.) Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reported that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Cut the moustaches short and lengthen the beards. Be different from the Zoroastrians.” (Muslim no. 260)

3.) Aishah رَضِيَ اللَّهُ عَنْهَا narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “There are ten things which are from the Sunnah: clipping the moustache, lengthening the beard, the miswaak, sniffing water [at the time of ablution], clipping the nails, washing the knuckles, plucking the hairs of the armpits, shaving the pubic region, and washing the private parts after relieving oneself.” The narrator said: “I forgot the tenth thing. But it is most probably rinsing the mouth when performing ablution.” (Muslim no. 261, Abu Dawood no. 53, Ibn Majah no. 293)

4.) Ubaydullaah ibn Abdillaah ibn ‘Utba reported, “A Zoroastrian entered upon Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, and he had lengthened his moustache and cut his beard short. So he said to him: “Who ordered you to [do] this?” He said, “My lord [Khosrau] commanded me.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “But my Lord [Allaah] commanded me to cut my moustache short and make my beard long.” (Tabaqaat ibn Sa’d, Dalaail of Abu Nuaym, Tareekh Tabari) In another version of this event, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to the Zoroastrian, “But it is part of our religion to cut the moustache short and to make the beard long.” (Musannaf Ibn Abi Shaybah no. 26013)

The hadith is narrated through an authentic *mursal* chain. This hadīth is clear proof that growing the beard is a divine command and not merely a cultural practice. In another version of this narration, it mentions Rasullullaah ﷺ “disliked looking at them” due to the appearance they adopted. Mawlana Zafar Usmani writes, “In this is clear evidence that he ﷺ hated this [practice] for the disbelievers, let alone the Muslims! And he hated looking at the one who shaved the beard and made the moustache long. In this is proof that this was not from the norms of the Arabs, as it has not been transmitted at all that he (Allaah bless him and grant him peace) hated looking at any of the Arabs due to his appearance. And in this is the clearest of evidence for the prohibition of the act and its despicability. So understand and do not be from the ignorant ones!” (Ahkaamul Quraan)

The scholars of all four madhabs have explained the importance of keeping a beard:

THE HANAFI MADHAB:

Ibnul Humaam writes, “As for taking from it (i.e. the beard) when it is less than that (i.e. a fist-length), as some westerners and effeminate men do, none have permitted it, and taking all of it is the practice of the Jews of India and the Zoroastrians of the non-Arabs. (Fathul-Qadeer)

Allamah Haskafi states, “It is haraam for a man to cut his beard (less than a fist-length).” (Ad-Durrul-Mukhtaar)

MAALIKI MADHAB:

According to the Maaliki madhab, to shave the beard or to trim it when it is not long is haraam. An-Nafraawi said, describing the Maaliki position, “Shaving it is haraam when it belongs to a man. As for cutting it, if it is not long, then it is the same [i.e. haraam]. (Al-Fawaakihud Dawaani) By “not long,” in the terminology of the Maalikis, is meant a beard that comes close to the length of a fist as inferred from the writings of the Maaliki jurists. (Kifaayatut-Taalibir-Rabbani)

SHAAFI’I MADHAB

Imaam Shaafi’i wrote, “Shaving [the hair of another without his consent] is not an offence [that deserves compensation], because it is a ritual act on the head [during Hajj] and there is not much pain involved in it, and although it [i.e. shaving] is not permitted (laa yajooz) for the beard, there is neither much pain

involved in it nor the [complete] removal of hair because it will [eventually] be replaced. (Kitaabul-Umm) "*Laa yajooz*" (impermissible) in the usage of the Shaafi'i fuqahaa, generally, means haraam, as stated by Imaam Nawawi (Sharh al-Muhadhdab]

Some of the major early Shaafi'i imams have also said the same. Ibn al-Mulaqqin (d. 802 H) recorded in his *Al-I'laam bi Fawaa'id* 'Umdat al-Ahkaam that the great early jurist, Abu Abdillaah al-Halimi (d. 403) said in his *Minhaaj*: It is not permissible for anyone to shave his beard, nor his eyebrows, although it is allowed for him to shave his moustache because there is a benefit in shaving it, which is that the oil of food and its bad odour will not cling to it, as opposed to shaving the beard since it is a defect and draws attention and is imitation of women, so it is like removing the penis. (*Al-I'laam bi Fawaaidi mdatil-Ahkaam*) Here "not permissible" means "haraam," as evident from the examples used, and it was understood as such by later Shaafi'i fuqahaa as shown below.

Al-Haleemi's teacher, al-Qaffaal al-Shaashi (d. 365 H) also held this view.

Summarising the views of the Shaafi'i jurists on this issue, Ibn Hajar al-Haythami (d. 974 H) said in *Sharh al-'Ubaab*, "The two shaykhs [an-Nawawi and ar-Raafi'i] said it is makrooh tanzihī to shave the beard, and Ibn al-Rif'ah objected to it in *Haashiyat al-Kaafi* by [saying] that Shaafi'i رَحِمَهُ اللهُ, stated its prohibition (tahreem) explicitly in *al-Umm*. Al-Zarkashi said, 'And likewise al-Haleemi in *Shu'ab al-Imaan*, and his teacher al-Qaffaal al-Shaashi in *Mahaasin al-Sharee'ah*.' And al-Adhra'i said: 'The truth is the prohibition of shaving it...' (Footnotes of *Tuhfatul-Muhtaj*)

The tenth century Shaafi'i jurist, al-Maalibaari, said, "And shaving the beard is haraam. (*Fathul-Mueen*, commentary of *Qurratul-Ain*)

Furthermore, Ibn Hajar al-Haythami (d. 974 H) said the view of prohibition is also the view of the majority of the later Shāfi'ī jurists. (*Ibid*)

Hence, although there is a view in the Shaafi'i madhhab that regards shaving the beard and cutting it as makrooh tanzihī, the view of Imaam Shaafi'i, the major early scholars of the school, and the majority of the later jurists is of prohibition, in line with the other schools of jurisprudence.

HAMBALI MADHAB

Recording the Hanbali position, al-Bahuti (d. 1051 H) said, “It is haraam to shave it [i.e. the beard]...though trimming what is in excess of a handful is not disliked. (Kashaaful-Qina’)

Ibn Muflih (d. 763) said, “Shaving it is haraam...and taking what exceeds a fist-length is not disliked...Ibn Hazm stated consensus that clipping the moustache and lengthening the beard is obligatory...And it is reported from Zayd ibn Arqam as a marfu’ hadith, “Whoever does not take from his moustache is not from us.” Ahmad, Nasa’i and Tirmidhi narrated it and he graded it saheeh. And this wording dictates prohibition (tahreem) according to us. (Kitaabul-Furoo’)

STATEMENTS EXPRESSING CONSENSUS

Ibn Hazm states that there is consensus that shaving the entire beard is mutilation and impermissible. (Maraatibil-Ijma’)

Abul Hasan Ibn al-Qattaan (d. 628 H), a Maaliki jurist, reiterated this statement of Ibn Hazm in his work on scholarly consensus or ijmaa’. (Al-Iqnaa’ fi masaailil-Ijma’)

In al-Mawsoo’aat al-Fiqhiyyah, this position is stated as the view of the majority of jurists, “The majority of the jurists, Hanafis, Maalikis and Hanbalis – and it is a view according to the Shaafi’is – have adopted [the view] that it is haraam to shave the beard because it goes against the prophetic command to leave it and make it plentiful. (al-Mawsoo’aat al-Fiqhiyyah)

(Note: The above has been extracted by a fatwa prepared by Mufti Zameelur-Rahman, checked and approved by Mufti Ebrahim Desai)

Hadrat Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ has written, “Shaving or trimming the beard less than a full-fist, and lengthening the moustache – which is regarded as handsomeness in the eyes of many youngsters – is forbidden. A hadeeth shareef states, “Make the beards plentiful and cut the moustaches short.” (Bukhari no. 5892, Muslim no. 259) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ used the command word-form for both, which comes for compulsion. Therefore, both rulings are compulsory, and leaving out a compulsory act is haram (forbidden.) In another hadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever does not trim his moustache, is not from us.” (Tirmidhi no. 2761, Sunanul-Kubra of Nasai no. 14)

When these actions have been established as being sinful, then then it is quite difficult for the imaan of those people who remain resolute on these actions and love them, regard lengthening of the beards as a blemish and mock those who keep a beard to remain safe. It is compulsory for such people to repent from these evil actions, renew their imaan and marriage, and make their outward forms in accordance to the command of Allaah تَبَارَكَ وَتَعَالَى and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. One's intellect will tell him that the beard is a source of beauty for a man, just as a women's hair is a source of beauty. When shaving the head of a woman is regarded as unsightliness, then how can shaving of the beard be regarded as attractive? Custom has placed a veil on people's eyes. A source of great sorrow is that some students studying Arabic are also involved in this terrible sin.

According to me, it is compulsory for the administrators and teachers in the Arabic madrasahs to expel such students from the madrasah if they are not prepared to repent. Making such people leaders of the community will cause destruction to the entire creation.

It is not permissible for a barber to cut some-one's hair in such a manner which is not permissible in the Shariah e.g. English style cut, shaving or trimming the beard to less than a fist length, since aiding and abetting in sin is also a sin. (Islaahur-Rusoom chapter 4)

Moulana Mufti Rasheed Ahmad رَحِمَهُ اللَّهُ has written, "To trim the beard less than one fist length is haram by the consensus of scholars. In fact, it is worse than many major sins, due to it being done openly. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that all his followers are worthy of being forgiven, except those who sin openly. Therefore, the jurists have stated that it is compulsory to kill a person who eats in public in Ramadhaan. Trimming the beard is also a major sin in this aspect that people do not regard it as a sin. Not regarding a sin to be a sin is an extremely dangerous level of misguidance, since a person does not get the ability to repent."

Sheikhul-Qurra, Moulana Qari Fath Muhammad Saheb رَحِمَهُ اللَّهُ used to advise those who came to him, "Adopt the blessed and merciful form of the messengers, so that Allaah's blessing and mercy may descend upon you. Do not adopt the cursed form of the English, else you will be deserving of curses."

22.) INCORRECT USAGE OF THE TONGUE

a.) Not making salaam – A person should not only make salaam to those he knows, but to every Muslim. It is noticed that some learned and even pious people await for others to greet them first, and they do not attempt to earn the virtue of preceding with salaam.

b.) Vulgar language – It is a sin to swear another Muslim. Swearing and uttering vulgar language means to use such words or actions which a person feels shy and embarrassed to speak about. If these words are according to reality, then one will get a sin for utilizing such language. If the words are contrary to reality, then there is an additional sin of slander e.g. a person attributes an evil action to a person, his mother or sister, etc.

It is forbidden to even use vulgar language for a disbeliever and even an animal.

c.) Praising open sinners and oppressors – It is the habit of many to praise wealthy and famous people despite them being open sinners. Rasulullaah ﷺ said, “When an open sinner is praised, Allaah تَبَارَكَ وَتَعَالَى becomes angry and the Throne shakes.” (Shuabul-Imaan no. 4544)

d.) Cursing others - Rasulullaah ﷺ said, “When a person curses something, the curse ascends to the heavens. The doors of the heavens are shut to it [preventing it from entering]. It then descends towards earth. The doors of the earth are also shut to it. It then moves to the right and left. If it does not find an entry point, it goes to the person who was cursed and descends upon him if he was worthy of that curse. If not, it goes to the person who issued the curse.” (Abu Dawood no. 4905)

Rasulullaah ﷺ also said, “Cursing a believer is like killing him.” (Bukhari no. 6105, Muslim no. 110)

Just as it is not permissible to curse a believer, it is not permissible to curse an animal or a specific disbeliever.

Cursing others has unfortunately become the norm of some people.

e.) Mocking others – This means to disgrace some-one or mention his faults in such a manner that people begin to laugh at him, and he feels hurt. This can occur in different ways:

1.) Imitating his style of walking, sitting, standing, laughing, appearance, height, etc.

2.) Laughing at the speech or action of another.

3.) Making apparent one's fault by signs of the eyes, hands, etc.

Rasulullaah ﷺ said, "In the Hereafter, a door of Jannah will be opened for those who used to mock others. They will be called towards it. When they will reach there with difficulty, the door will be closed. In this manner, many doors of Jannah will be opened and closed before them, until they will become despondent. Then despite being called, they will not go to Jannah."

Some people err that they regard mockery to be light-heartedness, whereas there is a huge difference between the two. The permissible light-heartedness has the following conditions:

No words contrary to reality should emerge from the tongue.

No person should be caused hurt

It should be done occasionally and not made a habit.

Whenever one jokes in such a way that the other feels hurt, then this is forbidden. Today people regard it to be an art to mock others and to silence others with their sarcastic replies.

f.) Exposing the faults of Muslims – Every Muslim should endeavour to conceal the faults of his Muslim brother. Rasulullaah ﷺ said, "Whoever conceals the fault of a Muslim, Allaah تَبَارَكَ وَتَعَالَى will conceal his faults in this world and the Hereafter." (Muslim no. 2699)

Today, instead of concealing faults, people spread them

g.) Excessive laughing – Laughing is permitted, but in moderation. Too much of laughter causes the heart to die (hardness of the heart and unmindfulness is created.) Rasulullaah ﷺ said, "Beware of excessive laughter, for it kills the heart and takes away the lustre of the face." (Ibn Hibbaan no. 361, Shuabul-Imaan no. 4592)

22.) INCORRECT PRACTICES REGARDING MONETARY MATTERS

1.) Oaths: Businessmen should exercise utmost caution when trading. They should never take oaths to sell goods, neither should they exaggerate when describing their wares nor ascribe false attributes to their goods. Even cautious traders find themselves guilty of futile talk and taking oaths. To remove the ill-effects of this negligence, sadaqah should be regularly given.

Rasulullaah ﷺ said, “Oaths sell goods but destroy blessings.” (Bukhaari no. 2087) Abu Dharr رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Allaah تَبَارَكَ وَتَعَالَى will not speak (affectionately) to three persons on the Day of Judgement, nor will He look at them (with mercy) nor purify them.” Abu Dharr رَضِيَ اللَّهُ عَنْهُ remarked, “Evil is their plight! What a loss do they suffer! Who are these people?” Nabi ﷺ replied, “A person whose garments hang below his ankles, a person who reminds people of the favours done unto them, and a person who sells his goods using false oaths.” (Muslim no. 106)

Once, Nabi ﷺ addressed the traders, “O traders! Verily oaths and futile talks occur in business. Therefore, maintain a constant series of sadaqah.” (Abu Dawood no. 3326)

2.) Deception and breach of trust: Rasulullaah ﷺ once passed a heap of grain that was for sale. When Nabi ﷺ thrust his hand in the heap, he found it wet. He asked the salesman, “What is this?” He replied, “O Rasulullaah ﷺ, rain got to it (therefore the inside is still wet while only the outside dried).” Nabi ﷺ asked him why he did not place the wet portion on top so that people would know that it is wet. Rasulullaah ﷺ said, “The one who deceives is not from me (i.e. has no relationship with me and not one of my sincere followers).” (Muslim no. 102) The word ‘ghasha’ is used at the end of this hadith. This word denotes deception, breaching of a trust and pulling wool over people’s eyes. This would, therefore, refer to all methods employed in business to mislead a customer like mixing goods with things of inferior value to lend quantity to it, to conceal a fault in a commodity,

changing the speedometer of a car, or not disclosing the correct model of the car, etc.

3.) Concealing faults: Nabi ﷺ said, “Whoever sells a defective item without disclosing the defect to the customer shall continuously remain under Allaah’s wrath and the angels continue cursing him.” (Ibn Maajah no. 2247)

Nabi ﷺ said, “A Muslim is the brother of a Muslim. It is not permissible for a Muslim to sell something to his brother in which there is a fault without disclosing it.” (Ahmad no. 17451)

Rasulullaah ﷺ said that Allaah تبارك وتعالى states, “I am the third of two transacting partners as long as one does not cheat the other. As soon as one cheats the other, I leave the two of them.” (Abu Dawood no. 3383) This hadeeth means that as long as the buyer and seller deal honestly with each other, Allaah تبارك وتعالى continues to assist them and bless their wealth. However, as soon as anyone of them cheats or deceives the other in any way, Allaah تبارك وتعالى withdraws His assistance and blessings, since Shaytaan has now crept in between the two.

4.) Dealing in stolen goods: Rasulullaah ﷺ said, “Whoever purchases stolen goods knowing that it is stolen is given an equal share of the sin committed. (Mustadrak of Haakim no. 2253)

5.) Selling goods not in one’s ownership: Hakeem ibn Hizaam رَضِيَ اللَّهُ عَنْهُ reports, “Nabi ﷺ forbade me from selling that which was not in my possession, or such goods which are not by me.” (Tirmidhi no. 1235) Examples are fish in the ocean, goods that are yet to be delivered, etc. One can promise some-one that he will arrange the goods and even make an offer, but the transaction cannot be carried out until the goods are in one’s possession.

6.) Keeping deposit money when a sale falls through: Rasulullaah ﷺ forbade the holding back of a deposit paid on goods when a sale falls through. (Abu Dawood) – Many a times, a buyer is requested to leave a deposit with the seller so that the seller may reserve the item for him. The deposit left with the seller will be considered as Amaanat. If the buyer was unable to conclude the transaction for some reason, or he was unable to pay the seller in full, the seller

reserves the right of selling the goods to another customer and the deposit amount (which was left as Amaanat) should be returned to the buyer in full. If the buyer requires additional time to accumulate funds to purchase the item, the seller should try to accommodate him as far as possible.

It is the duty of the seller to return the money to the buyer if the sale was not finalized. He should contact the buyer requesting him to collect his money. If he is unable to reach him, he should place a notice or advertisement requesting him to collect his funds. If this too does not materialise, with no hope of reaching the buyer, the seller may finally dispose of the funds by giving it out in charity. However, if the buyer arrives at a later stage, the seller will have to reimburse the buyer for the full amount.

7.) Taking advantage of a person in difficulty- Ali رَضِيَ اللَّهُ عَنْهُ reports that Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade taking advantage of one who is helpless and in difficulty when doing a business deal. (Abu Dawood no. 3382) If a Muslim brother is in need and forced to sell, at least give him the market price or even higher to assist him. Do not take undue advantage of his predicament. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “No servant can reach the reality of imaan until he loves for people what he loves for himself.” (Ibn Hibbaan 235)

8.) Not paying workers on time: Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Pay the labourer before his perspiration dries.” (Ibn Majah no. 2443) He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, “For a wealthy person to put off payment is oppression.” (Bukhari no. 2287, Muslim no. 1564)

9.) Selling with a condition attached: Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade enacting a transaction whilst applying conditions (in one’s favour) as well. (Bukhari no. 456, Mu’jamul-Awsat no.4361) – An example is where one sells his home, but makes a condition that he will live in the home for some time after the sale is finalised, or he imposes on the buyer to rent the house to him.

10.) Two transactions in one: Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade conducting two transactions in one. (Tirmidhi no. 1231) An example is where A sells a car to B, so that B sells his house to A. The two transactions should be done individually.

11.) Renegotiating a deal: Nabi ﷺ forbade making an offer over an offer made by one's brother. (Tirmidhi no. 1292) After a deal is finalised, another person should not offer a higher price. The seller now gives it to the third party, or asks the buyer to match that price. This is not permissible.

12.) Taking money unwillingly: Rasulullaah ﷺ said, "Beware! Do not indulge in oppression and understand well that no man's wealth is halaal (permissible for another man) if it is not given willingly. (Ahmad no. 20695)

Many laws have been derived from this principle:

a.) In many homes, ladies are forced to forgo their *mahr* (dowry). They do it unwillingly because they know that demanding their rights will create ill-feelings. This type of 'forgiveness' is not valid. Hakeemul-Ummah Moulana Ashraf Ali Thaanwi رحمه الله has explained that the manner of finding out whether a lady is forgiving willingly or not is to hand the dowry over to her. If she, thereafter, of her own choice, gives it back to her husband (without him asking her directly or indirectly), then know that it was given willingly, otherwise not.

b.) In matters of inheritance, sons take over all the wealth and do not give the sisters their due share. If the usurpers possess some moral consciousness, they ask their sisters for pardon. Since the sisters know that they are not going to receive anything, they simply go along and forgive against their will. The same is done with mothers and more-so step-mothers.

c.) If donations are required for masjids, madrasahs or for any other need, then too the giver must do so willingly and happily. If a donation is given under pressure from anyone having tribal, social or legal authority or influence, without the free choice and pleasure of the giver, then it is not lawful to accept and use this donation. It must be returned to the giver.

13.) Cheating in weight and measure: Allaah تبارك وتعالى states in Surah Mutaaffifeen, "Woe to the cheaters. Those who when taking measure from people, demand in full. But if they weigh or measure for people, they cause them loss. Do such men not consider that they will be raised again? Unto an awful day, the day when all of mankind will stand before the Sustainer of the universe."

These verses of the Quraan express the severity of the sin of cheating people when weighing and measuring. People are often found guilty of under weighing merchandise and devising methods whereby their scales reflect a higher weight than it should. Allaah تَبَارَكَ وَتَعَالَى reminds such people about the Day of Qiyaamah when they will realise their folly and pay for it. People should contemplate that the consequences of deceiving others and violating their rights shall have to be faced in this world as well as in the Hereafter. Mufti Shafi Saheb رَحِمَهُ اللهُ writes, “If one cuts short people’s rights (by failing to perform duties imposed upon him or fulfilling the terms of agreement), he is also included in *tatfif* (cheating). For example, if one is employed to work for a specific time, he must work for that much time. If not, he is guilty of *tatfif*. Generally people-even scholars-are negligent in this regard.

Abdullaah ibn Abbaas رَضِيَ اللهُ عَنْهُ has narrated that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once addressed some traders involved in weighing and measuring. He told them that a number of previous nations were destroyed because of this profession (i.e. when they were dishonest). (Tirmidhi no. 1217)

The nation of Shuayb عَلَيْهِ السَّلَام initiated the practice of cheating in weight and measure. They refused to desist from this practice despite his efforts to advise them. They were eventually destroyed when Allaah’s punishment descended.

The Shariah forbids giving a customer less than he is paying for. In fact, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has instructed us to give a little more. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ once passed a person employed to weigh goods for a trader. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ addressed him, “Weigh and add to the weight.” (Abu Dawood no. 3336, Tirmidhi no. 1305)

Abdullaah ibn Abbaas رَضِيَ اللهُ عَنْهُ has narrated that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Five things are given in exchange of five.” When the sahaabah رَضِيَ اللهُ عَنْهُمْ inquired about the meaning thereof, Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whenever a nation broke its agreements, Allaah تَبَارَكَ وَتَعَالَى caused its enemies to overcome them. When a nation judged by any law other than that which Allaah تَبَارَكَ وَتَعَالَى revealed, poverty became their lot. Whenever immorality and fornication became rife in any community, Allaah تَبَارَكَ وَتَعَالَى caused untimely death amongst them. Whenever a nation defrauded others by giving short measure, Allaah تَبَارَكَ وَتَعَالَى

destroyed their affluence and caused famine and starvation to overcome them. When people defaulted in paying zakaat, Allaah تَبَارَكَ وَتَعَالَى caused rains to be withheld from them.” (Al-Mu’jamul-Kabeer no. 10992)

Maalik ibn Dinar رَحِمَهُ اللهُ says, “I once went to visit one of my neighbours who was in the last moments of his life. He cried out to me, “I see two mountains of fire! I see two mountains of fire!” Noticing his anguish, I asked, “What is this that you are saying?” He replied, “I had two measuring cups. I used the one for measuring when buying for myself and the other when I measured for selling to others. The first one was bigger than the one I used for measuring for others.” Maalik رَحِمَهُ اللهُ says, “I took the two cups and started beating one against the other.” At this, the man exclaimed, “Stop. By beating the one against the other, you are causing my punishment to become even more severe.” In that condition, the man passed away.

One of our elders said, “Woe unto that merchant who because of one seed cast aside such a vast paradise which is greater than the heavens and the earth! Great is the sorrow of that person who because of one seed which he takes extra, buys destruction for himself!”

14.) Usurping properties of others: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever takes another person’s land unjustly will be swallowed on the Day of Judgement to a distance of seven earths.” (Bukhaari no. 2452) In another hadith, Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever takes land unjustly will be forced to carry its soil on the day of Resurrection. (Ahmad no. 17558)

15.) Khiyaanat (misappropriation): Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The signs of a hypocrite is three. When he speaks, he speaks lies; when he promises, he goes against his promise; and when he is granted a trust, he misappropriates.” (Bukhaari no. 33)

16.) Hoarding goods: Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “One who hoards goods is accursed.” (Mustadrak of Haakim no. 2164) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, “How evil is the person who hoards. If Allaah تَبَارَكَ وَتَعَالَى lowers the prices, he becomes sad; and if Allaah تَبَارَكَ وَتَعَالَى increases the prices, he becomes happy.” (Shuabul Imaan no. 10702)

17.) Debts - Islaam commands moderation in spending. If people are moderate in expenditure and abstain from extravagance, they will never be dependent on others. Overspending and failing to budget leads to debt which in turn brings about disgrace, worry and frustration. People are financially ruined, and, along with such worldly ruin comes spiritual ruin as well.

Among the worst of calamities is debt, especially if one has no means of paying the debts. Rasulullaah ﷺ has sounded dire warnings with regards to unpaid debt. Nabi ﷺ said that whoever incurs a debt and has no intention of repaying it, will pay for it with his good deeds on the Day of Judgement. If his good deeds are not sufficient, the sins of the creditor will be recorded in his name. (Shuabnul-Imaan no. 5172) Even martyrdom does not pardon. A martyr will be forgiven for all his sins, except debt. Debt will be demanded even in the hereafter.

1) In this regard, Rasulullaah ﷺ said, "I take an oath by that Being in whose possession is my life that the man who is in debt will not enter Jannah even if he is martyred; then he is resurrected and again martyred; then again is resurrected and again martyred. He will not enter Jannah until his debt is paid." (Nasai no. 4684)

2) Once a bier was brought before Rasulullaah ﷺ so that he could perform the janaazah salaah. Nabi ﷺ asked, "Does he have any debts?" When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied in the affirmative, Nabi ﷺ remarked, "Jibreel عَلَيْهِ السَّلَامُ prohibited me from performing salaah on one who has debts. The debtor is held back in the grave (from the bounties of Jannah) until his debts are cleared." Rasulullaah ﷺ then refused to perform his janaazah salaah. (Abu Ya'laa no. 3477) Another narration states, "The sahaabah رَضِيَ اللَّهُ عَنْهُمْ were in the presence of Nabi ﷺ. A bier was brought so that Nabi ﷺ could perform salaah over it. Nabi ﷺ asked, "Does your companion have any debts?" When the sahaabah رَضِيَ اللَّهُ عَنْهُمْ replied in the affirmative, Nabi ﷺ said, "What benefit will you derive if I perform salaah on a man whose soul is detained in his grave and cannot rise to the heavens. If some-one takes responsibility for his debts, I will stand and perform salaah over him. Then my salaah will benefit him." (Al-Mu'jamul-Awsat no. 5253, Sunanl-Kubra of Bayhaqi no. 11407)

3) Abu Saeed رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "I seek refuge in Allaah from *kufr* and debts." A person asked, "O Rasulullaah! Do you regard *kufr* and debts to be equal that you are mentioning them together?" He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, "Yes." (Nasai no. 5473)

4) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Debts is the flag of Allaah on earth. When He wishes to disgrace anyone, He burdens him with the weight of debts." (Mustadrak of Haakim no. 2210)

5) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ advised a person in the following manner, "Reduce your sins so that your death will be easy. Reduce your debts so that you may live a free person." (Shuabul-Imaan no. 5168)

6) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who marries a woman with *mahr*, whether it be a small amount or a large amount, and has this intention that he will not pay her the *mahr* and passes away without paying her, then on the day of judgement he will rise as an adulterer in the presence of Allaah. And the person who takes a loan with the intention of not paying it back and passes away without fulfilling it, will rise as a thief in the presence of Allaah on the day of judgement." (Al-Mu'jamus-Sagheer no. 111)

7) Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The delaying of a person who is able (to pay his debts) makes his honour and apprehending *halaal*." (Abu Dawood no. 3628) This means that if one is able to fulfil his debts and yet does not do so, then his creditors can disgrace him, speak ill of him, announce his dishonesty in his transactions, and when possible, claim back their rights either openly or in secret.

18.) Interest - Allaah تَبَارَكَ وَتَعَالَى declares war on those who consume interest. This severe warning is not found in the Quraan for any other transgression, thus emphasising the gravity of this sin.

Allaah تَبَارَكَ وَتَعَالَى states, "Allaah تَبَارَكَ وَتَعَالَى will destroy usury and increase charity." (Baqarah verse 276) Muammar رَحِمَهُ اللَّهُ has said, "We have heard from the saints that 40 years do not pass before the one thriving on interest begins to experience losses."

Allaah تَبَارَكَ وَتَعَالَى states, "Those who consume usury / interest will not rise up (before Allaah) except like those who are driven to madness by the touch of Shaytaan. That is because they claim: "Trading is no different than usury," but Allaah has made trading lawful and usury unlawful. He who has received the admonition from his Sustainer and has mended his ways may keep his previous gains; Allaah will be his judge. Those who turn back (repeat this crime), they shall be the inmates of hellfire, wherein they will live forever. (Baqarah verse 275)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has stated,

- 1.) Interest has 73 doors, the lightest is like a man fornicating with his mother. (Mustadrak of Haakim no. 2259)
- 2.) One dirham which a person receives due to interest is more severe in the sight of Allaah تَبَارَكَ وَتَعَالَى than committing fornication 33 times in the state of Islaam. (Al-Mu'jamul-Kabeer no. 14994)
- 3.) When fornication and interest become apparent in any place, then they have brought upon themselves the punishment of Allaah تَبَارَكَ وَتَعَالَى. (Mustadrak of Haakim no. 2261)
- 4.) In whichever nation usury becomes common, they will be overtaken by famine. (Musnad Ahmad no. 17822)
- 5.) Whoever consumes interest will rise on the Day of Judgement insane. (Al-Mu'jamul-Kabeer vol. 18 page 60 no.110)
- 6.) By that Being in whose control is my life, some people of my ummah will pass the night in disobedience, pride, play and amusement. In the morning, they will be transformed into swine and monkeys. The reason for this will be: regarding haraam as halaal, using singing girls (for entertainment), drinking alcohol, consuming usury and wearing silk. (Musnad Ahmad no.22790)
- 7.) A time will come on the people in which none will remain except that he will eat (utilize) interest. Whoever does not utilize it will be affected by its smoke. (Abu Daawood no. 3331, Nasai no. 4455)

8.) Rasulullaah ﷺ cursed the one who devours interest; the one who gives it; and those who write the transaction or witness it. (Muslim no. 1598)

9.) Nabi ﷺ advised the ummah to abstain from seven destroyers. One of them is the consumption of usury. (Bukhaari no. 2766, Muslim no. 89)

10.) On the night of Mi'raaj, Nabi ﷺ passed by people whose stomachs were the size of houses. It was filled with snakes which could be seen from outside their stomachs. On enquiry, Nabi ﷺ was informed that they were the consumers of interest. (Ibn Majah no. 2273)

OPPRESSION OF RIBA AND THE MORALITY OF ISLAAM

At its core, usury is a type of financial oppression. It is a system where the rich increase their wealth at the expense and suffering of the poor. The rich stay permanently rich and the poor become increasingly poor and enslaved to their creditors. A poor person who wants to enrich himself approaches a wealthy person to request a loan. The wealthy person should accede to the request of his poor brother and grant him the loan as a token of humanity and brotherly support. However, instead he wishes to benefit from the poor person's misfortune and charges him a certain percent of interest, 15 % for example. Whether this poor person enters into a profitable business venture or not, the creditor wants a guaranteed return of 15 %. Every month this poor person delays in repayment, the interest amount compounds and increases many fold. It is not long before the interest amount surpasses even the principle amount. The poor person who has no other means of finance or support is sinking further and further into a downward spiral of debt. In the meantime, his so-called "brother" is becoming richer and richer from the inability of this poor person to pay his debt. This is clear tyranny.

Consider the following comparative illustration:

Ten people deposit their money of R100 000 each with a 10% interest rate. The Bank collectively has a million rands. A rich merchant requests the Bank for a million Rand loan payable at 15%. The rich merchant has the million rands at his disposal and uses his business skill and influence and earns 100% profit on the million rands. He has to pay the Bank the million rands and R150 000 in interest. He earns for himself R850 000. The Bank will give its depositors R10

000 each and keep for itself R50 000. This is total injustice as the rich person uses the wealth of the poor and makes R850 000, whereas the poor only get R10 000 each.

Consider the Islamic system of the above example. The ten people would enter into a partnership of 1 million rands with the rich merchant at an agreed ratio of 50% profit sharing. The million Rand profit will be divided between the two parties at R500 000. Each partner will earn R50 000 profit as opposed to the meagre R10 000 interest.

In Islam, this type of oppression has been prohibited.

Allaah تَبَارَكَ وَتَعَالَى intends and commands that people deal with one another in a moral and ethical manner. For this reason, Allaah تَبَارَكَ وَتَعَالَى has placed certain conditions and laws for every sphere of life. Islam is unique from all other religions in that we are guided even in our monetary dealings. If a person offers a loan to his brother, he is prohibited from taking any excess amount for his good deed. Allaah تَبَارَكَ وَتَعَالَى Himself will repay his act of kindness in the hereafter. If the creditor wants to profit from his money as well, then he can enter into a joint venture with his poorer brother. By doing so, both partners will share in the profit of the business together and if there happens to be any loss, both brothers will share in the loss together. This promotes brotherhood and humanity among mankind as opposed to the system of usury which supports enslavement and oppression of the poor.

When Allaah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ declared interest as Haram, he also declared that the first interest to be wiped out is the interest of his uncle, Abbas bin Abdul Muttalib رَضِيَ اللَّهُ عَنْهُ. Abbas رَضِيَ اللَّهُ عَنْهُ was a very wealthy person. At that time, the interest due to him was 10,000 Dinars. A Dinar is a gold coin of 4.4 grams. 1,000 gold coins will be approximately 44 kg of gold. 1 kg of gold is presently approximately R1 million thus 44 kg will be R44million. Abbas رَضِيَ اللَّهُ عَنْهُ could have purchased a huge chunk of the Arabian Peninsula, but he forfeited that amount as it was interest.

UTILIZING WEALTH

It is permissible to utilize money in the following four ways. One should however not become too pre-occupied in items of comfort and beautification. (No. 3 and 4)

1.) Dharoorat – Necessities. This refers to such items whose absence will cause harm if not used e.g. basic food (like bread and water), basic shelter, and basic clothing (which covers the private parts).

2.) Haajat - No harm will be caused by its absence, but it will be difficult to live without it e.g. gravy with bread, a house, and clothing to cover the rest of the body, a car.

3.) Aasaash – There is no need for it but one utilizes the object for comfort e.g. a comfortable car, appliances in the kitchen.

4.) Aaraish – These are items of beauty, the object being to please oneself e.g. smart clothing, beautifying one's house by tiling and painting it.

One should not utilize one's money on the following:

5.) Numaash – Buying something to show off to others. Nabi ﷺ said, "Whoever wears clothing for show, Allaah تَبَارَكَ وَتَعَالَى will make him wear the clothing of disgrace on the Day of Judgement." (Abu Dawood no. 4029, Ibn Majah no. 3606)

Note: The difference between number 4 and 5 is based on intention. One should consult with one's spiritual guide for directions in these matters.

6.) Israaf – This means to spend beyond the level of need on an occasion where it is permissible to spend e.g. in waleemahs, da'wats (invitations). Allaah تَبَارَكَ وَتَعَالَى states, "Eat and drink and do not waste." (A'raaf verse 31) Rasulullaah ﷺ said that Allaah تَبَارَكَ وَتَعَالَى detests squandering wealth." (Bukhaari no. 1477)

Rasulullaah ﷺ said, "Moderation in expenditure is half of livelihood." (Al-Mu'jamul-Awsat no.6744)

7.) Tabdheer means to spend wealth in sin or in some unsuitable place e.g. in gambling, haraam food. The Quraan refers to these people as the brothers of Shaytaan. (Israa verse 27) Mujaahid رَحْمَةُ اللَّهِ has stated, “If someone spends everything he has for the sake of the truth, it is not *tabdheer*, and should one spend even one *mudd* (half kilo) on what is improper, then that is *tabdheer*.” (Ibn Katheer, Israa verse 27)

(The above seven points has been extracted from Mahabbat-ilaahiya by Mufti Rasheed Ludhianwi رَحْمَةُ اللَّهِ)

(This section has been summarized from Islaahul-Muamalaat – Correction of Monetary Dealings)

23.) HARBOURING ILL-THOUGHTS

Allaah تَبَارَكَ وَتَعَالَى says, “O believers! Abstain from much suspicion. Surely some suspicions amount to sin.” (Hujuraat verse 12)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Beware of suspicion because it is the worst of lies.” (Bukhaari no. 4064, Muslim no. 2563)

Imaam Jassaas رَحْمَةُ اللَّهِ has written that thoughts are of four types:

1.) Fardh – This is to entertain good thoughts about Allaah تَبَارَكَ وَتَعَالَى, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, the believers as well as those who one mixes with generally, for whom there is no reasonable grounds to possess evil thoughts.

2.) Wajib – This type is which is necessary in life, or else no work will take place. For example, in court, a judge has to pass judgement according to the facts and testimonies before him. It is impossible to be one hundred percent positive that the witnesses are speaking the truth. Here a person is forced to act on *zann-ghaalib* (strong assumption). Similarly, if one is in doubt regarding the direction of the qiblah, he will practise on his thoughts which are dominant.

3.) Permissible – This is when a person entertains evil thoughts regarding another person or group in which there are clear signs in their actions or dealings that they are not worthy of entertaining good thoughts regarding them. There are reasonable grounds to think ill of them. In this case, the

Shariah does not command a person to entertain good thoughts regarding them. The limit of action is however confined to take precautions to save oneself from possible evil which may arise from them. To act against them physically merely on the basis of suspicion will not be correct.

4.) Prohibited – This is when 1.) without any grounds, a person entertains evil thoughts about another. 2.) when a person always looks for faults and thinks evil of another person no matter what he does 3.) when a person thinks ill of those who outwardly are pious and honourable 4.) when a person says or does something and there is a possibility of good and evil in there, and the evil is taken e.g. when dispersing from a gathering, a person took some-one else's shoes. There is a possibility he stole it and there is a possibility that it was done unintentionally. Without any grounds, to take the first possibility is prohibited.

Lessons: In general conditions, a person should entertain good thoughts about every Muslim, unless something is conclusively proven to the contrary. In this case, a person will not be taken to task for these thoughts.

Moulana Shah Hakeem Akhtar Saheb رَحْمَةُ اللَّهِ writes, “By this illness, other illnesses of enmity, hatred regarding others as low, jealousy and backbiting is created. When any evil thought appears regarding anyone, then immediately think, “I will have to present a proof and evidence on the Day of Judgment for this evil thought. We do not possess any definite proof and evidence, so why should we fall into this dispute? Why don't we have good thoughts so that we can continue receiving reward without proof and without evidence? Those people who take stones from one place to another, creating enmity and hatred amongst the Muslims are referred to as talebearers. The cure for him is to catch him by his hand and take him to the person concerned. Ask the person, “This person is narrating this speech of yours to me.” If it turns out to be false, then he will never carry tales again. If it is true then this person will feel ashamed and seek pardon. He will then not possess the courage to make tales about you.” (Islaahul-Akhlaaq)

24.) BREAKING OF FAMILY TIES

Hereunder are some verses of the Qur'aan and ahaadeeth emphasising the importance of fostering good family relations, without which a home is a spectacle of hell.

1. Worship Allaah (and do good solely for His pleasure), ascribe none as partner to Him and show kindness to parents, relatives, orphans, the destitute, near (related) neighbours, distant (unrelated) neighbours, the companion by your side (spouses and close associates), travellers and those (slaves) in your possession. Verily Allaah does not like the one who is proud and boastful. [Surah Nisaa, verse 36]

2. So give the relative his right (behave kindly with him and assist him wherever possible), as well as the poor and the traveller (all of whom should be assisted in every possible manner). This is best for those who seek Allaah's pleasure (because assisting Allaah's creation pleases Allaah greatly). These (people who fulfil the rights of others) are the successful people. [Surah Rum, verse 38]

The rights due to relatives are greater than those owed to others and may not be ignored.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Maintaining good relations with relatives creates love within families, prosperity in wealth and extension to life." (Tirmidhi no. 1979)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The person who wishes to enjoy blessing in his sustenance and his life should maintain good family ties." (Bukhaari no. 2067)

Abdur Rahmaan bin Auf رَضِيَ اللَّهُ عَنْهُ reports from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Allaah عَزَّ وَجَلَّ said, "I am Ar Rahmaan. I have created family ties and have extracted its name from my name (Rahm (family ties) is derived from Rahmaan). I shall maintain whoever maintains it and shall sever ties with whoever severs its ties." (Abu Dawood no. 1694)

Jubayr bin Mut'im رَضِيَ اللَّهُ عَنْهُ reports from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that one who severs family ties shall not enter Jannah. (Bukhari no. 5984)

Abdullaah bin Abi Awfa رَضِيَ اللَّهُ عَنْهُ reports that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ say, "Mercy does not descend on people amongst whom is someone who severs family ties (when they do nothing to remedy the situation)." (Shuabul-Imaan no. 7590)

Abu Bakrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "More than oppression and severing family ties, there is no sin more deserving of attracting punishment in this world together with the punishment due in the Akhirah." (Tirmidhi no. 2511 and Abu Daawood no. 4902)

On the fifteenth night of Sha'baan, Allaah تَبَارَكَ وَتَعَالَى emancipates from Jahannam people numbering as many as the hairs on the goats of the Banu Bakr tribe. However, Allaah does not look at the one who severs family ties and the one who disobeys his parents. [Shabul-Imaan no. 3557]

It must be borne in mind that maintaining good family ties should not be done only when the opposite party does the same, because this is really compensation. True maintaining of family ties is fostering them with those who sever them. Note the following Ahaadeeth:

Abdullaah bin Umar رَضِيَ اللَّهُ عَنْهُمَا narrates that Rasûlullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The true maintainer of family ties is not one who only gives back what he receives, but he is one who joins ties when they have been severed." (Bukhaari no. 5991)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, "Join ties with those who sever ties with you, grant to those who deprive you and forgive those who oppress you." (Musnad Ahmad no. 17452)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that a man once came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, saying, "O Rasulullaah! I have relatives who sever ties with me whenever I join ties, who are bad to me when I am good to them and who behave foolishly with me when I am most tolerant towards them." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "If what you say is true, then it is as if you are sprinkling sand on them and as long as you do this, there will always remain an angel with you to assist you." (Muslim no. 2558)

Sa'eed bin Al Aas رَضِيَ اللهُ عَنْهُ reports that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The rights that the elder brother has over the younger brother is like the rights of a father over his son." (Shuabul-Imaan no.7553)

Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Learn about your lineage by which you will be able to maintain family ties." (Tirmidhi no. 1979)

Maximum benefit will be attained and the intended purpose of this publication would be achieved if this GOLDEN PRINCIPLE is kept in mind:

Strive towards fulfilling the rights due to others, rather than being concerned with the fulfillment of your own rights. If every person sincerely commits themselves to fulfilling the rights of others and overlooks the non-fulfillment of their own rights it will lead to greater mutual harmony. Constantly reminding others to fulfill your rights may only lead to discord. Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Fulfill the rights upon you and ask Allaah تَبَارَكَ وَتَعَالَى to fulfill the rights due to you." (Bukhari no. 7052)

25.) TELEVISION

Television is the mother of all evils in today's time. It is a conglomeration of so many sins, which are outlined below:

1.) Picture-Making - Photography which is merely a method of picture-making is the actual basis of TV. Without the institution of photography television is not possible. Whether shows are "live" or otherwise, the institution of photography is employed. Now, according to the Law of Islam picture-making of animate objects is severely criticised and banned.

2.) Music and Television - We can consider music as an integral part of television programs. No TV show is complete without music. Islam has forbidden music in no mistaken terms.

For the purposes of the present subject it will suffice to state that Islam categorically forbids all types of music. Music in Islam is regarded as a major sin.

3.) The Female Voice - The female voice, according to Islam, is also included in the category of Satar, i.e. it has to be 'concealed' and not 'revealed'. Since the female voice is an entity not to be displayed or advertised, it is not permissible for males to listen to women singing or even reciting the Qur'an...

When necessity demands that females have to speak to males, then their speech should not be attractive, gentle and alluring like the deliberate 'lure' put in speech by 'trained' women of the disbelievers. Recognising the danger of allurements in the female voice, the Qur'an commands women thus, "And do not speak in alluring tones so that he in whose heart there is a disease (of lust) desires." (Surah Ahzab verse 32)

Van de Velde in his book *Ideal Marriage*, states, "The tone-colour of a voice, and the intonation of a single word - and it may be a word of no special meaning or association in itself - may excite incredible intensity of desire. The unique and precious significance that a woman's voice can give to "you" can suffice to overwhelm man's power of endurance and control..."

Islam has, hence, forbidden its women to speak in a soft or "sexually" sweet tone. If anyone is aware of the springs of sex-psychology he will clearly see the justification for Islam's restriction in this matter.

The importance of television programs, like the importance of all the mass media of the disbelievers, hinges on maximum exhibition of the female body and the female voice which have been subverted by the bestial culture of the unbelievers, to pamper the inordinate sexual desires of men who have no belief of Allaah in them - of men who have no fear of Allaah left in them.

4.) Serials, Romances and Stories on Television - What is Islam's attitude to fiction, novels and romantic stories? Allaah ﷻ says in the Qur'aan, ""And among mankind are those who purchase idle tales (lahwu'l-hadith) so as to lead astray (others) from the Path of Allaah. And, they make a mockery of the Laws of Allaah. To them, there is a disgraceful punishment. And, when our verses are rehearsed they turn away in pride as if they did not hear, as if there are plugs in their ears. Give them the news of a painful punishment." (Luqman verse 6-7)

These verses of the Qur'an were revealed to prohibit, according to the Mufasssireen and Jurists, music and the stories of romances imported from Persia. Since these things divert man's attention from the remembrance of Allaah and transport one into the realm of illusion and imagination the Qur'an outlaws them. Islam strongly discourages fiction and encourages one to live in reality and not in illusion which has the tendency to make one negligent and forgetful of the prime purpose of man's creation which is to gain Allaah's Pleasure by fixing the gaze on the Akhirat (Hereafter) and not on the TV screen. Islam, therefore forbids the wasting of time in listening to idle tales and fiction or false stories.

5.) Nudity, Immorality and Television - The most glaring evil propagated by the television media of the world is the crime of nudity and sexual immorality. Commercialised nudity and sexual immorality under the camouflage of "educational" pictures are accepted and necessary features of the world of television. The Western world is haunted by the obsession of illicit sex, and it is this carnal obsession of illicit sex coupled with the unbeliever's god of materialism, which makes capital of the female body on TV as well as all other mass media. The Islamic concept of morality and modesty is the very antithesis of the immorality dished out to the world via TV. Islam demands the concealment of the female body. TV is an institution, which is widely used to exhibit the female body. Islam has banned all forms of immorality and immodesty, but TV exhibits immodesty and immorality in their crudest forms by depicting the actual sex acts and, above all, it audaciously and shamelessly passes these off as "educational". Television as a prime agent of immorality is very well known...

6.) Television as an Agent of Zina (Fornication) – Allaah ﷻ says in the Qur'an, "And come not near to fornication." (Isra verse 32) The term, come not near, means stay away from all such things and practices which are stepping-stones to fornication. All practices, things and institutions which aid and foster fornication and immodesty are forbidden by Islam. There are different categories of this abominable crime of fornication. Rasulullaah ﷺ said, "The fornication of the eyes is the gaze (at that which is unlawful, e.g. Nudity); the fornication of the ears is to listen (to talks of nudity which excites the carnal desire); the fornication of the tongue is to speak (what is evil); the fornication

of the hand is to touch (the female which is unlawful to you); the fornication of the feet is to walk (towards immorality); the fornication of the heart is to desire (what is unlawful), and it is the private parts which either commits or shuns the actual act of fornication.” (Muslim no. 2657)

In this hadith, Rasulullaah ﷺ speaks of the fornication committed by the various parts of the human body. Thus to look at the nudity and evil portrayed on the television screen constitutes the fornication of the eyes. To listen to the immodest and illicit sex talks of the television is fornication of the ears. Lust which is aroused by the display, discussion of nudity and perversion on the TV screen constitutes the fornication of the heart.

Television, therefore, is without any doubt a powerful agent and a stepping-stone for fornication...We find today the whole family - father, mother, sons and daughters - sitting huddled together around the TV screen. Together, in a display of stark shamelessness, the whole family is committing fornication of the eyes, fornication of the ears and fornication of the heart, and Allaah تَبَارَكَ وَتَعَالَى alone knows how many multitudes of men and women indulged in the final act of fornication as a result of watching and being aroused by the evil on the TV screen...

Islam lays great emphasis on modesty, so much so, that Rasulullaah ﷺ said, “Modesty is a part of Imaan.” (Bukhari no.9, Muslim no. 35)

But TV with its emphasis on illicit, depraved and bestial immorality is the very negation of the Islamic concept of modesty and shame. Mother, father and children together viewing the zina - the fornication and vice on the TV screen. What is now left of humanity? May Allaah تَبَارَكَ وَتَعَالَى protect us and our children from the filth and depravity of the Western world sunk in perversion and immorality!

7.) Television and Crime in General - Television besides being a powerful agent of immorality generally fosters various types of crime. Violence, aggression, robberies, murder, etc., are crimes, which the young readily learn from TV shows. Much of the delinquency and youth crimes being perpetrated in the Western world could be traced to the TV.

Even those who make money from this enterprise willingly do that. CNN tycoon Ted Turner said in July 93 before a U.S Congressional subcommittee, "I don't need experts to tell me that the amount of violence on television today and its increasingly graphic portrayal can be harmful to children. Television violence is the single most significant factor contributing to violence in America." And a poll released in February 95 in the U.S. by Children Now, whose directors include TV producers and Warner Brothers Chairman, reported that most children believe that what they see on television encourages fornication, disrespect for parents, telling lies, and aggressive behaviour."

8.) Television Encourages Acceptance of Aggression and Encourages Imitation of Crime - The regular and continuous shows of violence and aggression slowly, but most certainly, claim their victims. Viewers are 'brain washed' by the perpetual scenes of violence to such an extent that violence and aggressiveness becomes accepted as a mode of behaviour.

Research has established that TV exercised a very strong influence on the minds of people causing them to imitate and enact the crime shown on the TV screen. Dr. Robert Liebert, a child psychologist who was a leading researcher in the United States Surgeon General's investigation into TV and social behaviour, says: Violence on home screens encourages 'an acceptance of aggression as a mode of behaviour...Perfectly normal children will imitate anti-social behaviour they see on television, not out of malice, but curiosity...In showing displays of violence and criminal acts, the media is 'teaching', people are 'learning', he says.

9.) The Brainwashing Action of Television – Television is here and its biggest fans are children. Overnight they've become instant pundits, immediately recognising personalities who are still just faces to the rest of us. It's the kids who grab the TV guide and plot their viewing with military precision; the kids who know every cop and cowboy and exactly why it could not have been the butler who did it.

Researchers have established that the young minds of children are readily susceptible to being brainwashed by TV. In America organisations have been formed in scores of cities in order to fight the evil effect of TV on children. The

President of the Organisation, Action For Children's Television, a Boston-based parents' organisation with branches in 60 cities says, "At present, from Monday to Friday, children are subjected to 16 minutes of commercials an hour, and 12 minutes an hour on weekends."

"Television advertisers in America are pouring unprecedented millions of dollars into the child slots for the autumn season, despite a storm of public indignation over 'brainwashing' on children's shows."

10.) Television Stunts Intellectual Growth - An eminent American educationalist, Professor Lowell Little, claims that TV raises ignorant students. At an education seminar in Florida he said, "Today's youth are so used to plopping down in front of a television set and not having to put their brains to work that when they come to sit in a classroom of a university all they are capable of doing is day-dreaming and vacantly watching the clock."

"As the first generation of youngsters all but raised on television has now reached college age it is abundantly clear that the boob tube (i.e. Television) has destroyed any curiosity they may ever have had."

"Their level of communication is just at the sixth grade level."

"Television has more influence on them than parents, teachers or clergy - and that is a disgrace."

"If I get through to four students out of 30 and arouse their interest that's the best I can expect."

11.) The Addictive Influence of Television - The addictive influence of TV over its viewers is a serious malady, which has reached alarming proportions. Viewers become so addicted to TV that it becomes most difficult for most viewers to live without TV. Research in this field of the 'addictive influence of TV' has established that if those who are addicted to TV are deprived of television they became increasingly nervous, short-tempered and unhappy.

In an article captioned: Millions Addicted to the Box, the Eastern Province Herald of the 23rd October, 1975, reports, "Television's addictive grip was emphasised some months before when three socially varied 'guinea pig' families agreed to try a switch-off for a month. The lowest income family could

stand the deprivation only a week; the other two lasted for four weeks, hating every minute of it. They said they felt as if they had lost a friend, were depressed and thought their work was suffering too.”

“In an earlier psychological experiment 185 West Germans volunteered to try to give up television for a year, with the inducement of payment as long as they kept off. One brave family stood the strain for nearly six months - till they wanted to watch a crime serial. The first volunteer, a bachelor; failed after three weeks. Others became increasingly nervous, short-tempered and unhappy...”

As a project by the National Institute of Mental Health in the U.S. involving 1200 subjects in nine studies over a 13 year period found in 1990, television is like a drug. The researchers asked the subjects, ages 10 to 82, to note down their activities and moods every time a beeper was activated, which was done randomly. The researchers found that when people sit down to watch TV, particularly for long periods, they tend to be in low moods. The longer they watch, the less able they are to concentrate. As time goes on, they grow sadder, lonelier, more irritable, and more hostile. Although people are relaxed when the television set is on, when they turn it off, they are less relaxed than before they began, "much like a drug that makes people feel better while they are doing it but worse afterward." And just like a drug the weaker segments of the society are its greatest target. Thus in the U.S. blacks tend to watch more TV than whites. And now thanks to satellite TV transmissions over which the poor countries have no control, the rest of the world is being turned into the U.S. black underclass.

12.) Television Diverts Man's Attention from the Remembrance of Allaah ﷻ - Rasulullaah ﷺ said, "Every sport or amusement that a Muslim occupies himself with is Baatil (baseless, null and not permissible) - except three [the three types being] his practicing with your bow (and arrow); his training horse and his playing with his family." (Tirmidhi no. 1637, Ibn Majah no. 2811)

Allaah ﷻ says in the Qur'aan, "The Life of this world is but play and amusement, and the abode of the Hereafter is best for those who fear (Allaah)." (An'aam verse 32)

The above stated Hadith and verse of the Qur'aan, as well as many other verses of the Qur'aan and ahaadeeth make it quite clear that Islam does not tolerate futility, idle sport and amusement. This is so because amusement and entertainment divert one's attention from the remembrance of Allaah بَارَكَ وَتَعَالَى. It also interferes with one's worship causing neglect of salaah (in general) and the congregational prayers (particularly for the men). Amusement and entertainment which Islam describes as lahw and la'b make a person indolent, negligent and irresponsible. Hence, we find Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ condemning very strongly even such play as chess and backgammon.

13.) Research on the effects and influence of Television on society has shown...

- * The average American child stares at more than 11,000 murders on television by the age of 14.
- * Most American children spend more time before a set than with their teacher in any one year.
- * In a national survey many young viewers claimed to watch television for up to 46 hours a week.
- * Television takes one away from reality.
- * TV has created a "vast tribe of mini-stars, pop-idols, schmaltzy gurus, talking-heads, telegogues and cardboard 'personalities'" whose only achievement is to be on the box.
- * TV causes lethargy in children.
- * Television is responsible for the falling standard of literacy.
- * Millions of dollars are spent by advertisers to 'brainwash' children by means of television to increase demand for consumer goods.
- * Television makes viewers insensitive to violence perpetrated by others.
- * Public apathy and failure to respond to a victim's cries for help is blamed on television.
- * Television is detrimental to the physical and mental health of children...

14.) What They Say About Television

"The Church of England General Synod, in a report to a Government appointed committee deplores scenes of heavy drinking, chain smoking and casual use of obscene language and blasphemous language on TV." Eastern Province Herald, 23rd October, 1975

The psychiatrists, Dr William Tompkins of the George Washington School of Medicine, and Dr Paul Fink of the East Virginia Medical School, have been engaged in intensive research into the effect on people of television advertising. They say that during commercials "encourage belief in mysticism by making viewers believe they can get what they want almost by magic."

Dr Tompkins says, "Television advertising gets us to accept nonsense and leads us to go looking for a fantasy world."

"...The FCC (Federal Communications Commission) was ticked off by the House and Senate Appropriation Committee and told to report on fresh measures to curb video violence or face 'punitive action'."

Mr Tindall, Director of the Audio-Visual Centre of Sydney Teachers' College said, "Children were learning that violence is not only rampant but frequently justified."

"For years, people have been saying the good thing about TV was that it brought news to the living room. But the survey indicated that few children, if given the option, watched the news or current affairs."

"An almost unbelievable avalanche of sex, perversion, pornography, blue films, sadism, masochism, bestiality, murder, rape and brutality has flooded into the public view through the modern 'boob tube' of television, or the movies and lurid novels."

"In British television, almost unbelievable references to lewdness, perverted sex and depravity are as open and unabashed as news reports."

15.) Television and Time - Television undoubtedly dominates the free time or leisure of millions who have become addicted to it. Hours of precious time are daily squandered in the presence of the TV set. This malady of wasting hours daily doing "justice to the TV screen" is so serious that even necessary and important work and activities are neglected, especially when the TV program or serial clashes with the time when a particular work has to be done. The Eastern Province Herald, dated 23rd October, 1975, states in a report "Britons spend more time watching the television than with radio, books, theatre and newspaper combined."

“The average person watches television nine hours and six minutes a week in winter and seven hours 42 minutes in summer - but these estimates seem conservative.”

“Three-quarters of homes in one British Midlands industrial area were found to have the 'telly' on the entire evening everyday and in one national survey many young viewers claimed to watch for up to 46 hours a week.”

A recent survey conducted by the Audio-Visual Centre of Sydney Teachers' College (Australia) revealed that the average child watched over 21 hours of TV a week. Mr Tindall, Director of the Centre asked, “What does TV offer the child in exchange for about 1,100 hours of almost undivided attention each year?”

Time in Islam is of great importance. So important indeed is time that Allaah ﷻ in the Qur'an takes an Oath by Time, and says, “By the Token of Time!” (Asr verse 1]

A Muslim is not permitted to waste time, more so, when the wasting of time is a result of an institution portraying vice and evil, and when the wasting of time on a practice or 'past-time' involves interference or neglect with ones duties to Allaah and man. The addictive grip of television over its viewers is so powerful that the viewer becomes a helpless victim wasting sacred hours glued to the TV screen, thus neglecting his Salaat, his family duties and his social duties. The student, undoubtedly neglects his studies and learning. In a survey, teachers have said that a direct link exists between television and the failing standard of literacy, particularly among lethargic children continually sitting up late in front of the "goggle box".

(Abridged with slight changes, from Television and the Institution of Photography or Picture-Making, published by the Majlisul-Ulama, of South Africa.)

26. SPREADING ISLAAM THROUGH TELEVISION

Allaah ﷻ has granted us the perfect deen, via Nabi ﷺ. When Nabi ﷺ started giving da'wat, the disbelievers approached him ﷺ,

and offered him ﷺ wealth, women, status, etc. if Nabi ﷺ so desired, he could have accepted these worldly objects, and then used them to spread his message. However just as the deen of Allaah تبارك وتعالى is unique, so too is the manner of inviting towards it. Allaah تبارك وتعالى had given Nabi ﷺ a certain manner of propagating Islaam, which is still in vogue today. As long as the methods used by Nabi ﷺ, and our pious predecessors are used, the truth will continue spreading. Unfortunately today, a few sincere but short-sighted friends have felt the need to use the television to propagate Islaam. The following few points should be kept in mind:

1) Together with commanding us to propagate deen, Islam has outlined some principles and etiquette of propagating Islam. If in the course of propagating Islam, these principles and etiquette and the teachings of Islaam are trampled upon, then this is not regarded as propagation of Islaam, but rather it is the propagation of some other 'ism. And even if we assume that as a result of such incorrect propagation efforts, a group of people are influenced, they will definitely not be the group desired by Islaam. We know for a fact that there are many other religions and 'ism's which make use of every and any means to propagate and promote their ideologies... For achieving their objective concerts, dancing and music is used, people are enticed with wealth and beauty, and even the teachings of their elders and their honour is sacrificed. But for the sake of propagation, Islam will never allow all this, since the object is not just to increase the number of Muslims in the population register...(Excerpt from the article 'is ishti'aal angez falam ko rukwaa'e' in the kitaab 'islaah-e-mu'aasharat' pg.137, 138)

2.) Faqihul ummat Mufti Mahmood Hasan Gangohi رَحْمَةُ اللهِ عَلَيْهِ, Mufti A'zam Hind and Mufti of Daarul Ulum Deoband was asked about participating in gatherings where the sharee'at is being transgressed, with the intention and aim of gradually winning over and rectifying the participants of those gatherings. Mufti Saheb رَحْمَةُ اللهِ عَلَيْهِ mentioned, "Listen attentively, there are two aspects involved, 1) Hifaazat-e-Deen (protection of Deen), 2) Isha'at-e-Deen (propagation of Deen)

Hifaazat-e-Deen is muqaddam (first), isha'at-e-deen is mu'akkhar (secondary). To destroy the first one (hifaazat-e-deen) for the sake of the

second one (ishaa'at-e-deen) is: 1) Not regarded as deen, 2) And is not the demand of intelligence.” (Fataawaa Mahmudiyyaa 10/115)

3) The crux of what Mufti Shafee' Saheb رَحْمَةُ اللَّهِ has mentioned in Ma'ariful Quran, (and which appears in Tafseer Ibn Katheer also) under the following verse

بلى من اسلم وجهه لله وهو محسن فله اجره عند ربه

is that: For any 'action to be accepted in the court of Allaah, there are two conditions:

1) Niyat-e-Saheehah (the intention should be correct, it should be solely for the sake of Allaah تَبَارَكَ وَتَعَالَى)

2) Tareeqa-e-Saheehah (the method must be correct)

- If the intention is correct, but the method is incorrect, the 'amal is not accepted in the court of Allaah.

- If the method is correct, but the intention is incorrect, then too the 'amal will not be accepted in the court of Allaah.

4.) A few days before his demise (during Zul Qa'dah 1397 A.H.), Moulana Muhammad Yusuf Banuri رَحْمَةُ اللَّهِ attended a meeting of the 'Islamic Advisory Council' in Islamabad. On the second day of the meeting, some people approached Moulana, requesting him to deliver a bayaan (lecture) which would be broadcasted on television. Moulana politely excused himself and did not accede to their request. This then led to the question of whether television, videos, etc. should be used for the sake of spreading and propagating Deen, if it is kept free from immodesty, shamelessness and other such elements which negatively affect people's character. Although not on the agenda of the meeting, this topic was unofficially being discussed.

Moulana Banuri رَحْمَةُ اللَّهِ then expounded on a principle of Deen, the crux of which is given hereunder:

I would like to mention one important *usool* (principle) regarding the topic under discussion;

Allaah تَبَارَكَ وَتَعَالَى has not made us *mukallaf* (duty bound) to use any and every means possible, whether permissible or impermissible, in order to bring people onto Deen. Yes, we have most definitely been made *mukallaf* (duty bound) to use the various permissible means and methods of propagating Deen at our disposal. Together with commanding us to propagate and spread Deen, Islam has shown us the method and *aadaab* (etiquette) of propagating Deen as well. We are *mukallaf* (duty bound) to propagate Deen, but within the confines of those methods and *aadaab*.

If we, by adopting the permissible methods and means of propagating Deen, achieve our goals and objectives, then well and good. But, supposing we adopt the permissible means and methods, and by so doing, we do not achieve our goals, then we have not been made *mukallaf* to adopt those methods and means which have been declared impermissible by the Shari'ah, just for the sake of propagating the message of Deen and winning people over to our side.

If by adopting those methods and means which the Shari'ah has permitted, together with the *aadaab* of propagation, only one person is brought onto Deen, then our propagation efforts have been successful. On the other hand, if, by adopting those methods and means which are declared impermissible by Shari'ah, scores and droves of people are affected and won over, then this 'success' or 'achievement' holds no value in the sight of Allaah ﷻ. How can success ever be achieved when our propagation entails trampling upon the laws of Deen. That can never be the propagation of Deen, but rather it is propagation of something else.

Videos and films are in itself against the laws of Islam, therefore we have not been made *mukallaf* (commanded) to use it for the propagation of Deen. We will extend our heart and soul for those who are prepared to listen to our Da'wah through the correct and permissible means, but as for those who are only prepared to listen to our Da'wah if it is done via those means and methods which are not permissible, like videos and films, then we are *ma'zoor* (excused) from conveying the message to such persons in such a manner.

If we do not adopt this stance which has been explained, then today, for the sake of the people, we will be using films to propagate Deen, tomorrow unveiled women without *hijaab* will be used for spreading Deen, and we will

try to bring people onto Deen through gatherings of music and dancing...and in this way, in the name of propagating Deen, we will be trampling upon and destroying the laws of the Shari'ah, one by one." (Adapted from Ulama Deoband ke aakhiree lamahaat pg.170/171)

5) Hazrat Moulana Yusuf Ludhyaanwi Shaheed رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ was asked about deeni lectures and programmes on TV and videos. Hazrat رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ (who became a martyr while on his way to Madrasah) replied, "According to our Shariat, picture-making of an animate object is haraam. Sayyiduna Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ cursed it, and on TV and on videos there are pictures of animate objects.

That thing which was declared haraam and cursed by Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, there's no question about it being permissible! Some people think that it can be used for good objectives.

This type of thinking is totally absurd!

How totally absurd it will be If someone says we want to use ummul khabaa-ith (intoxicants) for some noble objectives?

In this era, television and videos holds the same status as 'ummul khabaa-ith' and it's the root cause of hundreds of khabaa-ith (evils).

Hazrat Moulana Yusuf رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ also wrote, "Although the photos captured by video or television equipment are not visible (like a normal printed picture), but they are stored, and displayed on a television set. These pictures cannot be excluded from the ruling of tasweer (pictures).

The most that can be said is that instead of the olden method of picture-making, technological advancement has brought about a new means of picture-making. When Shariat has declared picture-making as haraam, then no matter which methods or means are invented, tasweer will remain haraam. The humble opinion of this servant is that in hand-drawn pictures those evil are not found which are found in video and TV... because of television and videos every home has been transformed into a cinema...

Does this make sense that on the one hand Shariat declares hand-drawn pictures as haraam, and the picture maker as mal'oon (accursed) and warns

him of “ashad-dun naasi azaaban yowmal qiyaamah”(most severest punishment on the Day of Judgement), but on the other hand declares halaal this ‘storm of immorality and indecency’ known as TV?

As for the claim made by some that there is some benefit therein, so I ask: “Are there no benefits in intoxicants, pork, interest and gambling? But the Quran Shareef has put a cross on all these benefits by announcing “Wa ithmuhumaa akbaru min naf’ihimaa “The harms are greater than the benefits.”)

Some say that through TV and videos we will propagate and spread Islam. In our country there are Dini programmes on TV, but, with due respect, may I ask:

How many non-Muslims have accepted Islam by viewing these Dini programmes?

How many people who were negligent of salaah began performing salaah because of these programmes?

How many sinners have repented and changed their lives because of these programmes?

This is nothing but deception.

This instrument of immorality and sin, which is ‘najisul ayn’ from head to toe, which is mal’oon, the one who makes it is mal’oon in Dunya and Akhirat, how will it assist in spreading Din?....

As for those who say that so-and-so says this and so-and-so does that, this is not a daleel of jawaaz (permissibility) for us.

Wallaahu a’lam (Moulana) Muhammad Yusuf 20 Zhul Qa’dah 1406

6) If today Ulama appear on T.V. due to necessity, then very soon the knowledge of prohibition which the general masses have for T.V, despite viewing it, will also disappear. This will lead to a change in their beliefs regarding haraam as halaal.

7.) In the Arab countries, television started off with the object to convey deen. Today, we can see the condition of the masses there. The ulamaa too bemoan the fact that they gave permission before.

8) Majority of our senior ulamaa hold the view that the T.V. is prohibited due to a variety of reasons, one being picture-making. Even those who view the digital pictures to be permissible do not permit appearing on TV for Islamic programmes, due to the other many evils on T.V.

9) Many of our akaabir were requested to permit viewing of hajj programs, as this would create enthusiasm for Hajj, etc. Despite seeing the haalaat (conditions), they never wavered in their view.

10) Moulana Yusuf Ludhyanwi رَحْمَةُ اللَّهِ wrote, "If we do not adopt this stance which has been explained, then today, for the sake of the people, we will be using films to propagate deen, tomorrow women without hijaab will be used for spreading deen, and we will try to bring people onto deen through gatherings of music and dancing...and in this way, in the name of propagating deen, we will be trampling upon and destroying the laws of Shariat, one by one."

27.) IMITATION OF NON-MUSLIMS

Allaah تَبَارَكَ وَتَعَالَى states,

وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

Do not incline towards the wrongdoers or else the fire will afflict you. At that time, you will have no friends whatsoever apart from Allaah. You will then not be helped."

In this verse, an important guideline to save man from destruction and ruin has been mentioned. The word لا تتركبوا is derived from the word يكون which refers to the slightest inclination, happiness and trust. The meaning of the verse is that let alone the oppressors, whose worldly life and life of the hereafter will be destroyed, even those who are slightly inclined to them, those who trust them and those who love them are placing themselves on this same edge of destruction. The commentators have mentioned different meanings, which are all included in the generality of the verse. Hadrat Qatadah رَحْمَةُ اللَّهِ states,

“Do not befriend the oppressors and do not obey them.” Abul-Aaliyah رَحِمَهُ اللهُ states, “Do not be fond of their actions and practices.” Suddi رَحِمَهُ اللهُ said, “Do not remain silent or feign happiness on their evil actions.” Ikrimah رَحِمَهُ اللهُ said, “Do not sit in their company.” Qadi Baydawi رَحِمَهُ اللهُ said, “Following them in their outward appearance, fashion, and lifestyle are all included in this prohibition.” (Abridged from Ma’ariful Quraan vol. 4, page 672)

Maulana Abul Hasan Ali Nadwi رَحِمَهُ اللهُ states, “This verse asserts that your heart should not become inclined. There should not be any internal inclination towards those people who have adopted oppression and wrongdoing as their hallmark, whose lives have deviated from the straight path, and who have chosen to be far from Allaah تَبَارَكَ وَتَعَالَى. If not, the flames of the fire will also reach you. The fire will also touch you. You will then be deprived of the friendship of Allaah تَبَارَكَ وَتَعَالَى and no one will be able to help you.

We think that in the Sharii’ah, in the injunctions of the Shari’ah and in the language of Islam, there are just two things. For example, this is kufr and this is Islam, this is halaal and this is haraam, this is lawful and this is prohibited. However, we do not understand that apart from this, there are certain things that, at times, are difficult to be labelled as haraam or kufr. Yet, these things can be divided into two compartments – one that Allaah تَبَارَكَ وَتَعَالَى approves and one that He does not approve. These principles are learnt after studying the Qur’aan, having knowledge of the Qur’aan and Sunnah, knowing the temperament of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and understanding the way of thinking of the Sahaabah رَضِيَ اللهُ عَنْهُمْ. That apart from imaan and kufr, apart from halaal and haraam, there are other things. What are they? They entail the manner of living and social life, and the different types and categories of appearance, salient features, identity, and the means of beautification and beauty.

At the time when Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was commissioned as a messenger and Islaam came, the demand was not mere acceptance of the call towards Îmaan, that one should believe in it and attest to it, that one should repent

from polytheism and abstain from kufr. Rather, an entire culture was also given. They also received an entire way of life. The Muslims were told to adopt a particular type of dress. They were told that if they do so, the eyes of Allaah تَبَارَكَ وَتَعَالَى's mercy will fall on them. They were told to abstain from certain things for they were the salient features of punished nations and those nations that had earned the anger of Allaah تَبَارَكَ وَتَعَالَى. They are the ones whom Allaah had destroyed, on whom Allaah تَبَارَكَ وَتَعَالَى's torment fell. Allaah تَبَارَكَ وَتَعَالَى taught the Muslims that they should also consider these nations worthy of aversion.

I am explaining a point of a very great religion. Many people do not look at it in this light. People think that these are not compulsory duties (Fard and Waajib). These things do not entail kufr and *fisq* (open disobedience). If you were to ask a Mufti and if he were to give a fatwaa and the order of the Shari'ah, he too will say that this neither entails kufr nor polytheism. However, this is a salient feature and distinctive quality of punished nations that rejected and did not value the bounties of Allaah تَبَارَكَ وَتَعَالَى, that considered themselves to be self-sufficient, that followed their whims and fancies, that worshipped wealth and power, that followed their whims and desires. This can be seen in their dress and appearance as well.

A Muslim desires to develop an Islamic temperament. He does not confine himself to outward forms of worship only, but wants to make himself eligible for the mercy of Allaah ﷻ and the Duaas of Rasulullaah ﷺ. He knows that he will have to show face before Allaah تَبَارَكَ وَتَعَالَى, the angels will come before him and question him in the grave, and he imagines certain scenes on the day of resurrection. If all this is not present, he at least knows that Allaah تَبَارَكَ وَتَعَالَى has a record of all his feelings, emotions, likes and dislikes. There is no difference between this and visually seeing with the eyes. As far as proof and certainty are concerned, the conviction that we have from the Qur'aan, Ahaadith, from the treasure of Nabi ﷺ's life – there is no difference between this conviction and visually witnessing something. This is how it ought to be. It is a sign of weak Îmaan if we consider a difference. It is therefore

required of such a Muslim to abhor the culture, the dress and the appearance of non-Muslims, of those who dislike Islam, of those who wage war against Islam, of those who look down upon Islamic culture and Islamic society.

I do not consider this to be a mere partial matter, something that is merely imitated and something that is merely a form of excellence and perfection – whereby if Allaah تَبَارَكَ وَتَعَالَى inspires someone, he may do it as well. No, according to me Salaah, Zakaat, fasting and hajj are all in their place. Our beliefs are in their place. But together with this, Muslims should abhor the dress and appearance of non-Muslims, they should abhor the culture and civilization of non-Muslims, they should abhor the ideals and values of non-Muslims, they should remain far from all this, they should endeavour to save themselves from all this. This is the meaning of the verse “Do not incline.....”

If there is any inclination towards them, for example, if you start looking at them with respect and affection, if you look at an Englishman, American or European (when he is an embodiment of his culture), if you look up to him and think to yourself that this person is indeed a very progressive person, that he alone is a very cultured person, that this is indeed his society, look at him: he wakes up late in the morning, he shaves his beard, he has a shower, he wears new clothes, he then has breakfast, he goes to his office or university – this is what you call system, this is what you call orderliness, this is what you call discipline, this is how life should be spent. Remember that if these thoughts come into your mind, then if there is any watchful eye at that time, if there is someone who could see within you, he would say that some deficiency has come into your imaan.

This is what is demanded of us, especially those studying the knowledge of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - that it is not required of them to be regular in their salaah alone and to abstain from the forbidden alone. Rather, they should also be proud of their Islaam, of their culture, of their civilization as shown by the messenger of Allaah تَبَارَكَ وَتَعَالَى and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. (Quraanic teachings)

THE ORDER CONCERNING TASHABBUH BIL KUFFAAR (IMITATION)

Rasulullaah ﷺ said, “Whoever imitates a nation (in its ways and cultures) becomes one of them.” (Abu Dawood no. 4031)

Tashabbuh bil kuffaar in beliefs and acts of worship is kufr. In religious customs it is haraam. For example, wearing a cross around the neck like Christians, wearing a *zunnaar* (a sacred thread) like the Hindus or placing a dot on the forehead like the Hindus. Tashabbuh of this nature is absolutely haraam and there is a possibility of kufr. The reason for this is that to openly opt for the salient features of kufr is an indication of the heart being pleased to do this.

Tashabbuh in social habits, customs and national peculiarities are all makrûh tahrîmî, e.g. wearing a special dress of a particular nation that is specifically attributed to that nation. For example, wearing hats that are worn by Christians, the loin-cloth (dhoti) that is worn by Hindus, the shoes that are worn by jogis are all prohibited and included as tashabbuh. This is more so when it is worn out of pride or with the intention of emulating the English. This will entail a greater sin. The ruling that applies to adopting the dress and appearance of jogis and pundits (Hindu priests) also applies to adopting the dress and appearance of the English.

Based on this, to adopt the language, style of speaking and tone of the unbelievers with the intention that we will also be like the English and included among them, then this is certainly prohibited. Yes, if the English language is learnt without the intention of emulating the English people, and the purpose is to become aware of them, to be able to engage in business dealings with them, to be able to communicate with them, then there is no harm in learning the English language.

As for inventions, weapons, war machinery, etc. it is permitted to adopt these from other nations. For example, bombs, guns, aeroplanes, motor vehicles, machine guns, etc. In reality, this is not even tashabbuh. The Islamic Shari’ah

did not teach the ways of inventing. Inventions, crafts, occupations, etc. have been left to the intelligence and experience of people and their requirements. However, the Sharī'ah has laid down what kinds of crafts and occupations are lawful, to what extent they are lawful, and in what way is it lawful to use them. Islam teaches the purposes and objectives. A doctor does not teach you how to make a shoe. Yes, he will tell you that do not make a shoe in such a way that nails stick out and thereby injure your feet. In like manner, Islam does not teach inventions. But it will tell you that the invention should not be such that it causes a disadvantage to your religion or it poses a danger to your life.

This refers to inventions for which Muslims do not have an alternative. However, if an invention is such that Muslims have an alternative for it, then tashabbuh therein will be makrooh. For example, it is related in the hadith that Rasoolullaah ﷺ prohibited the Muslims from using the Persian bow because the Muslims had an alternative for it, the Arabian bow. Moreover, the benefit of both was the same. There was only a difference in the construction of both. There is no fanaticism in Islam: there is self-respect. Therefore, if the Muslims have something which the unbelievers also have and there is only a difference in the appearance and form of that thing, then in such a situation, Islam prohibits tashabbuh bil kuffaar. This is in the sense that apart from it being a sin, it smacks of lack of self-respect because you are unnecessarily making yourself subservient to other nations and demonstrating that you are relying on them. However, the Muslims of today no longer have this self-respect. They have completely neglected their own house, in fact, set a fire to their own house and began following the ways and habits of others.

Yes, the new inventions and new weapons for which the Muslims do not have an alternative, it will be permissible for them to use these in order to fulfil their needs, for their comfort and for the removal of harm. However, the condition is that using them should not be with the intention of emulating the unbelievers. Using new weapons and new inventions solely for one's own benefit is permitted by the Shari'ah. However, the Shari'ah does not permit using them with the intention of tashabbuh bil kuffaar.

If the Muslims start drinking milk in the manner in which alcohol and wines are drunk by the unbelievers, the Shari'ah will prohibit it. Consuming milk in a manner that is similar to the unbelievers' consumption of wines is proof of the fact that there is a special desire and love in the depth of this person's heart to consume wine. In like manner, if any lawful item is used with the intention of emulating the unbelievers and the enemies of Islam, it is a proof that this person's heart has a special affinity with the unbelievers and a special inclination towards them. (Seerate-Mustaphaa vol. 3)

Nabi ﷺ brought us a complete way of life. Hereunder are a few examples which portray the abhorrence Nabi ﷺ and the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ possessed for the ways of the disbelievers in every facet of our life:

1.) Abdullaah ibn Amr ibn As رَضِيَ اللَّهُ عَنْهُ narrates that he once had on him two garments which were dyed a saffron colour. Rasulullaah ﷺ commented, "These are among the attire of the disbelievers. Do not wear these." (Muslim no. 2077)

2.) Hajjaj ibn Hassaan رَضِيَ اللَّهُ عَنْهُ narrates, "We went to meet Hadrat Anas رَضِيَ اللَّهُ عَنْهُ. My sister Mugheeraa told me that at that time, I was a little kid and I had two plaits on my head. Hadrat Anas رَضِيَ اللَّهُ عَنْهُ rubbed his hand over my head, made du'aa for barkat and said, "Cut off these plaits because this is the style of the Jews." (Abu Daawood no. 4197)

3.) Aamir ibn Sa'd رَضِيَ اللَّهُ عَنْهُ narrating from his father says that Rasulullaah ﷺ said, "Maintain clean the area in front of your houses and do not imitate the Jews." (Tirmidhi no. 2799)

4.) Huzaifah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ, "Recite the Quraan in the Arabic style and tone (i.e. correct and with simplicity) and refrain from the style and tone of the people of the Book (Jews and Christians)." (Shuabul-Imaan no. 2406)

5.) Ali رَضِيَ اللَّهُ عَنْهُ narrates that once Rasulullaah ﷺ had an Arabian cross-bow in his hand. On this occasion, Rasulullaah ﷺ saw a cross-bow of

Persian origin in the hands of a Muslim. Rasulullaah ﷺ commented, “Throw it (the Persian bow) away and take one like this (Arabian bow)...” (Ibn Majah no. 2810) Hadrat Thaanwi رَحْمَةُ اللَّهِ comments on this Hadith, “From this command of Rasulullaah ﷺ it is apparent that the objects of use of other nations should not unnecessarily be adopted. This applies to weapons and all other items of use and benefit. If Muslims have their own equivalent, they should make use of their own products and not give preference to the products of non-Muslims.” (Hayaatul-Muslimeen, rooh 25)

6.) Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ says, “When the woman from amongst the Jews would get their menses, they would not eat with them and not even sleep with them in the house. When the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ enquired from Nabi ﷺ, the verse regarding menses was revealed. Rasulullaah ﷺ said, “Everything is permitted besides intercourse.” This news reached the Jews. They remarked, “This man does not want to leave any matter of ours, except that he wants to oppose us.” (Muslim no. 302)

7.) When Nabi ﷺ went to Madeenah Munawwarah, the Muslims were discussing how to call the people for Salaah. Some gave the opinion of utilizing the fire or the bell. However other Sahaabah disagreed, stating that it was the way of the Jews and Christians. Finally, the adhaan was inspired to some of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ. (Bukhari no. 604, Muslim no. 377)

8.) When Nabi ﷺ arrived in Madeenah Munawwarah, the Jews fasted on the 10th Muharram. Nabi ﷺ instructed the Muslims to oppose them by fasting either one day before or after as well. (Ahmad no. 2154)

9.) When Umar رَضِيَ اللَّهُ عَنْهُ decided to establish a calendar, he decided to make a new one based on the hijrah, despite the fact that other calendars were in vogue. When someone proposed that the inception of the calendar be from Nabi ﷺ's birth, Umar رَضِيَ اللَّهُ عَنْهُ was averse to this view as it bore a resemblance to the Christian calendar which began from the birth of Isaa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. (Fathul-Bari Baabut-Taareekh vol. 7 page 209, Umdatul-Qari vol. 8 page 128)

10.) The direction of the Qiblah was turned away from Masjidul Aqsa to Masjidul Haraam so that the Muslims direction of worship could be distinct. (Surah Baqarah verse 145)

11.) The special day of worship for the Christians is Saturday and for the Jews is Sunday. We were granted the day of Jumu'ah, in opposition to the other groups. (Muslim no. 855)

12.) Abdullaah bin Qurt Thumaali رَضِيَ اللهُ عَنْهُ was appointed governor by Umar رَضِيَ اللهُ عَنْهُ. He was patrolling the streets of Hims one night when he passed by a bride in front of whom people were lighting several fires. Abdullaah رَضِيَ اللهُ عَنْهُ started hitting the people with his whip until they all dispersed. The next morning he sat on his pulpit and after duly praising Allaah, he said, "When Abu Jandalah رَضِيَ اللهُ عَنْهُ married Umaamah رَضِيَ اللهُ عَنْهَا, he prepared some handfuls of food (as a Walimah) for (his marriage to) her. May Allaah shower His compassion on Abu Jandalah رَضِيَ اللهُ عَنْهُ and may He shower His special mercies on Umaamah رَضِيَ اللهُ عَنْهَا. May Allaah however curse your wedding of last night! The people were lighting fires and imitating the disbelievers, whereas Allaah has extinguished their light!" (Isaabah no. 9717 – Abu Jandalah)

13.) Nabî صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ commanded the Sahaabah رَضِيَ اللهُ عَنْهُمْ to lengthen their beards in opposition to the polytheists. Together with this, he commanded them to remove their moustaches in opposition to the Jews who would also keep beards. (Bukhari no.5892)

(Extracted from the book "Islam- the Only Way of Life")

28.) PROFESSIONAL SPORTS

In today's society, following professional sports and supporting a team has become an obsession and craze. For the vast majority of people, it has become a vital element of life.

In terms of Shariah, there are many evils associated with following professional sports. The harms are exemplified to a greater degree when one passionately supports a particular team. Some of the evils are listed below:

1.) Love for one's team: The love for one's team becomes entrenched in the heart. This is totally against the temperament of Shariah. The heart is created by Allaah to entertain only the love of Allaah and His Rasul ﷺ. The enrooted love for one's team deprives him from attaining the recognition and love of Allāh. The love of Quraan and everything associated with Deen also leaves the heart.

Mad obsession and distraction: The love for one's team blinds the diehard fan and supporter from everything else besides sports. Rasulullaah ﷺ has stated, "The love of something blinds and deafens the lover." (Abu Dawood no. 5130)

This is extremely detrimental and destructive to one's Deen. Many a times, the love of one's team takes him away from performing Salāh and going to the Masjid, especially when one is engrossed in watching a live match.

Love for players: When one supports a team, the players become his idols and heroes. He tries to imitate their lifestyle and yearns to be like them. Many a times, these players are Kuffaar (disbelievers) and Fussaaq (shameless sinners) involved in alcohol, drugs, and women. Imagine the effect on a person whose role-models are sinking in the disobedience of Allaah! A Muslim is one who follows the beautiful teachings of Rasulullaah ﷺ and not a player whose actions invite the wrath of Allaah.

Nationalism: Fans develop a deep love for their national team. As a result, the fans are affected by patriotism. A type of hatred and spite is created for people of other nationalities. The media creates a patriotic atmosphere and induces malice between nations. This type of attitude is totally against Shariāh.

Music: The love for one's team drives him to watch his team perform. During the game, loud music is played in support of the national team. Music is poison for the heart. It penetrates the heart and causes hypocrisy to form within.

Waste of time: One's valuable and precious time is wasted in following the stats of one's team and watching one's team perform. Life is bestowed by Allaah تَبَارَكَ وَتَعَالَى to utilize in recognizing and obeying Allaah تَبَارَكَ وَتَعَالَى. There is neither worldly benefit nor religious benefit in supporting a team.

Hence, due to the above-mentioned reasons, it is not allowed for one to support a professional team.

In conclusion, a Muslim is one who develops the love of Allaah تَبَارَكَ وَتَعَالَى within his heart. His living and dying is only for Allaah تَبَارَكَ وَتَعَالَى. He does not waste his time and life in insignificant pursuits such as following professional sports and supporting a team.

(Taken from a fatwa prepared by Abdul Azeem bin Abdur Rahman, a student from U.S.A, checked and approved by Mufti Ebrahim Desai.)

29.) GYMING

Going to the gym is not just an act of keeping fit. There is an entire culture that revolves around this activity. Fitness is just a convenient excuse, under the guise of which many are deceived into believing that their involvement in this culture is justified. Therefore it is important to separate the wood from the trees, and identify each phenomenon, namely fitness and gyming.

Fitness is a duty one owes to one's physical self. It is a relationship between your mind, your body and your duty towards Allaah تَبَارَكَ وَتَعَالَى. It does not require social interaction with anyone else. One can fulfil this duty without going to the gym. It simply boils down to self-discipline.

There are many books available which explain how to keep fit, without any equipment, or at least very few, within the confines of one's home. However, that route is seen to be socially boring and archaic. One is made to feel that one is missing out on the fun. Hence this unattractive option is shunned as one of lacklustre.

The gym-culture, whilst it could aid in achieving fitness, is fraught with many evils from a Deeni perspective. It is a slippery slope where one begins to make compromises, under the mistaken belief that one has to do so to keep fit.

Some of the dangers are:

1.) The gym environment of is one of women clad in seductive clothing. There is obviously no segregation of genders. It is inevitable that men going to such places will be involved in Zina of the eyes. Other forms of Zina are also common occurrences at such venues.

2.) The very culture requires men to dress in a manner unacceptable by Islamic norms. Even if there is a ladies-only gym, then too many women attending wear tight fitting clothing. It is Islamically unacceptable for a woman to dress in such a manner, even if it is only in front of women. We are living in an age where women are not safe even from women. Hayaa (modesty) demands that one not only refrain from such revealing attire, but that one not be in the company of other women who are shameless. Their traits will eventually create a negative impression on one's own outlook.

3.) Music is an inescapable feature found at these gyms.

Time is wasted in other activities which are related to the gym, and which are seen as part of the gym-culture, such as coffee shops (dens of gossip) and TV bars.

This culture requires one to spend significant amounts of money on designer clothing specifically associated with the gym culture. Wastage is an inescapable feature of this culture.

The very nature of these social activities engender in its adherents traits of pride, haughtiness, boastfulness, snootiness, conceit, vanity, egoism and narcissism. These are all the antithesis of the humility which Islam teaches. Those who are not part of this culture are looked down upon as backward, outcasts, or not being "cool".

These are just some of the negative aspects.

Mainly those Muslims are attracted to this culture who have one foot in each world: they want to be both Muslim and western. On the one hand they want the dignity and respect associated with trying to practice on Deen, yet in a corner of their hearts is a secret admiration for the western lifestyle. The

constant fear of missing out on this apparent wonderful and glamorous lifestyle propels them to make compromises on their Deen.

Parents have a duty to prohibit their sons from the gym-culture. Similarly, wives should advise their husbands against this tendency and husbands should ban their wives from these dens of evil. Expressing anger for the sake of Deen is the husband's duty. (Extracted from a fatwa prepared by Mufti Emraan Vawda)

30.) INHERITANCE

INHERITANCE - The importance of following the Islamic Law of Inheritance can be appreciated by the fact that Allaah تَبَارَكَ وَتَعَالَى Himself explains the share allotment in great detail. Other laws were left for Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to elaborate on. Yes, we learn greater detail from the Ahaadeeth, the application of the Sahaabah and consensus of the jurists from the time of the Sahaabah to the time of the Tab'ut Tabi'een (students of the Sahabah's students).

The Jurists then separated the codification of these laws from the major portion of Islamic Laws which gave birth to the specialized branch of learning called al Faraaidh or al Meerath.

The verses dealing with this are found in the beginning and end of Surah Nisaa'. At the end of the verses of inheritance, Allaah تَبَارَكَ وَتَعَالَى states, "These are the limits of Allaah تَبَارَكَ وَتَعَالَى. Whoever obeys Allaah and His messenger, He will admit him to gardens, underneath which rivers flow dwelling therein forever. That is the greatest triumph. And whoso disobeys Allaah and His messenger and transgresses His bounds, He will admit him into the Fire dwelling therein forever, and for him is a humiliating chastisement." (Nisaa verse 14)

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has specifically given instructions to have a will written. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The Muslim man has no right to spend two nights, if he has something for which will should be made, without having a written will with him." (Bukhari 2738, Muslim no. 1627) There are great virtues if one's wealth is properly distributed, and great harm if not distributed properly. One great

harm is that no barakah (blessings) remain in the wealth, due to which a person is continuously unsettled and unhappy.

Rasulullaah ﷺ said, “A man may do the deeds of the people of goodness for seventy years, then when he makes his will, he is unjust in his will, so he ends (his life) with evil deeds and enters Hell. And a man may do the deeds of the people of evil for seventy years, then he is just in his will, so he ends (his life) with good deeds and enters Jannah.” Abu Hurairah said: “Recite, if you wish, “He then recited the above mentioned verse (verse 14 of Surah Nisaa).” (Ibn Majah no. 2704)

Rasulullaah ﷺ said, “Whoever dies leaving a will, he dies on the right path and the Sunnah, and he dies with piety and as a martyr, and he dies forgiven.” (Ibn Majah no. 2701)

It goes without saying that the attention directed to these laws, and all the laws are important, instinctively burdens us with the responsibility of creating an awareness amongst our people. Hence, the following directives:

1.) The shares of family members have been divinely apportioned. No one has a right to grant one heir more than that portion, or deprive any of the heirs from their allotted portion. This includes details regarding the shares of the parents, wife, children and in some cases the grandparents, siblings and uncles. Many people do not realize that their parents also inherit. For those husbands who want to give their estranged spouses difficulty by not giving them a divorce, the downside is that if the husband dies, she will inherit from his estate and vice versa. Estranged children also inherit from their father's estate and vice versa.

2.) When a person passes away there are four rights attached to his estate, the order of which is:

His burial expenses hold priority. His shroud will not be too expensive nor too cheap.

Then his debts will be taken care of. A person's soul does not rest until his debts are paid off.

His bequest in the form of fidyah for missed salaahs, missed fasts, Haj to be performed on his behalf whether it be his compulsory Hajj or a nafal (optional) Hajj should be carried out. Bequests may include bequeathing an amount of money or other to a certain person, an institute or to dig a well etc. It can also be in the form of allowing someone to use an item or property for a specified amount of time or until the beneficiary dies. All this will only be implemented as a right of the deceased up to a third of the estate after the debts are paid off. Anything above a third is subject to the approval of the heirs.

Then the remainder after the above will be distributed according to the directives of the Qur'an, Hadith and consensus of the Jurists.

3.) The fidyah for each salaah and each fast is the value of sadaqatul fitr as at the day that the fidyah is given out. Fidyah should be given for missing the witr as well, making it six daily salaahs.

4.) Bequeathing for an heir is subject to the approval of the other heirs. Approval means approval after the donor has passed away.

5.) In many countries in which Muslims are a minority (like the South African context), it is compulsory to have a Will. The reason is that if a person dies intestate (without leaving a Will), the intestate estate laws will apply and these laws are not in conformity with Islamic Law. From an Islamic perspective, a Will does not necessarily have to be written. A person can tell someone his bequest. It does not even have to be witnessed, but if it is challenged by anyone, it may be rejected; therefore it is best to have it witnessed.

6.) A person's children can be executors of his estate. The executor does not have to be a person who is not an heir. A daughter can also be an executor of an estate.

7.) There must be definition of ownership. Every item in the house must have a clearly-defined owner. Similar, is the case with businesses, properties, etc. The items can be utilized by all, but there must be clearly defined owners, partners, etc. If this is not done, severe problems are created after one's demise. Many sons work in their father's businesses taking only their needs

from the shop, under the impression that they are share-holders in the business, house, etc. Proper transfer must take place in the father's lifetime. Nothing should be left obscure. A famous Arabic proverb reads, "Live like brothers, deal like strangers."

Ownership of items in the house should be clearly defined between the husband and wife. Is the fridge the husband's or the wife's or does it belong to both of them? If after learning this, the couple say, "Okay, it is both of ours," it is not good enough. There is a procedure to pass ownership and share ownership. These masaa'il have to be learnt.

8.) Those fathers who deprive their daughters of their rightful share in his business should beware. Those brothers who take control of the estate after their father has passed away and dillydally in distributing the estate should beware. Those who put their sisters in a compromising situation like "do you want your share" should think. They are putting her in a situation of "losing relationship with her brother" or "losing her unstable share." Unstable, because she may not receive her share anyway.

9.) Those heirs who have an authoritative and autonomous hold over the estate, business etc. of a deceased person should be educated that once a person passes away, his heirs become immediate shareholders of everything that he owns right to the last needle. Their ownership does not begin when their shares are handed over to them. They have already become owners. Distribution only needs to be effected. If anything is withheld, it is viewed as usurping in the light of Shari'ah.

10.) When gifting to your children in your lifetime, you should give them equal, male and female alike.

(Taken from an article prepared by the translator on inheritance)

CONCLUSION

A few important points:

1.) One should ensure that one abstains from even minor sins. Rasulullaah ﷺ advised Sayyidah Aishah رَضِيَ اللَّهُ عَنْهَا, “Abstain from minor sins for Allaah تَبَارَكَ وَتَعَالَى will question you regarding those also.” [This means that one should not commit minor sins assuming that they are trivial, for Allaah تَبَارَكَ وَتَعَالَى will take one to task and question him regarding those also] (Ibn Majah no. 4243, Ibn Hibban; Al Ihsan, no. 5568.)

2.) If one has sinned, he should never advertise his sins. He should feel ashamed and repent to Allaah تَبَارَكَ وَتَعَالَى. Rasulullaah ﷺ is reported to have said, “All the people of my Ummah will be pardoned for their sins except the ‘mujahirin’. And (mujahirin are those) that commit a sin during the night and tell the people in the morning that he has done such and such, whereas Allaah has concealed it. He spends the night in the condition that his Rabb has concealed him, but he awakens exposing the concealment of Allaah.” (Bukhari no. 6069, Muslim no. 2990)

3.) One should never despair. He should resort to seeking forgiveness and repentance. This will not allow the darkness flowing from sin to engulf and permanently settle on the heart. Tawbah secures forgiveness for all sins of violation of Allaah’s rights. However, if the sin involves the rights of others as well, a requisite for obtaining forgiveness is to rectify the rights of those whose rights were violated. This is to be done by either discharging the actual object if the right is in a tangible form e.g. money, etc. or by obtaining pardon if the right is intangible e.g. slander, abuse, violence against the person.

Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “A sincere repenter of sins is like one who has not committed sins.” (Sunanul-Kubra of Baihaqi no.20561, Ibn Majah no. 4250)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Discharge the rights of the brother today whether such rights pertain to his honour or wealth, before there comes the time when there will be neither gold nor silver.” (Bukhaari no. 2449)

Allaah تَبَارَكَ وَتَعَالَى states in the Quraan Kareem,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

“Say, ‘O My servants who have exceeded the bounds against themselves, do not lose hope in the mercy of Allaah. Verily Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful.” (Zumur verse 53)

Abdullah Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ conveyed to Wahshi رَضِيَ اللَّهُ عَنْهُ (the killer of Hamza رَضِيَ اللَّهُ عَنْهُ) a message to accept Islaam. He answered, “Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is calling me to his religion, whereas I have killed, committed adultery and I have made shirk, and in the Qur’aan, it is stated (regarding those people)

وَمَن يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Whoever has perpetrated (these sins) has done a felony. (On the Day of Qiyaamah) his punishment will be doubled, and he will live therein forever, disgraced. (Furqaan verse 68)

I have committed all of those sins.”

Allaah تَبَارَكَ وَتَعَالَى revealed this verse

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

“Except he who repents, believes, and does good actions, then Allaah will change his evil actions into righteous actions (i.e. he will be forgiven.) (Furqaan verse 70)

Wahshi said, “These are very tough conditions. It is possible that I do not fulfil these conditions (i.e. repentance, imaan, and good actions).”

Thereafter, Allaah تَبَارَكَ وَتَعَالَى revealed this verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ

“Verily Allaah تَبَارَكَ وَتَعَالَى does not forgive shirk (polytheism) and He forgives whatever is besides that for whomsoever He wishes.” (Nisaa verse 48)

Wahshi said, “I still have doubt. I do not know whether my forgiveness will take place or not, since this is mentioned in the verse لِمَنْ يَشَاءُ (for whomsoever He wishes, He will forgive).”

Thereafter this verse was revealed,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ

“Say, ‘O My servants who have exceeded the bounds against themselves, do not lose hope in the mercy of Allaah. Verily Allaah forgives all sins. Undoubtedly, He is the Most Forgiving, the Most Merciful.’” (Zumur verse 53)

To this Wahshi رَضِيَ اللَّهُ عَنْهُ replied, “Yes, this is it.” (i.e. now I have hope in attaining salvation). He then presented himself before Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepted Islam. The Muslims asked, “Is this solely for him or for all Muslims?” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “This is for all Muslims.” (Mirqaat – commentary of Mishkaat vol.5 pg. 149)

Hasan Basri رَحِمَهُ اللَّهُ has mentioned, “Is there any limit to His vast grace and kindness that He invites those people to repentance and forgiveness who have soiled their hands with the blood of His friends.” (Ibn Katheer vol. 3 page 225)

A believer must always remain between hope and fear. One who loses hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى loses his imaan. Allaah تَبَارَكَ وَتَعَالَى states,

وَلَا تَيَاسُوهَا مِن رَّوْحِ اللَّهِ إِنَّهُ لَا يَيَاسُ مِن رَّوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

Never lose hope in the mercy of Allaah. None but the disbelievers lose hope in the mercy of Allaah. (Yusuf verse 87)

Some-one saw Abu Nuwaas after his demise and asked him how he fared. He replied that in his sickness leading to his demise, he recited the following poems, due to which Allaah تَبَارَكَ وَتَعَالَى forgave him. He told them that the poems were under his pillow. The person proceeded there and found these poems:

يا ربَّ إن عظمت ذنوبي كثيرة فلقد علمت بان عفوك اعظم
إن كان لا يرجوك الا محسن فيمن يلوذ و يستجير المجرم

*O my Sustainer, if my sins are much, then I definitely know that Your
forgiveness is greater*

*If only the righteous can have hope in you, then to whom will the sinner seek
refuge and protection?*

تعاظمني ذنبي فلما قرنته بعفوك ربي كان عفوك اعظما
و ما زلت ذا عفو عن ذنب لم تزل تجود و تعفو منة و تكرم

*My sins appeared huge in my sight, however when I compared it to Your
forgiveness, I found Your forgiveness to be far greater*

*As long as I continue seeking forgiveness from sins, You will continue to be
generous and forgive, due to Your favour and kindness. (Siyar A'laamun
Nubalaa vol. 10 page 76, Taarikh Dimishq vol. 51 page 430, Tabaqaatush
Shaafieen of Ibn Katheer page 44)*

A poem similar in meaning is:

أنا مذنب أنا مخطئ أنا عاصي ... هو غافر هو راحم هو عافي
قابلتهم ثلاثة بثلاثة ... وستغلبن أوصافه أوصافي

*I am a criminal, a sinner and disobedient. He is Forgiving, Merciful and
Pardons*

*My three qualities are drawn against His three. His qualities will definitely
overpower mine. (Ruhul-Ma'aani vol. 5 page 67)*