



## REALITY OF LOVE

**P**arables are indeed excellent. They enable one to reflect on issues in a manner that bring the reality home very easily and clearly. The Qur'an-al-Kareem and Ahadith are also replete with examples and parables.

Hence, let us also consider the following parable: A son most eloquently expresses his love and affection for his learned and wise father. *"My most beloved father,"* he says. *"There is nobody dearer to me on the face of this earth than you. I love you more than myself. I will do anything for you. I will even give my life for you. To make you happy is my greatest joy. When I see you in pain, it is as though I have been struck by a thousand arrows!!!"*

### I LOVE YOU, BUT...

When the son is finally hoarse from singing the praises of his father, the father affectionately addresses him and says: *"My dear child, I love you millions of times more than you can even imagine. I always wish the very best for you. Therefore my greatest grief is when I see you doing something that will harm you."* The father then explains in detail to his son what will benefit him and what he should refrain from because it will harm him. The son replies: *"My dear father, I love you, but what you have asked me to do is a little difficult for me. I also cannot give up the habits you have asked me to leave out. Just be content that I love you."* The son then blatantly does all the things his father has prohibited him from. He totally disregards his father's instructions. But he does not stop singing his father's praises.

### HOLLOW

In the above example, nobody can ever claim that the son's claims of loving his father are entirely false. He is sure to have some love for his father. However, his claims do sound hollow. His actions prove that he has very little love. His love is not yet deep enough to make him truly feel as if "a thousand arrows have pierced him" when he sees his father in pain and grief. Had he possessed the reality of love, he would not have caused pain and grief to his father by means of his actions.

Keeping the above parable in mind, let us consider our own condition. We profess to have the greatest love for Rasulullah (Sallallahu Alaihi Wasallam). We claim that we would do *anything* for him. We also claim that to see him pained or grieved would be as if a **billion** arrows have struck us.

These are our claims of love. While the reality

will only be known on the day of Qiyamah (Judgement), our actions will nevertheless give some indication of the truth of what we claim. However the love that Rasulullah (Sallallahu Alaihi Wasallam) has for us is a million times more than we can ever imagine. Allah Ta'ala himself testifies to the love that Rasulullah (Sallallahu Alaihi Wasallam) has for his *ummah* in the words *".....it grieves him that you (the believers) suffer, he is very anxious over you (for your welfare and good) (Sura Tauba: 128)."*

### COMPASSION

Rasulullah's (Sallallahu Alaihi Wasallam) compassion for his Ummah knew no bounds. Once he raised his hands in dua for his Ummah and while weeping he pleaded: *"O my Lord, my ummah, my ummah (what will become of them? Forgive them!)."* The heavens were moved and Allah Ta'ala sent Hazrat Jibraeel (A.S.) to enquire from Rasulullah (Sallallahu Alaihi Wasallam) as to what made him weep? Rasulullah (Sallallahu Alaihi Wasallam) replied that his weeping was due to concern for his *Ummah*. Allah Ta'ala then consoled him that 'We will please you with regard to your *Ummah*.' (Sahih Muslim)." Here is the beloved Rasul of Allah Ta'ala weeping due to love for *us*. What have we done to please the one who loves us so deeply and whom we also claim to love dearly? We take great pains to please those whom we love in this world. What about pleasing Rasulullah (Sallallahu Alaihi Wasallam)?

Our most compassionate Rasulullah (Sallallahu Alaihi Wasallam) was shown what bounties await the true Believers in *Jannah* and what torments are in *Jahannum* for the disobedient. Hence he pleaded to us to do those actions that lead to *Jannah* and to refrain from those that lead to the fire of hell. How have we responded to his pleas???

### LAST PLEA

Take the aspect of salaah, for example. Rasulullah (Sallallahu Alaihi Wasallam) is in the last moments of life in this world. He has a bandage tied tightly around his head to ease the severe headache he is experiencing. In this pitiful condition the greatest of Allah Ta'ala's creation pleads to us: *"Be careful about (the punctual performance of) your salaah and the treatment of your slaves (servants)!"* What a

(continued overleaf)

INSIDE...	Jahangir & the Queen.....	Page 2
	Question: Immodest clothing.....	Page 3
	Meet for Allah's sake.....	Page 3

# REALITY OF LOVE

(From page one)

passionate plea in the last moments of life! Have we responded positively? Are we punctual with our five daily salaah? Or by our actions have we said: “*I love you, but salaah is difficult for me!*” Also, do we treat our servants correctly?

In another Hadith, Rasulullah (Sallallahu Alaihi Wasallam) describes his pain over those (adult men) who perform their salaah at home without a valid excuse and do not attend the *musjid*. “Had it not been for the women and children in the homes, I would have set fire to their houses,” he exclaims. How much has his deep pain moved us to action? Are we concerned about performing salaah with *jama'ah* (the congregation).

## SHAMELESS

There are numerous other aspects which displease Rasulullah (Sallallahu Alaihi Wasallam) and bring grief to his blessed heart. For instance he stressed the fundamental importance of *hayaa* (modesty) and warned against shamelessness. Have we obeyed? Is our dressing, for example, pleasing his heart or is it causing him immense grief due to it becoming more shameless by the day?

Some sins are so severe that with regard to its perpetrators Rasulullah (Sallallahu Alaihi Wasallam) declared: “*They are not of me.*” Others have been cursed by him. It thus follows that the perpetrators of these sins cause him severe grief. Some of these sins are:

- ☛ To cheat, deceive or breach trust (*amaanat*)
- ☛ To imitate the *Yahood* (Jews) and *Nasara* (Christians)
- ☛ Men imitating women and women imitating men (in their dressing, ways, etc.)
- ☛ Not having mercy on the young and not respecting the elders
- ☛ Not enjoining the right and forbidding the evil
- ☛ To harbour jealousy or carry tales
- ☛ To take or pay interest
- ☛ To cast lustful glances
- ☛ To disobey one's parents in permissible things, etc., etc.

Are we prepared to give up these sins in order to save Rasulullah (Sallallahu Alaihi Wasallam) from the pain and grief?

## OUR CHOICE

Rasulullah (Sallallahu Alaihi Wasallam) is reported to have said: “**Your actions will be presented to me** (Majmauz Zawaa'id, vol.9;pg.24).” This means that the actions of the Ummah, *our* actions, are presented by the angels to Rasulullah (Sallallahu Alaihi Wasallam) in his Rawdah Mubarak. Our good actions would surely please him. The sins of the Ummah, *our* sins, are sure to grieve and hurt him. The choice is now ours. Do we obey him and bring great joy to his heart, or do we disobey him and cause him pain and grief???

May Allah Tal'ala guide us to those actions that will earn us His love and the love of His beloved Rasul (Sallallahu Alaihi Wasallam). *Aameen.*

# JAHANGIR & THE QUEEN

**J**ahangir was one of the famous kings of India. The love of Jahangir for his queen NurJahan was very famous. The king was also well known for his justice. His sense of justice is portrayed in the following incident related by Allamah Shibli (R.A.):

“NurJahan was one day sitting on the roof terrace. Suddenly a wayfarer who had trespassed onto the palace grounds caught sight of her. Her self esteem and beauty could not tolerate a stranger setting eyes on her. She immediately grabbed a pistol and shot at the wayfarer, killing him instantly.

## BEHEADED

When the news reached Jahangir, he first verified whether it was true. NurJahan, proud and confident due to her position in the eyes of the king, confessed to killing the man. Jahangir immediately asked a Mufti for the Shar'i ruling in this case. The Mufti replied that the killer should be beheaded.

The next instant Jahangir had issued the order that his wife be arrested and put into chains. He then instructed the swordsman to execute her. Gone were her beauty and the special position she enjoyed in the eyes of the king. NurJahan quickly sent a note to the king stating that the payment of blood money is also an option. Jahangir once again sought a Fatwa on this matter. He was told that blood money could be paid only if the immediate relatives agree to accept it in lieu of the execution. NurJahan thus sent 100 000 dirhams (silver coins) to the family of the deceased. However, they did not accept the money but in turn forgave her and requested the king to withdraw the order to execute her.”

## LESSONS

There are many lessons to be learnt from this incident. The Qur'an demands that one should uphold justice even if it be against one's own kith and kin. Often in such a situation, due to emotions one forgets justice. Hence the near and dear are supported even if they are wrong. Despite Jahangir's love for his wife, he upheld the cause of justice.

## WHAT IS BEST FOR A WOMAN

Another lesson is the deep self-respect that NurJahan possessed. Although her instant reaction of killing the man was incorrect, it was triggered by the very deep sense of self esteem which could not tolerate any stranger setting eyes on her. She certainly possessed some degree of the spirit of Hazrath Fatima (R.A.). Rasulullah (Sallallahu Alaihi Wasallam) once asked the Sahaba (R.A): “What is best for a woman?” The answer which delighted Rasulullah (Sallallahu Alaihi Wasallam) came from non other than his beloved daughter Sayyidah Fatima (R.A), who said: “She does not see any (*non-mahram*) man and nor does any man get to see her (Kanzul Ummaal vol.16; pg. 206).”

# QUESTIONS IMMODEST GARMENTS

**Q** I have read an article in the Al-Haadi concerning the evil of wearing immodest clothing. I have many garments which I agree can be classified as immodest. Comparatively my dressing is considered modest though I am sure if Hazrath Fatima (R.A.) were alive, she would have found them disgusting. What should I do with these clothes? Can I give them away?

**A** May Allah Ta'ala reward you abundantly for taking this courageous step. Remember, you may face taunts, criticism, sarcastic remarks and may even be given nick names for having taken this decision. In this age of immodesty and shamelessness you may be regarded as "odd" when you dress according to the dictates of *hayaa* (Islamic modesty). Someone may even comment that you are dressing as if you are living in the time when "granny's great-grandmother was young!" Do not take any notice of these comments which are actually the whisperings of shaitaan. Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said: **"A time will come when the one who is steadfast on deen will be like one holding on to a burning coal."** This simply means that one will have to exercise a great deal of patience. However this patience will not go unrewarded. The reward will be equivalent to that of fifty Sahaaba, as reported in the Hadith.

With regard to the immodest clothing that you have discarded, the advice below is not a universal ruling pertaining to every situation and to every garment. The ruling may differ from garment to garment. Nevertheless, some people of courage are required to take a bold step and reverse the tide of immodest and shameless dressing that is sweeping through even Deeni conscious homes.

## BONFIRE

Our advice is to take each garment and, as you have stated, sincerely ask yourself if Hazrath Fatima (R.A.) would have declared it modest or immodest? If your heart attests to it being immodest, leave it aside. If you are not sure what Hazrath Fatima's (R.A.) verdict would have been, apply the rule "when in doubt, leave it out." It is almost certain that she would have regarded such "doubtful" garments as immodest. Thereafter, gather all the immodest and shameless clothing — the jeans, tops, western style pants, see-through garments, tight-fitting clothes, etc. — and make a bonfire of them. Insha-Allah, this fire will greatly contribute towards burning the trend of immodesty and shamelessness. This bonfire will Insha Allah be a means of coolness for you in your grave and on the day of Judgement. It is thus clear what you should do with the immodest garments — simply burn them. Do not give them away. By giving them away, you will merely be passing on the immodesty to others — and you will share in their sin.

## BASIS

The basis of throwing the immodest garments into the fire can be deduced from the following incidents. Once Hazrath Hafsa Bin Abdul Rahman (R.A.), the niece of Hazrath Aisah (R.A.), came to visit her. She had a very thin scarf on her head. Hazrath Aisah (R.A.) took the scarf from her, tore it and gave her another scarf of a thicker material to use (Ma'ariful Hadith, Vol. 3, pg. 530). On another occasion, Hazrath Abdullah Bin Amar Bin Aas (R.A.) also destroyed a garment which Rasulallah (Sallallahu Alaihi Wasallam) had disapproved of by burning it.

May Allah Ta'ala make you an inspiration for others so that they may follow in your footsteps. Aameen

# MEET FOR ALLAH'S SAKE

**"I am bored. Let's take a drive."**

Once the above statement has been uttered by somebody, the action starts. Shortly thereafter the vehicle has taken off and the occupants are on a "drive." The crucial question is: "Where to?"

## 911 SHAITAAN AVENUE

Often aimless "drives" end up down 911 Shaitaan Avenue. Environments of vice and evil, places where people walk around naked with merely some scraps of fabric on them or even the shopping malls are indeed down Shaitaan Avenue. The address is 911 since visiting these places is always an emergency situation for the level of one's Imaan.

## ABODE IN JANNAH

Rather than take aimless drives, visit somebody for the pleasure of Allah. Rasulallah (Sallallahu Alaihi Wasallam) is reported to have said: "The one who visits a sick person or visits his Muslim brother for the pleasure of Allah, an angel calls out to him: 'You are an excellent person, your walking is also blessed and you have built yourself an abode in Paradise' (Tirmizi)."

Visiting somebody for "the pleasure of Allah" means that there is no worldly motive for the meeting. Some of the avenues of visiting a person for the sake of Allah Ta'ala only are:

- Visiting a pious person to benefit from his pious company
- Meeting a person to encourage him towards Deen
- To visit a relative with the intention of joining family ties
- Visiting the bereaved to console them
- Visiting a sick person in adherence to the sunnah
- To visit a Muslim to make him happy, since to make the heart of a Muslim happy is also an act of ibadah, etc.

(continued overleaf)

# MEETING

(From page three)

Males should also make use of the free time to visit the graveyard. Rasulullah (Sallallahu Alaihi Wasallam) has stongly encouraged this practice as it reminds one of death.

Therefore, rather than take aimless drives, visit someone for the pleasure of Allah Ta'ala and build yourself an abode in Jannah.

It should nevertheless be remembered that the above applies only if in visiting the person one will not become involved in sin. If visiting somebody will involve one in sin, such as watching any haraam, gossiping, listening to evil talks, etc., one should refrain from such a visit.

# ADVICE

Hazrath Luqman (A.S.) was granted great wisdom by Allah Ta'ala. He once said to his son:

“My dear son, avoid incurring debts, for a debt is a humiliation by day (when the creditors make demands) and grief by night (when you cannot sleep worrying about how you will pay it).

My dear son, entertain hopes of mercy from Allah Ta'ala, but let not your hopes make you bold in committing sins; be fearful of Allah Ta'ala but let not your fear make you despair of His mercy.

My dear son, if somebody complains to you that so-and-so has taken out both his eyes and you can actually see his eyes missing, do not form any judgement about the person until you have heard the other side of the story. It is possible that the one complaining may have hit the other person first and taken out his eyes earlier” (*Fazaa'il -e-Sadaqaat*).

From the pen of ...



## FAQIHUL UMMAH

The sterling advice of Faqihul Ummah Hazrat Mufti Mahmood Saheb (*Rahmatullahi Alaihi*) has helped thousands of people to overcome many problems and difficulties — especially in the line of *Islahun Nafs* (inner-self reformation). Hereunder is a reply to a letter seeking guidance.

### LUSTFUL GLANCES & DOUBTFUL INCOME

#### SUMMARY OF LETTER:

*Bismih Ta'ala*

Respected Mufti Saheb

*As Salaamu Alaikum Warahmatullahi Wabarakaatuh*

[*The letter was not published. The writer apparently complained of a great lack of enthusiasm with regard to I'badat and other aspects of Deen. He also apparently mentioned that his ma'moolat (daily zikr and other practices) were not being completed.*]

#### SUMMARY OF REPLY:

*Bismih Ta'ala*

Respected Brother

*As Salaamu Alaikum Warahmatullahi Wabarakaatuh*

I was perturbed to read about your predicament. The issue of the *ma'moolat* being missed was also disturbing. Such conditions occur as a result of two aspects — casting lustful glances and consuming anything doubtful. You should ponder deeply as to which of these two aspects applies to you. Whichever it may be, immediately make amends and make every effort to refrain from it in future.

Casting lustful glances is very destructive and more severe than many other spiritual maladies. Initially it results in one being deprived of pleasure in *aa'maal* (good actions). Thereafter it gradually becomes a means of leaving out the *aa'maal* altogether.

#### DOUBTFUL INCOME

Consuming anything doubtful also has a similar effect (as described above). You should carefully consider whether you have acquired any doubtful income. Perhaps something may have reached you without the owner's permission.

Once *Rasulullah* (*Sallallahu Alaihi Wasallam*) was fed meat from an animal which was slaughtered by a woman without her husband's permission. *Rasulullah* (*Sallallahu Alaihi Wasallam*) chewed on the morsel but could not swallow it. He then removed it and exclaimed that it seems that the animal was slaughtered without the owner's permission (hence he could not swallow it). This incident is recorded in detail in *Abu Dawood Shareef*.

I pray that Allah Ta'aala may forgive me and you and grant us the ability to repent sincerely.

[*Maktoobat Faqihul Ummah* vol. 4 p.29 — this answer was taken from a reply by *Sheikhul Hadith* Hazrat Moulana Muhammad Zakariyya Saheb (R.A). ]