Letters of the Seekers



MAULANA DAWOOD SEEDAT

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What you seek is seeking you.
Rumi رحمه الله

Contents

Foreword	v
About Maulana Dawood Seedat	vii
1. Can I refuse to enter Paradise?	1
2. Eavesdropping	6
3. Divine Decree	7
4. Complain to Allah ﷻ	11
5. Preserving imaan in times of fitna	13
6. Lowering the gaze	17
7. Advice for Students	18
8. Backbiting	23
9. Judging people	25
10. Handling praise and criticism	26
11. A tale of two boys	29
12. Bitterness	31
13. Human suffering	33
14. Improving Salah	37
15. Temptations to sin	39
16. The Confusions of a Non-Muslim	41
17. Extravagant weddings	43
18. Repentance	44



Foreword

All praise is for Allah ﷻ, the One who protects and guides whom He wills, towards the straight path of worshipful obedience. May His endless peace and blessings shower upon our final Prophet, our honourable messenger Muhammad ﷺ and all those who follow Him in guidance.

As a renowned spiritual reformer, Maulana Dawood Seedat receives an influx of questions on a regular basis. This book is a compilation of a few questions from seekers all over the world. To each question posed Maulana replies with wisdom, insight and clarity, shedding light on the deeper harms of spiritual ailments and how to overcome them. Maulana's expertise and experience in dealing with spiritual and worldly dilemmas has assisted many in overcoming their problems.

Our intention in sharing a few is so that we may all benefit and rectify our ways. Some answers are lengthy and detailed, others are short and succinct. Both variations are included to highlight that ultimately, Islaah bottles down to seeking advice and following it, whether it be a motivational reminder, encouragement, or simply just a few points to take heed. Islaah means to rid the heart of evil character traits and to adorn it with good character traits, under the guidance of a Shaykh.

True islaah and connecting with scholars is not a short-lived hype full of highs and exciting turns, it is a regular, lifelong process that requires effort and sacrifice. Such effort and sacrifice can only stem from a heart that truly seeks change, not just one that merely wishes for it.

This collection is called "Letters of the Seekers", not mureeds or students. Anyone can become a mureed, anyone can become a student too. But not everyone truly seeks and desires to rectify, change and improve their ways. Whereas in reality, to seek is required, for seekers will always find what they seek. May we all be seekers of faith and may we all find that which we seek. Not as a light at the end of the tunnel, no. Rather, may we all find the light of faith from the very beginning and may it guide our paths until the end of life and beyond, aameen.

Lastly, we extend our gratitude to all those who allowed for their questions to be used in this book. May Allah ﷻ reward them generously for their input. All praise is to Allah ﷻ via whose grace this book has actualised. Its fruits are in Maulana's advice and words. Thus, we pray Allah ﷻ rewards Maulana abundantly for his tireless efforts in propagating Deen and our late Shaykh, Maulana Yunus Patel رحمه الله, to whom we are forever indebted. Aameen, ya rabbal aalameen.

7th of April 2026/19th of Shawwal 1447AH



About Maulana Dawood Seedat

Maulana Dawood Seedat is a spiritual reformer, prolific speaker, counsellor and teacher based in Pietermaritzburg, KZN, South Africa. He has been active in the work of Deen for over two decades.

He initiated his spiritual reformation with Maulana Maseehullah Khan. Upon his demise, he turned to Maulana Yunus Patel (the khalifah of Maulana Hakeem Akhtar) with whom he spent a long time, and went on to become one of his few khulafa (spiritual successors).

He studied in Darul Uloom Zakariyya, Madrasah Arabia Islamia/Darul Uloom Azaadville and Madrasah Taleemuddeen. under various luminaries. May Allah ﷻ have mercy upon them all and preserve their teachings, Aameen.

He joined Masjid-ut-Taqwa as an Imam and Teacher from its inception. He then moved from this Masjid to establish Madrasah Isha'atul Haq; a Darul Uloom in Albert Falls where various islamic sciences are taught including the Aalim course and hifz. Currently, he serves as the principal managing its growth and daily activities. Furthermore, Maulana travels regularly across South Africa and abroad as a guest speaker. He also manages various charitable works and Madrasahs in the Middle East.

Audio recordings of his lectures are available on dawoodseedat.co.za. Articles based on his advice can be found on islaahiadvices.com. Quotations and musings are shared on Twitter and Instagram @islaahiadvices. Audio recordings of his lectures, quotes, articles and updates are also shared regularly on our WhatsApp community. To join, add the number +447719374320 to your contacts and send a WhatsApp message requesting to opt in.

1. Can i refuse to enter Paradise?

Question: Assalamu alaikum. I am a 6th year medical student in University. I read a couple of books and saw some lectures on YouTube, and I finally understood the reason why we were created. But even after reaching the conclusion that God creating us is a gift and eventually He will reward the righteous ones, I still can't feel a desire to be rewarded with paradise. I don't live a sinful life because I just don't want to, not because of the fear of punishment. I don't want to do anything at all and I don't want to exist. I politely reject His gift of being tested on earth and then rewarded in paradise.

It is okay to reject someone's gift without offending them, right? Some time ago, I carried on living because I wanted Allah to be proud of me when I finally see Him. But lately, even that desire vanished: like giving up on trying to impress a parent or competing for someone's approval. I can't stop thinking about death and I want to put an end to my useless existence. I would greatly appreciate it if you could reply with an answer to my over-thought problem. Thank you.

Answer: Waalaikumsalaam, May Allah ﷻ make you successful in your studies, use it to benefit the whole of mankind, and bless you with the best of both worlds, Aameen. Alhamdulillah, at least you were blessed to realise the reason we have been created. Many people go through life without this realisation ever dawning upon them.

You seem to be a person who looks at things very realistically, so let us analyse your thinking problem in the same way.

1. You don't feel the desire to be rewarded and neither do you fear hell. However, at the same time, you don't live a sinful life. Regarding this challenge, already half your battle is won as you don't live a sinful life. Now all we have to do is find the motivation to be righteous for the pleasure of Allah ﷻ, which we will address later on.

2. You don't want to exist. Regarding this, there isn't any choice. You do already exist, and the only way to put an end to this existence is suicide, which is not even an option. Allah ﷻ has warned us of a severe punishment for the one who commits suicide. Now, on the one hand, you may not fear this, but why chance it and why choose punishment for yourself, when you could save yourself from it?

3. Refusing a gift in a nice way is okay. However, this isn't about refusing a gift. This is about the rules that the Almighty has laid down. We will be rewarded or punished in accordance to our compliance or non-compliance with His commands and rules.

4. You have given up on trying to make Allah ﷻ proud of you, just like the one who loses the drive of trying to impress a parent. This can also be remedied just like many disobedient, uncaring children who drastically changed their lives, to become the most obedient and caring children.

5. You say you can't stop thinking about death. This is a very good thing.

Nabi Muhammad ﷺ has exhorted us to think of death often, as this will assist us in giving up impermissible deeds. Now in your mind you may be thinking; why should I live a righteous life and be rewarded if I do, or subjected to punishment if I don't, when I never opted for all of this? Let's look at your situation by means of two examples:

Example 1 - A doctor is employed by a hospital and has to see to the patients. One day, if the doctor just loses motivation to see to the patients and he neglects his duties, he will definitely face some disciplinary action or hearing. Now if he says to his boss that you can keep your salary, but I just don't feel like working anymore, the hospital will dismiss him. He will then face the difficulties of unemployment.

At this stage, he cannot argue that he is being reprimanded or penalised for how he feels, because his unemployment is due to his own fault. On the other hand, if the doctor very diligently continues his duties even though he lacks motivation, not only will he continue receiving his salary and perks, he may also get a promotion and enjoy even more benefits. Now despite him not really enjoying what he is doing, he is still receiving benefits.

In the same way, we go through different phases and emotions in our lives. We will not be taken to task for this as long as whatever the situation is, we comply with what our Allah ﷻ wants of us. We are the creation of our Creator. Therefore, we are not in a position to question His authority or question His rules. He will make the rules and our function is to comply. As long as we comply we will be fine.

Example 2 - You wake up one night and find yourself in a cave. You didn't ask for this, but you are there. In front of you is a paper with some information and guidelines. It reads that further in the cave, there are some dangerous creatures that have already perceived your presence here and are advancing towards you. Your only route to salvation is to immediately make your way to the entrance of the cave. Once you reach the outside, you will be taken to safety.

Now you can sit there and argue that why should I move? I never asked to be here in the first place. I would like to just sit here or be non-existent. Who wants to be taken to safety? I politely refuse this offer of being taken to safety. Now you yourself will agree that at this point, these arguments are futile and if you go on like this, it will lead to your destruction once those creatures reach you. Now even though you may not fear those creatures and what they could do to you, it is still a foolish choice to remain there, when there is a way to save yourself and be protected.

Compare this example to our lives. We find ourselves in this cave called "Planet Earth" and we are being told by our Allah ﷻ that death is on its way to us. However, if we follow certain commands and abstain from certain prohibitions, our Allah ﷻ will take us to the hereafter with safety and bless us with eternal bliss. On the other hand if we fail to comply, we will be punished. Now the choice is ours. We can either argue and/or try to rationalise, or we can accept, comply and work towards our salvation.

You are an intelligent person and I am confident that with Allah ﷻ's help, you will make the correct choice inshAllah. In order to motivate yourself

try to listen to more talks on Deen. Read some good Islamic Literature and keep good company. Try and pray to Allah ﷻ daily. Speak to Allah ﷻ and ask Him to remove all the negativity and guide you to Him. Please pray for me as well. I hope that there will be some benefit in this correspondence. If ever there is anything else, please feel free to correspond.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)



2. Eavesdropping

Question: Assalamu alaikum, I occasionally eavesdrop especially if I hear someone talking about me. I know the punishment for it on the Day of Judgement but I just cannot help myself.

Answer: Waalaikumsalam, many problems can arise when you eavesdrop. Firstly, one can assume that they are being spoken about though it may not be true. Secondly, one may misunderstand certain things as one is not directly involved in the conversation. Thirdly, ask yourself that if someone wants to harm you, what would you do? Would you not try to get away from that person? When someone is speaking ill of us, then they too wish to cause us some harm. Why stick around for the harm? Rather distance yourself from there.

By eavesdropping you are only going to hurt yourself. The person who is speaking ill of you will continue and you will just be hurting yourself more and more by listening. If they are really speaking ill of you, then they are washing away your sins. Therefore, they are actually doing you a favour.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)



3. Divine Decree

Question: Assalamu alaikum, certain ahaadith[1] mention that some people are destined for hellfire. Even if they do good deeds their whole life, eventually fate will overcome them and they will become great sinners. I heard of stories of very pious people who suddenly changed and lost their imaan. I feel like this is because of fate as stated in the hadith.[2] This worries me deeply, what if I become like this? It demotivates me. No matter how much I try in Islam, there is no guarantee. It humbles me too and saves me from looking down on others. But sometimes, it gets too much.

To calm these stray thoughts I ask myself logically, am I improving in Deen or not? I do more prayers, adhkar and Quran reading now than before, yet I think my relationship with Allah ﷻ is weak. Is that possible: to pray more, yet feel that the bond is weaker?

Answer: Waalaikumsalaam, it is best for us to have a humble opinion of ourselves. This saves us from pride and creates a thirst within us to progress. When we feel that we have become good, this makes us complacent and it is the beginning of our spiritual downfall. However, feeling so unworthy that we give up the good that Allah ﷻ allows us to do is a deception from Shaitaan. You must ignore this.

1 Ahaadith: Plural of Hadith.

2 Hadith: Actions, sayings and the consent of Nabi ﷺ.

Yes, think well of others and never consider yourself to be better than them. However, keep reminding yourself that no matter what I think about myself, as long as I try my best in Deen, Allah ﷻ will allow me to pass this paper of life. Don't be too harsh on yourself and don't worry excessively about judging yourself. You want to write the paper of life and mark it? No, that's not how it works. Write the paper of life by adopting good character, doing good deeds and abstaining from haram to the best of your ability. Let Allah ﷻ do the marking and remember, He is extremely lenient in His marking. Be balanced by having constant hope in the mercy of Allah ﷻ, coupled with high aspirations.

We are so fortunate that Allah ﷻ is the most merciful, lenient and tolerant. All He wants to see from us is that we sincerely make an effort. He is the most merciful, the most compassionate and the most kind. He gives even to those who are undeserving. He looks for little excuses to forgive us, rather than look for little mistakes to punish us.

If you are given the ability to do more good deeds, then this is a sure sign that Allah ﷻ loves you. He never deprives those who strive in His path. We must bring imaan upon the concept of taqdeer,[3] but it is not our duty to understand how it works. Shaitaan has misled many people by making them contemplate over it. This is why Nabi ﷺ became upset with the Sahaaba ؓ when they discussed taqdeer too much.

When you fear a bad fate, remember that dua can change taqdeer. So when you experience this worry, go straight to your prayer mat, sit down

3 Taqdeer: Fate.

and talk to Allah ﷻ. Say "O Allah ﷻ, although I have faltered, I am not moving away from your door. Please accept me despite my faults". Cry to Allah ﷻ; He will make things right. After this, any further negative thoughts and worries are from our arch enemy Shaitaan, who is always trying to frustrate us.

We all fear losing our imaan. It is only natural to fear losing something that you love dearly. In fact, the fear of loss is what prompts us to safeguard the things that we love and treasure most. You don't need to worry about this - as long as you are not getting involved in any sins intentionally and you are steadfast with your mu'aamalaat.[4] Never lose hope in Allah ﷻ. Remember, this life is temporary. Our purpose is not to live an easy life but rather to earn Jannah with whatever taqdeer Allah ﷻ has decreed for us. Whatever situation you find yourself in whether ease or trials, use it to your advantage by doing good deeds and earning the pleasure of Allah ﷻ. That will lead to Jannah, which is the ultimate success.

Lastly, when a person hears about climbing Mount Everest, he does not give much thought to the challenges of the climb. However, the person who is at the foot of the mountain attempting to reach the summit, he will keep questioning himself as to whether he can make it or not. When he actually starts climbing, only then does he really take note of how high the mountain is. The way to overcome this is to not look at the summit; rather, look where to place the next step and continue climbing. In this way, slowly but surely, one will successfully reach the top.

4 Mu'aamalaat: Daily quota of prayers, recitation and dhikr.

The same applies to a Saalik.[5] Before getting on the path, we do not worry about how far we are but once we begin journeying, only then do we realise the distance. However, if we take it a step at a time, persevere, and ask Allah ﷻ for His help, then inshAllah we will be blessed with Allah ﷻ's love and closeness.

So just keep travelling and don't worry, our Allah ﷻ is kind. He will never disappoint you if you sincerely strive in His path. May Allah ﷻ make you from the auliyaa-e-siddiqeen[6] Aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

5 Saalik: A person traversing the path of Tasawwuf.

6 Auliyaa-e-siddiqeen: The committed Friends of Allah ﷻ.

4. Complain to Allah ﷻ

Question: Assalamu alaikum, when people hurt me, I tend to speak about them to others. What I talk about may be true but I really need to stop airing dirty laundry. The problem is when I am hurt I feel the need to share it. I cannot share it with my spouse so to get it off my chest, I text a friend or tell my mum. It's horrible and I know I need to stop but I just don't know who to speak to for help. It sounds so pathetic now that I am saying it out aloud! It's like I need empathy so I tell someone who cares about me, knowing that they can make me feel better.

Answer: Waalaikumsalam, sister it is best to get on with everyone on surface level and to not have a deep relationship with anyone besides Allah ﷻ. This saves you from a lot of headache, heartache and hurt. Some people will get upset no matter what you do or how well you treat them. If you try doing something to please one person, someone else may get offended by it. So it is best to be good and kind to all but keep your gaze on Allah ﷻ. Ensure that at all times He is pleased with you. It is much easier to please the one Allah ﷻ than trying to please a thousand humans.

Whilst this mindset will create some shield, it will not totally prevent us from getting hurt. It is only natural to feel a certain level of pain over the sentiments, words or actions of others. During these moments we all feel the need to get it off our chest, or to speak to someone who will listen. The challenge is in choosing the right person to talk to.

We can complain to a fellow human being but ultimately, we cannot really know whether they care for us or consider us a pain. Most people are not interested in helping, they are just curious or nosy. Furthermore, by speaking negatively about one human to another, we risk handing over all our good deeds to the one who has hurt us as well as taking the burden of all their sins. Therefore clearly, this is not a good choice.

On the other hand, we can speak to and complain to Allah ﷻ. The ahlullah[7] love those moments when they are alone with Allah ﷻ. Allah ﷻ also loves the duas made and the tears shed when we are alone with Him. We know full well that our Allah ﷻ loves us and He will never get tired of listening to us. Furthermore, speaking to Him is worship in of itself, and Allah ﷻ is the only one who can remove our problems and mend our hearts. So when we are hurt the best choice is to speak to Allah ﷻ, perhaps He has put this in your path to draw you closer to Him.

Speak to Allah ﷻ. When we complain to others about people who hurt us, we become a cause of them harbouring ill thoughts of the people we are complaining of. So in reality, we are also sowing the seeds of discord in the Ummah and polluting the hearts of people. May Allah ﷻ save us, aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)



7 Ahlullah: The people of Allah (referring to those of great piety).

5. Preserving imaan in times of Fitna

Question: Assalamu alaikum, I pray Maulana and the family are well, Aameen. Nowadays the "inferiority complex" is discussed frequently as a dilemma facing many Muslims, particularly the youth. It refers to unrealistically perceiving the lifestyle of a Muslim as inferior to the western lifestyle. I believe this mentality is due to the media.

As believers, how do we advise our loved ones who are suffering from this sickness? The term "be a proud Muslim" is often thrown around in order to combat the above mentality. I do think confidence in faith helps. Please guide me to a deeper understanding.

Answer: Waalaikumsalaam, proud may be a heavy term to use. However, yes we must be happy and content with our Deen and the way that Allah ﷻ has made us. What is important is to keep studying and practicing Deen properly. This is the downfall of most Muslims and this is why they feel inferior.

Being blessed with imaan is like owning a priceless diamond, but everyone around you says that it is worthless. If you don't take the trouble to find out its true value and you don't set it onto a beautiful ring, then over time, the chances are you too will begin to believe what the people are saying. You will be ashamed to wear it and may even discard it. However, if you take the trouble to find out the value and set it onto some beautiful jewellery, then no matter what people say, you will know its worth. You

will deeply value what you own and you will treasure it dearly.

Apply this example to our Deen and then you will realise why Muslims suffer from an inferiority complex. May Allah ﷻ save us. Aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

QUESTION: Assalamu alaikum, jazaakumullah for the thought-provoking reply. Coincidentally, I spoke to someone a few hours after reading Maulana's above reply. She is worried about her daughter. She is well educated in the academic field owing to her enrolment in a private school. However, her school like all schools, is regressing rapidly in morals due to the widespread fitna[8] we see everywhere. To be fair, there will always be that level of fitna and those testing times, especially for young people. How much can people in these environments protect their imaan from fitna, when it is just so prevalent?

ANSWER: Waalaikumsalaam, as complex as it may seem and sound, the solution is simple. You see, Allah ﷻ didn't put us in this world expecting us to follow the rules of another planet. We will have to live here and use our time here to build our Jannah.

Allah ﷻ has set down certain rules and our duty is to live by those rules. Whenever this dunya presents anything to us, we should first check if

8 Fitna: Trials, corruption, a situation whereby a person is inclined towards bad or is unable to differentiate between good and bad.

our Allah ﷻ has allowed us to engage in it or not. If we are allowed, enjoy it and if not, abstain.

If we analyse all the prohibitions we will find that ultimately, we have been prohibited from only those things which will harm us as individuals or as a society. Take wine as an example or clubbing, drugs, immodesty, zina,[9] music, interest, extra marital affairs and the list goes on. All these evils are harmful to us. The challenge is that because we do not realise the harm immediately and our nafs enjoys these sins, we find it difficult to abstain. Then we make schools, university or the environment an excuse to indulge.

Let us take an example of a tired person who is walking between railway tracks. Regardless of how tired he is, as long as he is not suicidal or insane he will not lie down to sleep on the tracks. This is due to him understanding the physical harm that may come to him. The same applies to our spiritual state. If we are conscious and treasure our imaan as much as we treasure our lives, then we will abstain from anything that will bring harm to it, no matter how enticing it may seem.

There are so many permissible things to engage in, so why do we need to turn to fitan?[10] Our weakness is that we have not acquired the sweetness of imaan. This is why sin entices us so much. Once we experience the sweetness of imaan then although sin will look appealing, we will weigh it out against the sweetness of imaan and we will see it is nothing.

9 Zina: Adultery/fornication.
10 Fitan: The plural of Fitna.

Then despite all the fitna around us, our hearts will become like waterproof watches. The divers go to the depths of the ocean with tons of water around them, but not a single drop enters their watch. In the same way, we will live with thousands of fitan around us but not a single drop will enter our hearts. May Allah ﷻ protect us all, aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

6. Lowering the Gaze

Question: Assalamu alaikum, I have problems with lowering my gaze but with Allah ﷻ's grace, this week has been better. However, I am still worried of falling back into this sin. How can I protect myself?

Answer: Waalaikumsalaam, when this happens think of a venomous snake. It may look nice but once you lock eyes with it, it spits poisonous venom in your eyes which can be fatal. It was this same venom that Uthmaan ؓ was referring to when he said, "What is the matter with people that they come to our gatherings with their eyes dripping of Zina?"

These women may be beautiful to look at but once the eyes lock, Shaitaan spits out venom which clouds our spiritual vision at the least. This clouded vision does not allow us to see the dangers on the road ahead, so it is likely that we will injure ourselves. The venom at the most is fatal, leading to a loss of imaan. Remember, venom also affects one's taste. This is why after a few snake bites one cannot differentiate between bitter and sweet. In the same way, casting lustful glances which causes Shaitaan's venom to enter our eyes, affects the spiritual taste of a believer. As a result, one is deprived of the sweetness in worship. This is why Nabi ﷺ said, "that one who protects the gaze will be blessed with the sweetness of imaan".

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

7. Advice for Students

Question: Assalamu alaikum, I pray this reaches Maulana in the best of health and imaan, Aameen. Some time ago I asked Maulana what I should focus on most in my Alimiyyah[11] Studies. Maulana said to concentrate on receiving the noor[12] from the words of Rasulullah ﷺ. This confused me. I pondered over it but I still remain confused. What does that mean? Also, a thought keeps entering my mind: what is the point of memorizing dates and facts, when I will eventually forget them all anyway? Some general advice would be appreciated too. JazakAllahu khair.

Answer: Waalaikumsalaam, I also used to have the exact same thoughts while studying, so I asked one of my senior teachers the same question. The answer he gave me was that although we will not remember all the dates and facts, in the future if we ever need to research a topic, we will know where to look it up. At the time, the answer did not make too much sense to me but Alhamdulillah, now I see the wisdom in those words.

The ahaadith are the direct words of Nabi ﷺ which have noor in them. This noor can be a means of guidance for a disbeliever, and a means of attaining higher spiritual states for a believer. In the Alimiyyah course, you are given the tools to research and study Islam properly. By the time

11 Alimiyyah: An in depth study of the traditional Islamic sciences, equivalent to a Master's degree in Islamic Theology. For men this course is called the Aalim course and for women it is called the Aalimah course.

12 Noor: Spiritual light and blessings of Islamic sciences, acquired by those who are studious and sincere.

you reach the final few years, you are supposed to be adequately equipped with these tools. Now your teachers can fly through the lessons; the noor of which will permeate your hearts.

However, if a student engages in major sins, or shows disrespect to the teachers or the knowledge that is being imparted, then he will learn the words of the hadith but he will not be a recipient of the noor, which is the most important. This is why it is imperative for a student of Deen to have the guidance of a Maulana-e-Kaamil. Imam Shafiee ﵀ complained about weak memory to his Ustaadh, who advised him not to sin. For verily the ilm of Allah ﷻ is noor, and noor is not given to a sinner. Therefore, to obtain this noor reduce the sins in your life.

In class, imagine you are actually hearing the words of the ahaadith from Nabi ﷺ himself, so as to create more love and awe for the ahaadith. Make dua to Allah ﷻ to allow you to benefit the way the Sahaaba ﵃ had benefitted from these very same words. Study regularly. Every Ustaadh has a different method of teaching and would want you to make mutala[13] and iyaadah,[14] so follow their advice with regards to how you actually study the books.

Attend Madrassah with the intention of pleasing Allah ﷻ. Every day renew this intention. This will keep you sincere. Show Allah ﷻ your enthusiasm for His Deen by sitting very respectfully and trying your best to remain attentive. Remember, *baa adab baa naseeb, be adab be naseeb.*

13 Mutala: Pre-reading/Preparation.
14 Iyaadah: Revision.

This means that a mannerly person is fortunate, while an unmannerly person is unfortunate. We will attain knowledge according to the respect we show. Keep reminding yourself of the great sacrifices the scholars of Deen have made. They made it easy for us, so today we have all these great books readily available. Now the only sacrifice we have to make is to listen attentively for a few hours.

The scholars of Deen are the heirs of the Prophets; therefore, we must respect them. If you see a scholar of Deen or your own teacher err, then keep two things in mind: a) Never forget the good someone has done to you due to a weakness of theirs, especially if this is your own teacher who has taught you. How can you forget their ihsaan[15] upon you due to a weakness they may have or an accidental slip? b) A learned person is respected for the knowledge they have, not for their deeds or character. So you still do your part and continue to respect them.

During your studies, if a disagreement arises between the teachers and students, you must display the correct adab. Always let Allah ﷻ judge as to who is right or wrong. If we are wrong, then we must seek forgiveness. If the teachers were wrong, then they are our teachers so we should forgive them. Never take steps against your teachers because if you do, you will deprive yourself of their duas. Don't fall into this trap as it can be very detrimental to your Deen and progress. Maintain the higher moral ground, stay away from disagreements and always remain respectful.

15 Ihsaan: Kindness, favour. Check Hadith Jibril for the more technical definition.

A good student asks questions. While you have the opportunity, ask. No query is ever silly. A teacher once told me that you would rather ask a "silly" question and sound like a fool for a minute, than remaining silent and remaining a fool for your whole life. Soon you will reach the end of your Alimiyyah course inshaAllah. After you graduate, remember that you will still remain a student of Deen. It is only the institute that will change.

For example, a school student will have to go to college once he passes the school stage. Similarly, once we pass the Alimiyyah stage, we move on to the next institute in our lives. Thereafter, we become students in work, students in marriage, students in parenthood et cetera. Our studies never come to an end, it is only the institute that changes. This is why the final Bukhari[16] lesson is not really the last lesson or the end, because we remain students our entire lives. The end and the real objective is to make amal[17] – graduation is not and never will be the end.

We become so caught up in life that many times we forget the true purpose of studying. We acquire knowledge and put our outer appearance right in accordance to the Sunnah. However, we don't concentrate on our hearts and on developing a proper bond with our Allah ﷻ and Nabi ﷺ. The reality is, studying Deen is not just going through the motions and qualifying; the noor of this ilm is supposed to create fikr[18] in our hearts.

16 Bukhari: A universally accepted collection of authentic ahadith, compiled by Imam Bukhari رحمه الله. It is taught in the final year of the Alimiyyah programme.

17 Amal: Actions.

18 Fikr: Concern.

Thus, our ultimate mission in life is to make amal, serve Allah ﷻ's Deen and continue the mission of our beloved Nabi ﷺ. Our fikr should be - Ya Allah ﷻ how can I do khidmah[19] of Deen? One way is to teach. While studying your main focus is boosting your own imaan and working on yourself. When you leave madrassa your focus broadens. Now you need to focus on spreading this knowledge to the Ummah too.

If you get a manageable opportunity to teach after you graduate from the Alimiyyah course, then make shukr[20] to Allah ﷻ and do it. Always express your weakness to Allah ﷻ and ask Him for guidance, strength, ikhlaas[21] and qubooliyah.[22] And always bear in mind – you are a student of Deen first, then a teacher.

Lastly, there are many stones in the world but very few diamonds. Among students it is the same. Some just go through the motions, whilst others give due respect and regard to their studies. All will receive the same certificate but Allah ﷻ will then choose the diamonds to serve His Deen. May Allah ﷻ bless you with ilm-e-Deen coupled with nurullah. May He always use you for His Deen with ikhlaas and qubooliyah. Aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

19 Khidmah: Service.
20 Shukr: To express gratitude.
21 Ikhlaas: Sincerity.
22 Qubooliyah: Divine acceptance.

8. Backbiting

Question: Assalamu alaikum, I have a habit of backbiting. Sometimes I do this knowingly, other times, I backbite unknowingly when I narrate a story. I know the punishment and I try to consciously avoid this sin, but once a conversation begins I forget that I am gossiping. I further justify it by thinking that everyone is talking about this.

Answer: Waalaikumsalam, most of us who get involved in backbiting are well aware of the sin, the loss of our own hard earned rewards, and the punishment in the grave and the aakhirah. Despite knowing all of this, we still become involved in this evil habit.

There are two main reasons for this; firstly, we lack in yaqeen. We may be aware of the harms and dangers of this sin but we do not have full, unwavering conviction. Yaqeen is this full, unwavering conviction that propels a person to abstain from sin. For example, if we see a snake we will not touch it. Even if the snake is beautifully coloured, we will still not touch it. Besides basic knowledge, this is primarily because we are convinced that the snake can bite us and the poison is deadly. Therefore, yaqeen helps us to abstain from harm.

In order to develop this yaqeen regarding the consequences of our evil deeds, we must engage in daily ta'leem.[23] Try and obtain a book on the subject of backbiting and read just one page daily. However, read that

23 Ta'leem: Lesson.

page thrice. This will allow the message to become deep rooted within you. Furthermore, read and ponder over the outcome of the nations of the past, who engaged in sins, lacked in yaqeen and were punished. Let this motivate you to avoid sins, especially toxic ones like backbiting.

The second reason is ghaflat.[24] This can be remedied by being punctual in one's dhikr and engaging in muraqaba-e-maut[25] every night. Lastly, it would be of help to stop others who are engaging in the same sin. This way they will also stop us whenever we become negligent, causing us to feel guilty of committing a sin that we are stopping others from.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

24 Ghaflat: Negligence, heedlessness.

25 Muraqaba-e-maut: Contemplating over death, motivating us to do good deeds and abstain from evil.

9. Judging People

Question: Assalamu alaikum, I judge people. I know we should judge the sin and not the sinner but sometimes, people openly display their faults. I also judge people from the decisions they make.

Answer: Waalaikumsalaam, if a person does judge others, they may feel that their judgement is true but in reality, it is an assumption. Regarding these thoughts and assumptions Allah ﷻ has instructed us in the Qur'an to abstain from them. If we think about it, of what benefit is our assumption? What does it have to do with us? Are we going to be rewarded for our assumption? Definitely not! So why waste our time on these assumptions, especially when we could be wrong? If our assumption is incorrect, we are harbouring ill thoughts of a fellow believer and this is sinful.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

10. Handling praise and criticism

Question: Assalamu alaikum, I pray you are well. People often praise me and call me 'pious'. Rather than making me happy it makes me feel awkward for a number of reasons. Firstly, it makes me feel like I am giving off a "good" impression to people, though I do not mean to. Secondly, I do not think I am pious. Thirdly, though I know everything is from Allah ﷻ sometimes, I fear that people praising me over my achievements will lead to pride. On the other hand, I cannot handle strong criticism either and I get upset easily. Please advise me.

Answer: Waalaikumsalaam, if everyone was going to praise us, then there is a fear that we will become self-conceited or worse, proud. Therefore, you will get your fair share of criticism in life. When people put us down we must regard it as islaah[26] of our nafs.[27] Forgive them, make dua for them and move on. Don't let it get you down. However, if they are pointing out a weakness of ours which is definitely a weakness in us, then we must make an effort to rectify it.

When people praise you ask yourself, am I putting on a front intentionally, so that people get the impression that I am pious? If the answer is yes, then it is something to worry about. If Shaitaan tells you that you are closer to Allah ﷻ or more Deeni conscious than others, immediately think of your own weaknesses. If you see people engaged in sins, always

26 Islaah: Reformation.

27 Nafs: The self which makes one follow their whims.

hate and look down on the sin not the sinner, because we are unaware of what worship they may be making in the dead of the night. Whilst they may be a victim of nafs and Shaitaan, in a second Allah ﷻ can bless them with guidance and they could change. On the other hand, the loss of good deeds that we incur by keeping ill thoughts of others may never be recovered.

When you notice talents within you, attribute them to the grace of Allah ﷻ upon you. We should not attribute it to ourselves. If someone else is designated a role or job in life, never think that you are more worthy of the position. For example, if someone gives a speech and you feel you could have spoken better, then remember that Allah ﷻ chose them to do it. Now can we think that we could have done better than Allah ﷻ's choice? No, of course not!

Considering ourselves better or more worthy than others, is a sign of ujub[28] and it is the stepping stone to pride. Pride is when we not only consider ourselves to be good, but we also look down on others, refusing to accept the truth or blame. Pride is a very serious spiritual cancer. If a person suffers from it, they need to immediately inform their Maulana of this condition and strictly adhere to the advice imparted.

Coming back to your case, consciously remind yourself that it is only Allah ﷻ who allows us to succeed. This will protect you from vanity and pride. Furthermore, if anyone praises you for your achievements then tell them sincerely, "It is from Allah ﷻ. Please make dua that He accepts."

28 Ujub: Self-conceit, to favour oneself excessively.

On the other hand, if the answer to the question is no you are not putting on a front, you are just being your normal self and people assume you're pious, then this is a blessing from Allah ﷻ. Pray from your heart, "O Allah ﷻ you know my true condition. Make me better than the good opinion that this person has of me and make this person pious, Aameen".

Nabi ﷺ also taught us this dua: "O Allah ﷻ make me insignificant in my own eyes and honored in the eyes of people." So as long as we think nothing of ourselves, there is no problem with them thinking well of us. One person complained to his Maulana about people praising him. The Maulana replied, "Would you prefer people insulting you?"

So if people have a good opinion of us, it is a blessing from Allah ﷻ and we must express gratitude to Him. But the key is we must not think of ourselves as pious, and we must not let the praise of people get to our heads. With criticism, accept it as islaah and inshaAllah with this type of mindset, you will benefit from both praise and criticism without getting proud or upset.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

11. A tale of Two boys

Question: Assalamu alaikum, I need Maulana's advice regarding an 18 year old friend. Her family are respectable and pious. She is getting many proposals but she already talks to two other boys. She has been talking to the first for the past nine months. They have never met yet they agreed to marry (her parents do not know). However, he now says to her that he is not ready and she should wait. She agreed because she wants to spend the rest of her life with him. The second boy is soft in nature. He wants to marry her but he is also telling her to wait until he finishes his studies. She is unsure what to do. Should she marry a new man or wait?

Answer: Waalaikumsalaam, both of these boys have fallen prey to the plots of nafs and Shaitaan. Your friend has also been caught like a little fish in the net of Shaitaan. Her only way out is to repent. Cry and beg Allah ﷻ for forgiveness and forget about both these boys. Thereafter, for the purpose of marriage, she should allow any good man to come and see her officially. Make istikharah[29] if they propose and consider it with an open mind. If she does not forget them, she is inviting the wrath of Allah ﷻ and paving a path to destruction and disgrace.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

29 Istikharah: A dua read after 2 rak'ats Nafl Salah, seeking guidance from Allah on a matter. It is usually performed before accepting a proposal.

Question: Assalamu alaikum, I gave her Maulana's advice. She is afraid of marrying another man and then remembering them. This has happened to her friends. The first boy is not an Aalim. He said he will change his life with her. He instructed her to not accept any of the other proposals. She does not want to break his heart so has followed his instructions. As for the other boy, she has stopped talking to him because she hasn't known him for long, nor is he ready to marry (but neither is the first boy in question!). I know she has made the wrong decision, how can I help?

Answer: Waalaikumsalaam, there is no confusion. The only problem is that we do not want to accept the commands of Allah ﷻ despite us being Muslims. It is haram for her to be communicating with this boy or any other boy. End of story, no confusion. Either she listens to Allah ﷻ and ends the confusion or she listens to the devil and falls deeper into her confusion. The choice is her own.

My advice to you is do not continue discussing this issue with her. Advise her to give up the haram and then leave her to decide. She will get married to whoever is in her taqdeer. Even if she continues communication with this boy for 10 years, if he is not in her taqdeer she will never marry him. On the other hand, if he is in her taqdeer then they will marry even if they stop communication.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

12. Bitterness

Question: Assalamu alaikum, I cannot seem to let go of my bitterness for the person who has harmed me. I know I am not perfect but I do try my best. This can lead to jealousy entering my heart, please help me fix this.

Answer: Waalaikumsalam, why are you bitter? Why is there jealousy? Generally, we feel bitter towards people when they wrong us in some way. Shaitaan uses bitterness to put us on a leash. At this point, he can lead us towards many evils. One of them is jealousy. Let us ask ourselves that if someone has wronged us, are we going to be questioned regarding this on the Day of Judgement? The answer is no, so why feel bitter?

The reason we feel bitter is because we have taken this worldly life too seriously and our hearts are not prepared to forgive. If we focus on the hereafter, we will look at everything that transpires in the light of the hereafter.

Therefore, whenever you feel bitter towards someone, make it a point to speak well about them and send them a little gift. If someone hurts you, make shukr that you are not in the wrong. Thereafter, capitalise on the situation by displaying good character and unconditionally forgiving the one who has hurt you. This will enable you to earn even more rewards and attract the pleasure of Allah ﷻ.

By becoming upset and allowing bitterness, resentment and jealousy to enter our hearts, we will not only be sinful, but we also run the risk of losing all our own rewards which we have worked so hard to accumulate. Nabi ﷺ mentioned that jealousy burns up good deeds like fire burns dry wood.[30] May Allah save us from this, aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

30 Recorded in Sunan Ibn Majah.

13. Human suffering

Question: Assalamu alaikum. I feel saddened by what I have read in the news today; it makes me feel like I should stop reading the news. So many people are being hurt and tortured, so many innocent people are dying. The world is in utter turmoil. Then there's the Israeli-Palestinian issue, in which the Palestinians are subjected to torture and inhumane practices. When I see pictures of tortured Palestinians, I feel so much pain in my heart.

Sometimes I follow the Boycott, Divestment and Sanctions (BDS) movement which is a form of protest against the Israelis until they follow international law, but that's difficult since they own many companies. There is so much pain in this world, often it is Muslims against Muslims. What do we do to help those who are suffering?

Answer: Waalaikumsalaam, my heart is also pained by these atrocities and oppression, especially when meted out to innocent pious souls and when perpetrated by those whom we call Muslim. Sister, our hearts definitely go out to all our brothers and sisters globally in war torn countries, poverty-stricken countries and disaster stricken countries. May Allah ﷻ ease their plight, pain and suffering. Aameen.

However, this is the way of the world. There will always be the Firauns and Abu Jahls, and there will always be the likes of Hamza ؓ and Musab

ibn Umair ﷺ. There will always be those who join the forces of baatil [31] and the devil, causing pain and harm to the believers and there will always be those true lovers of Allah ﷻ and His Deen. The special ones who love to prove their loyalty to Allah ﷻ, allowing them to be true to their claim that Allah ﷻ and His Rasool ﷺ are dearer to them than their own lives. Their love for Allah ﷻ is exemplified by their willingness to sacrifice even their lives for Him, thus earning themselves extremely high stages in Jannah.

Continue reading the news, it is important for us to know the conditions around the globe especially that of the Muslims. This is so that we can make dua, we can plan and we can realize the plot of the enemy. We can take a lesson that we too should sacrifice for our Deen as these people are sacrificing. No matter what the odds are, we should remain steadfast in our Deen even if it costs us our lives.

On the other hand, we should never become depressed or despondent. The sufferings these pious souls may have had to endure will only last till their last breath. Thereafter, they will enjoy such a blissful life for eternity; we cannot even begin to imagine how blissful it would be.

With regards to the pictures, we must remember that they are there to break us down whereas in reality, all these people are passing away as martyrs. They are suffering no pain in the aakhirah. Regarding a boycott on Israeli products, this is a good initiative. However, it cannot help on its own. This Ummah was successful only with the help of Allah ﷻ.

31 Baatil: Falsehood.

Therefore, if the Ummah as a whole does not turn to Allah ﷻ, follow His laws and the Sunnah of Nabi ﷺ, then all our efforts, emotions and cries will not help much.

Think about it. We arrange a huge march and thousands arrive to be a part of the march. This shows our solidarity with those suffering around the globe. Now we will assume that it was a successful march and we will feel happy that we did something for them. However, in this march the majority may not have read Fajr Salah, the women may not be observing purdah,[32] the men may not have beards or Sunnah clothing. Some may be indulging in interest dealings in the form of mortgages. So how do we expect the help of Allah ﷻ to come to us?

We don't want to listen to Allah ﷻ but we want Him to listen to us on our terms. He has ordered us to read Salah and He will protect us, but we ignore this command and then we cry for protection. He has warned us that if we deal with interest then we have declared war with Him.[33] We ignore this and rebelliously engage in interest, then when war takes place we ask ourselves, why?

Remember that Allah ﷻ has promised to protect Haramain Sharifain.[34] However, the condition and safety of Aqsa will always be dependent on the a'amaal[35] of this Ummah. When the Ummah returns to the straight path, the help of Allah ﷻ will definitely descend.

32 Purdah: Modest clothing.
33 Qur'an, 2:276-280.
34 Haramain Sharifain: Makkah Mukarramah and Madinah Munawwarah.
35 A'amaal: Righteous actions.

So in my humble opinion, if we really want to make a difference then we need to also work on our imaan and taqwa,[36] as well as the imaan and taqwa of our fellow believing brothers and sisters. May Allah ﷻ ease the pain of mankind around the globe and bless the enemy forces with the guidance to stop. Aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)



36 Taqwa: Piety, righteousness.

14. Improving Salah

Question: Assalamu alaikum, please advise me on how to improve my Salah. I tend to procrastinate, please motivate me.

Answer: Waalaikumsalaam, do the following: Perform whudu taking the Sunnah and mustahab[37] acts into consideration as well as abstaining from the makroohaat.[38] When you are tempted to rush in your Salah, force yourself to slow down by reciting longer Surahs.[39] Read five tasbeehaat[40] in ruku'[41] rather than three or four.

In your free time learn and ponder over the meanings of the duas, Surahs and tasbeehaat read in Salah. During Salah concentrate on this. Revise over the fiqh[42] of Salah and consider this during each movement. For example, in ruku' remind yourself that this ruku' is fardh, reciting Surah Fatiha is wajib and the tasbeehaat are Sunnah.

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37 Mustahab: Preferred, rewarding acts. Dr Abd Al-Hayy Al-Arifi ﷺ said that mustahab comes from the word hub, which means love. Therefore, it is only due to a lack of love for Allah that we omit mustahab acts. He further explains that ilm can become a means of our lack of amal. For example, we omit rakats in Salah and justify our laziness, by saying that it is just the Sunnah rakats or mustahab. A sign of Allah's acceptance is that ilm leads to amal not omission.

38 Makroohaat: Disliked acts.

39 Surahs: Chapters of the Qur'an.

40 Tasbeehaat: Plural of Tasbeeh. A form of dhikr in which short sentences glorifying Allah are repeated.

41 Ruku': Bowing down in prayer, the step that precedes prostration.

42 Fiqh: Islamic law based on the teachings of the Qur'an and Sunnah.

Furthermore, try to obtain a kitab called *Anwaarus Salah* by Maulana Abdul Hamid Ishaaq. Read one page per day, reflect and slowly incorporate the lessons into your prayers.

The best way to overcome procrastination is that as soon as the adhaan[43] goes off, immediately stop whatever you are doing and read your Salah. If you delay it, read an extra four Rakaats of nafl salaah as a punishment to the nafs. Be consistent and over time, these tips will train your nafs. Once the nafs is tamed and trained in Salah, it will follow suit outside of Salah too. That is our ultimate goal.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)

43 Adhaan: The call to prayer.

15. Temptations to sin

Question: Assalamu alaikum. Sometimes I feel like a terrible Muslim. I think about certain sins even though I do not do them, or I think stupid things, like wanting to see what the haram side of this world is all about. I do not want to do anything, I just want to see. I also get horrible thoughts like I should have drugs, just to see what the fuss is all about. It is terrible of me, I know. I know I will not do it but I cannot stop these thoughts. Maybe I get them because I came from a conservative background so the party world seems like fun. What do I do?

Answer: Waalaikumsalaam, thinking of sins and what it would feel like is the work of Shaitaan. He will continue doing this as his mission is to tempt us to break Allah ﷻ's commands. The way to combat this is when these thoughts enter the mind, recite ta'awwuz[44] and occupy the mind with something else beneficial. Should the thoughts persist, sit and ponder over death for a while. This will help us to look forward to all the wonderful bounties Allah ﷻ has in store for us in the hereafter.

These bounties can only be accessed after death and they will increase if we are obedient to Allah ﷻ, but through disobedience, we run the risk of losing out. By pondering over death, we will build up the courage to do more good deeds and the strength to abstain from sin. It will enable us to be patient in this world when we see others having a so called "good

44 Ta'awwuz: The phrase *audhu billahi min ash-shaitanir rajim*. This means "I seek refuge in Allah from Shaitaan, the accursed one".

time", reminding us that there is much better awaiting us in the hereafter. Furthermore, reflect on the grave and the punishment in Jahannum and inshaAllah, the curiosity and desire to sin will swiftly be removed from your heart.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)



16. The confusions of a Non-Muslim

Question: Dear Scholar, Greetings to You, from another continent! I am a 23 year old lady writing to you, because I got information that you can answer my question about Islam and guide me in my spiritual journey. I found a place in my heart for Muhammad ﷺ and for the Quran. I believe in Islam as the Divine religion but at the same time, I believe in Orthodox Christianity, Jesus Christ and the Holy Bible. God is there for all of us and it does not matter how we reach him. One thing that is different between me and most Christians is that I do not believe Jesus was the Son of God.

I was raised in an orthodox Christian family. My heart feels very well when I go to church, pray any time I want and I do not need to cover my head on the streets. I think the Lord is around me. I am surrounded by Him and it's enough to be a good person, following moral rules and living a clean life. Islam is so complicated for me because I don't like the idea that I need to cover my head all the time and pray at a specific time. Unfortunately, this is bothering me. I like to pray when I feel like it, by just talking with the Lord from the bottom of my heart.

For the past years, I have stopped eating meat and I do not have any other addictions. I try to take care of my body and soul. I do truly believe in the spiritual world and in the rule: what goes around, comes around and that the only truth within the universe is God. All things exist with God only. Without our Creator we would not exist, and we are all reflections

of his creation and will, so we should be thankful for everything we have been blessed with. Best regards!

Answer: Respected Sister, after reading your email and understanding what is bothering you regarding Islam, I want to explain an important principle in religion which I hope will clarify things for you. According to your explanation, you say that you prefer to pray whenever you like and you dislike covering your head. This is what bothers you about Islam. Sister, you see, in religion we must understand that we are the creation of Allah ﷻ. If we want to earn His pleasure and be grateful to Him for all that He has done and is doing for us, then we will have to give preference to what He wants from us rather than what we would like to do.

Once we earn the happiness of Almighty Allah by serving Him in this world, He will reward us by granting us admission into paradise. In paradise, our beloved Allah ﷻ will allow us to do as we please. We will enjoy ourselves for eternity. The golden principle is that we must do everything we can to please Him in this life and the moment we die, Allah ﷻ will do everything he can to please and comfort us in the hereafter. This is the system of life - a few moments of struggle and sacrifice that will be rewarded with an eternal life of bliss in the hereafter. May Allah ﷻ guide us all to the straight path, aameen.

Kind regards,
Dawood Seedat (Maulana)

17. Extravagant weddings

Question: Assalamu alaikum. I remember reading that a Sahabi ﷺ did not invite Rasulullah ﷺ to his wedding. Rasulullah ﷺ found out later but there were no hard feelings. Nowadays, it would be a cause of the uninvited being deeply hurt. Why is that?

Answer: Waalaikumsalaam, this happens when we follow the example set by the kuffar in our weddings, rather than the Sunnah. Secondly, our relationship with one another has become very shallow. The Sahaaba ﷺ sincerely loved one another for the pleasure of Allah ﷻ. Whether they were invited or not, they knew that the invitation was not something to base the value of their relationship on. Also, to them nikah was an ibaadah[45] like reading four rak'ats Salah. Once a match was made the nikah was performed. This is the Sunnah. It was not a grand event as we have made it in today's times. May Allah ﷻ bless you with His ma'arifat and closeness. Aameen

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)



45 Ibaadah: Worship.

18. Repentance

Question: Assalamu alaikum, I hold on deeply to the remorse of the stupid things I did as a child. When I remember, I just wish these things did not happen. Things like speaking to male friends or even the hurtful ways I treated my parents. I made tawba[46] but regret is a horrible feeling. How can I know if my repentance has been accepted anyway?

Answer: Waalaikumsalaam, to err is human but to be unregretful is from Shaitaan. No sin is too big for Allah ﷻ to forgive, how can our sins exhaust his forgiveness? It is pride to think our sins are greater than the forgiveness of Allah ﷻ. He is the most merciful and the most forgiving, his mercy overpowers his anger. We must try our best to abstain from major sins and Allah ﷻ will overlook and forgive the minor ones. A sign of our tawba being accepted is having a light heart, and giving up the sins that one used to indulge in prior to the tawba.

If someone bumped into us by mistake and as soon as they realised, they apologised and you accepted their apology. Whenever this person sees you again, would you like it if they become embarrassed and continue to apologise for this past, forgiven mistake? Definitely not. In fact, this person's behaviour will actually offend you, as it suggests that you are unforgiving. So after sincerely begging for forgiveness from Allah ﷻ and making amends, we must have conviction that we have been forgiven. There is no one more forgiving than Allah ﷻ. Reflect over the following:

46 Tawba: Repentence.

1. Allah ﷻ never gets tired of forgiving His servants, even if we were to commit the same sin a thousand times. When our Allah ﷻ is always ready to forgive, why should we be lazy and despondent when it comes to seeking forgiveness?

2. Allah ﷻ is in control of everything and He can do anything. Ponder over the hadith regarding the one who will have 99 scrolls of evil deeds, weighed out against just a little paper with a good deed. Yet on the Day of Judgement, Allah ﷻ will make that little paper weigh heavier. Ponder over the Hadith of the one who killed 99 people but Allah ﷻ still forgave him.

Think of Umar ؓ. He set out to kill Nabi ﷺ but Allah ﷻ blessed him with hidayah.[47] He then became a believer, Ameerul Mumineen[48] and is now buried next to Nabi ﷺ. Think of Khalid bin Waleed ؓ. He was responsible for the death of many Sahaaba ؓ but he later became a hero for the Muslims. He has now been blessed with the title of saifullah.[49] Therefore, if Allah ﷻ can forgive and change Umar ؓ, Hind ؓ, Wahshi ؓ and so many others, then is there anything difficult for our Allah ﷻ to do? Is there anyone He cannot forgive?

After seeking forgiveness, forget about the sin. Shaitaan wants us to remember our sins, whereas our mission in life is to constantly remember Allah ﷻ and attain the marifah[50] of Allah ﷻ.

47 Hidayah: Divine guidance to the religion of Islam.
48 Ameerul Mumineen: A leader.
49 Saifullah: Sword of Allah ﷻ.
50 Marifah: Recognition, understanding.

By pondering over sins that have already been forgiven, we are wasting our precious time on a futile activity. Allah ﷻ is aware of our shortcomings and as long as we are making a sincere effort then He will forgive us. May Allah ﷻ grant us all the ability to live our lives in a manner pleasing to Him. Aameen.

Requesting Duas, Waalaikumsalaam,
Dawood Seedat (Maulana)