



باسمہ تعالیٰ

Holidays or Holydays?

Deen is Complete:

Our deen is both complete and comprehensive. It not only gives us guidelines regarding our acts of worship but even teaches us how to live every minute of every day of our lives - even our holidays. Islam is not a “dry” religion that prevents us from taking a break and relaxing. In fact, in certain situations, taking a break is even emphasised and if a person takes a break with the correct intention, he will also be rewarded.

- آخى النبي ﷺ بين سلمان ﷺ وأبي الدرداء ﷺ ، فزار سلمان أبا الدرداء ... فجاء أبو الدرداء فصنع له طعاما فقال : كل فياني صائم ، قال : ما أنا بأكل حتى تأكل ، فأكل ، فلما كان الليل ذهب أبو الدرداء يقوم ، قال : نم ، فنام ، ثم ذهب يقوم ، فقال : نم ، فلما كان من آخر الليل قال سلمان : قم الآن ، فصلياً ، فقال له سلمان : إن لربك عليك حقاً ، ولنفسك عليك حقاً ، ولأهلك عليك حقاً ، فأعط كل ذي حق حقه . فأتى النبي ﷺ فذكر ذلك له ، فقال النبي ﷺ : « صدق سلمان » . (« صحيح البخاري » ٢٦٤/١)

- عن أبي موسى ﷺ قال : أقبلت إلى النبي ﷺ ... فقال : ... اذهب أنت يا أبا موسى أو يا عبد الله بن قيس إلى اليمن ، ثم أتبعه معاذ بن جبل ، فلما قدم عليه ... ثم تذاكرا قيام الليل ، فقال أحدهما : أما أنا فأقوم وأنا وأرجو في نومتي ما أرجو في قومتي . (« صحيح البخاري » ١٠٢٣/١) وفي « فتح الباري » (٣٤١/١٢) : قوله : (ثم تذاكرا قيام الليل) في رواية سعيد بن أبي بردة : « فقال : كيف تقرأ القرآن » أي في صلاة الليل . قوله : (فقال أحدهما) هو معاذ ، ووقع في رواية سعيد بن أبي بردة : « فقال أبو موسى : أقرأه قائماً وقاعدا وعلى راحلتي وأتفوقه » بناء وقاف بينهما واو ثقيلة ، أي ألازم قراءته في جميع الأحوال ، وفي أخرى : « فقال أبو موسى : كيف تقرأ أنت يا معاذ ؟ قال : أنام أول الليل فأقوم وقد قضيت حاجتي فأقرأ ما كتب الله لي » .

Not an Objective:

We have to realise that a break or holiday is something which is secondary. It cannot be made the objective of life. A simple example of this is that of your child who attends school. You pay his fees, buy his uniform, provide him with his text books and stationery, arrange for his transport and give him whatever else is necessary for his education. However, he is not truly dedicated to studying. His main purpose of attending school is to enjoy the few exciting excursions arranged by the school each year. Hence in his school life he “lives” from one excursion to the next. This is what motivates him. It is his objective and his be all and end all. He eagerly awaits the excursion and plans for the next excursion before the first is even over. If the excursion is cancelled for any reason, he is dejected and depressed. Like any sensible parent, you are very disappointed. Your child should have been dedicated to his studies. The excursions are secondary and “by the way.” If no excursion was undertaken, it is not a serious issue. Studying diligently and obtaining a good pass should have been the main concern. You feel your child has “let you down.”

We are also in the “school” of this world to “study” – to learn to recognize our Creator, become His true servants and gain His pleasure. This is our main focus in life. This is our objective and sole goal and in this we find pleasure. Everything else is secondary. Thus the “excursions” – the occasional little breaks enjoyed to refresh the mind – are entirely secondary. They should not be given primary importance or become the driving factor in our lives. Unfortunately with the Western culture eroding our way of life, the “excursions” – the elaborate holidays – have become the primary focus and main priority. Generally, people no longer take a holiday to “take a break.” Instead the holiday has become the objective. Many people need to take a break after the holiday. Nevertheless, much time is spent planning one’s holidays. Budgets are allocated for it. Unfortunately, at times even interest bearing loans are taken. While on holiday “where will we spend the next holiday” is discussed. Thus we generally live

from holiday to holiday. Every effort is made to ensure that the next holiday is more fun-filled and exciting than the previous one. Unfortunately, as fun-filled as it may be, we will never feel fulfilled. If the holiday does not materialize, the person is dejected. Alas, this is not the life that a true Mu'min leads.

Elderly Parents:

When the holiday becomes the main focus, anything that comes in its way will be eliminated. Hence one will be prepared to 'dump' his elderly parents in an old age home just because they are becoming a "spanner in the works" of his holidays. How sad that the elderly dread the approach of the holidays simply because they are made to feel that they are a burden!

Season of Immodesty and Shamelessness:

When the mindset becomes a "holiday" mindset, a person will do whatever is necessary to make the most of his holiday and have the best time possible. Hence hayaa and shame is sacrificed in the name of "a good time". We will happily visit the worst of places, participate in the most disgusting of events, eat food which we know is doubtful – justifying it by saying we are in a "Muslim country" and dress in the most indecent fashion - all in the name of fun.

A man from another province sent his young, teenage daughter to Durban for holiday. She was staying at the home of one of her relatives. Just a few days had passed and some boys of the complex had managed to sleep with her. The father felt that the relatives were looking after her and the relatives felt that she was mature and responsible enough. In just two days irreversible damage had been inflicted.

Since the holiday is generally a season of immorality and shamelessness, we need to discuss the topic of hayaa in some detail:

- **Part of Imaan:** In fact it has been declared as an integral part of Imaan.

عن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال : « إن الحياء والإيمان قُرْنَا جميعًا ، فإذا رفع أحدهما رفع الآخر . » (« شعب الإيمان » ١٠ / ١٦٦)
عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال : « الإيمان بضع وسبعون شعبة ، والحياء شعبة من الإيمان . » (« صحيح مسلم » ١ / ٤٧)
عن ابن عباس رضي الله عنهما قال : قال رسول الله صلى الله عليه وسلم : « إن لكل دين خلقًا ، وإن خلق الإسلام الحياء . » (« سنن ابن ماجه » ص ٣٠٨)

- **Loss of Hayaa:** However, if one continuously defies the dictates of hayaa and indulges in wrongful actions, this natural quality gradually withers away and eventually may even be totally lost. This then opens the doors to a whole host of wrong.

عن أبي مسعود رضي الله عنه قال : قال النبي صلى الله عليه وسلم : « إن مما أدرك الناس من كلام النبوة الأولى : إذا لم تستحي فاصنع ما شئت . » (« صحيح البخاري » ٢ / ٩٠٤)

إذا لم تخش عاقبة الليالي ولم تستحي فاصنع ما تشاء
فلا والله ما في العيش خير وفي الدنيا إذا ذهب الحياء

(« مرقاة » ٨ / ٨٠١)

The loss of hayaa has resulted in unprecedented decay in society. Illicit activity among Muslim teens has reached such proportions that besides a few, all are involved. The scourge of marital infidelity is shocking. Young and old, both have become porn addicts. Not to talk of the casual intermingling and the immodest and disgraceful dressing. The type of garments that many a non Muslim woman had regarded as utterly disgraceful a few decades back is worn by Muslim women of today without a second thought. A man went for 'Umrah with his wife and younger brother. When he returned after the 'Umrah, his wife was suddenly disinterested in him and eventually ran away. When he eventually found her, she insisted that she no longer had feelings for him and wanted a divorce. At her insistence, he issued the divorce and the very instant her 'iddat was over, she married his younger brother! Only then did he realise that when he was in the haram making 'ibaadah, his wife and younger brother were somewhere else together. This was the result of freely-intermingling and being casual with people we are supposed to adopt hijab with.

- **Inviting Allah Ta'ala's Wrath:** Let alone social problems, abandoning hayaa is the recipe to draw down the wrath of Allah Ta'ala.

قال رسول الله ﷺ : « إذا ظهر الزنا والربا في قرية فقد أحلوا بأنفسهم عذاب الله » . (« حاكم » ٣٧/٢)

Thus the root cause of the problems that are engulfing us – among them drought - has already been diagnosed by Rasulullah (sallallahu 'alaihi wasallam). To protect ourselves and the Ummah, we will have to once again adopt hayaa in its true spirit.

- **Example:** To understand the true spirit and application of hayaa, let us take an example of one who was a personification of this quality and then introspect and examine what happens to our hayaa during the holiday season.

جاءت امرأة إلى النبي ﷺ يقال لها : أم خلاد - وهي منتقبة - تسأل عن ابنها وهو مقتول ، فقال لها بعض أصحاب النبي ﷺ : جئت تسألين عن ابنك وأنت منتقبة ؟ فقالت : إن أُرزأُ ابني فلن أُرزأُ حياتي ... (« سنن أبي داود » ٣٣٧/٢)

What great words and what a great lesson! Losing her son was tolerable but removing her niqaab/purdah and exposing her face was intolerable. This was the modesty of the women of this Ummah! If she could not lose her hayaa even in such a situation, how can we lose ours just to enjoy our holiday!

This incident very clearly explains that covering the face for a woman is also an injunction of deen, and not just an Indian custom as some 'bright thinkers' promote.

- **More Caution:** Since the holiday season is a major contributing factor to the destruction of hayaa, as everyone wishes to 'let their hair down,' we need to become even more alert and vigilant that our families and children do not get involved in any act or do not go to any place which is not conducive to hayaa.

Places of Vice:

One of the dictates of hayaa, and an extremely critical issue during the holiday season, is that we do not go to places where drinking, nudity and other haraam activities take place, even if it may be promoted as an 'Islamic' fair.

حقيقة الحياء أن مولاك لا يراك حيث نحاك . (« مرقاة » ١٤٠/١)

Any place which abounds in immorality attracts the wrath of Allah Ta'ala. This is clearly mentioned in the ahadeeth. Incidents in the past such as tsunamis, earthquakes and other similar catastrophes were a clear manifestation of these ahaadeeth. A common factor was the prevalence of much immorality in the affected areas. When the punishment of Allah Ta'ala descends, the innocent are also affected with the guilty, though in the Hereafter they will be separated from the criminals. During the peak holiday times, most beaches are places of absolute fitnah where, besides other evils, nudity is the norm. No person who has concern for the modesty and morality of his family will venture close to any such place.

A man took his family to the beach for a walk. His young son turned to him and said, "Papa! Give these aunties some sadaqah because they don't even have enough clothes to wear!" the man was so embarrassed and ashamed that his young son had seen the indecently barely-dressed women that he never took his son back.

The collective evil that takes place at one time in these places could draw the wrath of Allah Ta'ala immediately. It is only His clemency if He does not send down a calamity upon such places.

عن ابن عمر رضي الله عنهما أن رسول الله ﷺ لما نزل الحجر في غزوة تبوك ، أمرهم أن لا يشربوا من بئرها ، ولا يستقوا منها ، فقالوا : قد عجننا منها واستقينا ، فأمرهم النبي ﷺ أن يطرحوا ذلك العجين ، ويهريقوا ذلك الماء . ويروى عن سيرة بن معبد وأبي الشموس : أن النبي ﷺ أمر بإلقاء الطعام ، وقال أبو ذر : عن النبي ﷺ : « من اعتجن بمائه » . (« صحيح البخاري » ٤٧٨/١)

وعن ابن عمر رضي الله عنهما أن النبي ﷺ لما مر بالحجر قال : « لا تدخلوا مساكن الذين ظلموا أنفسهم إلا أن تكونوا باكين أن يصيبكم مثل ما أصابهم » ثم تفنّع بردائه وهو على الرحل . (« صحيح البخاري » ٤٧٩/١)

وعن أبي ذر أنهم كانوا مع رسول الله ﷺ في غزوة تبوك ، فأتوا على واد فقال لهم النبي ﷺ : « إنكم بواد ملعون ، فأسرعوا » فركب فرسه فدفع ودفع الناس ، ثم قال : « من اعتجن عجينه أو من كان طبخ قدرا فليكبها » ثم سرنا . رواه البزار وفيه عبد الله بن قدامة بن صخر ولم أعرفه ، وبقية رجاله وثقوا . (« مجمع الزوائد » ٦ / ٢٨٧)^١

Although thousands of years had passed since the punishment of Allah had rained on this area, Rasulallah (sallallahu ‘alaihi wasallam) personally exercised such a high level of precaution and instructed his Sahaabah (radhiyallahu ‘anhum) to do the same. How much more precaution we need to exercise – especially in this holiday and so-called “festive season” – in visiting the beaches and other places wherein there is nothing but vice and immorality, which are definite reasons for the wrath of Allah Ta’ala to descend.

Festivities:

It is indeed extremely sad to notice many Muslims joining the disbelievers in their activities. There are those who remain as spectators and others actively participate. As for the spectators, they should take note of the following hadeeth:

عن عمرو بن الحارث ، أن رجلا دعا عبد الله بن مسعود ﷺ إلى وليمة ، فلما جاء ليدخل سمع لهوا فلم يدخل ، فقال : ما لك رجعت ؟ قال : إني سمعت رسول الله ﷺ يقول : « من أكثر سواد قوم فهو منهم ، ومن رضي عمل قوم كان شريكا في عملهم » رواه أبو يعلى . (« إتحاف الخيرة المهرة » ٤ / ١٣٥)

“Whosoever adds to the numbers of a people is from among them.”

Thus it is clearly understood that merely being present also renders one as being part of those who are involved in the evil. Those who participate can gauge from the above just how much more serious their action is.

Children:

One of the biggest concerns that parents have is, “What is my child going to do in the holiday? Will my child survive this holiday, in an environment of sin and temptation?”

Hazrat Moulana Yunus Patel (rahimahullah) gave the following advice in this regard (adapted from tarbiyat program - 26/06/2008):

1. Parents need to understand that we can’t be too strict on the children during the holidays. Some freedom should be given to them. However it shouldn’t be such that we give so much freedom, that we allow them to go to discos, rave clubs and cinemas. Some parents put the TV on in the house, putting the suitable cartoon for the child. And the child spends hours in front of the television. The adverse effect of all of this will be experienced by the parents.
2. Adjust the times in our daily routine. Take out time for our children. Talk to them, joke with them and take them out to places to acquire halaal entertainment. But if we say: “No! Rather send them with their friends” etc. Then we should take lessons from around us. How much of correspondence we get where Muslim girls are having abortions and their parents don’t know anything about it.
3. The world outside is extremely vicious. It’s like someone going to Kruger National Park. If he steps out of the car, he will be devoured by a cheetah or lion. We can’t change the world due to

¹ On the way to Tabuk, when Rasulallah (sallallahu ‘alaihi wasallam) passed by Hijr, the ruins of Thamood, he instructed the Sahaabah (radiyallahu ‘anhum) to move on quickly and said to them: “Do not enter the dwellings of those who have oppressed themselves except in the condition that you cry, out of the fear that the same punishment may afflict you.” He (sallallahu ‘alaihi wasallam) also prohibited them from drinking or drawing water from its well. The Sahaabah (radiyallahu ‘anhum) said: “We have already pulled out water and made our dough (using this water).” Rasulallah (sallallahu ‘alaihi wasallam) commanded them to dispose of the dough and throw away the water. Thereafter Rasulallah (sallallahu ‘alaihi wasallam) covered himself with his shawl and rode his horse swiftly until he passed through and left the area. (References: Saheeh Bukhari #3378, #3380 and Majma’uz Zawaaid #10323)

our limitations. But we can change ourselves and the environment of our homes. No government stops us from performing salaah. No government forces us to watch TV, movies or to don the dress of the kuffar.

4. We, as parents, need to know what is on our children's phones. Recently some boys were found watching haraam on their phones in the masjid.
5. I am not saying it is totally haraam to watch the waters of the ocean. But in these so called festive times we know what haraam takes place there. For those who want peace of mind and also want their children to grow up in a healthy environment, we shouldn't go to these places. Look for good things that they will be occupied in. Take them out for some halaal entertainment (where no laws of sharee'ah are broken and the environment is conducive).

Additionally we should do the following:

1. Ensure that all members of the family perform their five daily salaah. Boys who are seven years of age and above should accompany the father to the masjid.
2. Everyone must start their day after fajr salaah with the recitation of Surah Yaseen. Besides this some portion of the Quraan Majeed must be recited daily.
3. Daily ta'leem of the fazaail kitaabs should take place in the home, even if just for 10 minutes.
4. Encourage the children to recite 100 times istighfaar and durood shareef.

Conclusion:

Indeed, Islam has permitted a person to occasionally "take a break" from ones normal schedule of work. The object is to take a break and refresh the mind so that one could return to one's primary objective (deen) with renewed enthusiasm and vigour. Hence in taking some rest one will never compromise one's deen. Compromising one's objective for some trivial fleeting pleasure will be like a person who, for the pleasure of some warmth, makes a bonfire with all the money that he has earned. This would be very senseless and tragic indeed.

Remember that you are only taking a break from your normal daily work schedule, not from deen. Therefore, salaah, recitation of the Quraan, zikr and other deeni activities should not stop. Instead it could even increase since one is free from many other daily chores.

Always bear in mind that true pleasure only lies in obedience to Allah Ta'ala. In disobedience lies torment and agony – even though one may be in the lap of luxury on the most "exotic holiday." May Allah Ta'ala grant us the taste and true pleasure of deen in this world and grant us the eternal holiday of Jannah, aameen