

# NO GOLD AT THE END OF THE RAINBOW

Rainbow coloured clothes, Rainbow coloured shoes, Rainbow coloured chocolates, Rainbow coloured mugs, Rainbow coloured toys. Ever wondered why?

Wherever you go and wherever you look, the rainbow seems to be out all the time.

Are these just trending summer colours or do they represent something?

A quick search reveals that there is a concerted effort to get us to unwittingly acknowledge and broadcast these colours.

So....

Who exactly are the people promoting the rainbow, what does the rainbow represent and why is it being promoted so forcefully?

**Introduced in the 70's, the rainbow flag and the unicorn have evolved and become symbolical to the gay and lesbian fitnah.**

LGBTQ activists desired a symbol to identify with. Hence they altered the colours of the rainbow and adopted it as their symbol.

They have assumed these symbols for self-identification, to demonstrate unity, pride, shared values, and allegiance to one another.

Our Deen is explicit regarding the prohibition of homosexuality, The Noble Qur'aan pronounces it as evil, vile and open transgression.

Homosexuality and adultery share in their immorality, for there is corruption in both of them, that defies the wisdom of Allāh Ta'ālā's creation and totally opposes His commandments.

Allāh Ta'ālā has informed us that Shaytan has made a vow, he said,

"Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allāh." And whoever takes Shaytan as a Wali (protector or helper) instead of Allāh, has surely suffered a manifest loss. (An-Nisa, 119)

Ordinarily it would be permissible to use such colours, but since they have now become a salient feature of a deviate community, it is forbidden for men and women to use these colours.

The fatāwā of all the major Dārul Ulūms in our country have confirmed this.

By displaying these colours, we tacitly associate ourselves with them and become part of promoting these Harām and contemptible actions.

Ulama explain that once any object or colour becomes synonymous with a particular Harām movement, the use of that colour becomes impermissible.

HOW should we respond to this?

Our Beloved Nabī ﷺ has informed us that a person who imitates a nation is reckoned amongst them. We certainly do not want to wake up on the day of Qiyāmah among them.

As Muslims, we do not share these values and do not want any allegiance with perversion. We must dissociate ourselves from these things. We should express our disapproval by ensuring that we do not obtain any item that represents this fitnah, whether it be food, clothes or anything else with these colours or symbols. We should ensure that we do not become party to this by selling these items. If we unknowingly acquired them, we should dispose of them immediately.

Ulama advise us that there is darkness associated with the very name of this fitnah. By covering ourselves and our children with these items and bringing these things home, we expose ourselves and our innocent ones to this immorality.

This fitnah, like all evil that is inconsistent with our Deenī character, is aggressively being introduced into society.

The first step is to get people to acknowledge them by promoting their identity. Next, we will be expected to sympathise with them, as they will claim that they are suppressed and oppressed. The last straw will be an open call to embrace and accept them without any reservations.

Being regular with Salaah will protect us from these fitnahs.

Allāh Ta'ālā mentions,

"Verily, Salaah prevents from Al-Fahsha' (i.e. grave sins of every kind, unlawful intercourse, etc.) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) (Al 'Ankabut, 45)

May Allāh Ta'ālā protect us and grant us 'Afiyah in our Deen, dunya and Akhirat. Āmīn.

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