

الحمد لله الحمد لله نحمده ونستعينه ونستغفره ونؤمن به ونتوكل عليه ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له ومن يضلل الله فلا هادي له، ونشهد أن لا إله إلا الله وحده لا شريك له، ونشهد أن سيدنا ومولانا محمدا عبده ورسوله، صلى الله تعالى عليه وعلى آله وأصحابه وبارك وسلم تسليما كثيرا كثيرا أما بعد!

FOREWORD

Ma'sha Allah and Mubaarak! A Kitaab prepared very well and covering all the necessary and important aspects of morality and chastity! A Kitaab that is of utmost importance and necessity for all people especially Muslims and at all times especially presently! The very core fibre and foundation of any society, community, nay that of mankind is morality and chastity and these are interwoven with Imaan and Islam. They go hand in hand. The very foundation of a stable and strong society are these very qualities and their absence results in man being degraded and becoming like animals and even worse. This kitaab should not only be read but studied with the sincere intention of practising on it. If we just make the sincere intention, Allaah (Jalla Jalaalahoo), in His infinite Mercy and Kindness, will make it not only easy but a pleasure to live a life of proper morality and chastity. The enjoyment and sweetness of which will actually be tasted and experienced. May Allaah (Jalla Jalaalahoo) reward Moulana Moosa tremendously and perpetually for this great service to Deen and the Muslims and mankind at large. Aameen Thumma Aameen!

May Allah (Jalla Jalaalahoo) grant us all the best of Deen, Dunya and Aakhirat. Aameen.

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MORALITY AND CHASTITY

Allaah تَبَارَكَ وَتَعَالَى has created passions and desires in every human being. If these passions and desires are subjected to Islamic rules and regulations, then they will create values of love, virtue, truth, and integrity. On the other hand, those who become slaves to their passions are doomed to a life of deprivation and restlessness, for the carnal desires, once unrestrained and uncontrolled, become insatiable. The desires continue increasing, and a person's object of life is to then maximize his sensual pleasures. A person cannot progress spiritually and even materially.

Allaah تَبَارَكَ وَتَعَالَى has created men and women such that they have been endowed with a powerful urge for sexual love, as well as the capacity to sexually attract each other. Their features, complexion, speech, and mannerisms have a strange spell on the opposite sex. However, since human beings are not like animals, which possess no higher purpose in the world than fulfilment of desires, Allaah تَبَارَكَ وَتَعَالَى has created modesty within human beings.

Modesty and well as purity of mind, body and soul are of fundamental importance to the lofty moral culture of Islam. When shame is lost, immorality with its disastrous consequences becomes the order of the day. Doors of the worst kinds of vices which destroys the moral, spiritual, and physical fibre of the human being are opened. Man then becomes worse than an animal.

Shaytaan is man's greatest enemy. He desires to destroy man's life of this world and the hereafter. In the Qur'aan, Allaah تَبَارَكَ وَتَعَالَى mentions the statement of Shaytaan when he was expelled from Jannah:

قَالَ فِيمَا أُغْوِيْتِي لِأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ. ثُمَّ لَا يَبْقَى لَهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ
وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ ط وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ

[Iblees] said, "Just as You have led me astray, I too shall certainly lie in wait for them on Your straight path." "I shall then fall upon them in front of them and behind them, and from their right and from their left. And You will not find the majority of them to be grateful."
(A'raaf verse 16-17)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said,

قَالَ عَلِيُّ بْنُ أَبِي طَلْحَةَ عَنْ ابْنِ عَبَّاسٍ: مَنْ بَيَّنَّ أَبْدِيَهُمْ أَمْرًا مِنْ قَبْلِ الْآخِرَةِ فَأَشْكَكْتَهُمْ فِيهَا، وَمِنْ خَلْفِهِمْ، أَرَعَبَهُمْ فِي دُنْيَاهُمْ، وَعَنْ أَيْمَانِهِمْ، أَشْبَهَ عَلَيْهِمْ أَمْرَ دِينِهِمْ. وَعَنْ شَمَائِلِهِمْ، أَشْبَهَى لَهُمُ الْمَعَاصِي.

“‘from in front of them’ means that I will create doubt regarding the Hereafter in them. ‘Behind them’ means that I will encourage them in matters of this world. ‘From their right’ means that I will confuse them in the matters of their deen. ‘From their left’ means that I will beautify sinful acts in their eyes.”

Once sin is beautified in a person’s eyes, he loses his shame and modesty. Immorality becomes the order of the day. The system of the heavens and earth is affected. Major calamities occur in the world.

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that once ten of them were in the company of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when he said, “I seek protection of Allaah from five things which may overtake you. When immorality becomes rampant in a people, they will be overtaken by epidemics and such diseases which never existed before. When a people are involved in giving short-weight and measure, they will be overtaken by famine, hardship, and oppression of the authorities. When a people stop paying zakaat, rain is withheld from them. If it were not for the animals in their midst, never would there have fallen rain for them. When people violate pledges and promises, Allaah will overwhelm them with their enemies from other nations. Thus, the

enemy will take by force their wealth.” (*Ibn Majah no. 4019, Shuabul-Imaan no. 3042*)

Abdullah ibn Abbaas رَضِيَ اللهُ عَنْهُ said, “Whenever stealing from the spoils of war appear in a people, terror is cast into their hearts. When fornication spreads in people, there is much death among them. Whenever people lessen their measures and weight, provisions are cut off from them. When people judge without right, killing spreads among them. When people betray the pledge, then Allaah gives their enemies power over them.” (*Muatta Imaam Maalik no. 1670*)

In the frenzy of a person’s youth, a person does many actions which are sinful and a cause for sorrow later on in life.

Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Youth is a type of madness.” (*Al-Maqasidul Hasanah no. 586 and 241, Kashful Khafaa no. 1530, Faydul Qadeer no. 4928*)

Youth has been termed as a part of insanity due to the fact that a person – sometimes - does acts in his youth which he himself would not believe in his later years. A youngster is generally full of energy, and when expressing this, he sometimes commits insane deeds. (*Faydul Qadeer*)

It is for this reason that on the Day of Judgement, one of the five questions asked will be about one’s youth.

Ibn Masood رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “The feet of the son of Adam shall not move from before his Sustainer on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it and spent it upon, and what

he did with what he knew.” (Tirmidhi no. 2417, Musnad Bazaar no. 1435, Al-Mu’jamus-Sagheer no. 760)

Keeping in mind these points, the following booklet has been prepared to explain to the youth the importance of guarding their chastity and the harms of fulfilling their desires.

This following relevant topics have been mentioned in this book:

- 1.) Chastity and purity – Importance and benefits
- 2.) Shame and modesty
- 3.) Harms of following desires
- 4.) Fornication and adultery
- 5.) Homosexuality and lesbianism
- 6.) Pornography
- 7.) Masturbation
- 8.) Tawbah (Repentance)

Many books were used in the preparation of this booklet. Amongst these are:

- 1.) Books of Tafseer and Ahaadith
- 2.) *Hayaa aur Paakdamani* by Moulana Dhul-Fiqaar Naqshabandi
- 3.) *Islam on homosexuality* by Mufti Muhammad Zafeeruddeen
- 4.) *The Killer Sex* by Dr Jawed Jamil
- 5.) *Effective Remedies For Spiritual Maladies*
- 6.) *Common Sins*
- 7.) *Muslim Women And Modern Challenges* by Ml. Afzal Ismail

8.) *Marvellous Maidens In Islamic History* by Ml. Imraan Kajee

9.) *Zina- The Seduction Of Shaytaan* by Ml. Imraan Kajee

10.) *Stories Of Repentance* by Muhammad Abduh Mughawiri

Articles prepared by *Uswatulmuslimah, Jamiat Kwazulu Natal* and *Ihyaauddeen* have been used also.

May Allaah تَبَارَكَ وَتَعَالَى accept this weak effort and make it a means of protection of our imaan, modesty and purity, leading us to Jannah and its everlasting enjoyments. Aameen

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CHASTITY AND PURITY – IMPORTANCE AND BENEFITS

One of the noblest qualities a person can possess is that of chastity. Even non-Muslims knew that this was a special teaching of Islam. When Heraclius, the emperor of Rome called for Abu Sufyaan (who had not accepted Islam as yet and was at that time an archenemy of the Muslims) to ask regarding Rasulullaah ﷺ, Abu Sufyaan was forced to utter, “He tells us: worship Allaah alone and do not ascribe any partner to Him. Abandon what your fathers [and forefathers] believe in.’ He also orders us to establish salaah, to be truthful, to *remain chaste*, and to maintain ties of kinship.” (*Bukhaari no. 5980, Muslim no. 1773*)

Chastity is amongst the special quality of the Ambiyaa and the pious. Rasulullaah ﷺ actually made dua'a for it and taught us many duaas for our purity.

Rasulullaah ﷺ used to supplicate,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى، وَالْعِفَافَ وَالْغِنَى

O Allaah! I ask You for guidance, piety, chastity, and independence.
(Muslim no.2721)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ، وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ، وَالرِّضَا بِالْقَدَرِ

O Allaah, I ask You for good health, chastity, trustworthiness, beautiful character and being pleased with Your decision. (Al-Adabul-Mufrad no. 307)

اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي

O Allaah! Inspire me with Your guidance and save me from the evil of my nafs. (Tirmidhi no. 3483)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ وَالْأَهْوَاءِ

O Allaah! I seek Your protection from evil character, actions, and desires. (Tirmidhi no. 3591)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي،
وَمِنْ شَرِّ مَنِيِّ

O Allaah! I seek Your protection from the evil of my ears, the evil of my eyes, the evil of my tongue, the evil of my heart and the evil of my sperm (i.e., my private part). (Tirmidhi no. 3492, Abu Dawood no. 1551, Nasai no. 5456)

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ، وَفَرَجِي مِنَ الزِّنَا، وَلِسَانِي مِنَ الْكُذْبِ، وَعَيْنِي مِنَ الْخِيَانَةِ،
فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ

O Allaah, protect my heart from hypocrisy, my private part from fornication, my tongue from lies and my eyes from treachery, for verily You know the treachery of the eyes and that which the hearts conceal. (I'tiaalul-Quloob of Kharaaiti no. 287)

BENEFITS OF CHASTITY

Great benefits have been promised in this world and the hereafter for those who remain chaste.

1.) Different Types Of Goodness In This World

Allaah تَبَارَكَ وَتَعَالَى has promised complete success for those who possess certain qualities.

Allaah تَبَارَكَ وَتَعَالَى states, “Successful indeed are the believers, who are humble in their Salaah, who do not pay heed to futile talk, who continually pay the Zakaah, who guard their private parts, except from their wives or the slave girls that they possess. For then, they are free from blame. Then whoever seeks beyond that, it is they who are the transgressors. [Successful also are those] who are observant of their trusts and pledges, those who are watchful of their Salaah. It is they who are the inheritors, who shall inherit Al-Firdaws (the

highest level of Jannah). They shall abide therein forever.” (Mu’minoos verse 1-11)

The above verse proves that if a person seeks to fulfil his desires by any means other than his wife or slave girl, he is of those who transgress the limits of what is lawful. Unlawful means would include adultery, homosexuality, lesbianism, masturbation, etc. (Such a person will be deprived of success.)

Success refers to success in this world and the hereafter. The incident of Yusuf عَلَيْهِ السَّلَام clearly illustrates how he protected himself from evil, and the result which ensued. At times, a person has to undergo some difficulties in protecting himself, but the final result is always one of success and goodness.

1.1) Honour In This World

Zulaykha, a beautiful woman, placed Yusuf عَلَيْهِ السَّلَام under a very severe test – a test which many fail. She was completely enraptured by his beauty. She utilized all the means of trying to charm and allure him and cause him to lose control over his heart.

She was wealthy. She possessed all items of luxury and enjoyment. Yusuf’s عَلَيْهِ السَّلَام was under her command and present before her at all times. She was now in solitude with him. She locked all doors preventing anyone entering or leaving.

On the other hand, Yusuf عَلَيْهِ السَّلَام was young, it was his time of strength and power, he was of sound mind, and he was unmarried. She invited him to fulfil his desires. Yusuf عَلَيْهِ السَّلَام merely said, “I seek refuge in Allaah” and all the links of Satan’s net were broken. This is because how can anyone’s assault be effective against the one who seeks refuge in Allaah? Yusuf عَلَيْهِ السَّلَام thought at this time turned to Allaah, who nurtured him and granted him countless bounties. How could he disobey such a kind and benevolent Being?

Yusuf عَلَيْهِ السَّلَام was a human being with human feelings. He too had an involuntary inclination and desire which crept into his heart. This is similar to a fasting person having a natural desire for cool water on a hot day. However, he neither intends drinking it nor is such involuntary inclination harmful. In fact, staying completely away from it despite this involuntary desire entails additional reward. If a person is inclined towards an evil act but does not commit it, then this is recorded as a good act in his register of deeds. Allaah تَبَارَكَ وَتَعَالَى says, “Despite his desire and inclination, he did not commit the evil out for fear of Me.”

Had Yusuf عَلَيْهِ السَّلَام not seen the proof of his Sustainer at that time, he would have followed the inclination of his heart. What was this proof and evidence? It was the absolute conviction in the prohibition and abhorrence of adultery which Allaah تَبَارَكَ وَتَعَالَى had conferred upon him. (When a person has conviction that Allaah تَبَارَكَ وَتَعَالَى is watching him and he has to stand before Allaah تَبَارَكَ وَتَعَالَى one day, it becomes easy for him to abstain from sins.)

Despite possessing all the means at his disposal, Yusuf عَلَيْهِ السَّلَام ran in order to open the door and flee. Zulaykha pursued him in order to stop him from fleeing. Coincidentally, the back of Yusuf عَلَيْهِ السَّلَام's shirt came within her grasp. She held it in order to draw him back. While drawing him back, the shirt tore. Yusuf عَلَيْهِ السَّلَام nevertheless succeeded in leaving that place. At that time, the woman's husband, Aziz, suddenly arrived on the scene. The woman immediately concocted a story. She accused Yusuf عَلَيْهِ السَّلَام of intending evil with her. She then said that he deserves to be imprisoned or be given some other severe punishment. This is the disloyalty of the people who follow their lusts. As long as they gain benefit, they will remain by you. As soon as some harm comes to them, they will attempt to escape and place the blame on the other.

Yusuf عَلَيْهِ السَّلَام now had to expose the truth. It was the woman who tried to seduce him, and he had run to save himself. This dispute was going on when an infant member of the household gave testimony in favour of Yusuf عَلَيْهِ السَّلَام in a beautiful manner. By the will of Allaah, he was able to speak and express Yusuf عَلَيْهِ السَّلَام's innocence and his grand status in the sight of Allaah. Allaah تَبَارَكَ وَتَعَالَى honours those who protect themselves in amazing manners.

The speaking and testimony of the infant in favour of Yusuf عَلَيْهِ السَّلَام is in itself proof of Yusuf عَلَيْهِ السَّلَام's honesty. The shirt being torn from the back, or the front should be considered to be an additional indication to his honesty. The argument which he put forth was extremely acceptable to those who were neutral observers: if, according to the allegation of the woman, Yusuf عَلَيْهِ السَّلَام advanced towards her, then he would have been facing her. It is obvious, that in the ensuing confrontation, the shirt would have torn from the front. If Yusuf عَلَيْهِ السَّلَام's claim is correct that the woman invited him towards her, and that he ran towards the door whilst she chased him in order to get hold of him, then it is obvious that the shirt will be torn from the back. In this situation, Yusuf عَلَيْهِ السَّلَام was not facing her. Instead, he had turned his back to her and was running away from her.

Nevertheless, when it was seen that the shirt was torn from the back, the Aziz understood that this was all the guile and deceit of the woman, and that Yusuf عَلَيْهِ السَّلَام was not guilty. He then requested Yusuf عَلَيْهِ السَّلَام to forget the incident or else it would be a cause of much humiliation and disgrace in the future. He asked his wife to seek forgiveness for her sin either from Yusuf عَلَيْهِ السَّلَام or from Allaah, for she was certainly the guilty party.

However, Zulaykha did not give up. On another occasion, her friends too began persuading Yusuf عَلَيْهِ السَّلَام that he should obey his well-wisher and mistress and should not oppress her. He should also

ponder over the consequences of his disobedience. There was no benefit in putting himself into difficulties and hardships. It is said that although they verbally interceded on behalf of Zulaykha, each of them secretly tried to attract Yusuf عَلَيْهِ السَّلَامُ to herself. When Yusuf عَلَيْهِ السَّلَامُ realized that they were all after him and that Satan had cast his net from all sides, he supplicated before Allaah تَبَارَكَ وَتَعَالَى with full determination, resolve and fortitude, “Save me from their plots and intrigues. Even if I have to be imprisoned in this regard, I will prefer prison to committing a sin. If You do not help me, there is the fear of me losing myself and falling prey to their plots.” Yusuf عَلَيْهِ السَّلَامُ said, “O my Sustainer! I prefer the prison to that which they invite me. If You do not repulse their plot away from me, I will be inclined towards them and I will thus become of the foolish.” Yusuf عَلَيْهِ السَّلَامُ was prepared to bear the humiliation of imprisonment, but he was not prepared to engage in sin. He goes to jail, stays there for a few years, but eventually emerges with such honour that till today we remember how he protected himself. He is eventually made the king of Egypt. Yusuf عَلَيْهِ السَّلَامُ said, “Surely whoever has the fear of Allaah and restrains himself (will be greatly rewarded because), Allaah does not destroy the reward of the righteous.” In every era, a person who lives a life of purity, Allaah تَبَارَكَ وَتَعَالَى will grant him honour and respect. On the other hand, those who live immodest lives are eventually destroyed.

1.2.1) Unseen Help Of Allaah تَبَارَكَ وَتَعَالَى

Abdullaah ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates, “I heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “There were three people from one of the past nations who were walking when rain fell upon them. So, they took refuge in a cave in a mountain. A rock from the mountain fell onto the mouth of the cave and thus sealed them off. One of them said to the others, ‘Nothing will save you from this rock except your supplication to

Allaah تَبَارَكَ وَتَعَالَى by virtue of your good deeds.’ One of them said, ‘O Allaah! I had extremely old parents. It was my habit that I never gave milk to my family and slaves before giving my parents. One day I went far off in search of grazing trees. I therefore returned late in the evening. I found that my parents had already fallen asleep. I milked [the sheep] as was my habit and brought the milk [to them]. I stood at their side, not wanting to wake them up from their sleep. At the same time, I did not want to give my family and slaves before giving my parents. I remained standing with the bowl in my hands, waiting for them to wake up. The children were screaming at my feet [out of hunger] but I continued waiting till the break of dawn. They then got up and drank their milk. O Allaah! If I did this solely for Your pleasure, open for us [this cave] by removing this rock.’ Allaah تَبَارَكَ وَتَعَالَى opened it partly, but they were unable to come out.”

“The second person said, ‘O Allaah! I had a cousin who was the most beloved to me.’ Another narration states: ‘I loved her as passionately as men love women.’ I desired having sexual relations with her, but she refused me. Eventually, a year of famine befell her and so she was forced to come to me [for assistance]. I gave her 120 gold coins (Dinaars) on condition that she yields herself to me. She agreed. When I got full control over her – and in another narration – when I was about to engage in the act [of intercourse], she said, ‘Fear Allaah and do not break the seal of virginity unlawfully.’ So, I turned away from her despite the fact that I loved her so passionately, and I left the gold which I had given her. O Allaah! If I did this solely for Your pleasure, open for us [this cave] by removing this rock.’ Allaah تَبَارَكَ وَتَعَالَى opened it partly, but they were still unable to come out.”

“The third person said, ‘O Allaah! I hired labourers and paid them their wages, except for one man. He left the wage that was due to him and departed. I invested his wage and the money increased

profusely. He came to me after some time and said, ‘O servant of Allaah! Give me my wage.’ I said, ‘All these camels, cows, sheep and slaves that you see are part of your wage.’ He said: ‘O servant of Allâh! Do not joke with me.’ I replied, ‘I am not joking with you.’ He then took all of that and herded it away without leaving behind anything. O Allaah! If I did this solely for Your pleasure, open for us [this cave] by removing this rock.’ The rock moved completely, and they came out walking.” (Bukhaari no. 2272, Muslim no. 2743)

1.2.2) Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Ibrahim عَلَيْهِ السَّلَامُ emigrated with Sarah and entered a village where there was a king or a tyrant. (The king) was told that Ibrahim had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for Ibrahim عَلَيْهِ السَّلَامُ and asked, ‘O Ibrahim! Who is this lady accompanying you?’ Ibrahim replied, ‘She is my sister (i.e., in religion).’ Then Ibrahim عَلَيْهِ السَّلَامُ returned to her and said, ‘Do not contradict my statement, for I have informed them that you are my sister. By Allaah, there are no true believers on this land except you and I.’ Thereafter, Ibrahim عَلَيْهِ السَّلَامُ sent her to the king. When the king got to her, she got up, performed Wudhu and Salaah and then supplicated, “O Allaah! If I have believed in You and Your Apostle and have saved my private parts from everybody except my husband, then please do not let this pagan overpower me.’ On that, the king fell into a condition as though he was being throttled and started kicking his legs. Seeing the condition of the king, Sarah said, ‘O Allaah! If he should die, the people will say that I have killed him.’ The king regained his power, and proceeded towards her but she got up again and performed Wudhu and Salaah and said, ‘O Allaah! If I have believed in You and Your Apostle and have kept my private parts safe from all except my husband, then please do not let this pagan overpower me.’ The king again fell into a condition as though he was being throttled and started moving his

legs. On seeing that state of the king, Sarah said, ‘O Allaah! If he should die, the people will say that I have killed him.’ The king got either two or three attacks, and after recovering from the last attack he said, ‘By Allaah! You have sent a Satan to me. Take her to Ibrahim and give her Hajar.’ So, she came back to Ibrahim عليه السلام and said, ‘Allaah humiliated the pagan and gave us a slave-girl for service.’
(*Bukhaari no. 2217, Muslim no. 2371*)

1.2.3) A pious person narrates: I was once making Tawaaf of the Ka’bah when I heard a young woman saying, “O most honourable Allaah, Your pledge exists since time immemorial, and I remain steadfast upon it.”

I asked, “What is this pledge between you and Allaah?”

She replied, “It is with regard to a strange incident that occurred in my life. I was once in a ship on the ocean, when a severe storm struck, and the wind caused everything on board to be destroyed. All the passengers drowned, except myself, this baby I have in my arms and a slave. I managed to cling tenaciously onto a piece of wood with my baby and the slave did the same. When the sun rose, the slave began to move towards us by wading through the water with his hands. Upon reaching us, he mounted the wood we were holding onto and tried to seduce me.

I said to him, “O slave of Allaah, we are in a predicament wherein we have little hope of safety through obedience to Allaah تبارك وتعالى. What will happen to us if we choose the path of disobedience?”

He ignored my question and retorted, “Leave me alone! By the oath of Allaah, I will not be prevented from fulfilling my intention.”

He stretched forth his hand, snatched the baby from me and threw it into the sea. At this point, I lifted my gaze to the heavens and exclaimed, “O Allaah, You are closer to a man than his heart. Protect me from this slave by Your strength and power. You have power over all things.” Immediately, a creature emerged from the sea, swallowed the slave in a single gulp and disappeared beneath the water.

The waves continued to toss me around, until I reached an island. I related my story to the inhabitants, and they were astounded. With bowed heads they exclaimed, “You have an amazing story to tell but, we have something even more amazing to relate to you. We were sailing on the ocean, when a creature emerged from the water in front of our ship. It was carrying a little baby on its back. We then heard a voice, saying, “Take this child, or you will perish.”

One of us stretched forth our hands and took the child from the back of the creature. It then vanished into the water. Immediately, we all took an oath to Allaah **بِأَرْوَاحِنَا** that we would not commit any sin from that day onwards.”

They handed the baby over to me. My experience is from the amazing signs of Allaah’s greatness.

1.3) Exquisite Fragrance And Honour In This World

There was once a person whose body would always exude the fragrance of the most exotic musk and perfume. A friend one day asked him, “What is this wonderful fragrance I always smell on you? You must be spending a lot of money on musk if you apply it so often!” The person replied, “By Allaah! Never have I purchased musk, nor have I ever applied it!” His friend was astonished and asked, “Then where does your fragrance come from?” Not keen to answer the question, he said to his friend, “Why are you asking me?” His friend

explained, "I hope that Allaah تَبَارَكَ وَتَعَالَى will let me benefit in some way by what you will tell me." On his friend's coaxing and urging, he eventually narrated the following, "In my youth I was a very handsome lad. My father was a merchant, and I would generally spend my time with him. One day, an old woman came to him and purchased some cloth. As she did not have the money with her to pay for it, she asked my father if he would send me along to her home where I would collect the money. My father agreed. Hence, I proceeded with her until we finally stood before a grand, palatial home. The old woman ushered me into a stunning courtyard and as I entered, my gaze fell on a beautiful young girl who was seated atop a raised seat on a silken cushion. The instant she saw me, she was dazzled by my beauty and immediately demanded that I join her on her seat. I staunchly refused. Instead of coming to her senses, my rejection only incited her to get down and come to me. Then, in a fit of infatuation, she began pulling and tugging me towards herself. I was in a genuine predicament. Thus, in order to escape from her embrace, I asked her if I could use the toilet. Although impatient, she acceded and shouted for her slaves who guided me to the toilet. I entered the toilet where I relieved myself into my hands. Not wasting a moment, I smeared the filth over my body, clothing, and face. When I exited the toilet, the eagerly awaiting girl was greeted by the sight and smell of not a handsome youth but a person literally covered in human waste! The flames of her passion were, at once, thoroughly doused and she screamed to her servants in horror and disgust, *"This is a madman! Throw him out immediately!"*

I happened to have only one Dirham with me. On leaving, I purchased some soap and thereafter went to the river where I cleansed my body and clothing of the filth. When I was done, I went back to my father and did not tell him a word of what had transpired. When I went to sleep that night, I saw a dream in which a handsome man with an

excellent fragrance came to me. I asked him who he was to which he replied that he was Jibreel عَلَيْهِ السَّلَام. He said to me, “Allaah تَبَارَكَ وَتَعَالَى has sent me to give you the glad tidings of Jannah and to reward you with some of its perfume because of the extent to which you went to avoid falling into sin.” He then passed his hands over my face, body and clothing and departed. When I awoke the next morning, I smelt an exquisite fragrance which, to this day, still perpetually wafts from my body.” (*At-Targheeb wa Tarheeb lil Yaafi’ee* pg. 165)

1.4) Acceptance Of Duaas

Once the city of Delhi was afflicted by a severe drought. All the Ulamaa of the area gathered in an open field to pray to Allaah تَبَارَكَ وَتَعَالَى for rain. Many men, women and children accompanied them, and their animals were taken along as well.

From the early morning until Asr, they stood out in the burning sun and prayed, “O Allaah, we are in a drought, please send us rain through Your mercy.” But there was no sign of rain.

A young man was passing by and saw the huge gathering. He stopped his conveyance and asked, “Why have you people gathered here?”

They replied, “We have been here from early morning, praying for rain. We have cried and begged Allaah تَبَارَكَ وَتَعَالَى. Even the little children have been calling out in desperation. The entire day has passed like this, but the mercy of Allaah تَبَارَكَ وَتَعَالَى has not descended upon us.”

The young man remarked, “I see. Allow me a few minutes to pray to Allaah تَبَارَكَ وَتَعَالَى as well.” He proceeded to his conveyance, where he began to pray. Immediately, the clouds gathered, and it began to rain. The Ulamaa were astounded and hastened towards him to find out

who he was. He was undoubtedly a Mustajaabud Da'waat (a person whose prayers are readily accepted by Allaah تَبَارَكَ وَتَعَالَى.)

They asked the young man, "Please advise what prayer you made."

The young man replied, "My mother is seated on this conveyance. She is such a pure and chaste woman, that no strange man has ever seen her and vice versa. I took hold of a corner of her garment and prayed to Allaah تَبَارَكَ وَتَعَالَى, 'O Allaah, I am the son of this pure woman. If her chastity holds any status in your sight, please send down the rains to your servants.' Due to this, Allaah تَبَارَكَ وَتَعَالَى sent down the rains." (*Khawaatine Islaam Ke Imaan Afroz Waaqi'at page 160*)

1.5) Get Something Better In Return

It is reported from Abu Qatadah and Abud Dahma who said, 'We came to a man from the people of the desert and asked him, 'Did you hear a Hadith from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?' He replied, "I heard him saying, "You will never leave something for the sake of Allaah, but Allaah will give you something better in return." (*Musnad Ahmad no. 20739*)

This is the system of Allaah تَبَارَكَ وَتَعَالَى. The incident of Yusuf عَلَيْهِ السَّلَام was mentioned above. He sacrificed his desires for some period. In return, Allaah تَبَارَكَ وَتَعَالَى granted him kingdom and honour in this world as well as the highest of stages in the Hereafter.

Allaah تَبَارَكَ وَتَعَالَى has granted us sufficient Halaal (lawful) avenues to the extent that we do not need to resort to Haraam (the prohibited). Many a person who abstains from Haraam out of the fear of Allaah تَبَارَكَ وَتَعَالَى is blessed with Halaal through the Shariah of Allaah تَبَارَكَ وَتَعَالَى. The time span between committing the Haraam action and the Halaal

action was only a short while. How truthful the words of Shaikh Ibn Ataullah Iskandari رَحْمَةُ اللَّهِ are, “Our Sustainer is far beyond this, that the servant treats Him on a cash basis, while He rewards him on a credit basis.”

Read these strange incidents so that you may witness therein the recompense of the grand Sustainer:

a.) A pious student was once studying in Delhi and would sleep in a nearby Masjid. One night, a young woman was on her way to visit some of her relatives, who resided in the area, when a riot broke out. She could not manage to escape the commotion and violence in time and quickly ran into the Masjid in fear of her life. When the student noticed her, he was alarmed and explained that the Masjid was not an appropriate place for her to hide. “People may notice us here and my honour will be tarnished. They will then evict me from the Masjid to the detriment of my studies,” he pleaded. She explained, “If I leave the safety of this Masjid, I fear that my honour and dignity may be blemished by the rioting mobs out in the streets.”

Her explanation silenced him as he realised the gravity of the situation. He directed her to a corner of the Masjid, where she could remain seated, and returned to continue with his studies. He was immersed in his books for the duration of the night, but occasionally he would place his finger in the flame of a lamp that he was using as a source of light. The young woman too remained awake and intently watched the young man. Close to dawn, he said to her, “The rioters have dispersed, and the streets appear to be safe. I am prepared to accompany you to ensure that you reach your home safely.”

“But” she remarked, “I will not leave this Masjid until you explain to me why you kept placing your finger in the flame throughout the night.”

He replied, "That is a private matter, and I would request you not to question me further about it." But the young woman would not give in. When he realised that he could not convince her otherwise, he explained, "Shaytaan was continuously enticing me to fulfil my desires with you. Hence, I kept placing my finger in the flame to remind myself of the unbearable intensity of the fire of Jahannam. If I could not bear the negligible burns from a worldly flame, how would I ever bear the torment of the fire of Jahannam? I am grateful to Allaah تَبَارَكَ وَتَعَالَى that He saved me from sin throughout the night." The young woman left and reached her home safely. She was from a wealthy family and was soon to be married to a family relative. She immediately declined the offer to marry him and said to her parents, "My desire is to marry the student from the Masjid." Her parents and family tried their utmost to convince her. Others began harbouring suspicions regarding her. When she heard their remarks, she explained what had transpired on that fateful night and concluded, "The student has the fear of Allaah within his heart, and such a man will never harm or inconvenience others. My desire is to marry him."

Eventually, her family consented, and the marriage was performed. The student who had lived in a Masjid now became the owner of his very own home, due to his fear of Allaah تَبَارَكَ وَتَعَالَى. (*Aadabul Muta'allimeen* pg. 23)

b.) Hasan Basri رَحِمَهُ اللهُ narrated, "There was a fornicating woman who had exceeded the people of her era in beauty and would not let any man sleep with her unless he paid her one hundred Dinars. One day, a man saw her and was attracted to her, so he went and worked until he earned the one hundred dinars and came to her. She told him, "Pay it to the man at the door so that he may count it and weigh it." When he did this, she told him to enter. She had a luxurious home and a bed made of gold. She told him, "Come to me." When he was

about to have intercourse with her, he suddenly remembered his standing before Allaah on the Day of Resurrection, so it was as if he was struck with lightning and his desire was extinguished. He said to her, "Allow me to leave you, and you can keep the money." She replied, "How can you do this now, when you saw me and was attracted to me, and went and worked hard to collect the one hundred Dinars, and when you are finally with me, you do what you did?" He said, "By Allaah, I did not do this out of anything except for the fear of Allaah, and the thought of my standing between His Hands." She said, "If you are truthful in what you say, then I want to marry nobody except you!" He told her, "Let me leave." She said: "No, not unless you promise me that you will marry me!" He said: "I cannot do anything until I leave first." She then said to him, "You must promise Allaah that if I come to you where you live, then you will marry me!" He said, "It might be so. We will see." So, he put on his clothes, left her, and travelled back to his land. She later travelled to his land with all that she owned - regretting the circumstances under which they had met each other - until she arrived and asked about him. When she arrived at his home, it was said to him, "The queen herself has arrived and asked about you!" When he saw her, he was in such a state of shock that he collapsed and died. His body fell into her arms, so she said, "As for him, then I have missed out on the chance to be with him. Does he have any close relatives?" It was said to her, "Yes, his brother, but he is a poor man." So, she said to him, "I will marry you out of my love for your dead brother." She married him and bore for him seven righteous sons." (*at-Tawwabeen* by Ibn Qudaamah al-Maqdisi page 41-42)

c.) There was once a pious person from among the Bani Israeel who was extremely handsome. He used to make baskets and sell them. One day, he passed by the door of the king with his baskets. The slave of the queen was standing at the door and she immediately, upon seeing such a handsome man, ran to the queen and informed her that

the most handsome man she had ever seen is at the door selling baskets.

The queen immediately instructed him to come in, expressing her desire to purchase baskets. The poor fellow innocently entered. What did he know of the events that were about to occur? Seeing him, the queen was overtaken by his beauty. She said to him, "Why are you roaming around selling baskets? Leave those baskets down on the floor and cover yourself with this quilt." She then commanded the servant, "Bring the aromatic oils and the fragrant perfume, so that I can please myself with him and he can please himself with me." She then turned to him, saying "Remain here and you will not have to sell these baskets ever again."

He refused, picked up his baskets and started walking away. The queen said, "Even if you refuse, you can't leave till you do not become intimate with me. All the doors are locked. Where are you going?" He pleaded to her, but in vain. He then said to her, "Grant me leave for a few minutes, so that I may go upstairs." She felt that nothing was wrong with this request and thus agreed.

He asked for a container of water to be taken upstairs for him and himself climbed the steps. It is possible that he took the water to make Wudhu. He went up and searched hither and thither for an escape route or something which he could use to climb down the building, eventually becoming dejected on not finding any. He solemnly sat down in one corner and began speaking to himself, "O Nafs (my carnal desires), for seventy years, you have tried to please your Rabb day and night. Such a night has come to you which will destroy all of that. (Tonight, your examination is being taken.) Be aware, if you are unfaithful to Allaah, in the slightest manner tonight, then all your years of good deeds will be laid to waste. (Pleasure is short-lived but the punishment in the hereafter is long). And then, in

the Hereafter, how will you ever face Allaah with only these evil actions.”

He continued warning himself, until he got the better of his Nafs. Eventually, he mustered enough courage to jump from the window. As he leapt out of the window, Allaah تَبَارَكَ وَتَعَالَى sent Jibreel عَلَيْهِ السَّلَام to assist, saying, “O Jibreel, My slave is ready to kill himself, just to save himself from My displeasure and disobedience. Catch him with your wing and make sure that he is not harmed in the least bit.” Like a compassionate father taking his child in his arms, Jibreel عَلَيْهِ السَّلَام lowered him to the ground. He rushed back home, leaving the baskets behind in the palace. It was already past sunset. His wife was taken aback on seeing his condition. She asked, “Have you sold the baskets or not?” He replied, “I made no money on the baskets today.” The wife, out of concern, asked, “What will we eat today?” He replied, “Today, we will adopt patience for the pleasure of Allaah, but you should light the oven so that the neighbours don’t come to know of the fact that we have no food and feel sorry for us.”

The wife lit the fireplace and began listening to all the details of the incident from her husband. A short while later, the neighbour came to ask for firewood. She was told to take it from the fireplace. When she came to the oven, she saw bread baking. She ran back telling them, “You are engaged in conversation and the bread in your oven is completely baked. If you delay any longer, it will burn.” The wife stood up in fright and went to see. She saw that the oven was full of bread. They ate to their fill.

She then said to him, “Your Allaah had only granted you this honour because you are honourable in His eyes. Why don’t you make du’aa to Allaah to grant us prosperity and affluence for the rest of our lives?” He asked her to be patient over these minor difficulties, but she insisted. Finally, he consented to her request. In the last portion

of that night, he awoke to worship Allaah, and made du'aa to Allaah thus, "O Allaah, my wife is adamant in her wish; grant her such wealth by which she will be able to live comfortably for the rest of her life." A tray was suddenly seen in the house, carrying a precious jewel which shone so brightly that the entire house lit up in its light. He shook his wife's leg to awaken her and said, "Get up and take what you were asking for!" She replied, "Wait a minute. Did you wake me up for that? I just saw in my dream a whole row of golden thrones, which were studded with jewels and green emeralds. But there was a gap which looked unsightly, where one such jewel was missing. I asked, "For who is this?" I heard a reply, "This is your husband's sitting room." I asked, "Why is there a gap here?" The reply came, "This gap was formed as a result of that which your husband had asked for in advance." I don't want anything which will make your sitting room (in Jannah) look ugly. Ask Allaah to take it back." He did as she instructed, and the tray suddenly disappeared.

This virtue is not exclusive to only certain persons. Whoever fears Allaah تَبَارَكَ وَتَعَالَى and safeguards himself from disobeying Allaah تَبَارَكَ وَتَعَالَى so that he is cautious not to be disobedient until his death, then Allaah تَبَارَكَ وَتَعَالَى will assist him in a similar way and will render even the impossible as possible for him. *(Tambeehul Ghaafilin of Faqih Abu Layth Samarqandi Hanafi page 291)*

d.) Al-Amir Shuja'ud-Din Muhammad Shirazi, a state-official of Cairo related, "I was with a person in the upper regions of Egypt in an area called Sa'eed. He was very hospitable to us and honoured us greatly. The person was of a very dark complexion and was an old man. Some of his children came before us who were very beautiful and of a fair complexion. So, we said to him, "Are these really your children?" "Yes," he explained, "you must be surprised at their fair complexion and my dark complexion." We acknowledged our surprise. He said, "The mother of these children is a European. I married her when I was

a young man in the days of the king an-Naasir Salahud-Din during the battle of Hittin.” We asked, “How did you come to marry her?” He replied, “There is a very strange story with regard to her.” We said, “Tell us about it.”

He said, “I once planted flax in this area, which I harvested and cleaned, at the cost of 500 dinars (gold coins), but I could not find a buyer willing to pay any more than the cost for it. I took it to Cairo, and thereafter to Syria, but was still unable to get more for it. Eventually, I took my goods to Acre, where I sold some of the flax on credit for a period of 6 months, while I kept some of it with me. I rented a shop in which I began trading slowly till the expiry of 6 months.

While I was busy trading, a European woman who was the wife of one of the soldiers came to me. The European women walk about in the marketplaces without any face covering. She came to me in order to purchase flax. I was overwhelmed and astounded by her beauty. I sold her some flax and was very generous to her by selling it at a discounted price. She returned after a few days. I sold her more flax and was even more generous to her than the first time. She came on several occasions, and she realized I was attracted to her. I one day said to the old woman who usually accompanied her, “I am madly in love with her. Do you think I could gain access to her?” The old woman conveyed this to her. She replied, “All of our souls - mine, hers and yours- are going to leave (this world).” I said to her, “If my soul leaves with her, it is no serious matter.”

She eventually agreed on condition that I should give her 50 dinars and she would come to me. I counted the 50 dinars and handed them over to the old woman. She said to me, “Make ready for us your place and I will spend tonight with you.” I went and made whatever preparations I could – food, drinks, lights, sweetmeats, etc. My house

overlooked the sea. It was summertime. I therefore laid out a carpet on top of the house. The European woman came, we ate, and we drank. It became dark and so we slept beneath the skies while the moon was shining upon us, and the stars were sparkling on the ocean. The time had arrived for me to fulfil my desires with her.

I said to myself, “Are you not ashamed of yourself? You are away from home, beneath the skies, overlooking the ocean, and yet you have the audacity to disobey Allaah with a Christian woman? You will thus be eligible for the punishment of hell and the punishment of this world as well.” I said to myself, “O Allaah, I make you witness that I have abstained from this Christian woman tonight out of shame for You and fear from Your punishment.” I then slept till the next morning. The woman got up angrily the next morning and went away.

I went to my shop and sat there. Suddenly I saw her passing by me together with the old woman, and she was in an angry mood. She looked like the moon [in her beauty]. I was immediately overtaken [by her beauty] and said to myself, “Who do you think you are that you are leaving this gorgeous young woman without fulfilling your craving? Do you think you are Junaid Baghdadi or Sirri Saqati?” I then went to the old woman and said, “Come back.” She replied, “By Jesus, we will not come back to you unless you pay us 100 dinars.” I said, “Okay, I agree.” I went back to my shop and counted the dinars. She thus came to me a second time. The same thoughts came back to me, and I therefore abstained from her solely for Allaah.”

She left angrily and I continued to my shop. After some time, she approached me and spoke to me like a stranger. She said, “By Jesus, you will not be able to enjoy me, except if you pay 500 dinars, or else you can die in grief.” I realized that her price was excessive, but I made

a firm resolution that I will suffer the loss of my flax and hand myself over to her.

While I was thinking about all this, a person announced, “O Muslims! The truce between us and you is now over. We are giving respite till Friday to the Muslims who are here to settle their affairs and return to their lands.” The announcement was the point of separation between me and the woman. I began collecting the money for my flax which was owed to me and began making agreements for the remainder.

I took quite a bit of goods with me and left Acre (seaport in Palestine). My heart was still drowned in the love of that European woman. I reached Damascus and sold the goods at a far higher price, because there was a shortage of them after the truce had ended. Allaah تَبَارَكَ وَتَعَالَى blessed me with a very good profit, till I became a prosperous businessman. I then began trading in slave-women, in the hope that I would forget about that European woman. I thus engrossed myself in this business.

Three years passed in this way. The Battle of Hittin eventually took place and the Sultan Naasir (Salahud-Din) took charge of the kingdom and conquered many lands including the coastal regions by the help of Allaah تَبَارَكَ وَتَعَالَى. I was asked by his attendants to send a slave-woman to Sultan Naasir. I had a very beautiful slave-woman which I sold to him for 100 dinars. They paid 90 dinars to me in cash and returned to the king to request for the remaining 10 dinars. They did not have even 10 dinars in the treasury on that day, because all the money had been spent. The officials therefore consulted with the king in this regard. He instructed, “Take this person [referring to me] to the treasury where the European female prisoners of war are housed. Let him choose one of them in exchange for the 10 dinars which are owed to him.” I went to the treasury, looked at the women and recognized

the woman who had taken for herself all that money of mine. I said, "Give me that one." I took her and proceeded home. In privacy, I asked her, "Do you know me?" She replied, "No." I said to her, "I am that trader with whom such and such incident had taken place. You had taken my money and you finally said, "You will not be able to see me unless you pay 500 dinars. And now I have taken you as a slave for 10 dinars." She said, "Extend your hand. I bear witness that there is none worthy of worship except Allaah, and that Muhammad is the messenger of Allaah. She thus embraced Islam and became a very good Muslim.

I said to myself, "By Allaah! I will not sleep with her except after marrying her." I went to Ibn Shaddaad, the judge, and related to him the entire incident. He was astonished and solemnized my marriage to her. She spent that night with me and fell pregnant.

I continued with the army, and we went to Damascus. Within a few months, the messenger of the king arrived with orders asking for all the prisoners and slaves to be returned due to some agreement that had taken place between the Muslim and Christian kings. The men and women captives and slaves were returned. Only my European wife remained with me. The officials asked about her, they persisted in searching for her. Information was given to them that she was with me. They then came to me in search of her. I was asked to present myself before the king and was so frightened and my colour had changed. She said to me, "What has happened? What has afflicted you?" I said, "The messenger of the king came, and all the male and female slaves and captives were returned. They have now come to ask for you." She replied, "There is nothing to worry about. Take me to them; I know what to tell them."

I took her and presented her before the king, Sultan Naasir, with the European messenger sitting to his right. I said, “This is the woman who is with me.”

The king and the messenger said to her, “Do you want to return to your homeland or remain with your husband? You and the others have been freed.” She said to the king, “I have already embraced Islam and I have fallen pregnant. Here, you can see how big my stomach is. The Europeans can no longer benefit from me.” The messenger said to her, “Who is more beloved to you, this Muslim or your European husband?” She gave the same reply to the messenger. The messenger said to the Europeans who were present, “Listen to what she has to say.”

The messenger then said to me, “Take your wife and you may go.” I thus turned around and left with her. The messenger then hastily sent a message to me, saying, “Her mother entrusted me with something for her and said to me, “My daughter is imprisoned. She has no clothes and is dishevelled. I wish that you could send this box to her and hand it over to her.” I thus accepted the box and we continued to our house. She then opened the box and found the clothes that her mother had woven for her from the very same flax I had sold to her. She also found two heaps of money – the 50 dinars and the 100 dinars [which I had given her]. They were exactly as I had given them to her. These are my children from her. She is still living, and she is the one who prepared the food.” (*I’laamun Naas bima waqa’a lil Baraamikah vol.1 page 114, footnotes of Risaalatul Mustarshideen by Shaykh Abdul Fattah Abu Ghuddah-quoting from Mataali’ul Budoor fi Manaazilis Suroor*)

Shaikh Abdul Fattah says, “It becomes clear from this incident and from other incidents similar to it that the person who abstains from the prohibited for the sake of Allaah تَبَارَكَ وَتَعَالَى, Allaah تَبَارَكَ وَتَعَالَى bestows him with a replacement that is lawful. Our Sustainer is far beyond

this, that the servant treats Him on a cash basis, while He rewards him on a credit basis.”

2.) Respect Even After One's Demise

Abdur-Rahman ibn Zayd ibn Aslam رَحِمَهُ اللهُ narrated, “Ataa and Sulayman (his brother) bin Yasar went to run an errand outside Madinah along with some companions of theirs. When they reached the outskirts of the city, they stopped at a house to rest. Sulayman and his companions went to see to some of their needs, and Ataa stayed in the house alone, performing Salaah. Suddenly, a beautiful Bedouin woman entered upon him, so when Ataa saw her, he assumed that she needed something from him, so he sped up his Salaah a little and then asked her, “Is there something you need?” She answered in the affirmative. He asked her, “And what is that?” She replied, “Come and have your share of me, for I am filled with desire, and I am without a spouse.” So, he said to her, “Get away from me, and do not cause me to burn in the Fire along with you!” She then continued to entice Ataa until he started weeping and repeating, “Woe be to you! Get away from me!” and his weeping intensified until the woman herself saw his weeping and the grief that was inside of him, so she herself began to weep because of his weeping. While they were both sitting and weeping, his brother Sulayman returned from seeing to his needs, and when he saw his brother Ataa weeping and the woman on the other side of the house weeping, he himself began to weep as a result of their weeping without asking them about anything. When the weeping intensified and grew louder, the woman got up and left the house. Their companions, who were standing outside of the house, then got up and came in, and Sulayman remained after that without ever asking his brother about the woman out of respect for him, as he (Sulayman) was the younger of the two. They then proceeded to Egypt to see to their errand, and they

remained there as long as Allaah willed. One night, Ataa was sleeping and woke up crying, so Sulayman said to him, “Why are you crying, brother?” So, Ataa’s weeping intensified, and he said, “Because of a dream that I had tonight.” Sulayman asked him, “And what was it?” Ataa said, “Do not inform anyone of it as long as I am alive! I saw Yusuf عَلَيْهِ السَّلَام in my dream, so I went to look at him along with others who were looking at him. So, when I saw his beauty, I wept. He then looked at me out of all the people and said, “Why are you weeping?” I replied, “May my father and mother be ransomed for you, O Nabi of Allaah! I remembered the wife of al-Aziz and how you were tested with her, and what you experienced of imprisonment and separation from Ya’qub; I remembered all of this and wept and was amazed by it all.” So, he (Yusuf) said, “Will you not then be even more amazed by the one who was with the beautiful Bedouin woman on the outskirts of the city but rejected her?” I realized to whom he was referring, so I wept and woke up weeping.” At that point, Sulayman asked, “My brother, and what was the situation with this woman?” So, Ataa told him the story, and Sulayman did not tell anyone about it until Ataa had passed away, where he informed a woman of their family who later said, “And this story did not spread in Madinah except after the death of Sulayman bin Yasar.” (*Pearls of the Path*)

3.) Chastity Of Family Members

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

كَمَا تَدِينُ تُدَانُ

As you do, so will be done to you.

(*Al-Asmaa Was-Sifaat of Bayhaqi no. 132*)

If a person wants his family members to remain chaste, then he should do likewise. It is the system of Allaah تَبَارَكَ وَتَعَالَى that treats a person in accordance to his actions. Our actions are similar to a boomerang. As it is thrown, it bounces back onto a person. If good

actions are done, good results ensue. If evil is perpetrated, then the ensuing result is evil. Rasulullaah ﷺ said, “Be chaste, your women will remain chaste, be kind to your parents, your children will be kind to you.” (*Mustadrak of Haakim no. 7259*)

A True Story - (Mentioned in one of the Arabic Newspapers)

A man who wanted to remain anonymous said, “I was in college with friends and had many relationships with girls. One time, I met a girl and formed an unlawful relationship with her. That’s how I kept it until she became pregnant. Then when her family discovered the matter, and when the girl told them about me, her brother came to attack me.

So I said to him “I don’t know this girl. Go look elsewhere.” I then left him and went away. Since they had no proof against me, they left me.

I forgot about the matter. Years passed. Once I entered my house and saw that my mother had fainted. I tried waking her up but whenever she woke up, she screamed and fainted again. After this occurred thrice, I asked her, “Mother, what happened?”

She screamed and said, “Your sister!” She replied, “She became pregnant from the neighbour.”

I went to attack him, and he uttered the following to me which was like an arrow that went through my heart. Do you know what he said? “I don’t know this girl. Go look elsewhere.” SubhaanAllah (The same thing I said to the family of the college girl (years back).

As you do, so will be done upon you. And that was it, I went through severe mental anguish after that.

Then years after, I decided to get married. After the engagement and the marriage contract, we got ready for the wedding. On the day of the wedding, I got a surprise, my bride had committed fornication before.

Then she said to me, “Shield me (hide the misdeed), may Allaah shield you.”

So, I said to myself, “This is my punishment.”

Enough! What I am in is enough punishment.

He says, “So I took the second strike and gulped this lump with hardship, and I spent many years with her until we had a baby girl who was like the moon.” Then when she reached 6 years of age, the girl came running in from outside crying. What happened? The house guard raped her.

Imam Shafiee رَحِمَهُ اللهُ said,

عَفَّوْا تَعَفَّ نَسَاؤُكُمْ فِي الْمَحْرَمِ وَتَجَنَّبُوا مَا لَا يَلِيقُ بِمُسْلِمٍ
إِنَّ الزَّنا دَيْنٌ فَإِنْ أَقْرَضْتَهُ كَانَ الْوَفَا مِنْ أَهْلِ بَيْتِكَ فَاعْلَمْ
مَنْ يُزْنِ يُزْنِ بِهِ وَلَوْ بِجِدَارِهِ إِنْ كُنْتَ يَا هَذَا لِبَيْبَا فَافْهَمْ
مَنْ يُزْنِ فِي قَوْمٍ بِأَلْفِي دِرْهَمٍ يُزْنِ فِي أَهْلِ بَيْتِهِ بِدِرْهَمٍ

Stay chaste and your women will be chaste and save yourself from that which is unfit for a Muslim.

Verily, adultery is a debt, if you have taken this debt, know that its payment will be taken from the people of your household.

One who commits adultery, in return adultery will be committed with him, even though it will be committed against the wall of your house. O man! If you are wise then you should know it.

Whoever fornicates for two thousand dirhams in any group of people, adultery will be committed in his family for one dirham.

4.) Safety On The Day Of Judgement

The day of Judgement will be extremely difficult. Rasulullaah ﷺ said, "On the day of Resurrection, the sun will be brought close to the creation to such an extent that it will be one mile away from them." Sulaym ibn Aamir رَضِيَ اللَّهُ عَنْهُ, the person who narrates from Miqdaad رَضِيَ اللَّهُ عَنْهُ said, "By Allaah, I do not know what he meant by a mile (*meel*). Did he refer to a measure by which the land is measured, or did he refer to the dipstick which is used to dip in antimony which is then applied to the eye [because the word *meel* also refers to this]." [Rasulullaah ﷺ continues], "The people will be submerged in perspiration according to their deeds. There will be those who will be submerged till their ankles, others till their knees, others till their hips, and there will be those whose mouths the perspiration will bridle." Rasulullaah ﷺ demonstrated with his hand to his mouth. (Muslim no. 2864)

The person who protects himself from immorality when he has the opportunity to do so will be amongst the fortunate to be saved from the severities on the Day of Judgement, as he will be honoured with shade under the Divine Throne.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, "There are seven people to whom Allaah will provide shade beneath His shade on a day when there will be no shade except the shade provided by Him. They are: (1) a just leader, (2) *a youngster who grew up in the worship of Allaah*, (3) a person whose heart is attached to the musjids, (4) two people who love each other for the sake of Allaah, they meet for the love of Allaah and part ways for the love of Allaah, (5) *a person whom a woman of nobility and beauty tries to seduce, but he says, 'I certainly fear Allaah'*, (6) a person who gives in

charity and conceals this charity of his to such an extent that even his left hand does not know what his right hand spent, (7) a person who engages in the remembrance of Allaah in solitude, and so his eyes shed tears.” (Bukhaari no.1423. Muslim no. 1031)

5.) Allaah تَبَارَكَ وَتَعَالَى Is Pleased With Such A Youngster:

Rasulullaah ﷺ said, “Verily Allaah becomes pleased with a youngster who isn’t inclined (towards those sins and futilities which other youngsters are inclined towards. His attention is towards righteous deeds and staying in the company of the righteous and pious. He grows up in the obedience of Allaah تَبَارَكَ وَتَعَالَى.) (Musnad Ahmad no. 17371, Musnad Abi Ya’la no. 1743 and Al-Mu’jamul-Kabeer vol. 17-page 309 no. 853)

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ said, “Verily Allaah loves the youngster who utilizes his youth in the obedience of Allaah.” (Hilyatul-Awliyaa vol. 5 page 360)

Yazid ibn Maysarah says, “Allaah تَبَارَكَ وَتَعَالَى says, ‘O youngster who has sacrificed his desires for My sake, spent his youth for Me, you are like some of my angels.” (Az Zuhd of Imam Ahmad ibn Hambal no. 547)

6.) Death Of Martyrdom

Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ reports that Nabi ﷺ said, “Whoever falls in love, remains chaste, conceals this from others and then passes away, *passes away as a martyr.*” (Tareekh Baghdad of Hafiz Khatib Baghdadi vol. 3 pg. 166)

Note: This hadith is in no way promoting Haraam or illicit relationships. Rather, it demands chastity when one becomes infatuated after an accidental glance.

7.) Jannah

Yahya ibn Ayyoob Khuzaa'ee narrates that he heard from someone that there lived a youngster during the time of Umar رَضِيَ اللَّهُ عَنْهُ who was extremely devoted to worship and was always in the Masjid. Umar رَضِيَ اللَّهُ عَنْهُ was very impressed with him. The youngster had a very old father and would visit his father every day after performing the Isha Salaah. However, his road passed by the door of a woman who used to flaunt her charms by the roadside because she had become infatuated with him. As he passed by one night, she made a persistent effort to seduce him until he eventually followed her. As she entered through her door and he was about to do the same, he remembered Allaah. The evil intention vanished instantly and the following verse of the Qur'aan came to his tongue:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ

Indeed when the temptation (to do evil) from Shaytaan reaches those who fear Allaah, they remember (Allaah and engage in Dhikr, thinking about His punishment and recalling the rewards for abstaining from sin) and their eyes instantly open (they realise Shaytaan's plot and ignore the temptation). (Surah A'raaf, verse 201)

The youngster immediately fell unconscious. The woman then called for her maidservant and with her help, the two of them carried him to his door. He was made to sit, and his father's door was knocked. When his father came out to look for him, he found him unconscious in the doorway. He summoned for some of his family members, and they together carried him inside the house.

When the youngster regained consciousness after a considerable part of the night had passed, his father asked, "Dear son! How are you?" "I am well," came the reply. When his father then asked him in the name of Allaah what had happened, he informed his father about the incident. "Dear son," the father asked, "What was the verse you recited?" When the youngster recited the verse he had recited at the time, he again fell unconscious. Although the people tried to revive him, this time he had passed away. It was still night when they bathed him, shrouded him, and buried him.

It was only the following morning that the people informed Umar رَضِيَ اللَّهُ عَنْهُ about it. Umar رَضِيَ اللَّهُ عَنْهُ immediately went to console the father. "Why did you not inform me (of the funeral)?" Umar رَضِيَ اللَّهُ عَنْهُ enquired. "O Ameerul Mu'mineen!" the father replied, "It happened during the night (and we did not wish to disturb you)." Umar رَضِيَ اللَّهُ عَنْهُ then told them to accompany him to the grave and when they arrived there, Umar رَضِيَ اللَّهُ عَنْهُ addressed the youngster by his name and recited the verse,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ

The one who fears standing in the presence of his Rabb (on the Day of Qiyaamah) shall have two gardens (of Jannah). (Surah Rahmaan, verse 46)

The youngster responded twice from within the grave saying, "O Umar! My Rabb has already given me both these gardens in Jannah." (*Tareekh Dimishq of Ibn Asaakir vol.45 page 450, no 5319*)

Another narration states that the youngster said, "Dear uncle! Go to Umar, convey my Salaams to him and ask him what the reward will be for the person who fears standing before his Rabb." The end of this narration states that Umar رَضِيَ اللَّهُ عَنْهُ went to the youngster's grave and

said, "You shall have two gardens if Jannah. You shall have two gardens of Jannah." (*Shuabul-Imaan* no. 722)

8.) Connection With The True Beloved (The Greatest Of All Gifts):

Shaik Sa'di رَحِمَهُ اللهُ explains that, despite love's apparent glamour, it is in reality nothing but hallucinations and fantasies. The real and genuine tranquillity of the heart lies only in attaching it to Allaah تَبَارَكَ وَتَعَالَى and turning the gaze away from the creation. After mentioning this, Moulana Shah Hakeem Muhammad Akhtar Saheb رَحِمَهُ اللهُ states, "The author, in his humble opinion claims that the entire universe is constantly undergoing change. If the whole universe undergoes transformation, it is natural that its components and particles will undergo the same process. Thus, the changing and perishing of beautiful objects, which are components of this ever-changing universe, is an undeniable fact of reality. When even sins and transgression destroy the pleasures of this transitory existence, then it is indeed foolish to grant preference to this fleeting dream over the eternal, everlasting life of the Hereafter. The person that makes a created object the ambition of his life, he has sold himself into the slavery of a slave; a helpless slave in the hands of another helpless slave like himself. He thus brings "bondage upon bondage" on himself. Prostrate and submit your desire before Allaah تَبَارَكَ وَتَعَالَى and then observe the pleasure and sweetness of Ibaadah. He who shatters his desires for the pleasure of Allaah تَبَارَكَ وَتَعَالَى becomes a means for the guidance of others, who see the path to Allaah تَبَارَكَ وَتَعَالَى through the Noor (effulgence) of his shattered heart. While walking in a public place, if the gaze is directed at a strange woman, the Noor of the heart is extinguished, and the heart becomes unsettled and restless. If there is a beautiful woman or lad living in the vicinity, then the possibility of committing a major sin is highly probable and such

a person is in mortal danger. He should immediately leave the vicinity or else lead a life of extreme precaution and abstinence.

Some people that were afflicted by this malady requested the author for some remedy. I directed them to Zikrullaah and prohibited them from meeting or seeing their beloved ones. Hardly a few days had elapsed when they returned and expressed their appreciation for the advice. The proper cure for this malady is redirecting the heart towards the Real Beloved. This is achieved by abundance of Zikr and the companionship of the True Lovers of Allaah تَبَارَكَ وَتَعَالَى (the Auliya-Allah). The person who discards his personal desires for the sake of Allaah's pleasure, is generally considered by the ignorant masses as a person who is leading a very restricted and deprived existence, whereas he alone knows what pleasure Allaah تَبَارَكَ وَتَعَالَى pours into the depths of his heart! When a person suffering from lovesickness repents at the hands of a true Waliullaah (Friend of Allah) and traverses the path of Love, he will quickly reach his destination. Day-to-day experiences indicate that those whose hearts are easily moved and affected by beauty, when directed in the correct avenue, become extremely valuable and precious. When the soul is leaving the body, it matters not whether it is sapped away in a gutter or on a king's throne; the only differentiating factor is whether the heart is attached to Allaah تَبَارَكَ وَتَعَالَى or not! *(Effective remedies for Spiritual Maladies)*

MODESTY AND ITS MERIT

There was once an eagle that lived atop the highest of mountains, nesting among the crags. One day, the eagle felt curious about the village that lay at the foot of the mountain and decided to pay it a visit. As it landed on the ground below, an old lady suddenly threw a sack over it, capturing it and taking it to her home.

Once at home, she took the bewildered and frightened eagle out of the sack. Never having seen an eagle before, she looked at it and exclaimed, *“You poor bird! Nobody’s been looking after you! Your nails are so long and filthy! And your beak has become curved and sharp! And your wings are overgrown! Shame!”* Saying so, she clipped the eagle’s wings. Then, she trimmed its beak. Finally, she cut its talons.

Obviously, that was the end of the eagle. With its wings trimmed, it could no longer fly. With its talons trimmed, it could no longer hunt, and with its beak cut, it could no longer eat. What seemed like kindness was, in reality, absolute cruelty to the eagle as it effectively killed the bird. Furthermore, it obliterated the beauty and unique features of the eagle, which lay in its curved beak, hooked talons, and large, powerful wings, and rendered the eagle indistinguishable from an overgrown chicken.

In comparison to this example, Allaah تَبَارَكَ وَتَعَالَى has blessed the Ummah of Rasullullaah ﷺ with the quality of modesty and shame. This is their own special quality that sets them apart and distinguishes them from every other nation and religion, and this is the quality on which the survival of their imaan is dependent. To some people, shame may seem to be a hindrance and obstacle in the path of ‘progress.’ The reality is that stripping a Muslim of shame is an act of utter cruelty and completely handicaps a person, preventing him from progressing on the path to Jannah.

Literally, the Arabic word *Haya* means shyness. Islamically, *Haya* refers to the shyness which a person feels within himself and before his Creator when committing a wrong. It is a force of conscience which prevents him from indulging in indecency and obscenity. The moral teachings of Islam are in place to awaken this feeling of shyness in man and develop it as a part of his behaviour, so that it may serve

as a strong moral deterrent against all evil inclinations. While it is found in both the genders, it is found to a greater extent in women.

Rasulullaah ﷺ has said, “Modesty and Imaan have been joined together. When one leaves, the other follows.” (*Mustadrak Haakim no. 58*)

When modesty has been combined to Imaan, we can understand that if a person inculcates more modesty in his life, his Imaan will also proportionately progress, and if one loses his modesty, he will soon thereafter lose his Imaan. (May Allaah تَبَارَكَ وَتَعَالَى save us all!)

Similarly, Rasulullaah ﷺ has mentioned, “Indeed every religion has a distinguishing characteristic, and the distinguishing characteristic of Islam is modesty.” (*Ibn Maaajah no. 4181*)

If a Muslim is void of modesty, he or she will eventually become indistinguishable from the disbelievers. *Sadly, this is commonly witnessed today, where many Muslim brothers and sisters, on account of their dressing, etc., cannot be distinguished from the disbelievers.*

It is a lamentable reality that we live in an age of indecency, shamelessness, and immorality. However, instead of being swept away by the tsunami, we should rather strive to rekindle the spirit of modesty and shame – especially as the very survival of our Imaan depends on the level of our modesty. By means of this trait, a believer is saved from many vices and evil qualities. Due to this quality, beauty is created in man’s speech and actions.

Allaah تَبَارَكَ وَتَعَالَى has created the peel of a fruit as a means of adornment and protection for the fruit. Once the peel is removed, the fruit loses its beauty and protection, and in no time, it begins to rot and loses all its good. In the very same way, Allaah تَبَارَكَ وَتَعَالَى has created clothing for man as a means of beauty as well as protection from the cold and heat of the environment. Once the clothing is removed, he loses his

beauty and becomes exposed to the cold and heat of the environment.

Just as Allaah تَبَارَكَ وَتَعَالَى has created physical clothing for man, as a means of beauty and protection for his body, Allaah تَبَارَكَ وَتَعَالَى has created spiritual clothing for man as a means of beauty and protection for his spiritual soul. This spiritual clothing is the clothing of modesty. When the topic of modesty is discussed, it is generally modesty in dressing that comes to mind. However, although modesty in dressing is essential and extremely important, modesty is not restricted to dressing and attire. Rather, modesty refers to conducting with shame and respect in all branches of a person's life, whether fulfilling the rights of Allaah تَبَارَكَ وَتَعَالَى or the creation.

When one studies the blessed life of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, one realizes that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was an embodiment of modesty. From his acts of worship to his eating, sleeping, interacting, and even attending the call of nature, every action portrayed the highest levels of shame and modesty. In every dimension of his blessed life, he ensured that the desired degree of modesty was never compromised. He always showed special importance to inculcating modesty in the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, in their dressing and attire and other facets of life and ensured that they remained completely distinct from the disbelievers.

The reason for Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ attaching such importance to modesty is that it serves as a shield to protect one's Imaan as well as preserve one's Islamic morals and values. When one possesses the quality of modesty within his life, this modesty will guide him to

conduct, in every situation, with shame, modesty and respect, fulfilling the rights of Allaah تَبَارَكَ وَتَعَالَى and the creation.

When the spiritual clothing of modesty is removed from one's life, his Imaan and deen is left exposed and vulnerable to the environment of sin and evil. He will not deal with people with respect and be concerned about fulfilling their rights. Rather, he will only be concerned about his personal or worldly benefit. He will go to wrong places, associate with wrong company, listen to music, and view Haraam on the internet, cell phone, etc. This is all on account of him not having modesty for Allaah تَبَارَكَ وَتَعَالَى, thereby breaking the commands of Allaah تَبَارَكَ وَتَعَالَى and not fulfilling the teachings of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

In the Ahaadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had foretold the coming of such crucial times before Qiyaamah where this quality of modesty and shame will gradually leave the lives of people. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that the learned will not be respected and followed, and people will not conduct with shame and respect before people of nobility and dignity. People will speak Arabic, yet their hearts will be like the hearts of the disbeliever. (*Musnad Ahmad no. 22879*)

In this Hadeeth, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ indicated that at that time, the value system of Islam will be at a decline and there will be a degeneration in the quality of shame and respect in the lives of the Muslims, resulting in them following the ways of the disbelievers.

The result of modesty leaving the lives of the Ummah is that presently, Muslims have adopted the path of shamelessness and immorality which is idealized by the disbelievers. Hence, most homes have been affected by photography and the evil influences of the TV, internet, etc. Currently, with the invention of the smart phone, it is

easy for one to commit sins at the mere press of a button, and hence sins are being perpetrated throughout the world on a macro-level. Rasulullaah ﷺ foretold that when immorality and vice will be the order of the day, then await earthquakes, pandemics, epidemics, plagues, viruses, and sicknesses that were never heard of and will be such that it will leave people perplexed and helpless.

PLEA FROM A CHRISTIAN WOMAN

Hereunder is a plea from a Christian woman to Muslim women:

To My Muslim Sisters (By A Christian Woman)

The following is an abridged article written by a Christian lady (Joanna Francis) to the Muslim women begging them to protect themselves from immodesty.

“Between the Israeli assault on Lebanon and the Zionist ‘war on terror’, the Muslim world is now centre stage in every American home. I see the carnage, death and destruction that have befallen Lebanon, but I also see something else: I see you. I can’t help but notice that every woman I see is carrying a baby or has children around her. I see that although they are dressed modestly, their beauty shines through. But it’s not just outer beauty that I notice. I also notice that I feel something strange inside me: I feel envy. I feel terrible for the horrible experiences and war crimes that the Lebanese people have suffered, being targeted by our common enemy. But I can’t help but admire your strength, beauty, modesty, and most of all, your happiness. Yes it’s strange, but it occurred to me that even under constant bombardment, you still seemed happier than we are, because you were still living the natural lives of women. The way women have always lived since the beginning of time. It used to be that way in the West until the 1960’s, when we were

bombarded by the same enemy. Only we were not bombarded with actual munitions, but with subtle trickery and moral corruption.

Through temptation - They bombarded us Americans from Hollywood, from fighter jets or with our own American-made tanks. They would like to bomb you in this way too, after they've finished bombing the infrastructure of your countries. I do not want this to happen to you. You will feel degraded just like we do. You can avoid this kind of bombing if you will kindly listen to those of us who have already suffered serious casualties from their evil influence. Because everything you see coming out of Hollywood is a pack of lies, a distortion of reality, smoke, and mirrors. They present casual sex as harmless recreation because they aim to destroy the moral fabric of the societies into which they beam their poisonous programming. I beg you not to drink their poison. There is no antidote for it once you have consumed it. You may recover partially, but you will never be the same. Better to avoid the poison altogether than to try to heal from the damage it causes.

They will try to tempt you with titillating movies and music videos, falsely portraying us American women as happy and satisfied, proud of dressing like prostitutes, and content without families. Most of us are not happy, trust me. Millions of us are on anti-depressant medication, hate our jobs and cry at night over men who told us they loved us, then greedily used us, and walked away. They would like you to destroy your families and convince you to have fewer children. They do this by presenting marriage as slavery, motherhood as a curse, and being modest and pure as old-fashioned. They want you to cheapen yourself and lose your faith. They are like the serpent tempting Eve with the apple. Don't bite.

Self-value - I see you as precious gems, pure gold or the 'pearl of great value'. All women are pearls of great value, but some of us have been

deceived into doubting the value of our purity. Our pearls are priceless, but they convince us that they're cheap. But trust me: there is no substitute for being able to look in the mirror and seeing purity, innocence and self-respect staring back at you. The fashions coming out of the western sewer are designed to make you believe that the most valuable asset is your sexuality. But your beautiful dresses and cloaks are actually sexier than any other fashion, because they cloak you in mystery and show self-respect and confidence. A woman's sexuality should be guarded from unworthy eyes, since it should be the gift to the man who loves and respects you enough to marry you. And since your men are still manly warriors, they deserve no less than your best. Our men don't even want purity anymore. They don't recognize the pearl of great value, opting for the flashy rhinestone instead. Only to leave her too!

Your most valuable assets are your inner beauty, your innocence, and everything that makes you what you are. But I notice some Muslim women push the limit and try to be as Western as possible, even while wearing a veil (with some of their hair showing). Why imitate women who already regret, or will soon regret, their lost virtue? There is no compensation for that loss. You are flawless diamonds. Don't let them trick you into becoming rhinestones, because everything you see in the fashion magazines and on television is a lie. It is Satan's trap. It is fool's gold.

A woman's heart - I'll let you on a little secret just in case you're curious: premarital sex is not even that great. We gave our bodies to the men we were in love with, believing that this was the way to make them love us and want to marry us, just as we had seen on television growing up. But without the security of marriage and the sure knowledge that he will always stay with us, it's not even enjoyable! That's the irony. It was just a waste. It leaves you in tears. Speaking

as one woman to another, I believe that you understand that already. Because only a woman can understand what's in another woman's heart. We really are all alike. Our race, religion and nationalities do not matter. A woman's heart is the same everywhere. We love. That's what we do best. We nurture our families and give love and support to the men we love. But we American women have been fooled into believing that we are happiest having careers, our homes in which to live alone, and freedom to give our love away to whomsoever we choose. That is not freedom. And that is not love. Only in the safe haven of marriage can a woman's body and heart be safe to love. Don't settle for anything less.

It's not worth it. You won't even like it and you'll like yourself even less afterwards. Then he'll leave you.

Self-denial - Sin never pays. It always cheats you. Even though I have reclaimed my honour, there's no substitute for having never being dishonoured in the first place. We Western women have been brainwashed into thinking that you Muslim are oppressed. But truly we are the ones who are oppressed; slaves to fashions that degrade us, obsessed with our weight, begging for love from men who do not want to grow up. Deep down inside, we know that we have been cheated. We secretly admire and envy you, although some of us will not admit it. Please do not look down upon us or think that we like things the way they are. It's not our fault. Most of us did not have fathers to protect us when we were young because our families had been destroyed. You know who is behind the plot. Don't be fooled, my sisters. Don't let them get you too. Stay innocent and pure. We Christian women need to see what life is really supposed to be like for women. We need you to set an example for us because we are lost. Hold onto your purity. Remember: you can't put toothpaste back in the tube. So guard your "toothpaste" carefully!

I hope you receive this advice in the spirit in which it is intended: the spirit of friendship, respect, and admiration. From your Christian sister with love.”

WHEN IMAAN ENTERS THE HEART

Ponder over the level of shame and modesty which is found after Islam truly enters the heart. Colonel Ameerud-Deen رَحْمَةُ اللهِ عَلَيْهِ, a great inviter towards Islam, narrated the following:

In the animal kingdom of America, where man marries a man and a woman marries a woman, where a man and woman live under the common law without being married, where nudist colonies are common, in such an animal kingdom, a dancing girl and her husband embraced Islam. They used to dance in the discos, where there are wine glasses, dim lights, and little tables at which American girls with skimpy bikinis and little brassieres are seated. Many Muslims from all over the world go to these nightclubs, drinking and gambling.

It was decided by mashwarah that I should take a Jama’ah (group of inviters to Allaah) to one such nightclub. When we rang the bell, a woman came out, wearing a small little brassiere and a little bikini, and said, “Yes, gentlemen, what can I do for you?” When I saw her approaching, I was shaking from head to foot. I didn’t know what to do. Since it was decided by mashwarah to go, we went. I said, “You see, we want to speak to the owner of this hotel.” His name was Ahmad, a Palestinian Arab. She said, “All right, I’ll bring him just now.” She got hold of him like a little chicken in her right hand and said, “Ahmad darling, your friends want to see you.” I tell you, I pray to Allaah that none of our friends ever witness such a scene. Ahmad said to us, seeing us with turbans, big beards, and long kurtas (Qamees), “Brothers, why have you come here?” We said, “We have come because you have advertised the nightclub called ‘Khaybar Pass’, so

we have come to see this. We are also human beings; we want to see what's inside this nightclub." He exclaimed, "What! You want to go inside!" I said, "Yes, my darling brother. We are speaking in plain English. We want to go inside." He said, "All right, come in."

Anyhow, we went inside. Inside, we saw small tables and little red lights. The rest of the place was in darkness. You could hear the tinkling of the wine glasses and the Jazz music playing. I tell you, brothers, may we never see such a scene again. All our (Muslim) friends were seated with the beautiful American girls in their lap and wine glasses in their right hands. Anyhow, we got them together. (In Syria, I had marched for 1000 miles on foot in 1962 (24 years ago), from Damascus to Halab and from there further. It was there that I learnt Qur'an and Hadith, how to read the Qur'an and the Arabic language from an Arab tutor.) I gathered those people and spoke to them in the Arabic language for one hour. They are all Arabs. I cried bitterly and they all cried. Fourteen fellows came outside and went for four months immediately from there (for the purpose of Da'wah and Tabligh). That was the changing point in their lives. Those fourteen fellows became the leaders for Tabligh and Da'wah in Central America. After they returned, they brought many Arabs into Deen.

With them came one dancer, an Afro-American girl by the name of Jean, and her husband. He was a drummer and she used to dance. She used to wear a small bikini and a small brassiere. She said, "I also, with my husband, want to embrace Islam." I said, "Maa Shaa Allaah. You are very lucky." She asked, "What am I to do?" I said, "Four things; anybody who does these four things, his Imaan will increase, and he will see Jannah and Jahannam in front of his eyes." She said, "What are the four things?" I said,

a) Ibaadah – pray to Allaah (Salaah), fast in the month of Ramadhaan, pay the poor-tax (zakaah) if Allaah gives you the wealth and perform pilgrimage (Hajj) once in your lifetime. This is a small little book (of basic Masaa'il). We are only a few (Muslim) people in America. This is a vast country which stretches 3500 miles from East to West and 2500 miles from North to South.” Those were the beginning days, when you had to perform your prayers on ice at many times. Jama'ats (groups of people travelling with the purpose of reviving Islam) were kicked out of Masjids, taken to courts, and beaten up. I told her, “You take this book. You and your husband should study it. This is my telephone number. If you have any difficulty, phone me. I will try my best to reply to you. In the city in which you stay, there are a lot of Muslims. You can even ask them.

b) The second thing to do is to invite your family (give them da'wah). Through the invitation (da'wah), the aspects that you will invite towards will enter into your heart. Your ears are nearest to your tongue. When you talk with your tongue, it will first enter your ears and your heart. It will then enter the hearts of the people you are addressing. This is the system of Allaah. Do this! Give this invitation with strength and don't be afraid of anyone. Allaah will help you.

c) The third thing you must do is to make ta'leem of Fadhaail (the virtues of the various Islamic practices). This is a book in English called 'Teachings of Islam' (Faza'ilul A'maal). The author is Moulana Muhammad Zakariyya رَحْمَةُ اللهِ (who was still alive at that time). You can also find this in your city. It doesn't cost much money.

d) Stand up in the late hours of the night for prayer (Tahajjud). Read the Qur'an in the night in this prayer and cry to Allaah (in Dua at the end of this Salaah).” They said, “But we don't know how to read the Qur'an.” I said, “It doesn't matter. Stand up facing the Ka'bah and say,

‘O Allaah, O Allaah, O Allaah, we are new entrants into Islam. We want You to give us guidance.’ If you cry to Allaah in the night, one day will come when you will be an example for the whole of America.” She asked, “That’s all?” I said, “That’s all. Assalaamu alaikum.”

I also said, “Remember one thing. Allaah does not take this work from anybody who does not change according to his invitation. When you give the invitation, you yourself must change. This dress of yours must come off and you must wear the full dress. What is the full dress? You must wear sleeves till your wrists, your neck must be closed, and you should tie a scarf. If Allaah gives you the courage, you should wear the full Burqa’ (body covering) with the veil (Niqaab) in front of your face, because the order of Allaah is ‘enter into Islam in totality and do not follow in the footsteps of Shaytaan’ (*Baqarah verse 208*). Do you understand?” She said, “Yes, I understand.” They then went away.

After three months, one night at 2:30 am, at the time of Tahajjud, this girl phoned me. In America, the nights are very long in winter; Tahajjud time remains till 6:30 am and the sun rises at 8:30 in some areas. She said, “It is a question of life and death.” I said, “In the darkness of the night, you are calling from another country. It must be costing you a lot of money. Why didn’t you write a letter, I would have replied?” She said, “Don’t talk of money! If all the wealth we had accumulated during the period of our ignorance of Islam was spent to understand one Mas’ala (problem) that will save us from the pangs of Hellfire, it is a very cheap business.”

Then she said, “When we did those four things for three or four months, the love for Paradise and the hatred for Hellfire entered into our hearts. We thought ‘what should we do about our families’. They are going directly towards Hellfire by drinking, womanizing, doing whatever they like and following their desires. We therefore decided

to have a family meeting. The men of our families would be in one house, and the women would be in one house, because there are no mixed parties in Islam.” She had embraced Islam just three months ago but understood that there are no mixed parties in Islam. She continued, “I was going in the bus. After promising you that day, I never wore that European dress again. I began wearing the cloak with full sleeves and pants and tied my hair with a scarf. I wore the full Burqa’ (body covering) with the veil in the front. I was going in the bus. The bus started to move fast, so I held onto the railing. My sleeve slipped four inches, and this much of flesh was exposed.” She started to cry, at 2:30 am. She said, “Tell me, Colonel Sahib! Tell me! Will this flesh burn in Hellfire.” What answer could I give, my dear brothers? I said, “My dear sister, I can assure you that it will not burn in Hellfire. Your thought is enough to save you from Hellfire and take you to Paradise.” She insisted, “But tell me what I should do in the future?” I said, “Put elastic on the end of your sleeve so that it will not open in the future.” I realized that she was flying high in the sky (of Imaan) while I was still stuck to the earth. This is the result of Tabligh and Da’wah.”

We make Du’aa that Allaah تَبَارَكَ وَتَعَالَى bless the entire Ummah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to inculcate the blessed quality of modesty and shame in their lives, repent for their sins and come onto the complete sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in all facets of their lives.

BENEFITS OF MODESTY

A person with modesty is attractive in the sight of the creation and accepted in the sight of the creator. The Noble Qur’aan mentions the incident of Shuaib عَلَيْهِ السَّلَام’s daughter who was sent to call Moosa عَلَيْهِ السَّلَام. Allaah تَبَارَكَ وَتَعَالَى describes the manner of her walk “And one of

the two came to him walking with shame.” (*Qasas* verse 25) Even the walk and speech of a modest person is beloved to Allaah تَبَارَكَ وَتَعَالَى ?

The most superior of Allaah’s creation was imbued with this sublime quality to the highest level. Abu Saeed Khudri رَضِيَ اللَّهُ عَنْهُ narrates, “Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was more modest than a virgin woman in her private chamber. When he saw something which he disliked, we recognized it by his facial expression.” (*Bukhaari* no. 6102, *Muslim* no. 2320)

“More modest than a virgin woman in her private chamber’ refers to a virgin woman who is meeting her husband for the first time in solitude. Such a woman is an embodiment of shame and modesty. Here the lofty status of the modesty of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is being described.

Goodness, blessings, and righteousness emerges from modesty. Imraan ibn Husayn رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Modesty brings nothing but good.” (*Bukhaari* no. 6117, *Muslim* no. 37) A similar narration states, “Modesty is good in its entirety.” Or he said: “Modesty in its entirety is good.” Since modesty prevents a person from disobedience, evil character, and a host of immodest actions, it has been referred to as good.

An Arab poet so beautifully states,

إذا لم تخش عاقبة الليالي ولم تستح فاصنع ما تشاء
فلا والله ما في العيش خير ولا الدنيا إذا ذهب الحياء
يعيش المرء ما استحيى بخير ويبقى العود ما بقي اللحاء

*If you fear not the final result of the actions of the night, and you
possess no modesty, then do as you please*

*By Allaah, there is no goodness in life and in this world when
modesty disappears*

A man will live with goodness as long as he possesses modesty, the branch will remain in existence as long as its cover remains.

A person divested of this quality is in actual fact deprived. Nabi ﷺ said, “One of the advices that people learnt from the previous messengers is that when you do not possess shame, do as you please.” (Bukhaari no. 3483)

This shows that a person without shame is not bound to any moral code. His life is similar to that of an unbridled animal. Nabi ﷺ said, “When Allaah تَبَارَكَ وَتَعَالَى intends to destroy any servant, He snatches modesty away from him.” (Ibn Majah no. 4054)

It is by means of modesty that a person will live a life of purity and chastity. The trait of modesty and chastity are inseparable.

This quality needs to be cultivated and nurtured, not mocked at and ridiculed. Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ passed by a man from the Ansaar who was advising his brother about modesty. Rasulullaah ﷺ said, “Leave him, for modesty is part of Imaan.” (Bukhaari no. 24, Muslim no. 36)

The Ansaari companion was explaining to his brother the harms of excessive modesty, since due to shame, man is many a times deprived of attaining his rights as he feels too shy to proceed to demand them. Nabi ﷺ prohibited him from this action.

Question: Modesty is an intrinsic quality in all people. How then can it be regarded as a part of Imaan and how can one be rewarded for possessing this quality?

Answer: Even though modesty and shame are an intrinsic quality, it has to be nurtured so that it can be utilised according to the dictates

of the divine commandments. This level of shame is required and demanded. Abdullaah ibn Masood رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Be modest before Allaah as you ought to.” The companions said, “O, Nabi of Allaah, we are modest, and all praises are solely due to Allaah.” Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ remarked, “It is not as you think. The reality of being modest before Him as you ought to be means that you should protect the head and what it encloses, you should protect the stomach and whatever it encloses, and you should remember death and annihilation. Whoever intends the hereafter will abandon the beauties of this world. Whoever has done this has been modest before Allaah as he ought to.” (Tirmidhi no. 2458)

If this intrinsic and inherent quality is developed by pondering over Allaah تَبَارَكَ وَتَعَالَى's bounties and seeing one's weaknesses, then the required level of modesty as demanded in Islaam will be achieved. Therefore Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ prohibited the companion from advising his brother to lessen this natural quality, as this was the stepping-stone to acquiring the desired level.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Imaan is over seventy or over sixty branches. The most superior of which is to say that there is none worthy of worship except Allaah, and the least of which is to remove a harmful object from the path. And modesty is part of Imaan.” (Bukhaari no. 9, Muslim no. 35)

Even though modesty is included as a branch of Imaan, it has been especially singled out here, since this will lead one to fulfil all the other branches. A modest person fears being embarrassed in this world and the hereafter, therefore he will fulfil his obligations and abstain from prohibitions.

Mulla Ali Qari رَحِمَهُ اللَّهُ defines *Haya* (modesty) in the following words:

حَقِيقَةُ الْحَيَاءِ لَا يَرَاكَ مُوَلَاكَ حَيْثُ نَهَاكَ

The reality of Haya (modesty) is that your Master should not see you where he has prohibited you. (Mirqaat vol. 1 page 70)

Some pious people have stated that *Haya* (modesty) stems from the conviction of the heart that Allaah تَبَارَكَ وَتَعَالَى is watching one, therefore the person protects his external and internal from going contrary to His commands.”

Modesty is of primary importance in preserving the moral fibre of society. Traditional Muslim societies had a strong sense of modesty because of Islamic teachings and prophetic traditions. Unfortunately, morals, dignity, respectability, decency, and religion are mocked at, rather than applauded in today’s world. Non-Muslim controlled media in the form of magazines, newspapers, radio, television and now the internet are all powerful and effective mediums of destroying modesty. They project immorality in an attractive garb by glorifying vice and sin.

METHODS TO PRESERVE MODESTY AND A PURE SOCIETY

Islam, by virtue of its social system of morality, provides various solutions in creating a modest society. The Qur’aan instructs men and women to remain well clear of adultery, hence, all means and avenues which excite the passions and lead to indecency, lewdness and shamelessness are forbidden. Some of these are discussed below. A few are related to both men and women, whilst others are only related to women, as they are the ones who will lose to a greater extent if their modesty is affected:

1.) LOWERING THE GAZE: Men and women should lower their gazes when they come into contact with strangers of the opposite gender. Allaah تَبَارَكَ وَتَعَالَى says, “Tell the believing men that they should lower their gazes and guard their chastity. This is purer for them. Allaah is well-informed of what they do. And tell the believing women that they should lower their gazes and guard their chastity. (Noor verse 30-31)

Jareer رَضِيَ اللَّهُ عَنْهُ narrates, “I asked Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ about my eyes falling unwittingly [on a strange woman]. He replied, ‘Turn your eyes away.’” (Muslim no. 2159, Abu Dawood no. 2148)

If a person’s gaze unwittingly falls on a strange woman or a young handsome boy, then it is compulsory to immediately turn away one’s gaze. The first unintentional gaze is forgiven. If a person continues staring or begins fantasizing, then he will be guilty of committing a sin. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to Ali رَضِيَ اللَّهُ عَنْهُ, “O Ali! Do not let the first (unintentional) gaze be followed by another, because the first is forgiven, but not the second.” (Abu Dawood no. 2149, Tirmidhi no. 2777)

The pardoning of the first gaze is only applicable to those circumstances and occasions where a woman is not expected to appear. In this instance, the first glance is forgiven. It is thus compulsory to keep the gazes low in shopping areas, public places, offices, road, etc.

Ummu Salamah رَضِيَ اللَّهُ عَنْهَا narrates, “Once Maymoonah and I were seated with Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Just then Abdullaah Ibn Umm Maktoom رَضِيَ اللَّهُ عَنْهُ, the blind Sahhabi entered the presence of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ immediately commanded Maymoonah رَضِيَ اللَّهُ عَنْهَا and I to observe hijab from him. I said, “O Nabi of Allaah, is he not blind and

unable to see us?” Nabi ﷺ replied, “Are you two also blind? Can you not see him?” (*Tirmidhi no. 2778*)

PORNOGRAPHY

Today pornography has become easily available. The following article explains some of the harms caused by this illness:

“Pornography has become an epidemic. At least 66% of men aged eighteen to thirty-four indulge in porn; 41% of women have intentionally watched it online; 90% of teenagers who are regular internet users have viewed it; and prepubescents are being treated for pornography addiction. There are now over one-quarter of one billion pornographic websites in existence. We spend more on porn than on football, baseball, and basketball combined. \$14 billion a year is spent in California alone. In 2005, \$1.5 billion was spent on cell phone porn in Western Europe. Two-thirds of human resources professionals have found porn on an employee’s computer.

We are now living in a pornified society, which is causing pornography addiction. A panel of academic experts appearing before the United States Senate Hearing on the Science of Pornography Addiction in 2004 testified that porn addiction uses the same neurological pathways as drug dependency. In the case of heroin addiction synthetic opiates are injected into the body; when viewing porn the body manufactures its own opioids, which are as addictive as heroin and cocaine.

In order to understand just how porn addiction develops, it is necessary to know something of the brain. From deep within the brainstem the mesolimbic reward centre coordinates primal, survival needs, such as eating, nurturing the young, and sexual contact, by creating feelings of desire and reward. An addiction develops when less advantageous desires cause the mesolimbic reward centre to

malfunction. This is a common feature of all addictions. The porn addict causes his addiction through repetitive exposure to images that initially thrill the viewer. This releases dopamine, the brain produces endorphins, and a natural high ensues. It is a vicious circle: the porn addict sees an explicit image, this releases dopamine that causes a natural high, making him desirous of more explicit images, he then views more images, which in turn releases more dopamine, and so the cycle continues. Effectively the brain has been rewired. There is now a generation of young addicts who may never fully recover from their porn addiction. After a period of abstinence, a cocaine addict can free his body from the drug and stave off the desire for a fix. In contrast, the porn addict has images burnt into his brain that may never be removed, in part due to the association of extreme pleasure with the image and the resulting release of opioids. It has not always been this way.

In 1968 the United States President's National Commission on Obscenity and Pornography was charged with understanding the effects of pornography on the public, and found virtually no evidence of child pornography, no full-frontal nudity in pornographic magazines, and little hard-core pornography. Then, pornography was rare, hard to come by, and the preserve of sad, dirty, secretive men, for it was not mainstream, and it was not socially acceptable. What has changed is the marrying of technology with pornographic interests. It was the coming of cheap printing presses in the eighteenth century that ushered in the first pornographic novel; the next leap in the pornification of society was not until the beginning of the twentieth century, when black-and-white photographs could be printed cheaply, culminating in the early 1970s when full-colour photographs were used. But it wasn't until the introduction of the home video recorder that the consumption of porn exploded. Home video removed the shame and stigma associated with porn as people could now watch it anonymously in their own home. By 1986, 20% of

all videos in circulation were pornographic. However, the greatest force behind the proliferation of porn is the internet.

If the opioids produced by the body while watching pornography are as powerful as heroin, then the internet is the greatest drug delivery system ever devised. Picture a man so addicted to heroin that he invents a system whereby the drug is always freely available, twenty-four hours a day, in the comfort of his own home. His addiction is such that the heroin is pumped into his body directly through an intravenous drip, to which he connects at every opportunity. Little else matters to him, save for connecting to the intravenous heroin to feed his addiction. His life withers away, he loses his family and his job, and his young children also become addicts through his example, as they want to be “just like Daddy.” He is dependent, his life and family are in tatters.

Now picture the internet and the porn addict. At every opportunity, to the neglect of his spouse and children, he plugs in a cable through which the drug of the internet and porn is delivered into his home, and then into his mind, whenever his wishes. Minutes merge into hours, hours into several hours, sometimes a day or a night might pass while he is oblivious to time, and all the while his children see their daddy hooked up to a machine that is dearer to him than food, work, or spending time with them. This is the lot of the internet and the porn addict, and it is a very real and increasingly common picture of destroyed family life.

In a pre-internet society perverted desires, such as seeing children and animals as sex objects, remained private thoughts, rarely acted upon. Such a person was aware of the strangeness of the depravity of their thoughts. The internet normalizes perverted behaviour, as the pervert can find websites and users that cater for every sexual possibility in the global marketplace of the internet. This makes the pervert’s desires and behaviour seem normal, widespread, and

acceptable. And yet, every single voyeur of internet pornography is now in danger of developing extreme sexual preferences that would be thought of as immoral, ungodly, and criminal in a previous age. Just as the heroin user needs an ever-increasing supply of the drug to achieve his high, so too the internet porn addict finds himself looking for more extreme sexual images in order to satisfy his addiction. What was exciting and titillating one week becomes normal as the addict is habituated to it, forcing him to look for more explicit and weird images, in order for natural opioids to be flooded through his brain. Perhaps this is the reason why the U.S. Government is seriously considering putting adverts on buses that read, "Sex with kids is not OK," as porn addicts in search of evermore extreme images turn to child pornography for their kicks.

An astonishing 24% of all image searches on the internet are for children in a state of undress or engaged in sexual acts; 20% of children aged ten to seventeen have received sexual solicitation over the internet; and 90% of children aged eight to sixteen with access to the internet have visited a porn website. International supermarket chains sell pole-dancing kits for young girls; mainstream shops sell *Playboy* stationery aimed at children; pornographers lure children into their murky world by linking web searches for popular cartoon characters to pornographic images; porn has insinuated itself into online gaming, video gaming, the music industry, and mainstream television programs and films; American girls aged thirteen to seventeen are spending over \$150 million a year on thongs; while 11,000 American eighteen-year-old girls are having breast implants every year. With children being fed porn and being turned into sexual commodities, little wonder American child pornography rose 750% in the five years to 2003, and by 2002 over 26,000 websites dedicated to child pornography existed.

And so, it is children, families, and spouses who bear the real cost of the dirty world of pornography through its corrosive effect upon relationships. In 2003, two-thirds of American divorce lawyers had witnessed a sudden rise in divorces that cited porn addiction as a factor. In 1995, before the widespread use of the internet, pornography played almost no role in divorce. Driven by a desire for extreme and unusual sexual behaviour, the porn addict finds real women boring, unexciting, unwilling to please, and unattractive. He becomes less interested in real sexual relationships, preferring the virtual, fake world of porn. The real-world partners of pornography users seem inadequate when compared to the ever-willing-to-please porn-star on the screen. These same partners are often deeply disgusted with the superficial, egotistical, stupid man who is a porn addict. The spouse of a porn addict is more likely to be depressed, have an eating disorder, and suffer low self-esteem. Any indulgence young women might give to partners who are porn users soon fades, giving way to frustration and hate, as the porn user prefers his relationship with porn women over his spouse. He is, in effect, cheating on her, leading to hurt, jealousy, betrayal, and anger. Perhaps this is the reason why 40% of porn addicts separate from their spouse.

The price of admission into this world of porn addiction is a deeply unsatisfying marital life; a poor long-term emotional and sexual relationship with one's spouse; divorce; neglected children who are also likely to become porn addicts; a career in tatters; withdrawal from family, friends, and community life; a diminished desire to have children; much lost time; a perverted mind that thinks constantly of the opposite sex; a desire for ever more perverted extreme sexual acts; a life that is connected at every opportunity to the solitary activity of internet use; and a constant, nagging, uncontrollable pull towards viewing explicit images that has never been seen before in human history. In the words of one porn addict under treatment at

the Mayo Clinic: “It was the pit of hell. I got no satisfaction, but I went there anyway.” (*Article of Moulana Khalid Dhorat*)¹

A REAL-LIFE CASE IN PORNOGRAPHY

I am a 25-year-old male, a recovering addict to porn and masturbation.

It all started at about the age of eleven, when I accidentally discovered masturbation. Back then I did not understand what I was doing and did not realise that this was Haraam (but I have to say that,

¹ SOCIAL & PSYCHOLOGICAL EFFECTS OF PORN

- 40 to 50% of rapists use porn to arouse themselves prior to seeking out a victim.
- Even brief exposure to violent pornography can lead to anti-social attitudes and behaviour, i.e., a more aggressive attitude toward women.
- Exposure to porn can lead to increased desensitisation to sexual violence and rape.
- A strong statistical correlation has been found between circulation rates of porn magazines and rape rates in that area.
- The average age of first-time contact of pornography among sex addicts is 11. (American Family Association OutReach, 1997)
- A primary pornography consumer group is boys between ages 12 - 17. (Attorney General's Final Report on Pornography, 1986, pg. 258)
- Men who had "purchased pornographic materials in the past year" had significantly lower marital, fathering and family-life satisfaction. (National Centre for Fathering)
- Researches demonstrate that pornography contributes to sexual assault, including rape and the molestation of children.
- Child molesters often use pornography to seduce their prey, to lower the inhibitions of the victim, and to serve as an instruction manual.
- Pornography consumption can be as "mood altering" and as addictive as narcotics. (A study by Richard Drake, assistant professor at Brigham Young University College of Nursing)
- Studies show pornography is progressive and addictive for many. It often leads to the user acting out his fantasy - often on children. (Victor Cline, Ph.D., Department of Psychology, University of Utah 1988, Pornography Effects: Empirical and Clinical Evidence, pg. 24) (*From the Killer Sex*)

even though I was young I had a feeling that this was wrong). Anyway I continued in this fashion for a year or two, and then I discovered porn. At first I was too embarrassed to simply walk into a shop and buy a magazine, so I would literally look in people's garbage, in the hope of finding pornographic material. I remember staying awake late at night and turning on the TV once my parents slept, in order to watch late night TV which often showed porn. (I remember in shame the lengths I would go to conceal my secret, e.g. closing the door, but not completely so that I can hear approaching footsteps and hiding a pornographic video underneath a loose floorboard that was nearly discovered by my father).

It got so bad, and I felt so guilty, that one day, I was about 13 years old then, I took a brave step and confessed to my father, who was extremely supportive and gave me practical tips to my problem. It worked for a few months and my father thought he was successful, but unfortunately I relapsed and went back to my old ways.

I continued like this for a few years until about the age of 15/16 (throughout this time I always felt guilty and ashamed but continued anyway), that was when the internet became mainstream. To me this was the start of a new level in watching porn, as it made it so easy, (no need for embarrassing walks into an adult shop, and off course the ease of access and variety of porno content on the web). I started off by simply watching nude pics and downloading free video-clips (you see the porn barons are very much like drug dealers, you get your first joint for free, then you're hooked and forced to go back to the dealer, but this time you have to pay to get the harder content). However, after about 2 years the free stuff simply was not enough, I needed more to quench my ever-increasing lustfulness. This was when I crossed another fence, using my credit card.

This continued until about the age of 20. This was when it really got out of control as I started to contemplate visiting prostitutes; you see watching porn alone was not enough. Again, it's like drugs, you start with basic drugs and end up with the worst. Again the internet made it very easy to do this, as prostitutes advertise themselves on the web on certain specialist websites. At first, like the previous post I would only call these women, it kind of gave me a kick. I would justify it to myself by saying that 'it's not Haraam to talk, as long as I don't actually act on my feelings', but yes... you guessed it, I moved on to the next level and committed Zina. After the first experience which left me feeling very guilty, I decided to repent to Allaah تَبَارَكَ وَتَعَالَى and stop watching porn, but once you have been addicted to something for so long it's very easy to relapse. In fact, I started to visit prostitutes on a regular basis.

After a year or two, I decided that the only way to solve my problem was to get married. Unfortunately, marriage only helped for a few months, and then I relapsed once more. However, things changed exactly 1 year ago. As I'm sure you have realised, this beast of an addiction has been the story of my life, it has absolutely consumed me in every way, I have tried so many times to slay the beast, but every time I fail. Yet, something happened to me exactly one year ago that allows me to stand before this forum today and announce that I have finally slayed this beast. In fact, today is my 1st year of victory.

Like all other addicts whenever I repented I knew at the back of my mind that this will not last. 1 year ago, when I repented I came to the realisation that I cannot have this thought at the back of my mind, as it made my repentance worthless.

I then sat down and brainstormed all the evil consequences of porn; I came up with the following:

1. The most important one-off course is going to JAHANNAM.
2. Constantly feeling guilty and worthless.
3. Constantly feeling ashamed of myself, this led to poor self- esteem and lack of confidence.
4. Wasting my precious time. Time that can be spent learning new things or simply enjoying the company of my family.
5. Having to constantly lie to cover my tracks, and then to lie again to cover my previous lies, and so on.
6. Sexual contact with my wife became a chore rather than something to look forward to, as I simply was no longer excited by my wife.
7. The feeling of utter emptiness after masturbating, compared to the feeling of joy when hugging my wife.
8. The amount of money wasted: I can honestly say that in the space of about 10 years, I blew approximately fifteen thousand pounds (R250 000) on porn and prostitutes. This money could have gone to the poor, it could have gone towards my house, it would have paid for about 10 holidays, or at least 4/5 visits to the holy city of Makkah Mukarramah.
9. The inability to do anything that would please Allaah تَبَارَكَ وَتَعَالَى (such as read Qur'aan, or help a Muslim), as I always felt "what's the point of doing a good deed, as I have committed so many disgusting sins."
10. The utter humiliation I would feel had my wife found out, not to mention the enormous amount of pain I would cause her had she found out I was watching porn and even cheated on her'.

So, how did I stop? It's a combination of everything really.

1. Constantly reminding myself of the 10 disadvantages outlined above (I have them stored on my organiser and read them every day).
2. Reading Qur'aan, making duaa every day and giving charity.
3. Never staying home alone if possible.
4. Performing my Salaah on time.
5. Going to my wife whenever I felt the desire.
6. Remembering how guilty, depressed, and ashamed you feel after committing the sin of watching porn or masturbating.
7. A lot of you will probably agree with me that you watch porn when you are bored and have free time on hand. There is a verse in the Qur'aan about free time and how it should be used. I also recently heard a lecture in which the Imaam said that all evil comes from spare time, as this is when a human is at his most vulnerable, you have nothing to do, nothing to pre-occupy your mind, so in order to fill this void, you commit a sin such as watching porn. The message here is always occupy your mind with something useful (read a book, visit relatives, play with your children, start a project, or do anything as long as it is not Haraam). Never remain idle when you have time on your hands as boredom can be your downfall and lead you to the wrong path.

Apart from these 7 points, I have a few more tips that have worked for me.

1. 1 year ago, I took an oath to Allaah تَبَارَكَ وَتَعَالَى that if I was to relapse I would fast for 120 days continuously.

2. Every day, I go in front of the mirror, and I psyche myself up, screaming ‘NEVER’, ‘NEVER’, ‘NEVER’, over and over again, (‘NEVER’, as in I will ‘never’ go back to my old ways again).

3. I have a secret book that I purchased specifically for this purpose. I have marked all the dates of the year on it for the next couple of years. Next to every day I either have a tick which would represent a successful day, in other words a day I did not watch porn in, or I would have a cross, which would represent failure. Alhamdulillah I now have 365 ticks, and not a single cross. I look at all these ticks every day, and it gives me a sense of achievement. I would not want to see a cross in this book, as it would symbolise a return to the old ways. Seeing that cross would seriously depress me, hence I avoid it at all cost.

I hope these tips will help. Please make duaa for me as I want to continue on the right track. I know I can. I know I can. I know I can. Allaah is on my side. Allaah is on my side. Allaah is on my side.

GREAT BENEFITS OF PROTECTING ONE’S GAZE:

1.) The sweetness of Imaan – Rasulullaah ﷺ said, “The gaze is a poisonous arrow from the arrows of Satan. Whoever leaves it out of fear for Me, I will convert it into Imaan whose sweetness he will perceive in his heart.” (*Mustadrak of Haakim no. 7875*)

Mulla Ali Qari رَحِمَهُ اللهُ states, “When the sweetness of Imaan enters the heart, it will never emerge. In this there is glad tidings that one will leave this world with Imaan.”

There are five benefits one attains when one gains the sweetness of Imaan:

- 1.) One attains enjoyment in his worship
- 2.) One gives preference to obedience over all other desires.

- 3.) One bears all difficulties to please Allaah تَبَارَكَ وَتَعَالَى
 - 4.) One can swallow all bitterness in problems and difficulties
 - 5.) One is pleased with Allaah تَبَارَكَ وَتَعَالَى's decision in all conditions (i.e. one does not complain or object verbally or in the heart).
- (Mirqaat vol.1 page 74)

2.) Peace of mind – Imam Ghazaali رَحْمَةُ اللَّهِ writes that by evil glancing, only sorrow is created. If the woman is ugly looking, a person regrets why he looked. If she is good looking, he regrets as he cannot have her.

3.) Enjoyable life with one's wife – Satan beautifies the features of other women. The grass is always greener on the other side. When one looks at other women, he will not find much beauty in his wife, whereas if he controls his gaze, his wife will be the most beautiful in his gaze. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not fornicate; otherwise the enjoyment of your women will be snatched away." (Kashf ul-Khifaa no. 1738)

4.) Family members will remain chaste – Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Be chaste, your women will remain chaste, be kind to your parents, your children will be kind to you." (Mustadrak of Haakim no. 7259, Al-Mu'jamul-Awsat no. 1002)

5.) Acceptance of supplications – It is the experience of senior awliya that when a person is overcome with the desire to sin, but restrains himself, then whatever supplication is made at that moment is readily accepted.

6.) Safety from sorrow on the Day of Judgement – Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every eye will be crying on the Day of Judgement except the eye which was lowered from those things which are prohibited by Allaah, the eye which stayed awake in the path of

Allaah, and the eye which due to the fear of Allaah teared the size of the head of a fly.” (*Hilyatul-Awliyaa vol. 3 page 163*)

7.) Special proximity of Allaah تَبَارَكَ وَتَعَالَى - The Sufis say that Allaah تَبَارَكَ وَتَعَالَى is very close to the broken hearted. Due to lowering the gazes, the desires of the heart are certainly shattered, and this becomes the means of attaining the special proximity of Allaah تَبَارَكَ وَتَعَالَى, that would not ordinarily be achieved by thousands of Nawaafil and Azkaar.

HARMS OF EVIL GLANCING AND VIEWING PORNOGRAPHY:

1.) Sweetness of acts of worship is removed. By evil glancing, the inclination to worship Allaah تَبَارَكَ وَتَعَالَى become less, until eventually these actions are abandoned. Thereafter a dislike it created for them.

2.) Fights and problems at home. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If two people love one another, then a split occurs between the two, it is because of a sin one of them has committed.” (*Musnad Ahmad no. 5357*)

3.) Person is removed from the mercy of Allaah تَبَارَكَ وَتَعَالَى and is cursed by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

4.) The darkness of evil glancing destroys the heart. This darkness is removed after a long period. The heart will not become cleansed except after protecting the gaze many times when there is an inclination to look. Lustre of the face is also lost.

5.) Lustful gazes lead to inclination, inclination towards affection, affection to love and love overpowers the thinking power and intellect of the lover. Once purpose of life now becomes fulfilment of passions. He forgets the consequences of his actions and at times gets involved in illicit love affairs. This leads to disgrace, emotional

upheaval, physical harassment and even loss of life. A person can destroy his worldly life as well as the hereafter by these actions.

6.) Semen is lost in the form of nocturnal emission, or even worse, masturbation or fornication. This causes the bladder to weaken, because of which drops of urine and pre-coital fluid drips continuously. This causes countless problems, confusion, and anxiety in the matter of purity.

7.) The brain is weakened. The heart also weakens. Pains are found in the back and calf. Dizziness and momentary blackouts are experienced. There is loss of memory, lack of stimulus and initiative. Depression, frustration, insomnia, loss of temper, bad moods and a host of other complications erode the physical body.

8.) Blessings in a person's life and sustenance is removed.

THE CURE FOR EVIL GLANCING IS:

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

2.) Control yourself and seek forgiveness. By controlling oneself from looking a few times, a light is created in the heart. By means of this light, the heart becomes cleansed of dirt. One should also seek

forgiveness; however, this will not clean the heart as fast as when one controls himself. (*Anfaas-Eesa vol. 1 page 138*)

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

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

Think of the beautiful women of Jannah. For every gaze a person protects, he will be wedded to these women. It is the height of foolishness to deprive oneself of these beautiful women of Jannah, due to taking haram enjoyment in the artificial ‘beauties’ of this world. (Study the ahaadeeth mentioned at the end of this book.)

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

then definitely, there will be some decrease, since there is a logical maxim,

النفس لا تتوجه الى شيئين في آن واحد

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

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

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

the beloved before one. This method is not beneficial. (*Anfaas-Eesa vol. 1 page 136*)²

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

² A certain disciple (Seeker of Allaah تَبَارَكَ وَتَعَالَى) went to a Shaikh (Spiritual Guide) for self-reformation and spiritual upliftment. Perchance his gaze fell upon a female servant of the Shaikh, and he began to take a fancy to her. Shaytaan further embellished her charms in his mind and embedded the poisonous arrow of desire and passion into his heart. The female servant on the other hand was a pious, upright soul and she immediately sensed the evil and dark nature of the disciple's gaze. The maid immediately reported the disciple's behaviour to the Shaikh, who devised a scheme whereby he hoped to cure the disciple and rid him of this malady, once and for all. He thus fed the maid servant food containing a purgative (laxative) and commanded her to gather the faeces in a separate bucket. After a few days of diarrhoea and dehydration, her appearance became pathetic; her complexion pale and her body was emaciated. The Shaikh then sent her in the presence of the disciple, who upon seeing her in this abject state, turned his face away in disgust and disapproval. The Shaikh appeared on the scene and addressing the disciple said to him: "O person! If you truly love her why did you turn your face away from her now? She is still the same person with the same body. The only exception is this bucket of faeces that has left her body. Your love for her has been extinguished by the defecation of this filth. It seems that your love was for this bucket of filth and not for her, else you would not have turned your face away from her now. The disciple was overcome with remorse and sincerely repented from this evil habit. (Effective remedies for spiritual maladies)

these non-volitional thoughts, then one should not become perturbed, as this is not the aim. I have written it as a bonus. The main objective is to save oneself from sins which are within one's control, as has been mentioned above. If some difficulty is experienced on the body or soul whilst waiting for the results of the above medication, then one should bear it.

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

7.) Abstain from such places where it will be difficult to control one's gaze. Only go to such places when there is necessity and leave as soon as the necessity is fulfilled. Wudhu is the weapon of the believer. Perform wudhu, and read two rak'ats of Salaah, asking Allaah تَبَارَكَ وَتَعَالَى for protection. After returning home, if errors have occurred, then seek forgiveness from Allaah تَبَارَكَ وَتَعَالَى. Impose a penalty on oneself which will cause pain to the nafs.

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

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

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

Allaah ﷻ states,

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

Say, with the grace of Allaah and His mercy, then be happy. (Yunus verse 58)

In lowering one's gaze, there is the preservation of one's internal and external life, since at times, evil glancing leads to loss of one's life and Imaan. (Anfaas Eesa vol. 1 page 143)

2.) INTERMINGLING OF THE SEXES: Unrestricted intermingling of men and women was never regarded as correct. In the history of man, from the era of Adam عَلَيْهِ السَّلَام till the era of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, men and

women intermingling freely was never regarded as correct. This was not only for those who followed any shariah, but even the ordinary noble families never regarded this as correct.

Historical examples of no intermingling:

In Tafseer Madaarik, it is narrated that Nooh عَلَيْهِ السَّلَام built the ark in three levels. On the uppermost level resided the humans. Adam عَلَيْهِ السَّلَام's body was also taken on board. It was used as a separation between the men and woman. (*Hood verse 38*)

In the story of Moosa عَلَيْهِ السَّلَام on his journey to Madyan, we find mention of the two women who were standing aside, waiting to give water to their goats. The reason mentioned for this is that those women did not like to plunge into the crowds of men. They would rather suffice and be content with the left-over water.

Even before Islam, honourable women of all nations would remain segregated from men. Even amongst the Arabs, despite their evil lifestyles and way of life, some women would conceal their faces from the gaze of strange men.

In a narration of Tirmidhi, the manner of Zaynab رَضِيَ اللَّهُ عَنْهَا's sitting is mentioned, during whose nikaah (marriage) the first verses of hijab were revealed. However, even before these verses were revealed, she sat in the following manner, "And she sat facing towards the wall." This was so that no man would stare at her, since this is natural shame found within women even without the laws of hijab. In noble Arab families, there was no informal intermingling and talking between men and women

From the above, we see that even before the revelation of the command of hijaab, there was no custom of honourable and pious

men and women intermingling and speaking informally and unrestrictedly. When reference is made to the first era of ignorance and the emergence of women in the Qur'aan, this does not refer to noble Arab women, but to slave women and women of low character. The noble Arab families regarded this as blameworthy. The history of the Arabs testifies to this.

The Qur'aan and sunnah forbids intermingling of the sexes. Rasullullaah ﷺ enforced separation of men and women in various ways when women attended the masjid in the initial stages of Islam. Firstly, the women stood at the rear while the men stood in front. Secondly, men were requested to remain behind in the masjid for a short while after completion of the Şalaah so that the women would have sufficient time to reach home and avoid intermingling with the men. Thirdly, a special door was assigned for the women to enter and leave. Fourthly, Nabi ﷺ apportioned a different day and a separate gathering to teach the women. In addition, the Sahaabiyaat would walk on the sides of the roads to such an extent that their clothing would brush against the houses. This prevented them from coming into close proximity with men, who would walk in the middle.

3.) CONVERSING WITH MEMBERS OF THE OPPOSITE SEX: A person should not strike up casual conversations with members of the opposite sex. In fact, it is not even permissible for a young woman to greet a non-mahram (strange) man. If a person needs to speak to a member of the opposite sex due to necessity, the speech should be straight forward and as brief as possible. In such a situation, the woman should ideally be behind a hijaab or curtain. Any form of eye-contact should be avoided.

Allaah تَبَارَكَ وَتَعَالَى says, “O wives of the Messenger! You are not like other women because you have piety. Do not be soft in speech, lest he in whose heart is a disease (of lust) should be moved with desire.”
(*Aḥzaab verse 32*)

Allaah تَبَارَكَ وَتَعَالَى says, “When you ask them for anything, then ask them from behind a curtain. This is purer for your hearts and their hearts.”
(*Aḥzaab verse 53*)

Some women nowadays have the courage to strike up a conversation with strange men almost as if it is their second nature. Other women raise their voices and speak vulgar words in the presence of their husbands, uncles, fathers-in-law, and other adults. Such behaviour reveals a lack of modesty and shame.

4.) BEING IN SECLUSION WITH A MEMBER OF THE OPPOSITE SEX: A person is not permitted to be in seclusion with a member of the opposite sex whom they can marry. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Abstain from being in seclusion with women. By the oath of that being in whose control lies my life, no man secludes himself with a strange woman except that Shaytaan joins them. And it is better for a person to touch a swine which is messed in mud than to allow his shoulder to touch the shoulder of a strange woman. (*Al-Mu'jamul-Kabeer no. 7830*)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also said, “No man is alone with a woman except that the third one present is Shaytaan.” (*Tirmidhi no. 1171*)

In the context of travel, it should also be noted that it is not permissible for a strange man and woman to travel alone in a vehicle.

5.) PHYSICAL CONTACT WITH MEMBERS OF THE OPPOSITE SEX: A person is not permitted any physical contact with strange members of the opposite sex in the form of shaking hands, hugging, etc. Rasulullaah ﷺ said, said, “It is better for a person to have a needle pierced into his head than to touch a woman who is not permissible for him.” (*Al-Mu’jamul-Kabeer vol. 20-page 211 no. 486*)

Aaishah رَضِيَ اللَّهُ عَنْهَا also stated that the hand of Nabi ﷺ never touched another woman besides his wives. He used to take the pledge of allegiance from strange women verbally when the need arose.

6.) INTERACTION WITH EXTENDED FAMILY AND IN-LAWS: Rasulullaah ﷺ said, “Guard yourselves from entering upon women.” A Sahaabi رَضِيَ اللَّهُ عَنْهُ enquired, “O Nabi ﷺ! What about the brother-in-law?” Rasulullaah ﷺ replied, “The brother-in-law is (like) death.” (*Bukhaari no. 5232, Muslim no. 2172*)

A person needs to observe segregation and the laws of hijab from all strange members of the opposite sex, however more care should be observed with spouses of uncle/aunts, brothers/sisters-in law, cousins, spouse’s brothers/ sisters/ nephews/ nieces/ uncles/ aunts, etc. The reason for this is that there is a greater possibility of evil between family men and women because they are informal with each other, nobody suspects anything between them, and they are in contact more regularly with each other than with strangers. In other words, the barriers preventing evil between them are relaxed. Many families have broken up because of laxity in following this injunction.

A woman may ordinarily expose her face, head, neck, forearms, and feet to mahram men, however if there is any fear of evil or temptation arising between them, she is not permitted to do so. In today’s times

with the increase of incest cases, more precautions has to be exercised with the type of clothing one wears even at home before one's siblings, fathers, uncles, nephews, etc.

7.) PERMISSION TO ENTER PRIVATE QUARTERS: The Qur'aan prohibits entry into the homes of others without seeking the necessary permission. Also, entry of immature children into the private quarters of a married couple is dependent upon the latter's permission at times before Fajr, at midday and after Isha. Children who have reached the age of maturity should seek permission at all times before entering. One of the reasons for these laws is that the gaze and presence of the intruder may violate the chastity, honour, and dignity of the females.

Strange men should not be permitted to barge in upon the privacy of women. Men who are in the habit of entering the bedrooms, private quarters, or areas where women are gathered should be barred from doing so. In fact, in a hadith, Rasulullaah ﷺ said, "Allaah ﷻ will not look (with mercy) at three people on the Day of Judgement: the one who is disobedient to his parents, the woman who imitates a man, and the cuckold." (*Nasai no. 2562*) Another narration states that these three will not enter Jannah. (*Mustadrak of Haakim no. 244*)

A cuckold is a man who does not mind other strange men visiting his wife.

THE PROTECTIVE JEALOUSY OF MEN OVER THEIR FEMALE MEMBERS

Sa'd ibn 'Ubaadah رَضِيَ اللَّهُ عَنْهُ said, "If I were to see a man with my wife, I would strike him with a sword, and not with the flat side of it." When Rasulullaah ﷺ heard this, he said, "Are you surprised at Sa'd's

self-honour? By Allaah, I have more self-honour than Sa'd, and Allaah has more self-honour than I have." (*Bukhaari no. 6846, Muslim no. 1499*)

Rasulullaah ﷺ said, "I possess self-honour, and Ibrahim possessed self-honour. Whichever man does not possess self-honour, his heart is upturned." (*Musannaf ibn Abi Shaibah no. 17713*)

It was narrated that when the rebels entered into the presence of Uthmaan ibn Affaan رَضِيَ اللَّهُ عَنْهُ, his wife Naa'ilah spread her hair out as she was entreating the chivalry of the rebels. Thereupon Uthmaan رَضِيَ اللَّهُ عَنْهُ shouted at her, and said, "Cover yourself! By Allaah, death is easier for me than the violation of the sanctity of your hair."

Therefore, the husband's protective jealousy over his wife motivates him to protect and safeguard her from anything that might harm her honour or disrespect her dignity.

INCIDENTS THAT WERE MOTIVATED BY MANLY ZEAL

Narrating the events of the 286th Hirji year, Al-Haafith Ibn Katheer رَحِمَهُ اللَّهُ quoted what was mentioned in Al-Muntathim, "From the wonders that occurred during that year, a woman sued her husband before the judge of Ar-Rayy [a city in modern day Iran]. She claimed that she had 500 Dinars as her deferred portion of her dowry, but her husband denied this. She managed to get proof to support her plea. She was then told that she had to uncover her face in order to make sure that she was the wife. When this was insisted upon, the husband became jealous and said, "Do not uncover her face. She is truthful in her claim." He confessed that her claim was true in order to avoid other people seeing his wife's face. When the wife realized what had happened and that he had confessed so that others would not see

her face, she said, “I absolve him of the deferred portion of my dowry in this world and in the Hereafter.”

Al-Haafith As-Sam’aani رَحِمَهُ اللهُ added in Al-Ansaab, “Having admired their jealousy, the judge said, ‘This incident is to be added to the historical record of noble manners.’”

While Muslims live by and enjoy these feelings of jealousy and manly zeal in their societies, which elevates their ranks way above the stars and raises them to the most sublime of ranks in virtue and purity, the non-Muslim societies in the East and the West experience the life of cuckolds, filth and impurities, indecency and disgrace, humiliation, and shame. Indeed, some animals would refuse to experience such a life: Some male animals get jealous over their females, and in order to protect her, the male fights others until the strongest one of them finally wins. How truthful our prominent scholars were when they said, “Every nation whose men have weak manly zeal, its women do not properly maintain their chastity.”

8.) SEPARATING BEDS OF CHILDREN: Parents are commanded in the hadith to separate the beds of children at the age of ten. Amr ibn Shu’ayb رَضِيَ اللهُ عَنْهُ narrates from his father from his grandfather that Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, “Command your children to perform Salaah when they are seven years old. Punish them for not doing so when they are ten years old and separate their beds.” (*Abu Dawood no. 495*)

The separation of the beds of children as they grow up is in order to preserve their purity and prevent them from engaging in any indecent behaviour. In recent times, there have been numerous cases of young boys saying that they have been attracted to their sisters because of the latter’s improper dressing and their close physical proximity to them.

RULES REGARDING WOMEN ESPECIALLY

1.) REMAINING WITHIN THE HOME: A woman should remain within her home environment and only emerge due to necessities such as Hajj, Umrah, visiting her parents or the sick, etc. The Qur’aan states, “Remain in your houses and do not make a display of yourselves as in the days of Ignorance.” (*Aḥḥaab verse 33*)

Nabi ﷺ said, “When a woman emerges from her home, Shaytaan makes her attractive.” (*Tirmidhi no. 1173*) Nabi ﷺ also said, “Women have no permission to emerge from the home except due to necessity.” (*Al-Mu’jamul-Kabeer no. 13871*)

Rasulullaah ﷺ said, “Verily before the final hour people will only greet those that they know. Business will become so widespread and extensive that even the wife will [begin to] assist her husband in it [in the business]. Families will [begin to] cut off ties. People will [begin to] give false testimony, and those bearing the truth will [begin to] conceal it. [Finally,] Forgetfulness will also become so rampant that the people of knowledge will be forced into writing things down to preserve it.” (*Musnad Ahmad vol. 3870*)

This means that women will be taken out of their homes and made to work with their husbands in the business places. Even worse, at times, they will work with strange men.

Ibn Mas’ood رَضِيَ اللَّهُ عَنْهُ says, “It was said, ‘Amongst the signs of the Hour is that a man will only greets the one he knows, the Masjids will be taken as pathways, women as well as horses will have value and then become cheap, never again holding significant value till the Day of Judgement,’ and man and woman will do business together.” (*Al-Mu’jamul-Kabeer no. 9486*)

2.) DRESSING MODESTLY WHEN EMERGING FROM THE HOME: If a woman emerges from her home due to necessity, she should conceal her body with a loose-fitting unattractive garment. Allaah تَبَارَكَ وَتَعَالَى says, “O Messenger! Tell your wives, your daughters, and the believing women that they should draw down the jalaabeeb (loose-fitting outer garments) over themselves. That is the best way to be recognised (as honourable women) so that they are not harmed. And Allaah is Most forgiving, Most Merciful.” (*Ahzaab verse 59*)

3.) PERFUME AND MAKEUP: A woman should not wear perfume and make-up in public. Rasoolullah ﷺ said, “Any woman who puts on perfume when going out and passes by people so that they can smell her fragrance is an adulteress. (*Abu Dawood no. 4173, Nasai no. 5126*)

Perfume and scent is a powerful medium of attraction. It is a subtle means of exchange and a woman who wears it in a gathering of men makes a statement of sensual intent. Islam prohibits a woman from wearing it in public because it is a sure means of emotional stimulation.

4.) CONTROLLING THE VOICE: The voice of a woman is a powerful medium of interaction. Countless problems are caused and spread by the misuse of her voice. Many illicit love relationships are known to have developed due to the alluring nature of a woman’s voice. A man and a woman may apparently be absorbed in an innocent discussion, but the hidden desires of the heart are at work. These desires cause the voice to become sweeter and the words more appealing.

Many women cover themselves with cloaks, but speak freely to men, without any necessity. They even joke and laugh with them. In the Qur’aan, we learn that women are commanded not to place their feet

on the ground with such force whilst walking by which the tinkling of their jewellery can be heard and their hidden beauty can be made apparent to men. Therefore, women should not speak to non-mahram males even behind a screen, without necessity.

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

Allaah تَبَارَكَ وَتَعَالَى states,

يٰۤاَيُّهَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ اِنْ اَتَقَبْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا

O wives of the Nabi, you are not like other women (on condition) that you choose taqwaa, thus do not be soft in speech (with strange men, when there is a need to speak), otherwise the one in whose heart there is corruption (and evil) will (naturally) get (evil) thoughts and speak in a befitting manner. (Ahzaab verse 32)

Scholars state that the command encompassed in this verse, despite being addressed to the noble wives of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, applies to all Muslim women. It addresses the wives of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in order to exhort them to apply it more strictly because of their greater status compared to other women. But it is to be applied universally by all women.

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

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

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

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

On the basis of this Qur’aanic verse as well as clear other indications of the Sunnah, the jurists of Islam have declared that the female voice

should be concealed. Just as she is obliged to conceal her face and body from strange men, so similarly she should conceal her voice from them too. Therefore it is unlawful for a woman to stand as a presenter on a radio station, to read Qur'aan, Ahaadeeth or Nazms aloud whereby strange men can hear her voice, take part in radio competitions, or speak on-line when the voice is broadcast to all and sundry.

The restrictions placed by the shariah on the female voice is clear from the following examples:

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

When, during saintly gatherings such as Salaah and Hajj, a woman is commanded to conceal her voice, what can be said about her speaking in seductive tones at other times?

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

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

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

Since the Qur’aan forbids a woman from stamping her feet to reveal her hidden beauty in the form of jewellery, etc. scholars state that her voice should be concealed all the more because it is the most attractive of her hidden beauties. At times of necessity when she has to speak to strange men, her voice should be free of beautification, gentleness, softness, elegance, and flirtatiousness. She should speak with modesty. Also, if a woman perceives that a man is deriving pleasure from her voice or conversation, then it is not permissible for her to continue speaking with him due to the harmful repercussions it can lead to. For these reasons, the women of the home should not be responsible for answering the phone while male relatives are present, unless it is known that a woman is on the other end of the line.

5.) BEHAVIOUR IN PUBLIC: A woman’s gestures and behaviour in public should not be provocative and alluring, but modest. Her walk should not be bold and expansive, and she should not present herself at places and functions where she becomes the focus of attention. Rasulullaah ﷺ said, “A woman is supposed to be concealed. When she emerges outside, Shaytaan makes her attractive to men.” (*Tirmidhi* no. 1173)

6.) INTERACTION WITH WOMEN OF DOUBTFUL CHARACTER:

Righteous Muslim women are prohibited from unnecessarily interacting with other women of doubtful character or who are known for their evil ways because the former may easily be influenced by the latter. In addition, Muslim women are only permitted to expose their face, hands, and feet to non-Muslim women. The remainder of their bodies should be covered.

7.) GUIDELINES FOR DRESSING: As a general rule, a woman who steps out of her home should cover her entire body in loose-fitting and unattractive garments. Nothing on her body should draw the gazes of onlookers. She should not aim to be in the limelight or stand out in a crowd. She should also not adorn herself extravagantly to outsmart other women.

Allaah تَبَارَكَ وَتَعَالَى says,

“O Messenger! Tell your wives, your daughters, and the believing women that they should draw down the jalaabeeb (loose-fitting outer garments) over themselves. That is the best way for them to be recognised (as honourable women) so that they are not harmed. And Allaah is Most forgiving, Most Merciful.” (*Ahzaab verse 59*)

“They must not expose their beauty except what becomes apparent of it. And they should wear their scarves over their bosoms.” (*Noor verse 31*)

“They should also not strike their feet on the ground to reveal the beauties that they conceal.” (*Noor verse 31*)

Rasulullaah ﷺ said, “There are two types of people of Hell whom I have not seen: People with whips like the tails of cattle, with which they beat the people, and women who are clothed yet naked, inclining towards men and inciting men, and whose heads look like

the humps of camels. They will not enter Jannah or even smell its fragrance, even though its fragrance can be detected from such and such a distance.” (*Muslim no. 2128*)

“Clothed yet naked,” in this hadith perhaps refers to the light and tight-fitting clothing, which instead of concealing, outlines the contours of the female body. This gives added grace and flexibility to her movements, thus having a far greater alluring effect upon men than if she wore no clothing at all. Immodest women are well aware of these charms and utilise them provocatively in their dressing. Islam strongly discourages this.

Some women feel that hijab means to cover the hair only; hence they wear a scarf with skinny tights, stiff jeans, short tops, and heavy make-up. Any sensible Muslim who understands the laws of hijab and modesty knows that this is incorrect. The purpose of hijab is to conceal a woman’s body. It needs to be fashion-less and make her low-key, inconspicuous, and out of the limelight when she is in public. However, what we see nowadays is that women’s clothing is designed to draw attention to themselves. Women wear shiny beaded abayas, richly decorated cloaks, coloured niqabs, elegantly draped scarves, fancy tying pins, colourful handbags, seductive perfumes, noisy shoes, etc. causing more men to gaze at them. This defeats the purpose of hijab.

The following are some specific guidelines regarding women’s dressing when they emerge from their homes:

The clothing should be loose-fitting, and the fabric should be thick so that the outline and contours of the body are not visible.

b.) The clothing should not be see-through so that the colour of the skin is not visible.

c.) The entire body should be covered. Exposing a portion of the hair, the neckline, the face, half of the leg, etc. is not acceptable.

d.) Upper garments should not be tight-fitting thereby revealing the shape of the arms, stomach, and breasts.

e.) V-neck and u-neck garments should be avoided as these expose a portion of the chest and neck.

f.) Lower garments should not be tight-fitting thereby exposing the contours of the thighs, buttocks, and legs. When a trouser is worn, an outer garment, such as a cloak or abaya, should be worn over it. Jeans should not be worn by women (even under an abaya) as they are generally tight-fitting and resemble the dress of men.

g.) Scarves should not be draped fashionably and attractively to bring out the face. They should also not be colourful with fancy and stylish tying pins.

h.) Abayas should not flap open when a woman walks because this exposes the body instead of concealing it.

i.) Jangling jewellery should be avoided.

j.) Shoes that produce a sound when walking such as high heels should be avoided. Similarly, glittering shoes and sandals should be avoided as these are designed to attract attention.

k.) Perfume, scent or aroma should not be worn as these attract the attention of men.

l.) The outer burqah, cloak, abaya and niqab should be plain and of a dark colour. They should not be decorated, embroidered, brightly coloured, shiny, glittering or dazzling.

- m.) Handbags should be plain and not colourful and stylish.
- n.) All forms of swimwear are unacceptable in public because, when emerging from water, the clothing sticks to the body revealing the contours.
- o.) Eyeliner and eyeshadow are meant to beautify the eyes so these should be avoided.
- p.) The female clothing must not resemble men's clothing.
- q.) The design of the clothing must not resemble the clothing of non-Muslim women.
- r.) Clothing must not be worn for the purpose of gaining reputation or increasing one's status in society.

8.) WEARING A NIQAAB (FACE-VEIL): Islamic scholars state that it is compulsory for a woman to cover her face in the presence of strange men. They base their view on the following proofs:

- a.) The Qur'aan instructs women to wear a jilbaab, which covers the entire body including the face.
- b.) The Qur'aan commands women not to stamp their feet because this may reveal their hidden beauty in the form of ankle bracelets, jingling jewellery, etc. such stamping of the feet tempts men and stimulates sexual desires, even if they do not know the age, identity, or beauty of a woman. When stamping of the feet tempts men, a beautiful face will surely do so to a greater extent.
- c.) The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ stated that women during the era of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ would cover their faces and leave only one eye open to see.

d.) When a woman is described as beautiful, it means that her face is beautiful. If her face is not beautiful, she is not regarded by men as beautiful. Hence, the verse of the Qur'aan commanding the covering of her beauty (zeenah) has to necessarily include the face.

e.) The Sahaabiyaat have stated that they would cover their faces while in ihraam if men happened to pass by them.

f.) The hadith which mentions the incident when Aaishah رَضِيَ اللَّهُ عَنْهَا was slandered states that, when she noticed Safwan ibn Muattal, she said, "I drew my jilbaab over my face."

g.) The Qur'aanic verse in which old women who have no intention of marrying are permitted to remove their garments refers to the jilbaab which covers the face. Hence, only old women may expose their faces. If we assume that the face of a young woman is to be left open as default, what will an old woman be permitted to expose, if she practises on this Qur'aanic verse?

h.) In a hadith of Tirmidhi, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded women to let their garments hang one hand span lower than that of men. When Umm Salamah رَضِيَ اللَّهُ عَنْهَا said that this would expose their feet, Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commanded that women should let their garments hang an arms-length lower. This would ensure that their feet would remain concealed. When such emphasis is placed upon concealing the feet, it is impossible that Islam would permit the exposing of the face which is far more attractive.

i.) The face is the most attractive part of the human body. To determine the beauty of a woman, the first thing a man gazes at is the face. And when a man intends marrying a woman, he desires to see her face. Hence, exposing the face to strange men is a source of temptation.

According to all the scholars, it is compulsory for women to cover the face in the presence of strange men if there is the slightest fear of evil and immorality. The fact that we are presently living in an era of compounded immorality is indisputable, hence it is necessary for women to cover their faces in public.

On a point of caution, it should be noted that adorning the hijab and nikaab does not provide a license to move around freely. Every law of Islam still applies. Hence, a woman in hijab should also abstain from sinful actions and environments. Being present at beachfronts where nudity is prevalent, aimlessly walking through shopping malls where music is blaring, jumping onto fun rides at entertainment venues in close proximity with strange men, while in hijab is contrary to the teachings of Islamic morality.

9.) RELAXING THE LAW OF HIJAB DUE TO NECESSITY: A woman will require medical treatment at some time in her life. This may be in the form of consulting a medical doctor, dentist, gynaecologist, hakeem, optician, mid-wife, etc. In such a situation, she is permitted to expose particular sections of her body, however she should keep the following points in mind:

a.) She should try to ensure that a Muslim female medical practitioner attends to her. If this is not possible, her order of preference should be a non-Muslim female, then a Muslim male and finally a non-Muslim male.

b.) Exposure of her body should be to the extent of necessity. Hence, she should expose only that portion of the body which requires examination, and she should not leave it exposed for longer than required. There is no need to expose her hair and upper body during childbirth even if only women are present. Similarly, she should not expose her legs if the ailment has to do with her stomach or back.

c.) She should be accompanied by a mahram or her husband so that she avoids being in seclusion with a male practitioner during consultations and medical examinations.

d.) She should choose a trustworthy, honest, and righteous practitioner, especially in the case where she has no choice but to be examined by a male practitioner, so that the chances of her honour being violated in any way are minimised.

MISCELLANEOUS GUIDELINES

Other Islamic laws of modesty which aim to prevent evil, and temptation include the following:

a.) A woman is not permitted to consume the left-over food or drink of a non-mahram man.

b.) If, by viewing the clothing of a non-mahram man, a woman's desires are aroused, then such viewing is impermissible.

c.) Fantasising about non-mahram men or women is adultery of the heart and hence forbidden.

d.) Those portions of a woman's body which are not permitted to view while she is alive are also forbidden to view after her death.

e.) It is not permissible for a non-mahram man to view the cut, shaven or broken hair of a woman.

f.) A woman should not describe the physical features and beauty of another woman to her husband, as it is possible that he may develop feelings of affection for her.

g.) A woman should not divulge the private details of her conjugal relationship to other women.

h.) In the interests of safety and honour, a woman should not expose her name and contact details in public media or internet platforms.

Benefits of hijab – a) A woman who dresses in hijab evokes feelings of self-respect, virtue, grace, confidence, and dignity. Her dress proclaims that society should not focus upon her beauty and physical appeal. She declares that her self-worth is not based on how much attention she gets from others. Hijab is a manifestation of modesty, chastity, purity, and obedience to Allaah ﷻ and His Messenger ﷺ. Those who adorn the hijab humble themselves before their Creator and He in turn raises them to lofty heights.

b) Hijab strikes at the root of many social problems which are caused when women expose themselves in an inappropriate manner. It offers women peace, security and privacy in a manner that is in harmony with nature. It prevents evil thoughts and ideas from entering the hearts of men and keeps a woman safe from people who have evil intentions. It is quite ironical that Western women expose themselves in scanty clothing which entices men and then blame society when they are molested and exploited.

c) Hijab gives women a unique identity and space. It relieves them of the social pressure of being attractively and perfectly dressed at all times. Because they are not preoccupied with their appearance and looks, it affords them the opportunity to realise their potential in more important dimensions of life. It also frees men and women from being focussed upon each other's beauty all the time.

d) Veiled Muslim women make a moral contribution to the society they live in. They are the most beautiful of women because they are modest. They do not ascribe to the perverted modern world of design and entertainment which celebrates exposure of the female body.

e) Hijab is especially relevant nowadays when one considers that fashion trends and standards never remain constant. The goal posts of beauty are constantly changing. What is fashionable and beautiful today is out-dated tomorrow. Trends are set by male capitalists and materialists who entice women to follow a mirage like sheep. Women are so influenced by the international fashion houses that some will not wear an outfit more than once because they are acutely sensitive to the pressure of society. Because nobody knows what a woman in hijab is wearing beneath her simple outer clothing, she is freed from spending large amounts of time and money on perfume, creams, beauty parlours, diet products, clothing, etc. Essentially, hijab is liberation from the shackles of Western-imposed beauty standards which have caused havoc on women's health, confidence, and finance.

The West portrays hijab as a relic of the dark ages, a sign of oppression and an impediment towards progress. Amongst their various attacks upon Islam, their crusade against the hijab features prominently. It would interest them to know that hijab has been worn by noble women in many cultures. For example, according to the Bible, modesty and the veil was a characteristic of women in the time of the previous Messengers. It states: Rebekah looked up, and when she saw Isaac, she quickly dismounted from her camel and asked the servant, "Who is that man coming in the field to meet us?" "That's my master," the servant told her. So she reached for a veil and covered herself. (*Genesis 24:64-65*)

The aim of the West in attacking hijab is twofold. Firstly, they intend to persuade non-Muslims from being inclined towards Islam by insinuating that the hijab is symbolic of Islamic oppression. Secondly, they wish to lure Muslim women away from the hijab because they know that women are the backbone of Muslim society. They know fully well that when the hijab is removed, honour, self-respect and morality also disappears. The foundation of Islamic society will then be weakened because the strength of Islam lies in its spiritual and moral values. The reality is that hijab is not a form of oppression nor is it an unjust form of restriction upon women. It is a dignified means of protecting a woman and her chastity. Unlike Western clothing, it projects the idea that a woman's sexuality is not for public display and consumption.

Women who do not wear the hijab are the cause of many problems in society. Firstly, their dressing corrupts the morality of men, especially the youth. They should know that they will bear the sin of every neck that turns and every eye that gazes at them when they are inappropriately dressed because they were the cause and catalyst for the sin. They dressed in a manner that allowed men to feast their eyes upon them. For this reason, Nabi ﷺ said that Allaah cursed those who look at the opposite gender, as well as those who present themselves to be looked at. (*Shu'abul Imaan* no. 7399)

Secondly, exposing their beauty leads to unnecessary rivalry and competition with other women.

Thirdly, they expose themselves to harm and molestation because they make themselves vulnerable to the advances of wicked, irreligious, and sinful men. Essentially, women who dress revealingly facilitate various sins which would otherwise never occur.

WHY ISLAM STRESSES UPON MODESTY?

Islam recognises that man is composed of body and soul. Man possesses angelic qualities and animalistic qualities. If his animalistic qualities are left uncontrolled, he commits such indecencies that cause him to sink to a level lower than that of animals. On the contrary, if he cultivates qualities of piety, morality, modesty, purity, and chastity within himself, he may even surpass the status of the angels.

Those who become slaves to carnal desires and sensual pleasures are doomed to a life of restlessness because these qualities are insatiable when left unharnessed. A mind that is overpowered by sexual thoughts and desires and bombarded with sexual stimulants from all sides cannot find peace of mind and tranquillity for constructive and creative work. For this reason, Islam harnesses man's sexual energy by moral discipline and confines it to marriage so that it is conducive to the development of a clean and righteous culture.

Islam teaches that the purpose of the creation of man is not limited to a sexual relationship because this reduces him to the level of animals. He should aspire to higher purposes and goals in order to live a sublime and refined life on earth. Such goals include the worship of Allaah ﷻ, perfection of character and service to humanity.

The Islamic laws of modesty are often incorrectly portrayed as instruments of oppression and suppression. In reality, these laws aim to keep the social environment pure from all forms of sexual stimulation, so that both men and women can develop their mental and spiritual abilities in a peaceful atmosphere and thereby build a healthy society.

The rationale behind the subtler commands of Islamic modesty is that no man or woman is ever free from the clutches of Shaytaan. Being the devil that he is, he is always plotting to trap them in any way

possible and lure their hearts towards each other so that they may commit acts of indecency. This unrelenting effort of Shaytaan on the human soul has been summarised by Nabi ﷺ in the statement, “Verily, Shaytaan runs through a person like the running of blood (through his veins).” (*Bukhaari no. 2038*)

In the backdrop of a shameless Western civilisation, where immodesty is encouraged rather than condemned, the Islamic laws of modesty are a breath of fresh air. These laws are divinely prescribed and are the only basis for a successful social setup because they are in harmony with nature. This divine code of discipline has been devised by the Creator with utmost wisdom and with full knowledge of human psychology. It has produced excellent results whenever it was adopted over a span of 1400 years. It has not led to even the slightest of the evils that have been caused by Western culture during the short span of just a hundred years.

The control of the gaze is paramount in the prevention of evil because it is the first rung on the ladder of adultery. The eyes are the medium through which images and signals are relayed to the brain, triggering a series of emotional reactions. For this reason, Islam commands both men and women to control their gazes. This command is particularly important for men because the gait, manner and appearance of a woman have magnetic power. Many women have been deceived into believing that their honour and respect lies in them attracting the lustful gazes of strange men. The truth is that such gazes only bring them disgrace and humiliation.

Having recognised the powerful force of female beauty, Islam has restricted her display of adornments to a limited circle of family such as her husband, father, grandfather, brothers, children,

grandchildren, and uncles in order to minimise the chances of emotional excitement or sexual stimulation.

It is a natural tendency in men to be attracted and drawn towards feminine beauty and Shaytaan exploits this weakness to the maximum. Even if a pious man of the calibre of Ḥasan al-Basri رَحِمَهُ اللهُ and a pious woman of the calibre of Raabiah al-Basriyah رَحِمَهَا اللهُ were to be together in private, then too would Shaytaan attempt to weave his ploy. For this reason, both men and women are instructed to abide by a moral code of law regarding their demeanour, dress, body language and words.

The importance of modesty in Islam can be best understood by the noble proclamation of Yusuf عَلَيْهِ السَّلَام when he was invited to fulfil his desires with a woman of beauty and power. As the Qur'aan relates, he said, "Prison is more beloved to me than that (adultery) to which they call me." (*Yusuf verse 33*)

The urge to cover the human body is not a teaching of a primitive and outdated culture. Rather it is an innate quality in man, hence the Qur'aan tells us that Adam عَلَيْهِ السَّلَام and Hawa رَضِيَ اللهُ عَنْهَا rushed to cover themselves with leaves when their bodies were exposed in Jannah. In fact, exposing the body is a contributory factor towards obscenity. If this urge is given free reign, it will find expression in any and every possible way. For this reason, we nowadays see women flaunting their beauty through every inch of their bodies, attire, and behaviour. The fact that the West, thrives on such exposure of the body speaks volumes of their immoral culture.

The effects of intermingling Islam separates the spheres of activity of men and women because the natural sexual attraction which exists between the sexes becomes stronger and transgresses acceptable

limits due to the stimulation it receives every time the sexes intermingle. When they intermingle, they are prone to be led by their sentiments for each other, rather than their intellect because the sexual urge in each gender for the other is always anxious to find an outlet. Proof of this is the relationships that develop at universities, colleges, schools, workplaces, in fact any place where the genders mix.

The fact that Islam has absolved women of worship in congregation and performing Salaah in the masjid leads us to the conclusion that their real sphere of activity should be their homes. Further, it is reasonable to assume that sexual emotions are absent or greatly suppressed while performing Salaah in the masjid, but Islam has still prohibited intermingling in this sacred environment. What can then be said about intermingling in offices, factories, corporate environments, educational institutes, shops, malls, parks, and places of entertainment?

Free intermingling of the sexes is also problematic because it gives rise to an inclination to appear as attractive as possible to the opposite gender. In addition, free intermingling robs men and women of their dignity. A modest and respectable spouse will never be at ease knowing that his partner is rubbing shoulders, shaking hands, or speaking freely with members of the opposite gender.

Intermingling often poses unexpected problems for women because many people have diseased hearts. Even if a woman desires purity of heart for herself, she can never guarantee that her male associates, friends, and colleagues desire the same purity. She may therefore be treated disrespectfully or asked a distasteful question in a gathering, causing her embarrassment.

Intermingling is also problematic because Western culture encourages maintaining eye contact during conversation to enhance communication. Hence, if a Muslim woman rightfully does not maintain eye contact with a man, she is perceived as a poor listener or rude, whereas none of this is true. Similarly, Western culture teaches that her body language needs to be friendly, while Islamic laws of modesty teach the opposite.

Even the West has, to a degree, realised that men and women have certain sensitivities in relation to each other. Hence, they provide separate bathrooms for males and females. In some countries, there are separate gender schools because educators feel that this facilitates the learning process.

An advantage of men and women working in different spheres is that they can view each other's circumstances objectively, without personal involvement and emotion. A case in point is when Ummu Salamah رَضِيَ اللَّهُ عَنْهَا, the wife of Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, gave him sound advice at the treaty of Hudaibiyah. The Sahaabah رَضِيَ اللَّهُ عَنْهُمْ were disappointed that they were deprived of performing the 'umrah, hence when Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ issued the command for them to slaughter their animals and shave their hair, none of them moved. He went to Ummu Salamah رَضِيَ اللَّهُ عَنْهَا and explained to her what had transpired. She wisely advised him, "Go out yourself, and without saying a word to anybody, slaughter your camel and get your barber to shave your head." Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ followed her advice and, when the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ saw him slaughtering his camel and shaving his head, they followed suit. Due to her being separated from the other Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, she viewed matters differently and gave him sound advice which he acted upon.

In essence, Islam maintains that a woman should not associate with everyone. Just as precious jewels are concealed, a woman should conceal her beauty from the gazes of men.

OBJECTIONS TO ISLAMIC MODESTY

a) Some people claim that the laws of hijab do not apply to them because their hearts and minds are clean.

Firstly, the reality is that no matter how innocent and pure a person might feel, Shaytaan excites his or her passions, leading to evil thoughts and sins.

Secondly, the pure wives of Nabi ﷺ were ordered to observe hijab from non-mahrams. These blessed women reached the highest ranks of piety, and their homes were the noble abodes where revelation descended. Even the Qur'aan testified to their greatness. The fact that they were ordered to observe strict hijab, despite their noble status and purity, emphasises the need for other Muslim women to do so to a greater extent.

Thirdly, if one's heart is clean, can one guarantee that other hearts are also clean? Fourthly, the Messengers of Allaah were the purest of all people, but even Yusuf عَلَيْهِ السَّلَامُ said in the Qur'aan, "I do not claim innocence for myself. Surely the lower self strongly commands evil."
(Yusuf verse 53)

Further, any culture which allows freedom between the sexes on the assumption that people's hearts are clean is oblivious to reality. The sexual instinct and the natural attraction between men and women is arguably the strongest instinct in man. It is like placing butter next to a fire and hoping that it will not melt; or placing a pot of water on a burning fire and hoping that it will not boil over; or placing dynamite

in a fire and hoping that it will not explode. The Islamic view is that attraction between men and women exists and, if left unharnessed, it has the potential to break down the moral fabric of society. It is known that when the desires of man erupt, they are almost impossible to control.

In support of this idea, Moulana Rumi رَحْمَةُ اللَّهِ in his masterpiece, the Mathnawi, mentions the story of a snake-catcher who once went into a snow-laden mountainous area and found a huge snake that had frozen. Thinking it to be dead, he brought it back to Baghdad in order to show it to the people and make some money. But when he brought it into the warm sunlight of the city, it was revived and attacked the people. The moral of the story is that man should always be careful of the dangers that lurk within his lower self. Just as the snake came to life when it got the opportunity, the fire of lust and passion in man will ignite at the slightest opportunity. Man should never feel contented that he is in control of his lower self but regard it as his deadliest enemy.

In another story, Moulana Rumi رَحْمَةُ اللَّهِ mentions the tale of a man who saved a bear from the fangs of a large serpent. The bear was so thankful for his kind gesture that he began following the man. The bear served him like a slave and protected him from harm. One day, as he lay asleep beneath a tree, the bear was driving away the flies from his face. But the flies were so persistent that the bear lost his patience. It seized a huge rock and flung it at the flies in order to kill them. But the rock struck the man's face and crushed it completely, killing him. One of the many morals contained in this story is that a man should never trust his lower self, thinking that it is in his control. Just as a man cannot befriend a bear, man should never regard his carnal desires as his friend.

b) Then there are those who argue that the laws of Islamic modesty apply more restrictions upon women than upon men. They assert that these laws have been coined by chauvinistic men in order to suppress women. While the assertion of women having more laws upon them is true, this concept was not coined by men, but is laid down by Allaah تَبَارَكَ وَتَعَالَى in the Qur'aan. Verses 30 and 31 of Surah Noor as well as all the other commands in this surah and Surah Ahzaab dealing with issues of female modesty provide ample evidence to prove this point. The objective of these verses is to prevent immorality by encouraging purity and chastity. It is certainly not to objectify women or reduce them to the level of sexual beings.

c) Some also object that Islam's institution of hijab creates undue emphasis upon a woman's external appearance. This line of thinking suggests that a woman needs to be appreciated for her intellect and personality rather than her external self. This argument holds no real weight because, in reality, women who expose their beauty in public seek to draw attention to themselves and thereby emphasise their external beauty. Further, the carnal desires of a man leads him to focus primarily on a woman's external beauty before he can appreciate her intellect, hence it makes sense to cover up.

The West argues that just as the sweet smell of a rose may be appreciated by many, it is perfectly acceptable for the beauty and charms of a woman to be appreciated by many men. This thinking is defective because it ignores the fact that a rose loses its beauty each time it is handled. Similarly, a woman loses her beauty and value when she exposes herself to strange men.

A dialogue between a flower and a pearl touches on this vital aspect. One day, a brilliantly beautiful and fragrant flower with attractive colours met a pearl that dwells at the bottom of the ocean. They got acquainted with each other. The flower said, "Our family is large;

roses and daisies are members of the family. And there are many other species that are various and countless, each has a distinctive scent, appearance...etc.” But then, a tinge of distress appeared on the flower. “Nothing accounts for sorrow in your talk; so why are you depressed?” the pearl asked. The flower replied, “Human beings deal with us carelessly; they humiliate us. They don't grow us for our sake but to get pleasure from our fragrance and beautiful appearance. They throw us on the street or in the garbage can after we are dispossessed of the most valuable properties of brilliance and fragrance.” The flower sighed. The flower then asked the pearl, “Tell me about your life. How do you live? How do you feel? You are buried in the bottom of the sea.” The pearl answered, “Although I have none of your distinctive colours and sweet scents, humans think I am precious. They do the impossible to procure me. They go on long journeys, dive deep in the seas searching for me. You might be astounded to know that the further I lay, the more beautiful and brilliant I become. That’s what increases my value in their sight. I live in a thick shell isolated in the dark seas. However, I am happy and proud to be in a safe zone far from wanton and mischievous hands and I am content that humans consider me highly valuable.” The flower symbolises an unveiled woman who shows her beauty, while the pearl symbolises a veiled woman who conceals her beauty.

INCIDENTS OF MODEST WOMEN

1.) TWO WOMEN IN THE ERA OF MOOSA ﷺ

In the Qur’aan, Allaah تَبَارَكَ وَتَعَالَى mentions the incident of Moosa ﷺ when he fled from Fir’aawn. When he reached Madyan, he came across a group of men who were watering their flock. At a distance, he noticed two women who were sitting apart from the men. Moosa ﷺ asked the women why they were not watering their animals.

As the Qur'aan states, they briefly replied, "Our father is an old man." Their reply meant that their father could not water the animals himself, hence they were forced to do so, but being the weaker sex they had to wait for the shepherds to do so first. Moosa عَلَيْهِ السَّلَام watered their animals for them and the women then returned home. Later, one of the women returned and told Moosa عَلَيْهِ السَّلَام that her father wanted to see him in order to repay him for his kindness. The Qur'aan describes that her walk was modest.

This incident teaches a number of lessons.

Firstly, the women did not intermingle with the men.

Secondly, the women explained that they had emerged from their home due to necessity because their father was an old man and could not water the flock himself. By this they indicated that the focal point of activity for a woman should be her home.

Thirdly, their reply to Moosa عَلَيْهِ السَّلَام was very brief, teaching us that modest women feel uneasy to talk freely with strange men.

Fourthly, the woman's modest walk was so beloved to Allaah تَبَارَكَ وَتَعَالَى that He highlighted it in the Qur'aan.

Fifthly, as soon as the daughters found a suitable employee, they suggested to their father to employ him so that they could remain at home.

2.) AAISHAH رَضِيَ اللَّهُ عَنْهَا

The incident of Aaishah رَضِيَ اللَّهُ عَنْهَا who was falsely accused of adultery by the hypocrites is mentioned in the Qur'aan and various books of hadeeth, including Bukhaari and Muslim. She was travelling with Nabi

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and had left her palanquin on the camel to answer the call of nature. When she returned she realised that she had mistakenly dropped her necklace and went back to find it. The caravan departed without realising that she was missing. When she realised that she was stranded, she sat down and fell asleep. Safwaan ibn Mu'attal رَضِيَ اللَّهُ عَنْهُ who was deputed to follow behind the army noticed her and expressed his surprise. When Aaishah رَضِيَ اللَّهُ عَنْهَا saw him, she immediately covered her face with her jilbaab. He then allowed her to sit on his camel and led her until they joined the caravan. She said, "We never spoke a word and I never heard him saying a word except inna lillaahi wa innaa ilaihi raaji'oon."

This incident teaches a number of lessons which are relevant to this discussion. Firstly, the women were separated from the men by sitting in palanquins when they travelled.

Secondly, the men who lifted the palanquin and rode away with it clearly had no conversation with Aaishah, because, if they did, they would have realised that she was absent.

Thirdly, Aaishah رَضِيَ اللَّهُ عَنْهَا covered her face as a spontaneous response to a strange man, pointing to her modesty.

Fourthly, Aaishah رَضِيَ اللَّهُ عَنْهَا and Şafwaan ibn Mu'attal رَضِيَ اللَّهُ عَنْهُ never said a word to each other in conformity with the Islamic directive of prohibiting strange men and women from unnecessary discussions.

Fifthly, Aaishah رَضِيَ اللَّهُ عَنْهَا herself mentioned that he recognised her when he saw her as he had seen her prior to the revelation of the command of hijab. In other words, no strange man had seen her face after the command of hijab was revealed.

Sixthly, he recited inna lillaahi wa innaa ilaihi raaji'oon to wake her up without having to address her directly.

In summary, all these points indicate that there was a great degree of modesty governed by clear segregation of the genders.

3.) FAATIMAH رَضِيَ اللَّهُ عَنْهَا

Once Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asked the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ what was the best of things for women. None of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ could provide an answer to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in that gathering. When 'Ali رَضِيَ اللَّهُ عَنْهُ returned home and informed Faatimah رَضِيَ اللَّهُ عَنْهَا about the question Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had posed to the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ, she spontaneously answered, "The best thing for women and most beloved in the sight of Allaah is that women do not see men and that men do not see women." When Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was informed of her response he said, "Faatimah is a part of me." (*Hilyatul-Awliyaa vol. 2 page 40*)

Faatimah رَضِيَ اللَّهُ عَنْهَا was concerned about her modesty throughout her life and even at the time of her death. During her final illness she said to Asma bint Umais رَضِيَ اللَّهُ عَنْهَا, "I dislike what happens to women (after they pass away). They are covered in a cloth which allows their bodies to be (viewed and) described." Asma bint Umais رَضِيَ اللَّهُ عَنْهَا said to her, "Would you like to know what I saw in the land of Abyssinia?" she then asked for some fresh branches of a palm-tree, bent them into shape and threw a piece of cloth over them. Faatimah رَضِيَ اللَّهُ عَنْهَا said, "This is excellent!" she also made a bequest that she be buried at night and her wish was fulfilled. (*Usdul-Ghaabah*)

These incidents show how modest Faatimah رَضِيَ اللَّهُ عَنْهَا was and how much importance she gave to the fact that her modesty should be preserved, even after her death.

4.) UMMU KHALLAAD رَضِيَ اللَّهُ عَنْهَا

The son of a Sahaabiyah by the name of Ummu Khallaad was martyred. When she heard about it, she came to Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to enquire about his position and reward. Despite being afflicted by the great tragedy of losing her son, her face was still covered with a niqab. A Sahaabi was quite astonished by this and remarked, “You have come to enquire about your son, yet you have covered your face (at this tragic moment)?”

She replied, “I may have lost my son, but I have not lost my modesty.”
(Abu Dawood no. 2488)

Note: What great words and what a great lesson! Losing her son was tolerable but removing her niqaab and exposing her face was intolerable. This was the modesty of the women of this Ummah! This incident and the one before, 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. Another critical issue that stands out in this hadeeth is that although she came before Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, her face was covered. Unfortunately today a trend which is becoming common in our communities is that women are attending Arabic and tafseer classes or other Islamic courses and there is no screen between them and the speaker/shaikh. Many marriages have been affected in this way. How can a man allow his wife to attend such a program even if it is done in the name of deen!
(Adapted mainly from *Muslim women and modern challenges* by Ml. Afzal Ismail)

5.) ASMAA رَضِيَ اللَّهُ عَنْهَا

Asmaa رَضِيَ اللَّهُ عَنْهَا, the respected sister of Aaishah رَضِيَ اللَّهُ عَنْهَا, entered the home wearing a thin garment. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ immediately turned away from her and corrected her, explaining to her that she should not wear such thin clothing as it was insufficient in concealing her body. (*Abu Dawood no. 4104*)

This lesson of shame in clothing, taught by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was so deeply entrenched in the heart of Asmaa رَضِيَ اللَّهُ عَنْهَا that she remained particular regarding modesty in her dressing until the end of her life.

Hence, when she reached old age, her son, Munzir ibn Zubair رَحِمَهُ اللَّهُ, after returning from Iraq, sent her a cloth of very fine and superior quality as a gift. She had lost her sight, and so held the fabric in her hand, feeling it carefully. Then she said, "Return the cloth to him." When the cloth was returned to Munzir رَحِمَهُ اللَّهُ, he felt hurt (as his beloved mother had returned his gift) and said to her, "O my beloved mother! The cloth is not transparent (so it is fine for you to wear)!" Asmaa رَضِيَ اللَّهُ عَنْهَا replied, "It may not be transparent, but it will still reveal the shape of the body (due to it being tight-fitting)." Understanding the reason for his mother's disapproval, he thereafter bought her common garments. She happily accepted them saying, "It is these types of garments that you should give me to wear." (*Tabaqaat Ibn Sa'd vol. 8, page 252*)

Asmaa رَضِيَ اللَّهُ عَنْهَا gives us total insight of what the clothing of a Muslim should be, and she sets the standard for it. She explains that the garment being non-transparent is not the only issue about clothing; rather it is equally essential for it not to be tight fitting and body hugging. It must not only be a black cloak or a black scarf, but it must

be an item of clothing that does not describe the figure of the woman and does not hold an attraction.

A FEW INCIDENTS OF IMMORAL PEOPLE

1.) UNUQ - This woman lived in the era of Adam عَلَيْهِ السَّلَام. She is the first person to commit adultery and thereby disgrace herself. Allaah punished her in this world by sending huge snakes as big as elephants, huge scorpions as big as camels and huge vultures as big as donkeys from the unseen. They all came and ate her up together.

2.) WIFE OF LOOT عَلَيْهِ السَّلَام - She was also a disbeliever and she used to help the disbelievers in their evil ways. When the time approached for Allaah to send His punishment on the disbelievers, He sent angels to inform Loot عَلَيْهِ السَّلَام. They said to him, "Leave your residence the following morning because the punishment of Allaah is about to descend on this village. Take the believers with you and leave this village on this very night. No one should look back at this village." Acting on the orders of Allaah, Loot عَلَيْهِ السَّلَام left his village. This woman also joined them in order to save her life. When the time came for the punishment of this village, Allaah caused stones to rain down on them and there was a great uproar. All the believers lowered their heads out of fear and continued on their way. No one looked around. However, this woman, who had relatives among the disbelievers and whose way of life was just like theirs, looked around to see what is happening to those people. The moment she turned around, a stone pelted her, and she fell down dead.

3.) ISAAF AND NAAILAH - There was a tribe by the name of Jurhum which had settled down in Makkah when Ismail عَلَيْهِ السَّلَام was still a child. A woman by the name of Na'ilah belonged to this tribe. She had the audacity of committing adultery inside the Ka'bah. Allaah's punishment descended on her and the man who committed this evil act and they both turned into stone. The name of this man was Isaaf.

The people carried them to Safa and Marwah and placed one of them on Safa and the other on Marwah. They did this so that the people will look at them and fear the punishment of Allaah. They remained there for a long time. Eventually, a time came when ignorant persons began worshipping these two statues out of stupidity. It is for this reason that when Rasulullaah ﷺ came, he had them removed and destroyed.

4.) KING AND WIFE WHO KILLED A NABI - There was a king who had a wife that had been married previously. This woman had a daughter from her previous marriage. When this woman became old, she felt that her husband (the king) will most probably become attracted to another woman. She therefore decided to get this daughter of hers married to her husband. She even got her daughter to agree to this liaison. This daughter also began making plans to attract the king towards her with various strategies. He also became attracted towards her. When Yahya عليه السلام heard about this, he tried to stop the king from this. However, all three of them became his enemies and had him captured, brought before them, and be-headed. After this, the king decided to commit the prohibited act with this stepdaughter of his. Yahya's severed head began speaking and said, "O you fool, she is not Halaal for you!" But this wicked king paid no heed. Upon this, the blood from the head of Yahya عليه السلام began to boil and overflow and did not subside. The 'Ulama of that time said that as long as the blood of his killer is not made to flow (i.e., as long as they are not killed), this blood will not subside. There was a king of another neighbouring land. When he heard about this, he invaded this place and killed all the killers of Yahya عليه السلام and 70 000 other disbelievers. Only then did the flowing of that blood subside.

5.) A DECEITFUL WOMAN FROM THE BANI ISRAAEEL - Musa عليه السلام filled a well with water and made such a du'a that the water had such an effect that if an immoral woman had to drink that water, her face

would turn black in colour, and she would die immediately. The effect of this water remained even after the demise of Musa عَلَيْهِ السَّلَام. Once, a person suspected his wife of adultery. This suspicion of his was true. When the husband began talking about this and mentioned it to the judges of that time, they gave a ruling that she should drink the water from that well and summoned for her. She had another sister who looked very much like her. It was extremely difficult to distinguish the two. This woman deluded her sister into going on her behalf. She went and drank the water in the presence of everyone. Since she was pure, nothing happened to her, and all the people were surprised. When she went home and met her impure sister, the moment her breath touched her, her entire face turned black. She died there and then, and everyone came to know of her treachery.

(The above incidents are narrated in Bahishti Zewar)

TWO MAJOR ENEMIES - FOLLOWING OF DESIRES (NAFS) AND SHAYTAAN

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ said, “Allaah تَبَارَكَ وَتَعَالَى has not mentioned desires (‘hawaa’) anywhere in the Noble Quraan except that He has condemned it.” *(Ruhul-Ma’aani vol. 25, page 152)*

Study the following verses wherein Allaah تَبَارَكَ وَتَعَالَى speaks of the evil consequences of following one’s desires:

وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

And he followed his desires, so his example is that of a dog.

(A’raaf verse 176)

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ

*But in fact, the oppressors follow their desires without any knowledge. Then who can guide those whom Allaah has misguided.
(Rum verse 29)*

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ

Who can be more misguided than the one who follows his desires without any guidance from Allaah? (Qasas verse 50)

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ

And do not follow your desires, it will turn you away from the path of Allaah. (Saad verse 26)

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ

*Then have you seen the one who takes his desires as a deity, and Allaah leads him astray despite having knowledge?
(Jaathiyah verse 23)*

وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ

*And he followed his desires, then he will be destroyed.
(Tahaa verse 16)*

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَن فِيهِنَّ

*If the truth had to follow their desires, the heavens, earth and whatever was therein would have been corrupted.
(Mu'minoon verse 71)*

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ

*Allaah placed a seal on their hearts, and they followed their desires.
(Muhammad verse 16)*

قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَلْتُ إِذًا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

Say, 'I do not follow your desires, else I will be led astray, and I will not be of the rightly guided. (Anaam verse 56)

Sha'bi رَحِمَهُ اللَّهُ states,

انما سمي الهوى هوى لانه يهوى بصاحبه في النار

Hawaa (desires) have been called so because they drop the person of desires into the fire.

(Qurtubi vol. 16 page 167)

In the Ahaadeeth also, one is prohibited from following his desires:

1. Rasulullaah ﷺ said, “An intelligent person is he who keeps an eye on his nafs and does actions for life after death; whereas a foolish person is he who follows the desires of his nafs and then places hope on Allaah.” *(Tirmidhi no. 2459)*

2. Rasulullaah ﷺ said, “Three qualities are destructive: greed which is obeyed, desires which are followed and a person who is self-conceited.” *(Shuabul-Imaan of Bayhaqi no. 731)*

3. Rasulullaah ﷺ said, “I fear three things for my followers: the slip of a scholar, desires which are obeyed and the rule of an oppressor.” *(Bazaar no. 3384)*

4. Abu Dardaa رَضِيَ اللَّهُ عَنْهُ said, “Had it not been for three qualities, the matters of people would have been correct: greed, which is obeyed, desires which are followed and a person who is self-conceited.” *(Zuhd war-Riqaaq of Ibnul-Mubaarak vol. 2 page 31, Zuhd of Abu Dawood no. 225)*

5. Umar رَضِيَ اللَّهُ عَنْهُ said, “Restrain these souls from their desires, because they are constantly in search (for the fulfilment of desires). If you do not restrain them, they will drag you to a terrible end. The consequence of truth (Islam) is praiseworthy, while the consequence of falsehood is disastrous. Abstaining from sin is better than treating it with repentance. Many a gaze gave rise to passion, and a single

moment's passion caused a lengthy grief." (Al-Bayaanut-Tabyeen vol. 3 page 138)

Some of the pious have mentioned,

مَا عُبِدَ إِلَهٌ فِي الْأَرْضِ ابْغِضَ عَلَى اللَّهِ تَعَالَى مِنَ الْهَوَى

There is no deity worshipped on the surface of earth more disliked by Allaah than desires. (Ruhul-Ma'aani vol. 23 page 231)

By following one's desires, one will completely destroy oneself, or it will cause one to become disgraced, and his name will be blemished. It is quite possible that both these things will happen to one. History bears witness to the fact that whoever became a slave to his passions and desires was completely destroyed. The accursed Iblees, our enemy from time immemorial, fell into the trap of his nafs and became distant from the mercy of Allaah تَبَارَكَ وَتَعَالَى. There was no other Iblees to turn him away from the straight path. It was his nafs which led him astray. Since Iblees has made a firm pledge to destroy man, through his experience, he has not found a better friend, spy, and agent than the nafs.

Bishr Hafi رَحِمَهُ اللَّهُ said, "Sixty shayaateen cannot cause so much harm as one evil companion can cause in one moment. Sixty evil companions cannot cause so much harm as the nafs can do in one moment."

The second major enemy trying to destroy man is Shaytaan.

In the Noble Qur'aan, Allaah تَبَارَكَ وَتَعَالَى has in many places mentioned the deceptions of Shaytaan. Hereunder are a few places,

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ

Verily Shaytaan is your enemy, then regard him as your enemy. He calls his group so that they can be from the dwellers of the blazing Fire. (Faatir verse 6)

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلنَّاسِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِّنكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ

Like Shaytaan when he says to man, “Become a disbeliever!” When he disbelieves, he (Shaytaan) says, “Verily I am free from you, verily I fear Allaah, the Sustainer of the universe.” (Hashr verse 16)

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي
عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا
بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ
أَلِيمٌ

Shaytaan will say when the matter is decided, “Surely Allaah had made a true promise to you and I also made a promise to you, but I deceived you. I had no authority over you except that I called you and you responded to my call. Hence, do not blame me but blame yourselves. I cannot respond to your cries, nor can you respond to mine. I deny your having associated me (with Allaah) before this.”

Surely those who are wrong doers, for them is a painful punishment.” (Ibrahim verse 22)

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ
O people, verily the promise of Allaah is true, let not the worldly life deceive you, and let not the Great Deceiver (Shaytaan) deceive you regarding Allaah. (Faatir verse 5-6)

Shaytaan took an oath and told Adam عَلَيْهِ السَّلَامُ،

إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ

Verily I am from those who wish well for you. (A'raaf verse 21)

What will be man's condition when he has taken an oath to mislead man?

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ

By Your honour! I will misguide every one of them. (Saad verse 82)

Shaytaan's object is to mislead mankind. At times, he even utilizes avenues of good deeds to attack man and destroy him.

Hasan ibn Saalih said,

إِنَّ الشَّيْطَانَ لَيَفْتَحُ لِلْعَبْدِ تِسْعَةً وَتِسْعِينَ بَابًا مِنَ الْخَيْرِ يُرِيدُ بِهِ بَابًا مِنَ السُّوءِ

Shaytaan opens 99 doors of goodness, intending by it one door of evil. (Hilyatul-Awliyaa vol. 7 page 331)

SATAN'S CONVERSATION WITH ALLAAH تَبَارَكَ وَتَعَالَى

Satan, the accursed, requested Allaah تَبَارَكَ وَتَعَالَى to give him a strong snare in order to trap people. Allaah تَبَارَكَ وَتَعَالَى presented several snares before him. Satan eventually became very pleased at being offered women as snares. He displayed his pleasure at this snare by jumping, dancing, and singing.

Maulana Rumi رَحِمَهُ اللَّهُ writes in his Mathnawi that when Satan was expelled from the court of Allaah تَبَارَكَ وَتَعَالَى, he took an oath and said:

فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ

*I take an oath by Your honour that I will lead all of them astray
except Your devoted servants among them.*

Satan then requested the just Allaah تَبَارَكَ وَتَعَالَى to give him such a strong snare with which he could trap man and from which he cannot escape. Allaah تَبَارَكَ وَتَعَالَى presented different snares before him. He first presented gold, silver, and horses before him and said to him: “You can trap mankind through these items.” People are naturally inclined towards these things. It will therefore be easy to hunt man through these things and trap him. Allaah تَبَارَكَ وَتَعَالَى says in the Qur’aan:

رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِصَّةِ،
وَالْخَيْلِ الْمُسَوَّمَةِ، وَالْأَنْعَامِ، وَالْأَرْحِثِ.

The love of desirable things have deluded the people. [Desirable things] like women, sons, hoarded treasures of gold and silver, branded horses, cattle, and agriculture. (Aal ‘Imraan, verse 14)

Satan said to Allaah تَبَارَكَ وَتَعَالَى, “These snares of gold and silver are good, but they have become sour like lemons. The sourness has caused the lips to become puckered.”

When Satan did not like the snares of gold and silver, Allaah تَبَارَكَ وَتَعَالَى presented treasures of jewels before him. Allaah تَبَارَكَ وَتَعَالَى placed these jewels before him and said, “O accursed one! Here is My second offer. Take it and go.” Satan replied, “O the best of helpers! Give me a snare that is better than this. Like gold and silver, the snare of jewels is not very strong.” Allaah تَبَارَكَ وَتَعَالَى then showed him rich and sweet foods, burning drinks, and expensive silk garments, and said to him, “Here, take these snares.” Satan replied, “O master! I want snares greater than these. I must be able to fasten man with such strong ropes that

he must not be able to cut and loosen them and then come running to Your door.”

“However, those who are intoxicated with Your love, who are true servants of Yours, whose hearts are filled with Your love, they will break these ropes and shackles of mine and throw them aside. They will not turn towards gold, silver and the beauty and splendour of this world.” As Allaah تَبَارَكَ وَتَعَالَى says,

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ

Except those of them who are Your devoted servants.

“As for the people of this world, they will fall into these traps of desires. In this way, the men will be separated from the boys. I therefore require a strong snare that will separate the men from the boys. O Lord of this universe! I require a snare that will render even the men so incapable, that no plot and strategy of theirs will be of any avail to them.”

Allaah تَبَارَكَ وَتَعَالَى then presented another snare before Satan. And that was intoxicants, the harp, and the violin. On seeing these things before him, Satan half-laughed, half became happy, and smiled a bit. He realized that this snare was better than the previous ones. They could be of some use. However, he was only half happy with these items and not totally happy. He realized that these traps are not sufficient for eternal destruction and eternal corruption. He therefore asked for a stronger snare. He asked Allaah تَبَارَكَ وَتَعَالَى for something for eternal deviation. He said, “Remove all the dirt and grime from the sea of tribulation (*fitnah*) so that the people of lusts and desires will assume the sea of tribulation to be dry and place their feet therein. And like the Copts [Pharaoh and his people], they will drown in it. Just

as You made the sea a dry path for Moosa عَلَيْهِ السَّلَام, put up walls on either side of the path, the water collected on either side, and the sand from the depths of the sea began rising, in like manner, You should make the sea of tribulation dry for me. Place it under my command so that I can render whatever corruption I wish and be able to destroy the progeny of Adam عَلَيْهِ السَّلَام. Moosa عَلَيْهِ السَّلَام was an exposition of Your name – *al-Haadi* (the One who guides). Make my name the exposition of Your name – *al-Mudill* (the One who causes to go astray). Just as you turned the Nile river into a dry bed for the guidance provided by Moosa عَلَيْهِ السَّلَام and then drowned the deviated ones, in like manner, turn the entire sea of tribulation dry for me for the perfection of misguidance. Just as the task of guidance was completed through Moosa عَلَيْهِ السَّلَام, complete the task of misguidance through me.”

Note: This knowledge which Satan had about the story of Moosa عَلَيْهِ السَّلَام before it actually took place was probably obtained by him when he looked at the Preserved Tablet (*al-Lauh al-Mahfooz*). And Allaah تَبَارَكَ وَتَعَالَى knows best.

Satan said, “O Lord! Give me such a strong snare that this entire affair may come to an end and the task be completed. I must be able to place this snare like a rein across their mouths. I must entrap them in such a way that I can then turn them in whichever direction I like, without their being able to turn around. I must be able to take them around in the bazaars and marketplaces so that the world may be able to see their worship of their desires and lusts.”

When Satan was not pleased with any of the previous snares, Allaah تَبَارَكَ وَتَعَالَى eventually presented the beauty and attraction of women before him. Their beauty was capable of snatching away the intellect

and patience of men. Allaah تَبَارَكَ وَتَعَالَى said to him, “Okay, take this snare. You may lead people astray through this snare and turn up the soil from the depths of the sea of tribulation.”

When this snare of the beauty and attraction of women was shown to Satan, he began singing, dancing, and snapping his fingers. On seeing the beauty of women, he understood that this was that sea of tribulation from which no one can pass through safe and sound. He said, “O Lord! Give me this snare quickly. I have now achieved my goal. This is the best snare to trap people.” This snare is explained further on.

When Satan saw that the eyes of women are extremely intoxicating to the extent that they can place a veil over a person’s intellect. He saw that the smoothness and beauty of the cheeks of these beautiful women can inflame the hearts like wild rue (an herbaceous plant whose leaves are placed in a fire and the fumes of which have a narcotic effect). He saw that their faces, skin, eyebrows and carnelian-like red lips are glittering like the sun through a flimsy veil. He saw that their height and stature were like flowers swaying to and fro in a garden, and their cheeks were like roses, jasmines, and dog roses.

When he saw this elegance and grace before him, Satan jumped out of joy. He gauged that this was the best snare to lead man astray and to whisper evil thoughts into his mind. He realized that this was a reflection of the beauty of Allaah تَبَارَكَ وَتَعَالَى through a flimsy veil. Those who truly recognized Allaah تَبَارَكَ وَتَعَالَى and fathomed through the doors of reality did not pay any attention to this fleeting and transitory beauty and attraction [of women]. Wherever there is beauty and splendour in this universe, it is just a minute reflection and manifestation of Allaah تَبَارَكَ وَتَعَالَى whose light is the light of the heavens

and the earth. Every particle in this universe is a mirror of His beauty and splendour. However, which mirror can we look at and which we cannot look at – this has been shown to us by the Ambiyaa of Allaah ﷺ. The Shari'ah says that it is permissible to look at the beauty of one's wife while it is totally forbidden to look at the beauty of someone else's wife. Look at the mirror which Allaah gave you [your wife] you are not permitted to use other mirrors [other women]. The mirror which Allaah ﷻ gave you can be used by you only and no one else. Let alone giving your mirror to others, you are not even permitted to show your mirror to others. The Shari'ah says that you can look at your daughter and sister with the eyes of kindness and sympathy. But you are prohibited to look at them with the eyes of lust. You can look at the beauty and handsomeness of your son with the eyes of love, but you cannot look at the beauty and handsomeness of other boys. The person who considers it lawful to look at the wife, sister or daughter of others is indirectly allowing and inviting others to look at his wife, sister, or daughter. No self-respecting person will ever allow this for a single moment.

On looking at the coquetry, alluring and enticing nature of women, a person who is engrossed in this world is left stupefied and astonished. It was for this reason that Satan liked this snare the most – there is no means better than this to ensnare man and to lead him astray. This story ends here. (*Mathnawi, chapter 5, p. 413, Naul Kishor print, Lucknow. Chapter 5, p. 84, Kanpur print as quoted in Seerat-Mustapha vol. 3*)

BRINGING DESIRES UNDER CONTROL

How will a person bring his desires under control: Moulana Hakeem Akhtar Saheb رحمہ اللہ wrote: Make a habit of doing some Zikr daily. If there is any pious person in your locality, then consult with him.

Otherwise, recite Salawaat (Durood Shareef) 300 times, la ilaaha illaah 100 times and Allaah-Allaah 100 times. One should daily recite a portion of the Quraan and be punctual in offering Ishraaq, Awwabeen and Tahajjud. If one is unable to awaken in the last portion of the night, then one should perform two or four rakaats Nafl after performing the sunnats of Isha Salaat before witr, with the intention of Tahajjud. By punctuality in Zikr, recitation of the Qur'an and performance of optional prayers, light will be created in the heart. The light of Truth (Allaah تَبَارَكَ وَتَعَالَى) cools the fire of desires. Moulana Rumi رَحْمَةُ اللهِ said, "The fire of the sensual desires of the Nafs can only be cooled by the Light of Allaah تَبَارَكَ وَتَعَالَى."

He further writes, "One important point is that some people practice on the demands of sin, desiring thereby to weaken it. They feel that by committing the sin, this desire and demand of sin will lessen. This is a clear deception. With every sin, the desire to commit sin only increases. There is a decrease for only a short while. Thereafter, the flame rises even more than before. The thought of lessening sin by sin is like one who washes stool with urine, thinking that the impurity of the stool will be lessened. Such people always remain perplexed and will never become pure from sin. Therefore, muster courage and do not give in to the demands of sin. If at times, one becomes overpowered and he misses his eyes, then he should at least perform four rakaats of Nafl salaah, give some charity and repent remorsefully and earnestly." (*Islaahul-Akhlaaq*)

HARM OF FOLLOWING DESIRES

Here are two incidents to show the harms of following desires:

1.) Abdullah ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrated the following incident: Barseesah was a very pious monk. He had devoted himself to the worship of Allaah for seventy years, during which period he had completely kept himself aloof from sin. Iblees was not pleased with this and decided to gather his most wretched *SHayaateen* and recruited the most deceitful from amongst them to mislead Barseesah. The wicked Shaytaan dressed up in the garb of a pious person, shaved his head and appeared before Barseesah, while he was engaged in worship in his monastery. He first called out to Barseesah but was ignored. Barseesah used to raise his head from worship once every ten days and used to fast for many days at a time. Shaytaan then took a place next to the wall on the outside of the monastery and engaged himself in prayer with astounding devotion. Barseesah began noticing his extreme sacrifice in worship and decided to get some clarification from him. Shaytaan explained that he wanted to worship in the company of Barseesah and learn from him.

Barseesah made it clear to him that he was too busy, ignored him again and continued with his worship, and so did Shaytaan. Barseesah continued to notice how Shaytaan exerted himself in worship. Shaytaan again requested that Barseesah allow him inside the monastery to join him in worship. Barseesah agreed, and they engaged themselves in prayer and fasting for many days at a time. Shaytaan worshipped with Barseesah for an entire year, by which Shaytaan won over the confidence of Barseesah. Before leaving, Shaytaan taught him a few words which were effective in curing the sick and insane. This Shaytaan then went back to Iblees and reported that he had succeeded in overpowering and destroying the pious monk.

Shaytaan then went to a man in his original form of a Jinni, and began strangling him, causing him to have fits. Dressed as a common person, he approached the man's family and advised them to go to Barseesah, who had a "cure" for the man's "affliction". When the man was brought to Barseesah, he recited the words taught to him by Shaytaan and the man was "cured".

Shaytaan soon began inflicting other people with the same "illness" and directed them to Barseesah, who would "cure" them. Then, he did the same to a young girl from the family of the king of that time. The girl had three brothers, one of whom was appointed king after her father had died. Disguised as a physician, Shaytaan informed them that he was unable to cure her and instructed them to take her and leave her in the monastery of Barseesah, but they refused, saying that he, being a pious person, would not allow her to stay with him. Shaytaan proposed a second plan in case Barseesah refused. He advised that they build a monastery close to his monastery and leave her therein, notifying Barseesah that the girl was in his care and that he should take care of her in case anything goes wrong. They agreed. Barseesah, as predicted, refused to keep the girl. So, they built another monastery in close proximity to his and left her there.

One day, as Barseesah completed his prayers, he noticed the young girl and was taken aback by her beauty. Shaytaan began strangling her, and Barseesah immediately left his worship and commenced reciting the words of "cure" for her. She was "cured" and Barseesah returned to his devotions. But Shaytaan again strangled her and made her expose her body to Barseesah.

Then, Shaytaan came to Barseesah and began whispering to him, “Fulfil your desires with the young girl! You will never find another like her. You can repent again thereafter.”

He continued persuading Barseesah, to such an extent, that he finally left his worship and fulfilled his desires with the girl. She fell pregnant with his child. Shaytaan again came to Barseesah and said, “Your evil deed will be exposed. The only choice you have is to kill her. When her brothers return and ask about her, say to them that her Shaytaan who was causing her to have fits had attacked her so terribly that she died as a result.” Barseesah accepted the idea, killed the young girl, and buried her during the darkness of night. Shaytaan then appeared to the brothers in a dream and revealed to them that Barseesah had fulfilled his desires with the young girl and killed her. They did not believe the dream, but asked Barseesah for clarification. Barseesah insisted that Shaytaan had killed her.

Shaytaan again appeared to the brothers in a dream and directed them to the spot where their sister had been buried. When they dug open the grave, they found their sister and realised that Barseesah had deceived them. In anger, they broke down his monastery, took him forcefully, tied him by the neck and led him to the king before whom Barseesah confessed to his evil deed. The command was given for Barseesah to be killed.

As he was about to be killed, Shaytaan appeared before him and asked, “Do you know who I am?” “No”, replied Barseesah. “I am the person who taught you the words of “cure”. Do you not fear Allaah? Are you not ashamed? You were the most pious of men. You exposed your evil and have destroyed the reputation of all pious men.”

"What can I do?" asked Barseesah. Shaytaan replied, "There is one thing you can do. If you do it now, I will save you by taking you away from here immediately." "What?" asked Barseesah. "Prostrate before me just once," replied Shaytaan. Barseesah agreed and prostrated himself before Shaytaan. Shaytaan retorted, "This is what I desired from you all along. Your end result is that you have denied Allaah in the last moments of your life. I have nothing to do with you. Verily I fear Allaah, the Sustainer of all the worlds." (*Tafseer Qurtubi vol. 18 page 37-39 – Translation mostly adapted from 'Pearls of the Path' by Ml. Afzal Ismail*)

2.) Abdullah Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates an exemplary incident of a great scholar of the Bani Israeel, whose name was Bal'am Ibn Baoora. He lived in Canaan, in Sham, close to Baitul-Maqdas. One narration states that he was from the Bani Israeel. He had knowledge of some scriptures of Allaah تَبَارَكَ وَتَعَالَى.

After the drowning of Firawn and the conquest of Egypt, when Moosa عَلَيْهِ السَّلَام and the Bani Israeel received the command of waging war against the "the oppressive nation", and these people saw that Moosa عَلَيْهِ السَّلَام had already reached with his army of the Bani Israeel and they had come to know that Firawn's nation was destroyed against them, they became concerned. They gathered and came to Bal'am ibn Baoora saying to him, "Moosa عَلَيْهِ السَّلَام is a tough person. With him is a huge army. He has only come to remove us from our land. Make duaa to Allaah تَبَارَكَ وَتَعَالَى that He causes them to be defeated." The reason for this was that Bal'am knew the great name of Allaah تَبَارَكَ وَتَعَالَى - the Ism-A'zam- and whatever duaa was made via it was accepted.

Bal'am said, "What are you saying? He is the messenger of Allaah تَبَارَكَ وَتَعَالَى and together with him are Allaah's angels. How can I curse him, whereas I know his status by Allaah تَبَارَكَ وَتَعَالَى? If I do so, I will destroy my worldly life and my life in the hereafter."

When these people persisted, he said, "I will ask my Sustainer whether I have permission or not to make this dua."

He, according to his habit, made istikharah or performed some other action to find out. He was shown in a dream that he should never do so. He informed his people that he had been prohibited from doing so. Then these people handed a huge gift to Bal'am, which in fact was a bribe, which he accepted. Thereafter his people fell behind him telling him that he must perform that curse – their persistence knew no bounds. According to certain narrations, his wife advised him to accept the gift and fulfil their wish. Love for wealth and pleasing his wife blinded him. He thus started cursing Moosa عَلَيْهِ السَّلَام and the Bani Israeel.

At this time, a strange phenomenon of Allaah تَبَارَكَ وَتَعَالَى's power became manifest that whatever curses he was trying to utter against the Bani Israeel and Moosa عَلَيْهِ السَّلَام, he uttered against his own people. They began shouting "You are cursing us!" Bal'am replied, "This is out of my control. My tongue cannot go against this."

The result of this was that this nation was destroyed. Bal'am received the punishment that his tongue hung out onto his chest. He said to the people, "My worldly life and life in the hereafter have been destroyed! Now my curse will not work. However, I will inform you of a scheme by which you can overcome Moosa عَلَيْهِ السَّلَام and his

people. You should beautify your pretty girls and send them into the army of the Bani Israeel. Emphasize to them that they should allow the Bani Israeel to do whatever they want with them. They should not object. These people are travellers. They have been away from their homes for a long period. By this scheme, it is hoped that these people will fall into evil and sin. In the sight of Allaah تَبَارَكَ وَتَعَالَى, fornication is severely abhorred. In whichever nation this is found, punishment will definitely descend. They can never be conquerors and victorious.”

This devilish scheme of Bal'am was carried out. A senior person of the Bani Israeel fell into this trap. Moosa عَلَيْهِ السَّلَام prevented him from this evil action, but he did not take heed and fell into this satanic snare. The result of this was that a severe plague broke out in the Bani Israeel. In one day, 70,000 people passed away. Eventually the Bani Israeel killed this man who had done evil together with his partner and hung them in public view so that they could take a lesson. Thereafter the people repented, upon which the plague was removed. *(Ma'aariful Qur'aan vol. 4 page 119)*

Allamah Shabbir Ahmad Uthmaani رَحْمَةُ اللَّهِ writes, “Bal'am ibn Baaoora was a scholar and saintly person. He then turned away from the verses and teachings of Allaah تَبَارَكَ وَتَعَالَى, and after being enamoured by a woman and the desire for wealth, he began plotting and planning against Moosa عَلَيْهِ السَّلَام. He was unable to harm Moosa عَلَيْهِ السَّلَام and eventually earned eternal rejection for himself. Had Allaah تَبَارَكَ وَتَعَالَى willed, He could have elevated Bal'am to great heights by virtue of the knowledge of the verses which Allaah تَبَارَكَ وَتَعَالَى had granted him. This could have only been possible if he was given the good fortune of acting upon the knowledge which he was bestowed with and following what the verses of Allaah تَبَارَكَ وَتَعَالَى contained. However, this was not to be because he himself shunned the heavenly blessings and

verses and hankered after worldly desires and pleasures. While he was hankering after worldly desires, Satan also pursued him until he was included among those who were truly perverse and deviated. At such a stage, his condition became similar to that of a dog whose tongue is lolling, and he is continually panting. If you had to bear upon him, scold him or do nothing at all to him, he will continue panting and lolling his tongue.

The reason for this is that due to a dog being naturally weak-hearted, he is unable to easily exhale the hot air that is within him and inhale the fresh air that is outside his body. In like manner, the person who hankers after his base desires becomes like a dog in the sense that due to his moral depravity, the bestowing and not bestowing of the verses of Allaah and his being warned and not warned are the same to him. His tongue is lolling due to his greed for this world. And the consequence of turning away from the verses is that his stupefaction and perplexity is portrayed in the example of continual panting.

It is possible that this one example of “if you bear upon him, he pants with his tongue lolling. If you leave him alone, he [still] pants with his tongue lolling” is used to expose his internal and mental condition. It is also possible that this punishment was decided for him in this world or in the hereafter – that outwardly and physically his tongue is always lolling, and he is always panting like the person who is always stupefied, perplexed, and terrified. We seek refuge in Allaah تَبَارَكَ وَتَعَالَى from such a punishment.

The above incident clearly demonstrates the destiny of those who succumb to their lust, those who, after accepting the truth or fully understanding it, abandon the injunctions of Allaah تَبَارَكَ وَتَعَالَى and follow

the dictates of Satan merely out of worldly greed and succumbing to their base desires, and who pay no heed whatsoever to the pledge and covenant of Allaah. (*Abridged and edited from Tafseer Uthmani*)

FORNICATION AND ADULTERY

Rasulullaah ﷺ said, “From amongst the signs of Qiyaamah are; that religious knowledge will be taken away (by the death of the Ulama), ignorance will prevail, intoxicating drinks will be consumed freely, and fornication/adultery will become prevalent.” (*Bukhaari no. 5231, Muslim no. 2671*)

The above *ḥadith* is one of the miraculous sayings of Rasulullaah ﷺ in which he predicted and foretold some occurrences that will happen in the future. The occurrence of the incidents he mentioned confirms and affirms his Messengership. Unarguably, fornication has emerged as a normal lifestyle in the world of today. The more it spreads, the more its dangers widen. The Muslim, who hopes to meet his Lord and attain His forgiveness and mercy and to be welcomed with open doors to the Jannah, ought to know of its dangers, seek protection against this evil from Allaah, and abstain from all avenues leading towards this terrible evil as long as he lives. May Allaah protect us, our families, friends and the entire Ummah from this scourge and eradicate immorality from the Muslim society. Aameen.

ZINA, THE SCOURGE OF MODERN SOCIETY

Zina is of two types: fornication and adultery. Fornication refers to pre-marital sexual interaction, while adultery refers to sexual

interaction with someone other than one's spouse after marriage. All the revealed religions have prohibited fornication and adultery and have fought against these crimes against society.

ISLAM DETESTS ALL THESE FORMS OF IMMORALITY

In Islam, only five crimes have been considered so abominable that fixed punishments have been prescribed for it:

- 1.) Renegading from Islam
- 2.) Fornication/adultery
- 3.) Accusing another of fornication/ adultery
- 4.) Stealing
- 5.) Drinking

Qisaas (Retaliation) after intentional killing, by the death penalty can be regarded as a sixth crime of this nature, although it falls in a slightly different category).

A married person who commits adultery and is proven guilty in the court of law will be stoned to death, while an unmarried person who commits fornication will be lashed one hundred times, which is the highest amount of lashing prescribed by Shari'ah for any crime.

ADULTERY IS NATURALLY DETESTED BY MAN, AND IS LOGICALLY ABOMINABLE

A youth (from the outlying regions) came to Rasulullaah ﷺ and said, "Please permit me to commit adultery." The Companions of Rasulullaah ﷺ were enraged at his words, but Rasulullaah ﷺ said to him, "Come nearer to me. Would you like anyone

to commit adultery with your mother?” He replied, “Not at all.” Rasulullaah ﷺ said, “Then other people will also never tolerate such a shameful act with their mothers.” Rasulullaah ﷺ next asked him the same question about his sister, aunt, etc. And he answered each time in the negative. Then Rasulullaah ﷺ placed his hand on his chest and supplicated, “O Allaah! Purify his heart, forgive his sins, and guard him against adultery.” The reporters say that after this, nothing was more hateful to him than adultery. (Musnad Ahmad no. 22211)

Note: Today, Rasulullaah ﷺ is not amongst us to place his noble hand on our chests and supplicate for us. However, his blessed supplication still remains with us. Utilize this supplication for protection from the evil of immorality and say, “O Allaah, forgive my sins, purify my heart and safeguard my chastity.” You could supplicate in Arabic with the following words:

اللَّهُمَّ اغْفِرْ ذَنْبِي، وَطَهِّرْ قَلْبِي، وَحَصِّنْ فَرْجِي

THE HARMS OF ZINA

Islam, the last of the divinely revealed religions, is very strict in prohibiting all forms of sexual misconduct, for it leads to the following harms:

1) IMAAN LEAVES THE BODY

Rasulullaah ﷺ said, “A person who commits fornication, while indulging in fornication, can never be a believer.” (Bukhaari no. 2475,

Muslim no. 57) According to another narration, “When a man commits fornication, Imaan leaves him, and hovers above him like a cloud. When he terminates, Imaan might return to him.” (*Abu Dawood no. 4690, Tirmidhi no. 2625*)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah removes the Imaan of that person who drinks wine or engages in adultery like how one of you removes his shirt from his head.” (*Mustadrak of Haakim no. 57*)

A young man travelled to a non-muslim country with evil intentions. This young man went for this purpose only! He wished to spend his holiday with women, wine, and intoxicants. One day, he was waiting in his room for a prostitute to come. However, she was running late for her appointment. When the prostitute entered into the room, she heard strange sounds in the room. As she came in, she found the young man falling down in prostration to her! This sajdah (prostration) turned out to be his last sajdah in this world. To whom was this sajdah? What was the reason for this sajdah? What benefits are there in this sajdah? **Indeed, this was an evil end!** And we seek Allaah’s refuge from this.

2) POVERTY

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ warned, “Fornication always brings in its wake poverty.” (*Shuabul-Imaan no. 5043*) He also said, “When fornication and interest becomes common in any society, the people living there have brought upon themselves the punishment of Allaah.” (*Ibn Hibbaan no. 4393*)

Moulana Shah Hakeem Akhtar رَحِمَهُ اللَّهُ has written, “I personally have met some unfortunate persons who were afflicted by this terrible

malady. One such person, a shopkeeper, was in great distress. His business was in shambles; dust covered the shelves that were empty of stocks. Upon seeing me, he called me in, explaining that his business was on the brink of insolvency, his children were suffering due to his poverty, and he personally was emotionally drained. I enquired the reason for his pitiable condition. He replied that it was the result of an illicit love-relationship. Allaah تَبَارَكَ وَتَعَالَى alone knows what became of him thereafter.

Another case was that of a youngster in shabby clothing who was busy sweeping the floor of a shop. Nearby, his father was begging for alms, in great disgrace. Local residents explained that he was once a wealthy farmer, a millionaire, but his unworthy son (the youngster sweeping floors) fell prey to this terrible malady (fornication) and was eventually imprisoned. Thousands were spent on releasing him and on court cases. The entire empire collapsed, and the father and son were now leading a life of disgrace and penury.”

3) DISGRACE

Moulana Shah Hakeem Akhtar رَحْمَةُ اللَّهِ عَلَيْهِ has written, “The son of a certain doctor, who went to London to study for an Engineering Degree, explained to me that he had become involved in an illicit love affair there. As a result, he eventually became totally impotent. Despite experimenting with various medications and treatments, he failed to regain his manhood. In the meanwhile, he was married to a girl from a respectable and noteworthy family, but discovering his impotency, she demanded a divorce within the week. Now he only remains indoors due to the disgrace that has befallen him, awaiting death to relieve him of his miseries.

A Hafiz requested Moulana Yunus Patel رَحْمَةُ اللَّهِ to share his story and experience with people, so that they take lesson. He had spent a night with a prostitute. After leaving her, she had a heart attack and died. The police got involved, considering it a possible murder. In their investigation, they went through her client listing and her phone, and, finding that he was her last client, arrested him. After this, there was just shame and disgrace. He himself admitted and described the unreal kind of harassment, suffering and pressure he was put under. Finally, after a long-drawn process, he was cleared and not considered a suspect in the cause of death. Her death was taken to be a natural death and not a criminal offence. Allaah تَبَارَكَ وَتَعَالَى saved him, but in the sight of Allaah تَبَارَكَ وَتَعَالَى it was a criminal offence.

This is not all. Whenever we're engaged in any degrading or sinful act, five types of people are likely to face disgrace. These five types are our parents, spouses, children, our teachers, and our other loved ones, i.e., friends, relatives and acquaintances. In most situations, we regard some of these or all of them as most important people in our lives. And this explains why they serve as pillars of strength in our lives. And their presence influences many decisions we make in life. Instead of opting for fornication, if the offender was to go for a lawful marriage, these are the same people who would happily witness and supplicate for the success of the marriage. These are those who could protect him or her if his or her marriage was to face any challenges. These are the people who will have the greatest impact on his or her children, as they will be surrounded by them. These people whom most of us consider their pillars of strength, find it as an unacceptable choice, unless they're also nurtured in the culture of fornication. Thus, they bear the shame and face disgrace, when others get to know that their loved one is engaged in immoral activities.

4) ABORTION, KILLING OF THE ILLEGITIMATE CHILD OR LIVING IN MISERY

Abortion: Sexual intercourse is the gateway to human reproduction. The process of conception and reproduction takes place whether the intercourse is lawful or unlawful. It is unusual for a couple to engage in a lawful intercourse and decide to abort the baby that result from the process. But it is not unusual for couples who engage in unlawful intercourse to decide to abort the baby.

Allaah تَبَارَكَ وَتَعَالَى says to Nabi Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "O Nabi, when the believing women come to you to pledge allegiance to you that they will not associate partners to Allaah, they will not steal, they will not fornicate, they will not kill their children, they will not come forth with slander which they fabricate between their hands and legs (by claiming that another man's child is her husbands) and that they will not disobey you in any good, then accept their pledge and seek forgiveness from Allaah on their behalf. Indeed Allaah is Most Forgiving and Most Merciful." (*Surah Mumtahanah verse 12*)

It was part of the Arab men's customs to bury their daughters at the age of four. As for the women, this was not common for them. Therefore, the verse above seems to prohibit the clearly and directly women who embrace Islam from doing abortion (wilfully causing miscarriage to themselves) as well as all other forms of infanticide.

This perfectly fits Allaah تَبَارَكَ وَتَعَالَى's Command, "that they will not kill their children", since 'children' are mentioned and not daughters. And as will be explained, abortion is absolutely prohibited after the first 120 days of pregnancy.

Also, notice that this Command comes immediately after the prohibition of committing adultery and fornication. Allaah تَبَارَكَ وَتَعَالَى has

here indicated a warning to women who get pregnant through fornication/adultery to not commit the sin of abortion.

While abortion clinics did not exist 1500 years ago, but people were able to cause a woman to miscarry her child by either striking her in the tummy, causing her to have lots of fear, or interfering with her vagina until the child is pulled out. Certain medicines were also available which, if consumed, would cause the abortion of the foetus.

Allaah in the Qur'aan refers to this sin of murdering one's child as 'a grave crime'. (*Bani Israaeel verse 31*) Allaah تَبَارَكَ وَتَعَالَى also explains in the Qur'aan that these children and foetuses will be brought forward on the day of Qiyaamah, and an answer will be demanded from their murderers as to why they were killed. (*Takweer verse 8-9*)

Based on evidence from the Qur'aan and Hadith, Muslim jurists have deduced that the first four months (120 days) of gestation is the crucial time period. After this, the foetus is regarded as being 'alive' and an abortion is not permissible for any reason whatsoever; and should an abortion be done then it would constitute murder and is a crime against the living baby.

ALARMING INCIDENT: Juwayriyah ibn Asmaa narrates from her uncle, "I performed Hajj with a group of people. We stayed over at a certain place. A woman with us slept that night. When she awoke, there was a snake around her. It had gathered its head and tail between her breasts. This scene frightened us. We continued on our journey. The snake remained entwined on her but did not cause her any harm. When we entered the bounds of the Haram, it slid away. We entered Makkah, completed our acts of worship, and returned. When we reached the place where the snake have entwined her, we set up camp. When she awoke from her sleep, the snake had once

again entwined her. Then the snake made a sound. Suddenly the valley became filled with snakes. They began biting her until only her bones remained. We asked a girl who had accompanied her, "Tell us about her life." She said, "She committed fornication thrice. Each time, she gave birth to a child. After breastfeeding the child, she lit the stove and threw the child therein." (*Al-Uqoobaat of Ibn Abid-Dunyaa* no. 315)

SOME STATISTICS:

54 countries allow abortion, which is about 61 percent of the world population. 97 countries, about 39 percent of the population, have abortion laws that make it illegal according to the pro-abortion Centre for Reproductive Law and Policy in New York. The Alan Guttmacher Institute reports approximately 22 million legal abortions were reported in 1987. It is estimated that between four and nine million were not reported, totalling of 26-31 million legal abortions in 1987 alone. There were a total of 10-22 million "clandestine" abortions, bringing the total world-wide figure to 36 and 53 million abortions. There are approximately 126,000 abortions conducted each day

US STATISTICS ON ABORTIONS

- Women who obtained legal abortions in 1995 were predominately white and unmarried. As in 1994, one fifth of women who obtained legal abortions in 1995 were adolescents (aged less than or equal to 19 years); 33% were aged 20-24 years. As in previous years, approximately 88% of abortions were performed during the first 12 weeks of pregnancy. (*Reported by: Statistics and Computer Resources Br, Div of Reproductive Health, National Centre for Chronic Disease Prevention and Health Promotion, CDC*)
- 1,370,000 abortions occur annually in the U.S. according to the Alan Guttmacher Institute.

- 88% of abortions occur during the first 6 to 12 weeks of pregnancy
- 47% of abortions are performed on women who have already had one or more abortions
- 43% of women will have had at least one abortion by the time they are 45 years old
- Age - The majority of women getting an abortion are young. 55% are less than 26 years old and 21% are teenagers. The abortion rate is highest for those women aged 18 to 19 (56 per 1,000 in 1992)
- Marriage - 51% of women who are unmarried when they become pregnant will receive an abortion. Unmarried women are 6 times more likely than married women to have an abortion.
- Race - 63% of abortion patients are white, however, the abortion rate for non-white women is more than double that of white women.

Reason for abortion:

- 25.5% of women to postpone childbearing.
- 21.3% of women cannot afford a baby.
- 14.1% of women have a relationship issue or their partner does not want a child.
- 12.2% of women are too young (their parents or others object to the pregnancy).
- 10.8% of women feel a child will disrupt their education or career.
- 7.9% of women want no (more) children.
- 3.3% of women due to a risk to foetal health.
- 2.8% of women due to a risk to maternal health

And with abortion begins the sad story of children being killed and abused for none of their faults. An estimated number of about 70 million of children are caused to perish before their birth every year.
(*The Killer Sex*)

5) ADULTERY AND FORNICATION KEEPS ONE IN CONSTANT ANXIETY AND CREATES A PERMANENT CAUSE OF GUILT:

This is one of the great psychological harms of fornication and adultery. The scene can never be wiped out of one's memory, and the impact of the body contact never goes away. It is extremely difficult for one to ever forget this sin. Why? Because it involves someone's dignity, whether it be someone's mother, daughter, or wife, or alternatively someone's father, son or husband. Also, it likely occurs in a hurried manner. Imagine a thief has to quickly grab whatever circumstance allows him to steal, so fast that no one will see him... It also takes place in humiliating settings: in the backseats, backyards, in elevators, under stairs and under trees. The monkeys do it on the trees. The dogs do it in the streets. Places and situations like these never give any 'fornicating couple' enough time to create a digestive intimacy, have a quality time and develop a strong bonding. In fact, there's no bonding to be developed in the first place when an intercourse is done unlawfully.

If a boy or a girl's first encounter of sexual intercourse was unlawful, which likely happened similar to the above description, then the manner in which the action took place will imprint in him or her for the rest of his or her sex life. And that will affect his or her marriage life. The more it affects his or her marriage life, the more anxiety he lives in.

This constant anxiety will subsequently evolve into guiltiness that hunts the person. Both parties know, deep down their hearts, that they are committing a sinful act. It's only a matter of the level of sense of shame they possess at that point in time. Furthermore, it will also hunt you if anyone is affected by your action. And certainly, someone will be affected. How could a thief break into someone's mansion, steal his jewels, take his possessions, and expect no one to be

affected? The same thing applies when fornication takes place. When you break someone's chastity, isn't he or she affected? When you drag someone son or daughter into fornication, wouldn't he be affected, even if he didn't know about it? When you cause someone to betray her husband or his wife. Isn't that usurpation of his or her right? Doesn't that cause damage to the dignity and bond of a family? More important than all the above; it breaks the boundaries of Allaah Himself. The boundaries of Allaah are only broken by oppressors.

5.) CONFUSION OF LINEAGE

6.) CHILD ABUSE

IMPACT OF SEXUAL ABUSE OF CHILDREN

- 67% of victims of sexual assault were juveniles (under age 18); 34% of sexual assault victims were under age 12 1 of every 7 victims of sexual assault were under age 6. (Bureau of Social Justice.)
- It is estimated that there are 60 million survivors of childhood sexual abuse in America today. Source: Forward, 1993
- Approximately 31% of women in prison state that they had been abused as children. Source: United States. Department of Justice, 1991.
- Approximately 95% of teenage prostitutes have been sexually abused. Source: CCPA, 1992.
- Children with disabilities are 4 to 10 times more vulnerable to sexual abuse than their non- disabled peers. (National Resource Centre on Child)
- Long term effects of child abuse include fear, anxiety, depression, anger, hostility, inappropriate sexual behaviour, poor self-esteem,

tendency toward substance abuse and difficulty with close relationships.

- Clinical findings of adult victims of sexual abuse include problems in interpersonal relationships associated with an underlying mistrust. Generally, adult victims of incest have a severely strained relationship with their parents marked by feelings of mistrust, fear, ambivalence, hatred, and betrayal. These feelings may extend to all family members. Source: Tsai and Wagner, 1978.

- Guilt is universally experienced by almost all victims. Courtois and Watts described the "sexual guilt" as "guilt derived from sexual pleasure." (Tsai and Wagner, 1978.)

- Sexual victimisation may profoundly interfere with and alter the development of attitudes toward self, sexuality, and trusting relationships during the critical early years of development.. Source: Tsai & Wagner, 1984.

- Adolescents with a history of sexual abuse are significantly more likely than their counterparts to engage in sexual behaviour that puts them at risk for HIV infection, according to Dr. Larry K. Brown and associates, Rhode Island Hospital, in Providence.

- Young girls who are forced to have sex are three times more likely to develop psychiatric disorders or abuse alcohol and drugs in adulthood, than girls who are not sexually abused. Sexual abuse was also more strongly linked with substance abuse than with psychiatric disorders....sexual abuse may lead some girls to become sexually active at an earlier age and seek out older boyfriends who might, in turn, introduce them to drugs. Psychiatric disorders were from 2.6 to 3.3 times more common among women whose CSA included intercourse, and the risk of substance abuse was increased more than fourfold. Kenneth S. Kendler, M.D., et al, Medical College of Virginia Commonwealth University)

- Girls are sexually abused three times more often than boys; (Mental Health Journal)

- "1,500 children die from abuse each year. There are 140,000 injuries to children from abuse each year. There are 1.7 million reports of child abuse each year." (Mental Health journal)
- "...about 1 in 4 women in North America were molested in childhood." (Mental Health journal)
- "More than 2 million cases of child abuse and neglect are reported each year in the United States. An estimated 150,000 to 200,000 new cases of sexual abuse occur each year." (Mental Health journal)
- "...approximately 1 in 7 males will have been sexually molested before the age of 18. (Mental Health journal) (*The Killer Sex*)

7.) BREAK-UP OF FAMILY STRUCTURE AND BITTERNESS IN RELATIONSHIPS

- In an American Values poll, 46.7% felt that the breakdown of the family institution was a more pressing issue for the country in the next few years than the threat of terrorism on U. S. soil, Chinese aggression, or even the availability of guns. The problem cited next most frequently was terrorism on U. S. soil (16.2%), followed by the availability of guns (14.1%), and Chinese aggression (10.9%). An additional 6.9% identified an issue other than those listed as options, and 5.2% were not sure.
- Over 55% of Republican respondents said that erosion of the family structure was the top problem facing the country. More than a third of Democrats agreed, but a large number also thought that terrorism or firearm issues should be considered the top concern. (Reuters)
- White babies born to unwed mothers are 70 percent more likely to die in the first year, and black infants born out of wedlock are 40 percent more likely to die. Even a college degree does not erase the marital status risk: babies of white, unwed college graduates were still 50 percent more likely to die than babies born to educated white

mothers who were also married. (Marriage and Children's Health and Longevity by Maggie Gallagher)

- Adults from non-intact families were 70 percent more likely to have circulatory problems, 56 percent more likely to show signs of mental illness, 27 percent more likely to have chronic aches and pains, and 26 percent more likely to rate their overall health as poor. (Marriage and Children's Health and Longevity By Maggie Gallagher)
- One study found that parental divorce reduced a child's life expectancy by four years, even after controlling for childhood health status and family background, as well as personality characteristics such as impulsivity and emotional instability. Another analysis of this same data found that 40-year-old men whose parents had divorced were three times more likely to die than 40-year-old men whose parents stayed married. (Marriage and Children's Health and Longevity By Maggie Gallagher)
- A large Swedish study found that as adults, children raised in single parent families were 56 percent more likely to show signs of mental illness than children from intact married homes. (Marriage and Children's Health and Longevity By Maggie Gallagher) (*The Killer Sex*)

8.) SPREAD OF VENEREAL DISEASES I.E. SEXUALLY TRANSMITTED DISEASES (STDs), SUCH AS HIV/AIDS AND GONORRHOEA

Rasulullaah ﷺ indicated to in the following Hadith "When shamelessness becomes prevalent and the norm (among people), they would become entangled in plague and in such diseases that never existed during the time of their forefathers." (Ibn Majah no. 4019, Shuabul-Imaan no. 3042)

GLOBAL SUMMARY OF THE HIV/AIDS EPIDEMIC DECEMBER 2002
Number of people living with HIV/AIDS Total 42 million Adults 38.6 million Women 19.2 million Children under 15 years 3.2 million

People newly infected with HIV in 2002 : Total (million) 5 Adults 4.2 Women 2 Children under 15 years 8,00,000

AIDS deaths in 2002 : Total (million) 3.1 Adults 2.5 Women 1.2 Children under 15 years 6,10,000

...Genital herpes, the lifelong viral infection has grown by 30%..in the last two decades, to at least 45 million cases. Genital herpes now affects more than 1 in 5 Americans over the age of 12. One million new cases occur each year.

Human Papillomavirus (HPV): Some 5.5 million new infections occur each year, with at least 20 million people Cervical HPV infection has been linked with cervical cancer.

Despite the availability of a vaccine, hepatitis B remains a leading STD, with 77,000 new cases a year acquired through sexual transmission. A total of 750,000 people are infected with hepatitis B as a result of sexual transmission.

The annual number of new HIV cases in the United States has been stable for several years, with about half-20,000 infections per year - of new cases acquired through sexual transmission.

About 500,000 Americans are infected with HIV as a result of sexual transmission.

The panel reviewed published data on the economic costs of individual STDs and estimated the direct medical costs of STD treatment for all estimated cases in the United States per year to be at least \$8.4 billion. In addition to the economic impact of STDs, the panel noted that STDs have a high human cost in terms of pain, suffering and grief.

Of the top 10 most frequently reported infections, five are STDs. More than half of teens aged 15-19 have had sex, and these teens are

at high risk for STDs. About a quarter of all new cases of STDs occur in teens; two-thirds of cases occur in people aged 15-24.

By age 24, at least one in three sexually active people will have contracted an STD.

Teenage girls are highly susceptible to contracting chlamydia and gonorrhoea, because these diseases easily infect the immature cervix.

Biologically and socially, women are more vulnerable than men to STDs. Genital infections including HIV are more easily passed from men to women than from women to men.

They are then more likely to experience long-term consequences such as infertility, tubal pregnancy, and cervical cancer.

Virtually every STD can be passed from a pregnant woman to her foetus or infant, often with tragic consequences. Because infants' immune systems are still developing, infections that are serious for an adult can be life-threatening for an infant.

Common STD-related problems:

Despite these advances in treatment and prevention, however, the United States continues to have the highest STD rates of any country in the industrialised world..."

In the US, about 17, 000 people die every year of AIDS. The prevalence of AIDS among adults and adolescents was 312, 000 at the end of 1999 (140 per 100, 000), compared with 76, 000 at the end of 1990. Persons living with AIDS during 1999 were much more likely to be female, African American, or infected through heterosexual contact and much less likely to be White than were persons living with AIDS in 1990. At the end of 1999, the numbers of Whites and African Americans living with AIDS were similar (approximately 120, 000 and 125, 000, respectively), but the prevalence rate among African Americans was 6.7 times that among Whites. The number of people living with diagnosed HIV in these states (including those with AIDS)

increased from 122, 000 at the end of 1994 to 173,000 at the end of 1999.

The diseases related to sex are not limited to sex transmitted diseases. The aetiology of scores of psychiatric problems can be traced to sex. Young boys and girls often develop anxiety neurosis due to false notions about sex in their minds and their desire to have perfect sex. This often means to them that they must have large penises. They tend to think or are made to think that a few inches shorter organ would spoil their whole sexual life. Girls would simply not be satisfied; for they love larger penises. In order to enlarge their organs, they use all kinds of devices and medicines available in the market. They also tend to develop an exaggerated notion of long sex. Premature ejaculation is perhaps the most common sex-related psychiatric problem, men seek medical attention for. Other forms of anxiety, depression and nervousness too are often related to failure in love and estrangement with partner. Divorces, domestic violence, single parenthood and child abuse lead to severe psychiatric deficiencies and personality disorders.

9.) RAPE

The most contributing factors of rape are the media and pornography, which encourage men to look at women as second-class citizens, and as sex objects. It creates an increasingly violent culture which glorifies male domination over women.

- Somewhere in America, a woman is sexually assaulted every 2 minutes, according to the U.S. Department of Justice.
- In 1996, 307,000 women were the victim of rape, attempted rape, or sexual assault. [National Crime Victimization Survey. Bureau of Justice Statistics, U.S. Department of Justice, 1997]
- Between 1995 and 1996, more than 670,000 women were the victim of rape, attempted rape, or sexual assault. [National Crime

Victimisation Survey Bureau of Justice Statistics, U.S. Department of Justice, 1997]

- One of the most startling aspects of sex crimes is how many go unreported. The most common reasons given by women for not reporting these crimes are the belief that it is a private or personal matter and that they fear reprisal from the assailant.
- In 1996, only 31% of rapes and sexual assaults were reported to law enforcement officials - less than one in every three. [National Crime Victimization Survey. Bureau of Justice Statistics, U.S. Department of Justice, 1997]
- Approximately 68% of rape victims knew their assailant. [Violence against Women. Bureau of Justice Statistics, U.S. Dept. of Justice, 1994)
- Approximately 28% of victims are raped by husbands or boyfriends, 35% by acquaintances, and 5% by other relatives.
- One of every four rapes take place in a public area or in a parking garage.
- 29% of female victims reported that the offender was a stranger.
- 68% of rapes occur between the hours of 6 p.m. and 6 a.m.
- At least 45% of rapists were under the influence of alcohol or drugs.
- In 29% of rapes, the offender used a weapon.
- In 47% of rapes, the victim sustained injuries other than rape injuries. (*The Killer Sex*)

9.) PUNISHMENT IN THE GRAVE AND HEREAFTER

Nabi ﷺ said, while recounting a dream he had seen in which he was shown some realities of the Hereafter by Jibreel عليه السلام and Mikaeel عليه السلام, “We walked until we came to a cave that looked like an oven. Its top section was narrow, and the bottom was broad. A fire was burning at the bottom. As the fire would rise, they would be

carried by it till they reached the top and almost managed to escape. Suddenly, the fire would be doused, and they would all fall back to the bottom. It was filled with naked men and women.” According to one narration, “From it sounds of screaming and noise was heard. We looked inside and we saw naked men and women. We also saw flames from beneath them. When these flames scorched them, they screamed.” I asked Jibreel عَلَيْهِ السَّلَام, “Who are these people?” He replied, “These are the males and females who committed the grave act of fornication. This will be their punishment till the day of Qiyaamah.” (Bukhaari no. 1386)

According to another narration, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saw people whose bodies had swelled and from whom a most vile and foul stench emanated. Each of them smelt like a stinking toilet. When he enquired about them, Jibreel عَلَيْهِ السَّلَام informed him that they were the fornicators. (Ibn Khuzaimah no. 1986, Ibn Hibbaan no. 7491)

In one narration, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Thereafter I proceeded for a little while, then suddenly I was by a group of women hung by their breasts. I heard them screeching out to Allaah تَبَارَكَ وَتَعَالَى. I asked, “O Jibreel, who are these women?” He replied, “These are the fornicators amongst your followers.” (Part of a very long narration in Tafseer Tabari Surah Israa verse 1, Dalaailun-Nubuwwah vol. 2 page 390-396)

A FRIGHTENING DREAM

A doctor narrated the following: In 1961, I was working as a Registrar in a ward. One night, I saw an astonishing dream, which made me ill for six months. In the dream, I was taken inside a grave, where I saw a dead body rolling about restlessly; it looked as if the dead was in

severe agony. His mouth was opened, but no voice was coming from it. His arms and legs were shaking due to severe pain. For quite a while, this condition remained. He then experienced some ease to some extent. After a while, I saw a third person inserting in his private part something like a shining whip, and due to its pain, the dead man again began rolling about restlessly. Looking at his pain and suffering, I enquired from that person as to why this dead man was being given such a punishment. He replied that this man was an adulterer in his worldly life and, since his death, he was being given this punishment. For quite a while, I continued watching this scene, overtaken with pity for this dead person. While I watched this punishment, someone forced me to lie down on the ground and the same thing which looked like a shining whip was put in my private parts. I felt such a severe pain that I also began rolling on the ground like a fish out of water. Even today, when I remember this dream, my hair stands on end due to fear. (In my dream) I continued rolling about for a lengthy period of time. When I awoke, I saw that my bed was wet, and I could still feel the severity of the pain. I thought that I had urinated due to fear. But I observed that the bed was wet with water even up to the pillow. Thereafter, when I urinated, it was red like blood, and this blood-like urine continued for the next six months. During this time, I became very weak. Every kind of laboratory tests and x-rays were taken, many doctors were consulted, and all treatments were tried, but neither could anyone determine the cause of the disease, nor did I feel any relief. During this period, I remained on a lengthy leave from service. At last, when I turned my attention to prayers and istighfaar (seeking forgiveness from Allaah), Allaah relieved me of this calamity. *(Exemplary stories of people on the verge of death or after death in their graves – Dr. Noor Ahmad Nur)*

Note: It is possible that this person was involved in this evil action. Allaah تَبَارَكَ وَتَعَالَى gave him a warning by means of this dream.

In short, the harms of fornication and adultery are too much to be mentioned. Some of the harms have been beautifully mentioned by Ibnul-Qayyim in Rawdhatul-Muhibbeen,

“Despite Allaah تَبَارَكَ وَتَعَالَى’s perfect mercy, it is sufficient to realize the evil of adultery that Allaah تَبَارَكَ وَتَعَالَى has stipulated the most severe, difficult, and disgraceful form of killing for the one who perpetrates this action. He has then commanded that His believing servants be present at the time when the perpetrator is being punished.

Adultery combines all forms of evil within it, including irreligiousness, destruction of piety, ruin of morals and lack of honour. You will not find an adulterer who has piety, fulfils promises, is truthful in speech, protects his friends and possesses true self-honour over his spouse. Amongst the demands of adultery are deception, lies, lack of shame, lack of the feeling of being watched by Allaah تَبَارَكَ وَتَعَالَى, deficiency of hatred for haram and loss of self-honour from the heart.

The result of adultery is:

The anger of Allaah تَبَارَكَ وَتَعَالَى since the adulterer has broken His command and done wrong with His ‘family member’. If any person had to do such an action with the king’s family, he would be subjected to the worst of punishments.

Darkness of the face.

Darkness of the heart and destruction of its light, which causes the face to lose its lustre

Binding poverty

Ruin of the status of the adulterer, falling from the eye of Allaah and His creation

Removal of the best of titles like chaste, pious, just, and being given the opposite titles like sinner, adulterer, treacherous

Snatching away the title of mu'min from the adulterer. (However, he will still possess Imaan. This is like a person with a small amount of wealth. He will not be called wealthy.)

Placing oneself in the oven of Hell in which the adulterers were, as narrated by Rasulullaah ﷺ.

Leaving the pure for impure. Jannah is for the pure, and Jahannum is for the impure. The pure and impure will be separated on the Day of Qiyaamah. Then the impure will be dumped together and then flung into the Fire.

Fear which is placed in the hearts of adulterers. In a chaste person, there is peace in his heart.

Loss of awe from the hearts of people.

Loss of trust from people – people distrust him near their wives and children.

Stench which emerges from his body which can be perceived by people of pure hearts.

Tightening of the chest and heart. The adulterers are given the opposite of their objectives. A person who seeks enjoyments of life with that which Allaah has forbidden will be punished with the

opposite of that which he desires. Whatever is by Allaah can only be attained through His obedience. Allaah تَبَارَكَ وَتَعَالَى has not made disobedience to him a cause for any type of goodness. If the wrongdoer knew of the enjoyment, happiness, expansion of the chest and enjoyable life experienced by being chaste, he would have realized that the enjoyment he lost was much, much more than the enjoyment he gained – let alone the rewards and honour in the hereafter for the chaste.

Deprivation of enjoyment with the damsels (houris) in the everlasting gardens of Jannah.³ When Allaah تَبَارَكَ وَتَعَالَى will punish the

³ An inspiring anecdote is recorded regarding Maalik ibn Dinaar رَحِمَهُ اللهُ who, while passing happened to notice a beautiful slave girl dressed in expensive attire and sparkling ornaments strutting away, followed by her cavalcade of attendants. He remarked: “I offer four Dirhams (a paltry figure) for the purchase of this maiden.” (Her master had paid a hundred thousand for her.) She ordered her attendants to overpower him and carry him along to her master’s palace that they may jest with him and amuse themselves for a while. When Maalik ibn Dinaar رَحِمَهُ اللهُ repeated his four Dirhams offer to her master, who roared away with laughter and thought this was some mentally deranged vagabond, as he appeared in his tattered clothing and ragged appearance. Little did he realize that this was a saint of high spiritual standing. He explained, “I have paid a staggering sum for this beautiful maiden, and you only offer me four dirhams for her?” Maalik ibn Dinaar رَحِمَهُ اللهُ retorted at once, “A defective commodity deserves a defective price.” The owner, “What defect do you find in her?” Maalik, “Waste matter of a most repugnant nature is excreted from her body. If she does not brush her teeth for a month you would never stand near her. If she does not bath for a few days you will never approach her. When she ages she will lose all her beauty and charm and when she dies her body will decay and disintegrate completely.” The master was dumb-struck and after a lengthy silence enquired, “Do you know of any woman that is pure of these defects?” Maalik

person who wore silk in this world and the one who drank alcohol by depriving them of wearing silk and drinking wine in the hereafter, the person who took full enjoyment in forbidden pleasures will be deprived of that bounty in the hereafter.

Adultery also leads to breaking of family ties, disobedience of parents, earning of unlawful wealth, oppressing the creation and destruction of one's spouse and children. At times, it leads to murder. To fulfil one's desires, assistance is sometimes sought with black magic and with acts of polytheism, knowingly or unwittingly. Many other sins have to be committed before, together with and after this sin. It is the greatest drawer of evil in this world and the hereafter, and greatest

ibn Dinaar رَضِيَ اللهُ عَنْهُ replied, "Most certainly! The Hurs of Jannah are absolutely pure of these defects and blemishes. Neither do they relieve themselves nor do they emit any undesirable smell, their perspiration exudes a fragrant musk, their saliva would turn oceans sweet, their melodious voices would revive the dead, old age and death never overtakes them, they will always remain virgins and they are eagerly awaiting our arrival there. They never cast their glances on any strange man." The man immediately repented from his sinful life and giving away all his possessions and freeing his slaves, he set off in search of some place of solitude where he could devote himself to the worship of Allah. His slave-girl decided to accompany him and in this way this repentant couple spent the rest of their earthly days, attaining very high spiritual ranks.

This anecdote presents much food for thought to those who wish to mend their lives. A poet says: "Those long, glistening hair which seem so enchanting today, will appear more revolting than a donkey's tail when she becomes old." (*Effective remedies for spiritual maldies*)

preventer of good in this world and the hereafter. When a person falls into its trap and net, it becomes difficult for well-wishers to save him, and for doctors to cure him. The prisoner cannot be easily freed. When a person falls into this sin, he is bidding farewell to the bounties of Allaah تَبَارَكَ وَتَعَالَى, which is a guest who quickly moves away. Allaah تَبَارَكَ وَتَعَالَى states, “Allaah will not change a bounty which He has bestowed upon a people until they change that which is within themselves.” (*Rawdhatul-Muhibbeen page 362*)

THE SAFETY NET

Our beautiful religion and Shariah offers us a safety net with its various injunctions, teachings, and prohibitions. Unfortunately, we have breached and disregarded many of those laws, similar to the person who removes the safety net with which he covers his swimming pool as a safety measure for his little children and for those who are in-experienced in swimming. On a larger scale, it is similar to people who remove the safety nets found near the shoreline of their beaches as a protection against shark attacks. Having ourselves removed the teachings of Deen from our lives, we find ourselves in deep waters, or having to face vicious shark attacks from all quarters like nafs, shaytaan and various other evil elements prevalent in society.

The Qur’aan mentions, ‘And approach not adultery, for it is a shameful deed, opening the road to other evils.’ (*Bani Israaeel verse 32*)

Rasulullaah ﷺ said, “...adultery of the eyes is when it looks at that which is forbidden; adultery of the ears is when it listens to that

which is forbidden; adultery of the tongue is when it utters forbidden; adultery of the hands is when it touches forbidden; adultery of the feet is when it walks towards forbidden; adultery of the heart is when it desires and hopes for that which is forbidden; adultery of the private parts is when it succumbs to that which is forbidden." (*Muslim no. 2657*)

It has been mentioned that the person who touches a strange woman with lust, on the day of resurrection his hands will be shackled to his neck. If he kissed her, his lips will be cut off and thrown in the fire of Jahannum. If he committed adultery then his thighs will bear witness to it and testify against him on the Day of Qiyaamah. It will say to him, "I was mounted for something impermissible." Allaah ﷻ will look at him with anger. The flesh of his face will fall off and he will proclaim, "What did I do?" His tongue will testify and say, "I spoke to whom it was not permissible for you to talk to." His legs will testify, "I walked towards something unlawful." His hands will testify "I held something which was prohibited for you." His eyes will testify, "I gazed at unlawful things." His private parts will testify, "I committed the act." An angel will say, "I heard it" while another will say, "I've written it down." Allaah will say, "I was aware of it, and I concealed it." Then Allaah will say to the angels, "Let him taste of my punishment. My anger has increased on one who has no shame." (*Kitaab-ul-Kabaa'ir vol. 1 page 54*)

From the above verse and Ahaadith, it is clear and apparent that Islam forbids not only the act of adultery but all acts that invite and encourage the act of fornication. Islam shuts the door to the root of every evil.

THE PRECAUTION OF RASULULLAH ﷺ

Umayma bint Ruqayqa said, "I went to Rasulullaah ﷺ with the women who took an oath of allegiance (took bay'ah) with him in Islam... They said, 'Allaah and His Messenger are more merciful to us than ourselves. Come; let us give our hands to you, O Messenger of Allaah!' Rasulullaah ﷺ said, 'I do not shake hands with women. My word to a hundred women is like my word to one woman.' (Nasai no. 4181)

COMMON CAUSES OF ZINA

1) SOLITUDE AND INTERMINGLING WITH STRANGE WOMEN

Rasulullaah ﷺ said, "No man should be alone with a strange woman, because Shaytaan is the third among them. (Tirmidhi no. 2165)

Rasulullaah ﷺ had instructed, "Do not enter on strange women (i.e. women not lawful), for verily, Shaytaan moves in any one of you like the movement of blood (in your veins)." (Tirmidhi no. 1172)

This includes amongst other:

a.) Domestic workers

Shaytaan, himself, tendered the following advice to Nabi Musa عَلَيْهِ السَّلَام, "Beware of sitting with a woman to whom you are not related. I am her messenger to you and your messenger to her."

It does not matter whether the person is not attractive, or he is a poor man. Shaytaan will weave his sorcery into the hearts and will not quit in tempting them towards sin. Even if the man is Junaid Baghdadi and the woman is Rabia Basri, but they are alone, then most certainly the third is Shaytaan.

b.) Secretaries and work colleagues

S.N.A. tells of her experience: I never imagined that my work circumstances would force me to be in contact with the opposite sex (men), but this in fact is what happened...

In the beginning, I used to cover and screen myself from men by wearing niqaab (face-veil), but some of the sisters advised me that this dress was attracting more attention to my presence, and it would be better for me to take off the niqaab, especially since my eyes were somewhat attractive. So I removed the cover from my face, thinking that this was better. But by continuing to mix with my colleagues, I discovered that I was the odd one out because of my antisocial attitude and my insistence on not joining in the conversation and chatting with others. Everyone was wary of this “lone wolf” woman (as they saw me), and this is what was stated clearly by one person who affirmed that he would not want to deal with such a snooty and stand-offish character. But I knew that I was the opposite, in fact, and I decided that I would not oppress myself and put myself in a difficult position with my colleagues. So I started to join in their chats and exchanges of anecdotes, and they all discovered that I could speak eloquently and persuasively, and that I could influence others. I could also speak in a manner that was determined yet at the same time was attractive to some of my colleagues. It was not long before I noticed some changes in the expression of my direct supervisor; with some

embarrassment, he was enjoying the way I spoke and moved, and he would deliberately bring up topics in the conversation where I would see that hateful look in his eyes. I do not deny the fact that I started to entertain some thoughts about this man. I found it astonishing that a man could fall so easily into the trap of a woman who was religiously committed, so how must it be in the case of women who adorn themselves and invite men to commit immoral actions? In fact, I did not think of him in any way which went beyond the bounds of sharee'ah, but he did occupy a space in my thoughts for quite some time. But soon my self-respect made me reject the idea of being a source of enjoyment for this man in any way, shape, or form, even if it was only psychological in nature, and I stopped getting involved in any kind of work that would force me to sit alone with him. In the end, I reached the following conclusions:

1- Attraction between the sexes can occur in any circumstances, no matter how much men and women may deny that. The attraction may start within the bounds of sharee'ah and end up going beyond those bounds.

2 - Even if a person protects himself (by marriage), he is not safe from the snares of the Shaytaan.

3- Even though a person may be able to guarantee himself and he works with the opposite sex within reasonable limits, he cannot guarantee the feelings of the other party.

Finally, there is nothing good in mixing and it does not bear fruit as they claim. On the contrary, it corrupts sound thinking.

c.) School and university ‘friends’ of the opposite sex

d.) Family members and friends

One young girl of about 11 years was raped by the father’s best friend, a Muslim. He too was given free access into the home, and he was like an uncle to the young girl. Shaytaan comes in different guises. He raped her. She fell pregnant. Everything came out in the open. The parents were shocked and devastated. The man was arrested and imprisoned. People need to understand that trust passed away a long time ago. ...Very, very few can be trusted today.

2.) EVIL FRIENDS

This is an aspect that we generally overlook, whereas companionship and friendship are such, which benefit or destroy.

How many people befriend atheists and are then left in doubt about Islamic Beliefs and teachings, to the extent of even inclining towards rejection in Allaah **بَارَكَ وَتَعَالَى**? How many have admitted that it was their friend who introduced them to drugs, fornication, raves, pornography, and other vices?

It is for these reasons that Rasulullaah **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said, “A person is on the Deen (way of life) of his friend, so everyone of you should look at who he befriends.” (*Tirmidhi no. 2378, Abu Dawood no. 4833*)

It is the nature of man to steal from the character of others to the extent that he would even adopt the same way of life, culture and would even accept the religion of his friend.

The likeness of good company and bad company is presented in an excellent analogy by Nabi ﷺ, “A good friend and a bad friend are like a perfume seller and a blacksmith. The perfume-seller might give you some perfume as a gift, or you might buy some from him, or at least you might smell its fragrance. As for the blacksmith, he might singe your clothes, and at the very least, you will breathe in the fumes of the furnace.” (Bukhaari no. 5534, Muslim no. 2628)

3.) CELL-PHONES

Everyone is vulnerable to the snares on MXIT, FACEBOOK, BBM and other social networks. Despite a few positives, everything else screams danger for a Muslim. It makes the person negligent of Allaah تَبَارَكَ وَتَعَالَى, it is a means of developing bad character, bad attitude, and a rebellious temperament... It leads to a lot of undesirable behaviour and actions. Many adults too, have destroyed their marriages with their Haraam involvement with women or men through these mediums. Social networks often open the door to various fitnahs and Haraam indulgences. When Allaah تَبَارَكَ وَتَعَالَى is displeased, then problems arise, the person invites different kinds of punishments into her (or his) life: restlessness, anxiety, depression, fear, the curse of Allaah تَبَارَكَ وَتَعَالَى. Is this what we want? What about Akhirah? Accountability? What about death visiting at any time? What if death visits us while whilst communicating with some unlawful male or female?

4.) DATING - This usually ignites the fire of temptation which in many cases leads to major sins such as adultery, fornication, indecency, rape, unwanted pregnancies and eventually ends up in destroying society. Allaah تَبَارَكَ وَتَعَالَى has warned in the Glorious Quran by saying,

“And do not even go close to fornication. It is indeed a shameful act and an evil way to follow.” (*Bani Israaeel verse 32*)

In this verse, Allaah تَبَارَكَ وَتَعَالَى did not just say, “Do not fornicate”, but He said do not even go close to it, meaning do not do things which may lead to adultery or fornication as Shaytan is quick to mislead the believers.

Hereby are some statistics of the detriments of intermingling before marriage:

1. Those who live together or dated before marriage have higher separation and divorce rates and even if they stayed together after marriage they usually end up less happier than traditional couples. (*University of Columbia – Woman’s magazine*)

2. The detriments and results of “cohabiting relationships and dating relationships are similar.” (*Ibid*)

3. Nearly, 40 % of babies born in the United States in 2007 were delivered by unwed mothers and sadly the rate of unwanted pregnancies has increased to 25 % more in the last five years. In 2009 there were 80 million unwanted pregnancies and 42 million induced abortions. (*All about socializing before marriage*)

4. A study by the first clinic of internal diseases and acute poisonings – medical university of Gdansk, Poland- shows that the most often reason for suicidal attempts was unplanned pregnancies (47.9%). (*Ibid*)

5. A study by the Guttmacher institute, a leading reproductive health research and advocacy group, estimates that unwanted pregnancies

cost the U.S. government an estimated \$11.1 billion dollars on a yearly basis. (*Ibid*)

Verily intermingling prior to marriage leads to dating, Haraam intimate relationships, cohabiting and eventually towards depression, suicide, and destruction of one's worldly life and the Hereafter. The solution to these dilemmas lies in adhering to the teachings of Rasulullaah ﷺ and abiding to the injunctions of the Glorious Qur'aan.

THE SOLUTIONS TO SAVE OURSELVES FROM FORNICATION

1) To make nikaah. Nikaah in Islam is very simple, easy, and full of blessings. Rasulullaah ﷺ said, "O young men, who amongst you can afford to get married should marry, for this will be a means of restraining the eyes from casting evil glances and a means of keeping oneself pure and chaste." (*Bukhaari no. 5066, Muslim no. 1400*)

Rasulullaah ﷺ hereby encouraged young men to become married so that they be saved from sin and the wrath of Allaah ﷻ. Remember the following, **"When (nikaah) marriage becomes expensive, adultery becomes cheap."**

2. Protect the eyes from looking at strange men/women. Allaah has commanded both men and women in two separate verses to 'lower their gazes and avoid eye-contact, which will ensure protection from zina'. This evil is the root of the entire problem. We should remember that we're responsible for our own behaviour and attitudes. We are not responsible for others' behaviour and attitudes, except that of our minor children. In other words, just because the opposite gender

(male or female) has chosen to dress immodestly doesn't give me the green light to focus my gaze at him or her. When he or she does, he or she's committed a wrongdoing. And I, too, have committed a wrongdoing when I do. May Allaah forgive our shortcomings!

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

3. To avoid mixed gatherings.

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

5. To refrain from sitting or working in privacy with strange men or women.

Remember that if a person is a manager with his personal office, then it is forbidden for him to be in seclusion with a strange woman, even if the woman is his secretary. If, unfortunately, a man does have a female secretary, he should ensure that the door to his office remains open when she comes inside. If that is not possible for security

reasons, then he should leave his office and speak to her outside in view of others. It is totally forbidden for him to be alone with her, with nobody else being able to access the office without his permission. The same applies to a man being alone in his office with a female client. A man should avoid being alone with a woman in a lift (elevator) as well. If you are in a lift and a woman comes in, then you should leave. You should rather delay your work by five or ten minutes. Don't ask her to go out, but you should go out. If perchance, you are co-incidentally caught in such a situation, then exit the lift at the next floor and take the stairs. Similarly, women should never be alone with a driver who is not mahram.

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

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

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

9. Get rid of the television.

10. Ask Allaah تَبَارَكَ وَتَعَالَى for protection from His disobedience.

Hudhayfah رَضِيَ اللَّهُ عَنْهُ said, "There shall come a time when none shall have safety besides the person who makes a du'aa like a drowning person does." (*Musannaf ibn Abi Shaibah no. 37145, Hilyatul-Awliyaa vol. 1 page 274*) If we do not do so, then a time will come when we start

justifying our evil actions, thereby destroying ourselves and closing the doors of repentance.

Hudhayfah رَضِيَ اللَّهُ عَنْهُ is reported to have said, “The trial of temptation (to do evil) presents itself to the hearts of people. When the heart accepts it, a black spot appears on the heart and if the heart rejects it, a white spot appears. Whoever wishes to know whether such enticement has afflicted him or not, should assess himself. He should know that it has afflicted him when he starts regarding as Haraam something that he always regarded as Halaal or when he starts regarding as Halaal something that he always regarded as Haraam.”
(Hilyatul-Awliyaa vol. 1 page 272)

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

If one cannot get married due to some valid reason, he/she should also resort to the following:

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

MASTURBATION

One effort made today is to destroy the chastity and purity of the youth through masturbation. Masturbation is beautified by the enemies of mankind, and due to the abundance of pornography and intermingling of the sexes, many of the youth are destroying their lives by engaging in this filthy act.

The Ruling Regarding Masturbation is that it is Haraam (Unlawful). This is the ruling of the 4 schools of thought viz. the Maalikis, Shaafi'ees, Hanafis and one narration from Imaam Ahmed. They have drawn their conclusions from the following proofs:-

PROOFS FROM THE QURAAAN

Allaah تَبَارَكَ وَتَعَالَى says: "And those who guard their private parts save from their wives and those (slave-girls) which their right-hands own - so there is no blame upon them. Then whoever seeks beyond that (which is lawful), they are the transgressors." (*Al Mu'minoon* verse 5/6)

The intended meaning of these verses are clear. Allaah تَبَارَكَ وَتَعَالَى has praised the believers for guarding their private parts from that which He has made forbidden upon them. Allaah has permitted them to approach their wives and slave-girls. Thereafter, these Words of Allaah تَبَارَكَ وَتَعَالَى follow:- Whoever seeks beyond that which is lawful are oppressors who overstep from Halaal (permitted) towards Haraam (prohibited).

Hafiz Ibn Katheer رَحِمَهُ اللهُ writes, "Imaam Shaafie رَحِمَهُ اللهُ and those who have agreed with him have concluded that masturbation is Haraam from this verse." He says, "Masturbation is excluded from these two types which Allaah has made Halaal, viz. wives and slave-girls."

Similarly, these Fuqahaa (Jurists) have drawn their conclusion from the following verse: "And those who do not find the means to marry

should remain chaste until Allaah gives them resources by His Grace.”
(An-Noor verse 32)

This verse shows masturbation to be Haraam because of two reasons: Firstly: In this verse, Allaah تَبَارَكَ وَتَعَالَى has given the command of chastity and, according to the principles of fiqh, a command (an imperative) denotes wujoob (incumbency, obligation). Hence to remain chaste is waajib (compulsory) and wherever chastity is waajib it becomes waajib to refrain from that which is contrary to it, for example, adultery, fornication, and sodomy. This is due to the fact that obligatory chastity will not materialize except by complete refrainment from all that which is contrary to chastity.

Secondly, in this verse, Allaah تَبَارَكَ وَتَعَالَى has made chastity obligatory on those who are unable to execute the command of marriage. Here Allaah تَبَارَكَ وَتَعَالَى has not determined any connection or link between marriage and chastity. Hence, this demands that masturbation should be Haraam. And if assuming, it was permissible, then Allaah تَبَارَكَ وَتَعَالَى would have mentioned it at this point because this was the place of its explanation. The silence maintained by Allaah تَبَارَكَ وَتَعَالَى with regards to it at a place which requires its explanation, denotes that masturbation is Haraam.

Imaam Qurtubi رَحِمَهُ اللهُ has written in the tafseer of this verse, “And when Allaah تَبَارَكَ وَتَعَالَى has not determined any order between nikah and chastity, then this shows that besides these two, everything else is Haraam. However, this unlawfulness does not include slave-girls because another command of the Quraan makes them permissible, viz. “That which the right-hands earn (i.e. slave girls).” Hence in this matter, an addition of slave-girl has come. Masturbation, however, still remains Haraam.”

“Those who seek beyond this (i.e. wives and slave girls) are transgressors.” (Ma'aarij verse 31)

Under the tafseer of this verse, Qadhi Thanauallah Paani Patti رَحْمَةُ اللَّهِ writes, “Imaam Baghawi has deduced from this verse that masturbation is Haraam.”

PROOFS FROM THE AHAADDEETH

1. Similarly, the Fuqahaa have drawn their conclusion from a hadeeth reported by Abdullah ibn Mas'ud رَضِيَ اللَّهُ عَنْهُ in Bukhari and Muslim. He says that Rasulullaah تَبَارَكَ وَتَعَالَى said, “O group of youth! Whoever from amongst you can marry should do so because it keeps the gaze low, and it protects the private parts. And he who cannot marry should make it compulsory upon himself to fast because it breaks lust.”
(Bukhari no. 5066, Muslim no. 1400)

Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has directed the person who is incapable of bearing the burden of nikah towards fasting. If assuming, masturbation was permissible Rasulullaah تَبَارَكَ وَتَعَالَى would have mentioned it at this point. Rasulullaah تَبَارَكَ وَتَعَالَى however, maintained silence. Hence, this indicates that masturbation is Haraam because the maintaining of silence at the place of explanation gives the benefit of restriction.

SAYINGS OF OUR PIOUS PREDECESSORS WITH REGARD TO MASTURBATION

Sa'eed ibn Jubair رَحْمَةُ اللَّهِ says, “Allaah تَبَارَكَ وَتَعَالَى inflicted a punishment on a group of people because they played with their private parts.”
(Tafseer Baghawi)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ Ataa رَحْمَةُ اللَّهِ says, “Those who masturbated will come on the Day of judgement, in such a condition that their hands will be pregnant. (Shuabul-Imaan no. 5087)

Masturbation is a means of destroying ones' life in this world and the Hereafter.

a.) It is a major sin and if repentance is not made from a major sin, then the person will fall under the threat of being thrown into Hell.

b.) This evil habit comes upon a person due to the curse of lustful glances. Since it is mentioned in the Qur'aan that the person who guards their gaze will be able to guard their private parts, from this we can gauge that the person who casts lustful glances will not be able to guard their private parts. As a result, they lose control of themselves. Due to this evil habit, eventually the person becomes involved in fornication or adultery.

c.) It diminishes ones' health:

This person is potentially not capable of marriage because their semen will become thin.

A person may develop many diseases, such as gonorrhoea and chancroid, etc.

The person becomes weak sexually and mentally meaning that they have memory loss, blood deficiency, their resolutions become weak, their heart becomes weak to such an extent that if a cat were to jump from one place to another this person's heart would skip a beat or start beating faster as if a lion had just jumped in front of him.

The radiance and splendour from one's face is depleted, dark circles start to form around the eyes and a strange curse befalls this person because this person is involved in a cursed action; they become pale, their eyes go inward, they start to have mood swings. As a result, their body, heart, and mind go down a slippery slope towards destruction. If a person does not quit early, then in their youth they develop incontinence in the bladder.

Due to undue hard stroking, the nerves, arteries, and veins all tend to die out and blood doesn't flow properly to that organ, due to which it may become limp, and the person no longer has the ability to perform intercourse. They may develop impotence or erectile

dysfunction, and thus they will face a great shame in front of their wife, society and the matter could even reach divorce.

Repeatedly ejaculating causing ones' semen to become extremely thin, due to which one loses virility.

Sometimes the mere rubbing against ones' clothes or the mere thought of intercourse with ones' wife may cause ejaculation. One's organ may become crooked. It may grow in girth from the front and then towards the back due to which a person may not be fully capable of intercourse.

A persons' memory becomes weak, they often experience headaches, due to minor strenuous activity; they may experience temporary blindness, cold sweats, and anxiety.

Sometimes semen becomes uncontrollable causing ones' mind to become weak, one to be disinclined and not interested in studying and whatever one learns, they are not able to retain it.

Those people who feel that, by sinning, they will be able to subdue their sensual desires, are in great deception. Hedonistic Western civilization, who are followers of their carnal desires, have adopted this route, and have thus destroyed the honour of mankind. They have pushed man beyond animalism and barbarism. The Islamic teaching is not to light the fire. The Western philosophy is to light the fire and then try and control it. By fulfilling one's desires, a person will never attain satiation, but his desires will only increase, and his condition will worsen. The similitude is like a person who has a rash on his body. By scratching, he will only obtain temporary relief after which, the itch will return with a vengeance, causing one to scratch even more intensely.

By sinning, one will never be satiated. The reason being:

1. By sinning, the strength of one's desires increases. The desires of the nafs become stronger.

2. One sin leads to another.

The desires of a gluttonous person never come to an end. No matter how much of food he is given, he desires even more the next time round. Similarly, the thirst of a person who drinks salty water is not quenched, but actually increases. This is the condition of a sinner. He desires to commit more and more sins.

Moulana Thaanwi رَحْمَةُ اللَّهِ said, “A person gains enjoyment at the time he commits a sin. However, thereafter he faces problems and difficulties. For example, a beautiful woman walks past him. The person desires to look, but immediately closes his eyes. At this time, there is difficulty, but once the woman goes away, then, by Allaah, see the enjoyment one will experience in his heart. He will pass the entire day and night in great comfort. If, on the other hand, a person looked to satiation, and did not get to see the woman again, see what hell the person goes through in his heart.”

“Some people are in deception with regards to certain sins. They feel that if a person fulfils the desire of sin to the fullest, the desires will terminate, whereas this is incorrect. The root of the sin becomes entrenched in the heart, even though one experiences some relief after committing the sin. It is like tobacco (cigarettes etc.) The more you smoke, the more you desire to smoke. If a person controls his desires each time, then after a few days, it will come under control. This is what is meant by “killing” the nafs.

To terminate evils, two methods are utilized: 1. natural 2. unnatural

1. The natural method: This is to remove and repel evil by means of righteous actions. Islam has adopted this natural principle to destroy

all evil. Establish Salaah so that one's connection with Allaah تَبَارَكَ وَتَعَالَى becomes strong, and one is able to abstain from all sins. Discharge zakaah so that one is saved from stinginess, greed, and hoarding. Fast, so that patience, steadfastness and an environment of compassion and sympathy could be established. Perform Hajj, so one can establish the quality of effort and sacrifice within oneself, as well as a universal environment of equality and justice.

Whenever any evil was eliminated in this world, it was due to the following these fundamental principles. On the other hand, when unnatural methods are adopted, then instead of evil lessening, it increases.

2. The unnatural method: The Western world desires to stop evil by allowing a person to satisfy himself to the maximum. This philosophy is completely flawed. To stop a fire from spreading, water is utilized. Adding more fuel and fire, hoping that the fire will cease, is contrary to logic. If a person places a whole table full of delicious drinks and foods before a gluttonous person, will this create a decrease or an increase in his appetite?

The only way to destroy the power of the *nafs-e-ammaarah* is to shut the door by which it gains strength. Sins are a tonic for the nafs. Once it is deprived of this tonic, it becomes subservient and easily manageable.

A few letters from youngsters involved in this evil action to a hakeem:

1.) I am 21 years old. I've been masturbating since I was 13 years old. Now I am a living proof of all those adverse effects listed on your site. I am weak, losing weight, can't think clearly, my vision is dim. My cheeks have become just bone... please Sir help me out. I am 21 years old, but I look like 35 years old, I am pale and depressed... help me.

2.) There is only one real thing masturbation does to your life: it makes it so useless. I have been into it for like 8 years now and the consequences are so unpalatable: my social life is zero, can't concentrate on anything, loss of memory, thoughts of suicide or running away from home. I am presently in my final year at college and am finding it just too difficult to cope. I have lost almost all my friends too. Please, pass this message to whoever cares to hear masturbation is a KILLER. It has almost killed me!

3.) I am a 24 years old man, unmarried. I used to masturbate regularly or two times a day from the age of 16 onwards. I almost stopped the habit recently. Now, I had developed tremor and shaking of my hands and cannot do any fine activities. Also there is joint pain in hands. What should I do to cure the tremor of my hands? Is there any medicine that can cure my problem? I am very tensed due to my shaking hands and request you to prescribe urgent medicine to cure this. With regards.

4.) Masturbation is almost ruining my life now. I am 23 but look like 35 years old. All the side effects mentioned on your web page are all true (i.e. memory loss coming quickly, not socializing, constant fatigue). It is evil, it is very addictive and very hard to give up because my body enjoys it so much, my body craves for it like thirst. This habit takes all relief and happiness away. Sir, I cannot suicide, but I have no option... Please I need your help to stop this habit on time! It is a slow killer!

5.) I am 38 years old, and I am a married man. Due to excessive masturbation before marriage, i.e. before 2001, now I am unable to satisfy my wife because of weak erection and early ejaculation.

6.) My name is, I was 11 when I started masturbating and now, I am 15. I am experiencing severe cases of memory loss, lack of concentration, confusion. I was so bright and smart when I was

younger, but now I have no self-esteem, and absolutely no confidence. I haven't been developing properly due to this, and I am very short, and have weak vision. My penis cannot stay erect. Please someone help me. Masturbation has ruined my life, all I want to do is stop, grow tall and reverse these terrible effects.

7.) I discovered this fantasy at the age of puberty when I was 16 and I am still doing it at the age of 27. If I had spent my precious time doing something more important I would have been a great successful person now. However, now I am a pathetic loser. I don't have a life, no girlfriend, no friends, no job, no nothing. All I have are the symptoms of my stupid little habit, which are: memory loss and very poor concentration, fatigue all the time, muscle cramp in legs and arms, short body, short and thin penis, lack of sleep, semen leakage, pain in testicles and abdomen, poor eye sight, fuzzy vision and eye floaters, back pain, shoulder pain, thin sperm, falling and thinning hair, weak bones, lack of interest in anything, guilt and shame, regret, depression, low self-esteem and poor confidence to name but a few, although the list is too long. The western scientists and doctors speak utter nonsense that its perfectly fine to do it every now and again and it helps you keep healthy and learn the pleasure of sex. But trust me, I am a living experienced addict and I know what it is like to have the symptoms of over-masturbation and sexual exhaustion. They support the idea that it is harmless only to promote and encourage the use of pornography, which is a multibillion business. Everyday hundreds and millions of videos are produced for fools like me who spend their money and waste their precious life for a few moments of pleasure. Trust me all my brothers who are reading this: I am now a living dead. I only eat, sleep, and walk and that's it. I'm not capable of doing nothing. But if you want to success, do not masturbate. Good luck to everybody.

8.) Hello, I am just married, and I have a big problem: My husband is obsessed with pornography and masturbation. I have spoken with him about it, but it is normal for him. I have told him that his behaviour affects our relation. I always have to start, I always have to look for him to make love as he is used to pleasing himself. I feel frustrated as a woman, I feel that my husband doesn't want me. He has told me that he will never stop masturbating because he has done it all his life. Concerning pornography, he is obsessed with it, he has even asked me to have sex with another woman. I am desperate. I don't want to have to get divorced from him. Please I need advice.

9.) I am 23 years old, and I have been masturbating for around 10 years. I started facing some problems 2 years ago and since then I am getting worse day by day. I always had problems managing my stress levels and that is the reason I started masturbating in the first place. I seriously started trying to quit masturbation 2 months ago. By now I have succeeded only in reducing its frequency. Now, I usually do it after 15 or 20 days; but I am trying, and I am sure that I will quit doing it completely soon. Can you guide me how can I recover completely from all the ill effects of masturbation? Following are my symptoms: Weak erections (even if I get one, it doesn't last long). thin semen, weak orgasms, weak joints (knees, elbows, jaw - I often hear cracking sounds in my joints), pain in neck & lower back, pain in my shoulder bones & ribs when I wake up in the morning, weakness in pelvic region, insomnia, concentration problems (I feel sleepy all the time and can't focus), depression & anxiety.

10.) I have started masturbation when I was 10 years old and continued till the age of 18. I used to masturbate daily. Now, I am 19 and it has been a year that I have left it and I have a lot of health problems, like nervous system, psychological problems, weakness, pain all over the body, weak eyesight and much more. I have done my high school, but I cannot study further due to the problems that I

have! My life is destroyed. Now, I cannot do anything, like study, work, or any other small thing! I am completely different from all the other human beings around me, my way of living, talking, thinking and everything is completely different! I am fed up of this life! How should I recover completely? I hope you answer me soon! Thank you.

11.) I am practicing it since 10 years and now I want to leave it because I am having many physical unwanted changes. Previously I was very smart and was among top students in the class and now I am nothing. I am losing my hair, I am obese, have small breasts, my face glow has gone, my eye is floating, I am unable to do physical work and have evil thoughts... I want to leave it Please, help me.

12.) I remember friends telling me that it is scientifically proven to be safe. I began at around 6 years old. Of course, semen started coming out at 13. Now I am 20. On an average I did it once a day, occasionally twice/thrice. In short, I have the following problems because of this addiction. My private part doesn't stand anymore. If it does, erection lasts for only fifteen seconds. I sometimes have to jerk off using half of my palm, as it won't stand even while masturbating. My hands, legs, cheeks, etc. tremble horribly, especially in a panic situation. I have panic attacks. It's embarrassing. I cannot study. I cannot concentrate anymore. I am always tired. I tried stopping it in teen years, but with no avail.

I have got various mental diseases. Now, I am depressed. That's because I can't study, approach women, or even talk to them, let alone be able to have relations with them. Even if I would get some success stopping it, I'm afraid I could become some rapist/sexual predator. So I don't even try to stop this self-deteriorating habit. I have noticed my body showing strange feminine patterns like small breasts, big ass. That's because of patterns in my brain, which are affected due to over masturbation. It affects your hormones, for sure. I have pain in my lower back, knee, arm, joints, etc. I am not as agile

as I was earlier. I have no confidence in myself, so I keep failing. I feel helpless and pathetic. Help me, please!

13.) Hello! I am (a female), I have a very big problem, and I need your help, I started performing masturbation when I was 12 years, and now my age is 18 years, this phenomenon caused a lot of things to me, it affected the development of my brain, it caused the loss of my memory, I forget anything and any information, and this forgetting affects my education. Other harms are the physical exhaustion, and the loss of vitality. I sleep too much , and I fall exhausted easily every day, please I want to ask you, if I stopped performing masturbation, will the memory become normal, or will I continue forgetting like now? And also about the vitality? Is there any prevention to resume my strong memory, and my vitality or not? I need so much your help, thank you very much and good day.

REMEDY FOR MASTURBATION

(Remedy by Aarif-Billaah Maulana Shah Hakeem Mohammad Akhtar
Saheb رَحْمَةُ اللَّهِ)

1. The primary cure for ridding ones'self of any evil is one's self-determination. Without one's firm determination, there is no cure. Whenever one's nafs tries to involve a person in this particular sin then fight it off as if a person were to fight off an enemy that is after their life. Similarly, one should be as determined to save one's Imaan as they would be to save one's own life. They should be so determined that they must be willing to give up their life, but not commit a sin. The day a person has this type of determination then

this evil habit will leave. Also, one should try as much as possible not to be in seclusion.

2. One should ponder over this that Rasulullaah ﷺ is reported to have said something to the effect that one who masturbates is accursed.

3. Ponder over the shame that one would feel on the Day of Judgment, when this person will be raised, and their hand will be pregnant in front of Allaah and His Messenger ﷺ.

4. Ponder over all the harms mentioned in the earlier section.

5. Realize that this debasing act only amounts to a short-lived pleasure.

6. Allaah is with us all the time. Meditate over the fact that Allaah is watching us all the time.

7. This evil habit is due to the curse of lustful glances. Therefore, one should not view any pornographic material and not even go close to pictures in the newspaper, on the internet, cable, television, VCR; DVD etc. to such an extent that one should even start avoiding emails, otherwise random thoughts will come into ones' mind and will cause heat to develop in ones' body leading the person to ultimately masturbate.

8. One should not remain alone, rather be amongst pious friends.

9. One should be concerned to stay in the company of the righteous with the condition that they inform the righteous person of their condition and implement the instructions of the righteous person.

10. To consult ones' spiritual guide and stipulate a financial penalty such that one feels pain in their heart. This penalty should be in the form of charity. It shows the expertise of the spiritual guide. One should also feel remorse as to how sad their spiritual guide would be.

11. One should be willing to give up their life, but not commit sin. This state of being can only be developed by being in the company of righteous people, therefore adopt the company of the righteous.

12. Guard ones' gaze and watch over ones' heart because mere consultation with ones' spiritual guide and litanies and the company of the righteous is not sufficient. Therefore, one should implement all the advices one receives from their spiritual guide regarding guarding ones' gaze and watching over ones' heart.

13. If perchance a person happens to fall prey to this accursed act then each time a minimum of twenty nafl prayers should be prayed or such a large amount of charity should be given such that it becomes burdensome on one's nafs.

HOMOSEXUALITY AND LESBIANISM

Allaah تَبَارَكَ وَتَعَالَى has created man as the best of His creation. Shaytaan is his open enemy. He wants to debase human beings and destroy their lofty status. He attempts to lead man astray by allowing him to do such demeaning acts which will actually destroy him physically, spiritually, and mentally. The desires and urge in men and women have been regulated so that they can be fulfilled and remain within bounds.

Today, an effort is made to promote the acceptance of homosexuality and lesbianism in the media, schools, etc. The way these disgusting actions are painted are causing many of the youngsters to change their stance on these issues. Remember why the nation of Loot عَلَيْهِ السَّلَامُ were destroyed. Allaah تَبَارَكَ وَتَعَالَى mentions their incident in many places in the Qur'aan. At one place, He says, "And (We also sent) Loot. 'Behold, he said to his people, do you do what is shameful even though you see (that it is wrong)? Would you really approach men in your lusts rather than women? Nay, you are a grossly ignorant people!' But his people gave no other answer but this: They said, 'Drive out the followers of Loot from your city. These are indeed men who want to be clean and pure!' But We saved him and His family except his wife: We destined her to be of those who lagged behind. And We rained down on them a shower (of stones). And evil was the shower on those who were admonished (but failed to heed)." (Naml verse 54-58). At yet another place, Allaah تَبَارَكَ وَتَعَالَى says, "Do you approach the males of humanity, leaving the women Allaah has created for you? But you are a people who transgress." (Shu'araa verse 165-166)

HISTORY OF HOMOSEXUALITY

This action is not only a sexual perversion, but a Satanic evil. The first people to initiate this evil was the nation of Loot عَلَيْهِ السَّلَامُ. According to

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ, "This evil act commenced when Shaytaan came to these people in the form of a very handsome lad. He invited them to cohabit with him. Then they indulged in this evil act with him and then became bold in perpetrating this action. (Ibn Asaakir vol. 50 page 313)

He explained this point to them,

We sent Loot, when he said to his people, "Do you commit such immoral acts which no one in the world prior to you committed?" (He attempted to prohibit them from the vile, abnormal, and immoral act in which they were involved. Not only were they involved in such an act, but they were the originators of such an act. The entire world was not aware of such an act. This accursed act was first taught to the people of Sodom by Satan and then spread to other parts of the world. Loot عَلَيْهِ السَّلَام warned them of the evil consequences of this accursed and repugnant act and wanted to wipe it out from the surface of the earth.) "You lustfully approach men instead of women. No! In fact, you are a transgressing nation." (Not only are you committing a sin. Rather, the commitment of such an abnormal act is a clear indication that you have transgressed the bounds of human nature as well.) (A'raaf verse 80-81)

These accursed people possessed many evil qualities, but this was the worst of all. They had abandoned the natural way of fulfilling desires and took to homosexuality, practicing it openly without any shame. They eventually taunted their well-wishers. They regarded being pure and chaste as an evil quality and attempted to expel these 'pure' people from their midst.

Loot عَلَيْهِ السَّلَام too proclaimed his hatred of this accursed action. He boldly declared,

إِنِّي لَعَمَلِكُمْ مِنَ الْقَالِينَ

Verily, I have extreme hatred for your actions. (Shu'araa verse 168)

Allaah تَبَارَكَ وَتَعَالَى sent angels in the form of handsome youngsters to Loot عَلَيْهِ السَّلَام. Loot عَلَيْهِ السَّلَام became worried when he saw them, realizing that if his people came to know, they would attack these visitors and fulfil their immoral desires with them forcefully. (Amongst the evils of this sickness is that one who becomes addicted to it becomes utterly shameless.)

When the news of the arrival of these young handsome boys was conveyed by the wife of Loot عَلَيْهِ السَّلَام to these immoral people, they rushed to his house. Loot عَلَيْهِ السَّلَام attempted to explain to them that they should fulfil their desires in a lawful manner by marrying women. However, utterly shameless, they remarked, “You definitely know that we have no need of your daughters (the women of the village). You know what we want.” (*Hood verse 79*)

Loot عَلَيْهِ السَّلَام became perturbed and uttered, “If only I had the power to suppress you or I could take refuge by a powerful support.” (*Hood verse 80*)

When the angels witnessed this, they exposed their true nature, and reassured him by saying,

O Loot, indeed, we are messengers of your Sustainer; [therefore], they will never reach you. “O Loot, indeed, we are messengers of your Lord; [therefore], they will never reach you,” (*Hood verse 80*)

The last words suggest that the attackers intended to eliminate Loot عَلَيْهِ السَّلَام to get at his guests. But as they men approached in the heat of their unnatural lust, or perhaps tried to force their way in, the angels took away their sight. (*Qamar verse 72*)

When these people ran away with fear, the angels said to Loot عَلَيْهِ السَّلَام, *So set out with your family during a portion of the night and let not any among you look back – except your wife; indeed, she will be*

struck by that which strikes them. Indeed, their appointment is [for] the morning. Is not the morning near?" (Hood verse 81)

Loot عَلَيْهِ السَّلَام immediately left with the believing people. As soon as dawn arrived, such a punishment engulfed these people which stands as a warning in history. Jibreel عَلَيْهِ السَّلَام raised the land on which they were. They were taken up and then flung down. Stones (with each person's name engraved) were rained on them, and the entire community was destroyed.

As their nature was perverted, so too a similar punishment was meted out to them. In addition, stones were rained upon them.

Homosexuality has been sternly warned against by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in many ahaadith. Rasulullaah تَبَارَكَ وَتَعَالَى said, "That which I fear most for my people is the action of the people of Loot عَلَيْهِ السَّلَام (i.e. homosexuality)." (Tirmidhi no. 1457, Ibn Majah no. 2563)

Ibn Seereen رَحِمَهُ اللَّهُ said, "There is no animal besides the swine and donkey which commits the action of the people of Loot عَلَيْهِ السَّلَام (i.e. homosexuality)." (Shuabul-Imaan no. 5018)

1.) THE WRATH OF ALLAAH تَبَارَكَ وَتَعَالَى ON HOMOSEXUALS

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Allaah تَبَارَكَ وَتَعَالَى does not look to a man who goes to a man or a woman from behind." (Ibn Hibbaan no. 4418)

2.) THE CURSE OF ALLAAH تَبَارَكَ وَتَعَالَى ON HOMOSEXUALS

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Accursed is the one who does the action of the people of Loot عَلَيْهِ السَّلَام." (Al-Mu'jamul-Awsat of Tabaraani no. 4417)

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ mentioned seven groups of people who are cursed by Allaah تَبَارَكَ وَتَعَالَى. They are only cursed once. However when it came to homosexuals, Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ repeated thrice, "Allaah curses the one who does the action of the people of Loot عَلَيْهِ السَّلَام." (Ibn Hibbaan no. 4417, Musnad Abu Ya'laa no. 2539)

3.) HOMOSEXUALITY THWARTS DIVINE BLESSINGS

Rasulullaah ﷺ said, “When the non-Muslim citizens are oppressed, then the kingdom will become the kingdom of the enemy. (They will gain victory over the Muslims.) When fornication abounds, prisoners will increase (Muslims will be taken as prisoners by the disbelievers). When homosexuality increases, Allaah تَبَارَكَ وَتَعَالَى will raise His hand from the creation. He will not care in which valley they are destroyed.” (*Al-Mu’jamul-Kabeer of Tabaraani no. 1752*)

4.) HOMOSEXUALITY CAUSES A PERSON TO BE IN THE ANGER OF ALLAAH تَبَارَكَ وَتَعَالَى

Rasulullaah ﷺ said, “Four groups of people pass the morning in the anger of Allaah and pass the evening in the wrath of Allaah: Those men who imitate women, those women who imitate men, those who fulfil their desires with animals and those men who fulfil their desires with other men.” (*Al-Mu’jamul-Awsat of Tabaraani no. 6858*)

5.) SEVERE PUNISHMENTS IN THE WORLD

Rasulullaah ﷺ said, “When my ummah start doing five actions, destruction will fall upon them: when cursing one another and wearing silken clothing becomes apparent, when they will utilize musical instruments, when they will drink alcohol, and when men will suffice with men and women with women.” (*Shuabul-Imaan no. 5084*)

It is narrated that Isa عَلَيْهِ السَّلَام on one of his travels passed by a fire burning a person. Isa عَلَيْهِ السَّلَام took water to extinguish the fire. The fire then turned into a boy, and the man turned into fire. Isa عَلَيْهِ السَّلَام was surprised by this. He asked Allaah تَبَارَكَ وَتَعَالَى to return them to their condition in the world so that he could ask them as to what had occurred. Allaah تَبَارَكَ وَتَعَالَى granted them life. There was a man and youngster. Isa عَلَيْهِ السَّلَام asked them as to what had occurred. The man said, “O Ruhullaah, I was in love with this boy in the world. My desires

compelled me to do the immoral act with this boy. When the boy and I passed away, he became a fire which burns me at times, and I become a fire which burns him at times. This will be our punishment till the Day of Judgement.” (*Al-Kabaair of Dhahabi vol. 1 page 60*)

6.) REMAINING IMPURE PERPETUALLY

Mujaahid رَحِمَهُ اللهُ said, “If the person who commits that action – that is the action of the people of Loot عَلَيْهِ السَّلَام, has to have a bath with every drop of water in the heavens and on earth, he would still remain impure.” (*Shuabul-Imaan no. 5020, Dhammul-Malaahie no. 136*)

7.) SICKNESSES

Apart from sex workers, homosexuality is another natural habitat for HIV/AIDS. The United Nations estimates that 2 to 20% of MSM (men having sex with men) are infected with HIV, depending on the region they live in. The CDC reports that “in 2009, in United States MSM accounted for 61% of all new HIV infections and that MSM who had a history of recreational drug injection accounted for an additional 3% of new infections. Among the approximately 784,701 people living with an HIV diagnosis, 396,810 (51%) were MSM. About 48% of MSM living with an HIV diagnosis were white, 30% were black, and 19% were Hispanic or Latino. Although the majority of MSM are white, non-whites accounted for 54% of new infections HIV related MSM infections in 2008. A recent study estimated that for every 100,000 MSM, 692 will be diagnosed with HIV. This makes MSM 60 times more likely to contract the virus than other men and 54 times more likely than women. The obvious reason for this huge difference is the nature of organs involved in coitus. The HIV virus is more easily transmitted through unprotected anal intercourse than through unprotected vaginal intercourse and men who report unprotected receptive anal intercourses are at increased risk of contracting the HIV virus. Generally, the receptive partner is at greater risk of contracting the HIV virus because the lining of the rectum is thin and

may allow the virus to enter the body through semen exchange. The insertive partner is also at risk because STIs can enter through the urethra or through small cuts, abrasions, or open sores on the penis. Also, condoms are more likely to break during anal sex than during vaginal sex. Thus, even with a condom, anal sex can be more risky. The IV drug abuse is also one of the major risk factors and the drug abuse along with promiscuity and/or homosexuality increases the risk multi-fold.

LESBIANISM

Rasulullaah ﷺ said, “No man should look at the private part of another man, nor should any woman look at the private part of another woman. No man should join another man in one garment, nor should any woman join another in one garment. (Muslim no. 338)

Ubayy ibn Ka'b رَضِيَ اللَّهُ عَنْهُ said, “Close to Qiyaamah, at the end of the ummah, there will be certain actions committed. Amongst them are a man having intercourse with his wife or slave girl in her anus. This is from the actions which Allaah and His messenger have prohibited, and Allaah and His messenger hate. Amongst them is a man having intercourse with another man. This is from the actions which Allaah and His messenger have prohibited, and Allaah and His messenger hate. Amongst them is a woman having intercourse with another woman. This is from the actions which Allaah and His messenger have prohibited, and Allaah and His messenger hate. As long as they remain on this, their Salaah is not accepted until they sincerely repent to Allaah.” The narration says, “I asked Ubayy, “What is sincere repentance?” He answered, “I asked Rasulullaah ﷺ regarding this, and he said, “Excessive sorrow on the sin, then you seek forgiveness from Allaah تَبَارَكَ وَتَعَالَى when you feel the sorrow, then you do not ever return to it. (Shuabul-Imaan no. 5074)

Rasulullaah ﷺ said, “When a man fulfils his desires with another man, then both are fornicators. When a woman fulfils her desires with another woman, then both are fornicators.” (*Shuabul-Imaan no. 5075*)

Rasulullaah ﷺ has also said, “Lesbianism by women is adultery between them.” (*Musnad Abu Ya’laa no. 7491, Shuabul-Imaan no. 5082*)

Allaah تَبَارَكَ وَتَعَالَى will not accept the testimony of laa ilaaha illallaahu from three: homosexuals, lesbians, and an oppressive ruler. (*Al-Mu’jamul-Awsat no. 3104*)

Two women who had learnt the Qur’aan came to Ja’far ibn Muhammad ibn Ali رَضِيَ اللَّهُ عَنْهُ and asked him, “Do you find women loving other women prohibited in the Qur’aan?” He replied, “Yes. They are the ones who were found during the time of Tubba’ and they are the people of the well. (Mention is made in the Qur’aan that they were destroyed.) Seventy jilbaabs (outer coverings) of fire, a dress of fire, a girdle of fire, a crown of fire and two socks of fire will be cut for them. Over this will be a thick, firm, coarse cloth of fire.” Ja’far said, “Teach this to your women.” (*Dhammul-Malaahi of Ibn Abid-Dunya no. 144*)

Abu Hamzah asked Muhammad ibn Ali رَضِيَ اللَّهُ عَنْهُ, “Did Allaah تَبَارَكَ وَتَعَالَى punish the women of the nation of Loot عَلَيْهِ السَّلَام due to the actions of their men?” He replied, “Allaah تَبَارَكَ وَتَعَالَى is more just than that. Men fulfilled their desires with men, and women fulfilled their desires with women.” (*Dhammul-Malaahi of Ibn Abid-Dunya no. 145*)

PUNISHMENT TO BE METED OUT TO A HOMOSEXUAL/LESBIAN

The unanimous verdict of the ummah is that both participants of the homosexual act should be severely punished, whether married or not, because this act surpasses adultery in filth and mischief. Rasulullaah ﷺ said, “Whosoever you find doing the action of

the people of Loot, then kill the doer and the one on whom the action is done.” (Abu Dawood no. 4462, Tirmidhi no. 1456)

However the manner of punishing them differs. One group states that they must be killed. Khalid ibn Waleed رَضِيَ اللهُ عَنْهُ wrote to Abu Bakr رَضِيَ اللهُ عَنْهُ that he found a man in a certain Arab tribe who was engaged in intercourse with a man just as intercourse was done with a woman. Abu Bakr رَضِيَ اللهُ عَنْهُ gathered for this the companions of Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Amongst them was Ali ibn Taalib رَضِيَ اللهُ عَنْهُ. Ali رَضِيَ اللهُ عَنْهُ said, “This is such a sin which no nation besides one has committed. Allaah punished them as you know. I feel that you should burn him. All the companions were unanimous that he be burnt to death. Abu Bakr then commanded that he be burnt to death. (Dhammul-Malaahi of Ibn Abid-Dunya no. 140)

Another group are of the opinion that the same punishments given to adulterers will be given to homosexuals. If they are unmarried, they will be given one hundred lashes; and if married, they will be stoned to death.

A third group is of the opinion that the punishment will be meted out in accordance to the discretion of the imam of the time. He can get him crushed under the foot of an elephant, burn him, throw him from the top of a hill or imprison him in a stinking place so that he is killed by the smell.

There are three reasons why the shameful practice of homosexuality has spread so rapidly in modern times:

1.) Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, some 1400 years ago, advised men not to look at the privates of men, nor women to look at the privates of women, and not to sleep under one cover with the same sex without being fully dressed. Not adhering to this piece of advice is the start of all homosexual and lesbian behaviour. Let’s not blame the Almighty if

we crossed our own wires! Boys and girls, today, think it is cool to stare at their privates for hours on end in the isolation of their homes. They secretly compare their privates with those of others in gyms or in beachfront bathrooms. They also study the anatomy in detail in magazines and on the internet. Many schools too, expose children to sex from a very young age. All this leads to unnatural stimulation and experimentation, which they then regard as normal.

2.) The second reason for the spread of homosexuality is the western tendency of avoiding the responsibility of raising a family and undergoing the challenges of domestic life. However, such people want to also experience the pleasures of intimacy and the joys of parenthood. Married life has its challenges, but introducing a new challenge whereby the child doesn't know who is mum or who is dad is simply ridiculous. Such people want their bread buttered on both sides, and even toasted! Their reward to humanity for such behaviour is that homosexuals are the primary carriers of the deadly AIDS virus, for which modern medicine has absolutely no cure;

3.) The third reason is to be blamed on fashion and the cosmetic industry. Clothing is not only unisex – making male and female similar in their appearance, – but it has gone beyond that. The latest fashions depict men's clothing as brighter and louder, whilst that of women to be even brighter and louder. All this splash of colour has contributed to the confusion of people's orientation. Adding to this, we now have vain men whose palms and chins -where the beard is supposed to grow,- are smoother than those of women. Their bathrooms cabinets are overflowing with all types of strange beauty potions, and they spend more hours in front of the mirror than women. All this obsession with the flesh has contributed much to the trend of homosexuality in modern times.

Rasulullaah ﷺ is reported to have likened homosexuality as worse than adultery. Although there were no incidences of homosexuality in his time, it is said that in the time of the second caliph, Umar ibnul-Khattab, a colony of homosexuals were found in Syria, and he ordered that they all be burnt to death.

The crux of the above is:

1. Our creator, Allaah تَبَارَكَ وَتَعَالَى has prohibited homosexuality in no uncertain terms.
2. Accordingly it is not natural. In fact it is something unnatural.
3. It is possible that a person becomes inclined to such activity due to the company he keeps, the material he reads/views or other external influences. This does not mean that he has been born such. The Hadith is very clear in that every person is born upon fitrah or the natural instinct of what Allaah تَبَارَكَ وَتَعَالَى wants of us.
4. Islam strongly condemns the act of homosexuality. Those who are involved in this heinous sin may however turn back by repenting from this evil and seeking the forgiveness of Allaah who accepts repentance and would once again bless such people too. As such, it is not the people who are disdained in themselves. Rather, it is the heinous sin that they have got themselves involved in that results in them being cursed. If these very people repent and mend their ways, Allaah will definitely forgive.
5. Hence if you have sincerely repented for these actions, Allaah will definitely forgive you. You should now resolve never to displease Him in any way and get back into this accursed evil practise. Do not engage in any illicit relationships. Strive to make up for the past sins. Cry before Allaah and seek his help in granting you a compatible wife. May Allaah تَبَارَكَ وَتَعَالَى ease every Muslim's difficulty and protect all from sins. May Allaah تَبَارَكَ وَتَعَالَى keep every Muslim steadfast on taubah and

may He grant pious compatible spouses who will be of assistance to one another in both this world and the Hereafter.

BUT WHY IS IT PROHIBITED?

To understand this, one must first acknowledge that Allaah ﷻ has laid down a Deen for us to practice upon. None can question Him with regards to the 'why'. It is also imperative to understand that many laws of the Shari'ah cannot be understood. For example, why do we have to specifically pray five times a day? Why have men been prohibited from wearing silk? In the same vein, why is homosexuality prohibited?

We are first and foremost, the slaves of Allaah ﷻ. The position of a slave is to obey without question. This worldly abode is no more than a test from Allaah ﷻ. Allaah ﷻ has allowed and permitted many things. However, He has also imposed restrictions. These restrictions range from what we are permitted to consume all the way to the extent to which we may derive pleasure from our spouses. An example of this is the case of anal intercourse with one's spouse. This has been prohibited as was understood by the hadith quoted earlier.

However, jurists of the past have ventured to try and explain some wisdoms behind certain rulings and laws. Quite a few remain unexplained even till today. When it comes to homosexuality, most have stated that it is an unnatural 'filthy' act. It goes against the basic principles of procreation and is considered to be beneath human dignity.

We shall now list a few arguments made for homosexuality and the responses.

#1. Is this act actually unnatural?

Today we find advocates for homosexuality claiming that this act is not 'unnatural', as it has been observed amongst animals as well. If the criteria for defining the morals and ethics of humanity is based on **conformity** with actions of animals, then we truly are a lost cause. How many strange and odd practices are found in the animal kingdom? Will we venture and assert that they too are 'natural'? It has been observed that a female mantis will bite off the head of its mate during intercourse. Other unnatural acts range from necrophilia to Apophallation! Is all this now 'natural' simply because animals do it?

If we do accept homosexuality as a natural inclination, will we also accept as natural all other bizarre inclinations experienced by people such as necrophilia, paedophilia, bestiality, and incest? What would be the main difference between all these acts? In actuality, this is the direction society is currently headed towards. Some countries have begun legalising consensual incest between adults! Are these really morals and ethics we wish to emulate?

#2. Why is it a problem if it doesn't harm anybody?

An argument often raised is that no one is harmed in homosexuality as it is a consensual act between two adults. Consider this, if two siblings consensually agree to sleep with each other and refrain from creating inbred offspring, will this now be acceptable since there is no harm? May Allaah protect us! How was a line drawn between an inclination which is acceptable and an inclination that is not? We must understand that the morals and ethics set by Allaah are objective, whereas the morals of secular societies today are subjective. This is evident if one were to observe societies today. How then can we alter our values and morals, especially if the alternative is pure self-indulgence?

#3. Why was I born with these inclinations?

Another argument often put forward is that these are inclinations one was born with. This cannot be accepted as Rasulullaah ﷺ has clearly stated,

“Each child is born upon a natural disposition.”

In Islam, the discussion of whether these urges are because of ‘Nature’ or ‘nurture’ is really quite irrelevant. By this we do not mean that we do not have an answer to this question. We believe that the nature that Allaah created us upon is that, in terms of sexuality at least, opposites attract. But it is likely that some people have corrupted this nature themselves, or it has been corrupted by external methods.

More often than not, these inclinations develop as a result of environmental influences, similar to what is seen in many other human traits. It is possible that this rise in unnatural inclinations is because of the proliferation of hyper-sexuality all around us. Everywhere one looks, the eye is met by pictures, posters and advertisements of nearly nude, beautiful men and women. This has desensitized us to such an extent that we now crave more and there is no end in sight. Looking at barely covered models hardly arouses us anymore. Our sexual desires have now become insatiable.

Children do not portray sexual interest in other genders until ages that are close to puberty. Are we to believe that they remain unaffected by the sexuality and decadence constantly flaunted in their faces? All these factors play a much larger role than given credit in determining sexual preferences.

#4. I do have these inclinations. What now?

Hypothetically speaking, if we were to accept that an individual does ‘naturally’ experience these inclinations, then such feelings still do not justify acting them out. This will be considered to be a test from Allaah تَبَارَكَ وَتَعَالَى. Remember, one will not be questioned regarding his inner thoughts. However, once these thoughts are brought into

action, one will have disobeyed Allaah تَبَارَكَ وَتَعَالَى. An innate inclination towards homosexuality does not render it ultimately acceptable. A person experiencing such thoughts is required to curb his desires, just as in the case of one who is inclined to a woman who is Haraam for him. Both are required to control their desires and abstain from indulgence.

#5. What does the Bible have to say in this regard?

Islam is not the only religion to condemn homosexuality. Consider the following passages from the Bible,

Corinthians 6:9-10 English Standard Version (ESV)

“Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God.”

Leviticus 18:22

“You shall not lie with a male as with a woman; it is an abomination.”

Leviticus 20:13

“If a man lies with a male as with a woman, both of them have committed an abomination; they shall surely be put to death; their blood is upon them.”

In conclusion, the religion of Islam is the final religion revealed by Allaah تَبَارَكَ وَتَعَالَى. The laws laid down are to maintain human dignity and cover all possible aspects of human life. A Muslim is required to submit to this and accept the commands of Allaah تَبَارَكَ وَتَعَالَى. The propaganda of the west is at constant war with the values of our Deen. These are difficult times we live in. We must stay steadfast upon the truth no matter how difficult. Bear in mind that this is a sensitive and delicate matter. We must always conduct ourselves with dignity and represent our faith with the character of our beloved

Rasulullaah ﷺ. This beautiful religion of ours does not promote hate in any form.

I AM ATTRACTED TO MY OWN GENDER. WHAT SHOULD I DO?

Desires with people of the same sex is quite possible. The demand of Imaan is to control these desires. One should abstain from gazing at such people if one's desires are stirred on seeing them. A person wrote to Moulana Ashraf Ali Thanwi رَحْمَةُ اللَّهِ عَلَيْهِ, "Shaykh, when gazing at handsome lads, a fire of desire is kindled within my heart. Please help me!"

His reply was,

Together with turning away the 'physical' gaze, the 'mental' gaze should also be turned away.

The simplest way of achieving this is by directing the thoughts in another direction. It is unanimously accepted principle of psychology that the mind cannot concentrate on two varying subjects simultaneously. Thus, no effort should be expended in attempting to remove these thoughts (as this is extremely difficult), nor should the causes be pondered as this would only compound the problem.

The best remedy is to redirect the thoughts and the problem will be automatically solved. This is the only effective solution. At times, such terrible thoughts afflict the mind that a person begins to doubt the validity of his Imaan. There is no need for concern so long as these thoughts 'appear' and are not voluntarily 'introduced'.

It is also recommended that "A'udhu" be recited on such occasions. In short, dhikr is an invaluable remedy to this problem since, turning the attention to Allaah means turning the heart away from everything besides Him. Thus, the whispers will terminate immediately, as the mind cannot concentrate on two things at the same time.

And Allaah Knows Best

The following question was posed to a Darul-Ifta. Hereunder is the question and answer given,

Question and Answer:

Question: I am a student studying medicine, in my faculty I receive arguments and I see evidence on the Biological accounts with regards to gay and lesbian people for example I've seen children who I examine with extra amounts of testosterone etc. which causes them to be attracted to the same sex.

I know that this is completely prohibited in Islam, and I completely agree but how do I respond to cases as such which produce medical and psychological explanations? What is the exact ruling as to why gays and lesbians are prohibited? How can I respond to other Muslims who argue that some people are born this way (imbalance in their body) causing this attraction?

Answer: There have always been cases of effeminate men and masculine women throughout history. Such was prevalent even during the time of Rasulullaah ﷺ. These biological variances do not legalise what Allaah تبارك وتعالى has prohibited.

There are many people that are naturally aggressive and many that are naturally passive, many that are prone to violence and many that are naturally submissive. This does not justify the strong taking advantage of the weak or of one person abusing another.

Natural tendencies or inclinations do not justify or legalise divine prohibitions. Man, by nature, is attracted to and lusts over women. This does not legalise rape, fornication, or adultery. Women, by nature, are jealous of women who are more attractive or popular than them. This does not justify cattish and malicious behaviour. Similarly, being attracted to the same sex does not legalise homosexual behaviour. Some may say that in the other behaviours there is harm caused to others, but in homosexual behaviour no one

is harmed. It is the choice of two consenting persons. This is untrue. There is much harm in homosexual behaviour and that harm affects society as a whole. One of its most disastrous harms is that it effectively disintegrates the natural family system.

We must be conscious of the fact that homosexual and liberal sexual behaviour is aggressively promoted and celebrated by modern media. At the same time, chastity, marriage, and family values are disparaged and ridiculed. This has played a major role in the erosion of the family unit and the increasingly high rates of divorce that have currently beset our society. The loss of the values and stability that a good family home provides, with the discipline of the father and the compassion of the mother, coupled with the negative impact of the media has led to such mental issues in society that were previously unheard. Millions of youth now suffer depression. Thousands, if not millions, do not know if they are male or female or something else.

I WANT TO BE A DIFFERENT GENDER

Some women on hearing of the great virtues of fighting in the path of Allaah تَبَارَكَ وَتَعَالَى desired to be men. (Ibn Katheer). Allaah تَبَارَكَ وَتَعَالَى revealed the following verses,

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

And do not desire that by which Allaah has given virtue to some over others. For men is that portion which they earn, and for women is that portion which they earn. Ask Allaah for His favours. Verily Allaah knows everything. (Nisaa verse 34)

Mufti Shafee Saheb رَحِمَهُ اللَّهُ has written: In this verse, we have been prevented from desiring non-volitional virtues which others have been granted. The reason for this is that when a person finds himself

having less wealth, comfort, beauty, knowledge, virtue etc. than another person, then generally a bit of jealousy creeps into his heart. The least demand of this is that he desires to be equal or better than the other person. Many times, he does not have the ability and power to do so.

The reason for this is that there are many such perfections found in people which are not the result of any effort. These are only favours of Allaah e.g. being a man, being born in the progeny of the Ambiyaa or in a royal family, being beautiful etc. If people, who have not been bestowed with these bounties make effort their whole life, they will never be able to attain it, for example, to become a man, to become a Sayyid, to be beautiful. This is not within their ability, nor can it be attained by any medication or scheme. Now when one does not have the ability to attain that bounty equally as the other, then this desire grips one that the bounty should be snatched away from the other person so that both are equal, or the other person becomes lower. This is called jealousy which is a very shameful and harmful quality of human character. This is also the cause of many fights, killing, and destruction in the world. At times, on seeing the outward bounties of others, a person becomes prey to despair and an inferiority complex.

The Noble Qur'aan has mentioned three cures for all these evils:

FIRST CURE: Do not desire that which Allaah has granted virtue to some over others.

This verse has clearly outlined a principal that to desire such matters out of man's control will lead to nothing save sorrow and depression. Every person should be pleased with his allotted portion from Allaah

تَبَارَكَ وَتَعَالَى.

Whoever Allaah تَبَارَكَ وَتَعَالَى has made a man, should be grateful, whoever He تَبَارَكَ وَتَعَالَى has made a woman should be pleased. She should understand that if she was a man, then perhaps she would not be able to fulfil the responsibilities of a man and she would be a sinner. Whomsoever Allaah تَبَارَكَ وَتَعَالَى has made beautiful should be thankful for this bounty, and whomsoever He has made ugly should not be grieved but should understand that some goodness has been destined for him in this. If he was beautiful, then perhaps he would have fallen into some trial or problem. That person who is a Sayyid Hashmi, should be grateful that Allaah تَبَارَكَ وَتَعَالَى has granted him this favour of being in this lineage. Whoever is not of this lineage, should not be concerned or desire it, because this cannot be attained by one's efforts. This desire will place one into sin and one will attain nothing but despair and sorrow. Instead of being sorrowful over one's lineage, one should be more concerned over one's good actions. By doing so, he will be able exceed those whose lineage is very noble.

SECOND CURE: In the following verse, Allaah تَبَارَكَ وَتَعَالَى states, 'For men is that portion which they have earned. And for women is that portion which they have earned.'

Success of this world and the hereafter is based on voluntary actions of a person. In this matter, men and women are equal. Some make great effort in these voluntary actions, and thereby attain virtue. In fact, there is a command to progress in this avenue.

Allaah تَبَارَكَ وَتَعَالَى states, "Compete with one another in righteous deeds." (*Baqarah verse 148*)

From here, we also learn that to look at someone's perfections with regards to knowledge, practice, and character, then to desire it and finally to strive to fulfill this desire is laudable and commendable. From here, one fallacy of many ignorant people can be removed.

Some people desire non-volitional virtues. In the process, they destroy their peace, contentment, and ease in this world. If jealousy also occurs i.e., the desire for the destruction of the other's bounty, then one's hereafter is also destroyed, due to harbouring a major sin like jealousy.

Some people are such that they do not attempt to attain volitional qualities due to their laziness and lack of courage, in fact due to their lack of shame. If anyone says anything, then to place a veil on their lack of courage and inaction, they place the blame on taqdeer (predestination).

In this verse, a just rule has been expounded: Those virtues and perfection which are not within one's control and which cannot be attained by effort e.g., being of a noble lineage, being beautiful etc., should be attributed to taqdeer (predestination). One should be happy and should be grateful to Allaah تَبَارَكَ وَتَعَالَى for whatever condition one is in.

Those virtues and perfections which are volitional are attained by effort and sacrifice. To desire such qualities is beneficial on condition that an effort is also exerted. In these verses, there is an indication that in the attainment of virtue and perfection, one's effort and sacrifice is not in vain. Every man and woman will definitely attain a portion in accordance with their effort.

THIRD CURE: In the following verse, Allaah تَبَارَكَ وَتَعَالَى states, "Ask Allaah for His grace."

In this verse, guidance is given that when you see any quality found in someone else to a greater degree than which is within you, then instead of desiring to be equal to him in this special quality, then you should ask Allaah تَبَارَكَ وَتَعَالَى for His grace and mercy because the grace of Allaah تَبَارَكَ وَتَعَالَى becomes apparent on every person in different forms and ways.

For some, wealth is a grace from Allaah تَبَارَكَ وَتَعَالَى because if he was poor, then he would have gotten involved in sin and disbelief. For some, poverty is a bounty. If he becomes wealthy, then he will become prey to thousands of sin! For some, respect and honour is a bounty of Allaah تَبَارَكَ وَتَعَالَى. For some, Allaah's grace falls on them in seclusion and anonymity. If a person had to see reality, then he would have come to know that if he had respect and honour, he would have fallen into many sins.

For this reason, this verse guides us that when we ask Allaah تَبَارَكَ وَتَعَالَى, then instead of asking for any specific quality, we should ask for His (grace), so that He will open the doors of His grace according to His wisdom. Rasulullaah تَبَارَكَ وَتَعَالَى said, "Ask Allaah for His grace. Allaah loves that He should be asked. Waiting for ease is the best act of worship." (*Tirmidhi no. 3571*)

In the last verse, Allaah تَبَارَكَ وَتَعَالَى states, "Verily Allaah is well aware of everything."

Allaah تَبَارَكَ وَتَعَالَى knows everything. Allaah تَبَارَكَ وَتَعَالَى's distribution is in accordance with complete wisdom and justice. In whatever condition He has created and kept us, is according to wisdom and fairness. However, since man does not have knowledge over the end result of his actions, only Allaah تَبَارَكَ وَتَعَالَى knows well what conviction for which

person is beneficial. (Thus man should be pleased with the Divine distribution.) *(Summarized from Ma'aariful Qur'aan vol.2-page 392 Nisaa verse 32)*

VIRTUES OF SEEKING FORGIVENESS

Allaah تَبَارَكَ وَتَعَالَى loves us and wants us to live a pure life. He wants us to be successful in this life and the Hereafter. Therefore, he has left the door of repentance open for us. No matter how sinful we may be, all we need to do is to turn back to Him. We will find Him waiting to 'embrace' us and bestow us with His favours.

Allaah تَبَارَكَ وَتَعَالَى states,

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا

Whoever does any evil action or oppresses himself, then he seeks forgiveness from Allaah, he will find Allaah to be Most Forgiving, Most Merciful. (Nisaa verse 110)

لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

For the pious there are, with their Sustainer, gardens beneath which rivers flow - abiding therein forever, and pure wives and the pleasure of Allaah. And Allaah watches the servants, those who say, 'O our Sustainer! We have believed, so forgive us our sins and save us from the punishment of the Fire.' Those who exercise patience, [who are] truthful, who carry out orders, who spend, and who seek forgiveness for sins in the latter part of the night. (Aal Imraan verse 15-17)

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

Allaah will never punish them as long as you are among them. And Allaah will never punish them as long as they continue asking for forgiveness. (Anfaal verse 33)

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, ‘O My servants who have exceeded the bounds against themselves, do not lose hope in the mercy of Allaah. Verily Allaah forgives all sins. Undoubtedly, He is The Most Forgiving, the Most Merciful. (Zumur verse 53)

Abdullaah ibn Qays رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allaah تَبَارَكَ وَتَعَالَى extends His hand at night so that the sinner of the day may turn to Him in repentance and extends His hand in the day so that the sinner of the night may turn to Him in repentance. (This continues daily) till the sun rises from the west (i.e. before the day of Resurrection).” (Muslim no. 2759)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “When a person seeks forgiveness constantly, Allaah provides him a way out from every difficulty, relieves him from every anxiety, and provides sustenance to him from avenues he never expected.” (Abu Dawood no. 1518)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “Allaah تَبَارَكَ وَتَعَالَى said, ‘O man! As long as you continue supplicating to Me and having hope in Me, I will forgive you no matter what evils are in you, and I will not bother (i.e. no matter how big a sinner you are, it will not be a serious issue for Me to forgive you). O man! Even if your sins reach the height of the skies and then you seek forgiveness from Me, I will forgive you. O man! If you come to Me with the earth filled with sins, and then you meet Me without having ascribed any partner with Me, I will come to you with the earth filled with forgiveness.’” (Tirmidhi no. 3540)

A FEW INCIDENTS OF PEOPLE WHO REPENTED TO ALLAAH تَبَارَكَ وَتَعَالَى

1.) Abdullah Ibn Abbaas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ conveyed to Wahshi رَضِيَ اللهُ عَنْهُ (the killer of Hamza رَضِيَ اللهُ عَنْهُ) a message to accept Islaam. He answered, “Nabi صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is calling me to his religion, whereas I have killed, committed adultery and I have made shirk, and in the Quraan, it is stated (regarding those people)

وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَمًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا

Whoever has perpetrated (these sins) has done a felony. (On the Day of Qiyaamah) his punishment will be doubled, and he will live therein forever, disgraced. (Furqaan verse 68)

I have committed all of those sins.”

Allaah تَبَارَكَ وَتَعَالَى revealed this verse

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“Except he who repents, believes, and does good actions, then Allaah will change his evil actions into righteous actions (i.e. he will be forgiven.) (Furqaan verse 70)

Wahshi said, “These are very tough conditions. It is possible that I do not fulfil these conditions (i.e. repentance, Imaan, and good actions).”

Thereafter, Allaah تَبَارَكَ وَتَعَالَى revealed this verse,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Verily Allaah does not forgive shirk (polytheism) and He forgives whatever is besides that for whomsoever He wishes. (Nisaa verse 48)

Wahshi said, “I still have doubt. I do not know whether my forgiveness will take place or not, since this is mentioned in the verse لِمَنْ يَشَاءُ (for whomsoever He wishes, He will forgive).”

Thereafter this verse was revealed,

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

“Say, ‘O My servants who have exceeded the bounds against themselves, do not lose hope in the mercy of Allaah. Verily Allaah forgives all sins. Undoubtedly, He is The Most Forgiving, the Most Merciful.” (Zumar verse 53)

To this Wahshi رَضِيَ اللَّهُ عَنْهُ replied, “Yes, this is it.” (i.e. now I have hope in attaining salvation). He then presented himself before Nabi صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and accepted Islam. The Muslims asked, “Is this solely for him or for all Muslims?”

Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “This is for all Muslims.” (*Al-Mu’jamul-Kabeer vol. 11-page 197 no. 11480*)

Note: A Muslim should never ever lose hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى. No matter how many sins we may have committed, or how serious our sins may be, the extent of Allaah تَبَارَكَ وَتَعَالَى’s forgiveness and mercy definitely exceeds all our sins. Hence, instead of becoming depressed and despondent, we should feel hopeful and turn to Allaah تَبَارَكَ وَتَعَالَى in sincere repentance. After crying over our sins in repentance, we should try our best to make amends, by fulfilling the outstanding rights of Allaah تَبَارَكَ وَتَعَالَى (e.g. qadhaa Salaah, fasts, zakaah, etc.), as well as the outstanding rights of the creation (e.g. settling unpaid debts, returning usurped wealth, asking people for forgiveness, etc.). Thereafter, the effort is to remain firm on the taubah by not returning to a life of sin. However, if perchance we later happen to fall back into sin, we should not delay in getting back to our feet and repenting. In fact, even if we fall a thousand times, we should sincerely repent a thousand times and not lose hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى. Furthermore, we should refer to the pious ‘Ulama for

guidance so that they may show us how to refrain from sin in the future.

2.) The Story of Sara, the Australian Model.

This is a true story that happened with a caller to Islam from Egypt called Amr Khalid. He said, “Three days ago I received an e-mail from a young lady from Australia, and the email reads as follows: and I quote:

I am a young Lebanese lady that has a Muslim father and a Christian mother, for the first ten years of my life I lived in Lebanon then we migrated to Australia which brought an end to my relationship to my connection with the Middle East. I am currently 22 years of age and after migrating to Australia, my association with my religion also ended completely. The only thing I know is that I am a muslimah, that's it. I don't know what the Qur'aan looks like, I don't know how to pray, and the religion plays no significance in my life. My mother and father separated each one re-marrying another person. I entered university, my mother and father left Australia leaving me behind alone with no family, no brothers, and sisters, I know nothing about my ancestry in Lebanon, I lived alone, and I had to work to spend on myself, I attended university in the morning and worked at the bar in the evening, I have a boyfriend and have not left out any haram except having done it without any shame. I am fully westernised, I know a little bit of Arabic and because I am extremely beautiful, I joined the beauty competition in New Zealand and won in this competition, I am planning to join a beer competition in New Zealand, and I am currently modelling for magazines. During this time I used to visit a Lebanese family residing in Australia and I heard a Ramadan episode talking about modesty, the web-address was given. I went through a nervous breakdown; it was as though this episode was

addressing me directly. I am sending you this e mail to ask, is it possible for Allaah to accept me, in other words forgive me?

And this is where Sarah's e-mail ends. Subhaanallah!

No matter how long a person's Imaan is, the soul of a person longs for its creator just as the stomach hungers for food so too does the soul long for Allaah, this caller to Islam wrote back advising her about the conditions of repentance and that Allaah will of course forgive her if she repents. Two days later she contacts Amr Khalid, and she says:

I have repented to Allaah, and I have left my boyfriend and promised never to see him again, after another two days she contacts him and she says: *I want to learn how to pray*, then another two days passed and she says: I would like some Quraanic audio tapes, so he sends her some tapes via DHL courier.

A week goes by, and he doesn't hear from her until she contacts him and informs him that she has retracted her beauty title of that particular city, then came the surprise, she contacted him saying, I have put on the hijab.

However, the story doesn't end here, two days after putting on the hijab she experiences a sharp pain, so she goes to the doctor who diagnosis her with brain cancer and that her days are limited, she enters the hospital to be operated on, the success rate of this operation as informed by the doctors in Australia is 20 percent, this is what the doctor said. As for Sarah, listen to what she had to say, she said: I am pleased to meet Allah, I am happy that I repented prior to finding out about my illness, I don't know whether my mother and father will know about my situation, If I live, I will support your website, for this website is my window to Islam.

To Allaah we belong, and to him is our return. May Allaah have mercy on Sarah who died at the age of 22.

They buried her with the Muslims in New Zealand, prior to her death, she sent a short letter to Amr Khalid saying: I lived far away from my lord for 22 years, but I repented and turned back to Allaah 3 weeks ago, I don't know many Muslims besides you and this internet forum, I urge you to make duaa for me that Allaah has mercy on me and to forgive me, make duaa to Allaah to guide my mother for she does not know anything about me.- Signed Sara.

3.) Abdullah bin Umar رَضِيَ اللَّهُ عَنْهُ said that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrate this hadith – and he did not hear him say it once or twice or even seven times, but he heard it more frequently than that. He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Kifl was a man of Bani Israaaeel. He never shied away from committing a sin. A woman (once) came to him (on an errand), and he coaxed her to let him perform the immoral act with her against sixty dinars which he gave her. Thus, when he sat down with her to perpetrate the immoral act, she began to tremble and shake violently in fear. He asked her why she was crying, did he not like her? She said that it was not (what he thought) but that she had never committed the sin before, and her destitution had compelled her to do that (otherwise she would never have agreed).”

“He said that on the one hand she spoke thus and on the other she had committed herself (having taken the money). He added, ‘Go, go away from here! That money too belongs to you. No! I swear by Allaah, after now, I will never disobey Allaah.’”

“That night he died. In the morning there was an inscription at his door, ‘Surely, Allah has forgiven Kifl.’” (*Tirmidhi no. 2946, Musnad Ahmad no. 4747, Ibn Hibbaan no. 4083*)

Lessons: 1. If Allaah تَبَارَكَ وَتَعَالَى wants good for His slave, He makes him repent and return to the truth.

2. It is never too late to repent to Allaah تَبَارَكَ وَتَعَالَى; no matter how many sins you have committed.

3. The true and sincere repentance is a means of earning the pleasure of Allaah تَبَارَكَ وَتَعَالَى.

4.) A righteous man was once asked to tell the story of the pivotal moment of his life, the moment in which he first began to apply the teachings of Islam, and the following was his answer,

When I was a young man, I would not hesitate to perpetrate any sin that was made available to me. Then, one day, I saw a young woman who was perhaps the most beautiful woman I had ever seen. Much tempted by her, I indicated to her that I wanted her to approach me. She seemed nervous, but I thought that she would probably agree to satisfy my sexual desires for money. She approached me with what seemed to be a great deal of trepidation, and when she actually stood before me, she looked extremely terrified.

Feeling sorry for her, I said, 'Do not fear, for I will not harm you.'

But my words did not lessen her terrible fright in the least; in fact, her situation worsened. She began to tremble like a palm tree leaf trembles with the wind.

I said, 'Tell me your story.'

She said, 'By Allaah, O my brother, never before this day have I offered my body in this way. Dire need is what has driven me to this, for I have three daughters who have not eaten a single morsel of food for three days now. It was pity for them that brought me to this low point in my life.'

For the first time in my life, I felt pity; her story moved me, and I no longer entertained the intention of taking advantage of her. After she told me where she lived, I took a great deal of money, clothing, and food to her house. When I returned to my house, I told my mother what had happened.

My mother knew that I had a book in which I would record all of my evil deeds, and so she said to me, 'My son, you are a man who has never performed a good deed except for the good deed that you performed today. I know that you have a book in which you record your evil exploits, go now, and write in it your good deed.'

I stood up, went to my book, opened it, and found that all of its pages were blank- except for the first page on which was written a single line.

Verily, the good deeds remove the evil deeds (i.e. small sins) (Hood verse 114)

At that very moment, I raised my hands to the sky and said, 'By you Might and Majesty, never again will I disobey You.' "

5.) It is reported that a man once went to Ibrahim bin Adham and said, "O Abu Ishaaq, I continually wrong my own self, and I turn away from everything that invites me to improve my way of life."

Ibrahim said, "If you can fulfil five conditions, then sinning will never harm you, and you can fulfil your desires as much as you want."

"Tell me those conditions," exclaimed the man.

"As for the first, if you want to disobey Allah, then do not eat from His sustenance," said Ibrahim.

"What then will I eat, for everything on the earth is from His sustenance?" said the man.

"Listen," said Ibrahim. "Are you being sensible when you eat from His sustenance while you are disobedient to Him?"

"No," replied the man. "What is the second condition?"

"If you want to disobey Allaah, then do not live in any of His lands," said Ibrahim.

"This is even worse than the first. All that is in the East and West belong to Him. So where then will I live?"

"Listen," said Ibrahim. "If you insist on disobeying Him while you eat from His sustenance and live in His lands, then at least look for some spot where He cannot see you and disobey Him there."

"O Ibrahim!" exclaimed the man. "How can I do that, when He even knows the deepest secrets that are in the breasts of men? What is the fourth condition?" he asked despondently.

"When the angel of death comes to take your soul, then say to him, 'Give me some respite, so that I can repent sincerely and perform good deeds.'"

“When the time comes, the angel will not accept that plea from me,” said the man. “Listen,” said Ibrahim. “If you cannot put off death in order to repent, then how do you expect to be saved?”

“Tell me the fifth condition,” said the man.

“When the guardians of Hellfire come to take you away on the Day of Resurrection, don't go with them.”

“They won't let me go!” exclaimed the man.

“Then how do you expect to be saved?” asked Ibrahim.

“Stop, stop! That is enough for me,” said the man. “I ask Allaah to forgive me and I indeed repent to Him.”

The man then dedicated his life to the worship of Allaah from that day.

6.) A very rich businessman was once relaxing in his home when he heard someone knock on his door. When he opened the door, there standing before him was the most beautiful girl he had ever seen in his entire life. He yearned for her and invited her to come inside. But it was not to fulfil his desires that she came; rather, she came because she was extremely poor and was forced to go around begging for money. He ignored her plea for help and instead insisted that she come inside. She answered him in a clear and dignified tone, “Death is better than disobeying my Lord.”

She left but then returned after a number of days. Her situation had become more desperate and again she asked him to help her. The businessman answered her as he did the first time.

With tears flowing down her cheeks, the girl entered his house. Again she pleaded, “Please! Feed me for the Pleasure of Allaah!”

“Not unless you allow me to satisfy my desires with you,” said the man, both coldly and hungrily.

“Death is better than the punishment of Allaah,” proclaimed the girl.

As she was leaving, her sincere words echoed in the mind of the businessman, and after a long life of sinning, sincere tears of remorse flowed from his eyes for the very first time. He repented to Allaah and then fed the girl. He later married her, and they enjoyed a happy marriage together.

[So, in the end, he got what he wanted, except that he got it in a lawful manner. And that is what made all the difference].

7.) Both of them lived in a small town that was populated by only tens or hundreds of people. He was in love with her, and so when he saw her walking alone one night, he followed her until he had her cornered. When he came near to her, he said, “Woman, I crave for you.”

She said, “First go and see if all the people are asleep.”

Very pleased at her response, he walked around the town and returned. “Everyone is asleep,” he said.

“What about Allaah تبارك وتعالى?” she asked. “Is He sleeping at this hour?”

“Woman, what are you saying?” he exclaimed. “Indeed, Allaah does not sleep neither slumber nor sleep overtakes Him.”

“The One Who hasn't slept and doesn't sleep sees us, even if people don't see us,” she said. “Do you not fear He Who neither sleeps nor is heedless of anything that happens?”

The man left her alone with tears flowing from his eyes, having nothing in mind except the desire to repent to the One Who neither sleeps nor is heedless of anything that happens.

8.) Bakr ibn Abdullah al-Muzani is the narrator of this story,

There was once a butcher who fell in love with the daughter of his neighbour. One day, the girl's parents sent her on an errand to the neighbouring town. Seeing that she was alone, the butcher followed her until she reached a secluded place, where he made his presence known to her. When he tried to seduce her, the girl said, “Do not do so! Indeed, I love you even more than you love me, but I fear Allaah.” The butcher's jaws dropped, and he said in self-reproach, “You fear Allaah, and I don't!” He left her alone and repented for his intentions.

On his way back, he became extremely thirsty. He soon came across a Nabi from the Ambiyaa of the Bani-Israaeel. Noticing the expression on the butcher's face, the Nabi asked, “What is the matter with you?”

“Extreme thirst,” said the butcher.

“Let us go supplicate to Allaah for rain.”

“I have no good deed that makes my supplication worthy of being answered,” said the butcher.

“Then let me invoke Allaah while you say 'Ameen' to my duaas,” said the Nabi.

He then began to supplicate, and the butcher said, 'Ameen,' after each of the supplications.

Suddenly, a cloud appeared, rain fell from it into the nearby town, after which it approached the two men. Wherever the butcher walked, the cloud followed after him, instead of hovering over the Nabi.

“You claim that you have no good deeds,” said the Nabi. “Yet despite the fact that it was I who supplicated while you said 'ameen' the cloud shaded the city and then it followed you. What is your story?”

The butcher then told him what happened with his neighbour's daughter.

“One who repents to Allaah has a ranking that no other person can achieve,” said the Nabi.

(Most of the above incidents have been extracted from 'Stories of Repentance' by Muhammad Abduh Mughawiri)

9.) There is an interesting story related about Deenaar Al-'Ayaar. Deenaar had a righteous mother who would constantly advise him to repent for his wayward, sinful existence, but as much as she tried, her words had no positive effect on him whatsoever. Then, one day, as he was walking by a graveyard, he stopped to pick up a bone. He was shocked to see how it crumbled and turned to dust in his hand. The sight of that bone had a profound effect on Deenaar. He began to think about his life and his past sins, and he then exclaimed, “Woe unto you, O Deenaar, you are going to end up like this crushed bone, and your body will turn into dust.”

All of his past sins then flashed before his eyes, and he made a firm resolve to repent. Turning his gaze towards the sky, he said, “My Lord, I now turn to you in complete submission, so accept me and have Mercy on me.”

With a completely changed heart and state of mind, Deenaar went to his mother and said, "Mother, what does a master do when he captures his slave who had run away from him?"

She said, "[To punish him] the master provides him with coarse clothing and low-quality food; and he ties his hands and feet so that he does not make another attempt to escape."

Deenaar said, "Then I want a garment made of coarse wool, low-quality barley, and two chains. Mother, do with me that which is done with a runaway slave. Perhaps my Lord will, upon seeing my humiliation and humility, have mercy on me." Seeing that her son was adamant and resolute in his request, she complied.

At the beginning of every ensuing night, Deenaar would begin to cry and wail uncontrollably. And he would continue to repeat to himself the words, "Woe unto you, O Deenaar, do you have the power to withstand the Hell fire? How brazen you have been to have led a life that has made you deserving of the anger of the All-Mighty!" He would continue upon that state until the morning.

Turning pale, Deenaar's body slowly wasted away. Not being able to bear seeing him in that pitiable state, his mother said, "My son, be easy on yourself." He answered, "My mother, let me remain tied for a short while, so that perhaps I can achieve long-term comfort later on. For tomorrow, I will be waiting a long time before my Majestic Lord, and I do not know whether He will order me to go to places of beautiful shade or to places of unspeakable horror." She said, "My son, at least rest for a while." He replied, "It is not present rest or comfort that I am seeking out. Mother, it is as if I see you and other people being led tomorrow towards Paradise, while I am being led towards the Hellfire along with his inhabitants." She left him then, and he returned to crying, worshipping, and reciting the Qur'aan. One night, as he was reciting the Qur'aan, he came across these verses,

“So, by your Lord, We shall certainly call all of them to account, for all that they used to do.” (Surah Al-Hijr verse 92-93)

As he contemplated the meanings and implications of these verses, he cried with such intensity that he fainted. His mother rushed to him and tried very hard to revive him, but he wouldn't respond. She thought he had died. Looking into the face of her son, she said, “O my beloved one, O the joy of my heart, where shall we meet again?” In fact, Deenaar still had some life left in him, and hearing his mother's words, he answered with a faint voice, “My mother, if you do not find me on the wide plains of the Day of Resurrection, then ask Maalik, the Custodian of Hellfire about me.”

He then made a croaking sound and died. After she finished washing his body, Deenaar's mother prepared him for his funeral. She then went out and made the announcement, “O people, come to the funeral prayer of one who has been killed by [fear of] the Hellfire.” People began to come from all directions. It is said that during that era, no greater gathering came together, and no amount of tears were shed as much as on that day.

On the same night that his funeral was held, one of Deenaar's friends saw him in a dream, attired in a green robe. Deenaar was prancing around in Paradise, all the while reciting the verse, “So, by your Lord, We shall certainly call all of them to account, for all that they used to do.” (Surah Al-Hijr verse 92-93)

During the dream, his friend heard him say, “By His Might and Majesty, He asked me [about my deeds]. Having mercy on me, He forgave me and pardoned me [my sins.] Lo! Convey news of this to my mother.”

NEVER LOSE HOPE - A believer must always remain between hope and fear. One who loses hope in the mercy of Allaah تَبَارَكَ وَتَعَالَى loses his Imaan. Allaah تَبَارَكَ وَتَعَالَى states,

وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَيْئَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

*Never lose hope in the mercy of Allaah. None but the disbelievers
lose hope in the mercy of Allaah. (Yusuf verse 87)*

Some-one saw Abu Nuwaas after his demise and asked him how he fared. He replied that in his sickness leading to his demise, he recited the following poems, due to which Allaah تَبَارَكَ وَتَعَالَى forgave him. He told them that the poems were under his pillow. The person proceeded there and found these poems,

يا ربِّ إن عظمت ذنوبي كثيرة فلقد علمت بأن عفوك اعظم
إن كان لا يرجوك إلا محسن فبمن يلوذ ويستجير المجرم

*O my Sustainer, if my sins are much, then I definitely know that Your
forgiveness is greater*

*If only the righteous can have hope in you, then to whom will the
sinner seek refuge and protection?*

تعاطمني ذنبي فلما قرنته بعفوك ربي كان عفوك اعظما
و ما زلت ذا عفو عن ذنب لم تزل تجود وتعفو منة وتكرما

*My sins appeared huge in my sight, however when I compared it to
Your forgiveness, I found Your forgiveness to be far greater*

*As long as I continue seeking forgiveness from sins, You will continue
to be generous and forgive, due to Your favour and kindness.*

*(Siyar A'laamun Nubalaa vol. 10 page 76, Taarikh Dimishq vol. 51 page 430,
Tabaqaatush Shaafi'yyah of Subki vol. 1 page 296)*

A poem similar in meaning is,

أنا مذنب أنا مخطئ أنا عاصي ... هو غافر هو راحم هو عافي
قابلتهم ثلاثة بثلاثة ... وستغلبن أوصافه أوصافي

*I am a criminal, a sinner and disobedient. He is Forgiving,
Merciful and Pardons
My three qualities are drawn against His three. His qualities will
definitely overpower mine. (Ruhul-Ma'aani vol. 5 page 67)*

CONCLUSION

We have come into this world for a purpose, and that is to prepare for the life of the Hereafter. No one has guarantee that he will enter Jannah. Therefore, it is necessary for every believer to constantly work to please Allaah تَبَارَكَ وَتَعَالَى in order to die with Imaan. We have to remain steadfast on our deen despite difficulties coming about in our lives. Allaah تَبَارَكَ وَتَعَالَى states, “And hasten towards forgiveness from Your Lord, and for a Jannah prepared for the pious, as wide as the heavens and the earth.” (*Aal-Imraan verse 133*)

“And for this let all those strive who want to strive.” (*Was-Saafaat verse 26*)

Ibn Abi Dunya narrates from Sulayman Ad-Darani that there was a youngster living in Iraq who used to worship Allah in abundance. He went on a journey with his friend to Makkah, and he would perform Salah when they would rest. When they would eat, he would fast. His friend put up with him until the journey ended and they were about to go their separate ways. Then, he said to him, “O my brother. Please tell me, why are you doing this?” He answered, “In my dream, I saw a palace from Jannah. There was a brick of gold and a brick of silver. Where the building finished, there was a balcony made of ruby and a balcony made of emerald. Between these two balconies was a hur standing with her hair loose. She was wearing silver clothes which moved when she moved. She said, 'Work towards the pleasure of Allah to reach me.' By Allah, I am working towards the pleasure of Allaah to reach her and this is why you see me fasting and performing Salaah.” (*Haadiyul-Arwaah page 436*)

Anas ibn Maalik رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Hellfire has been covered with desires and Jannah has been covered with difficulties.” (*Bukhaari no. 6487, Muslim no. 2822*)

The road to Jannah is filled with difficulties. A person has to worship Allaah تَبَارَكَ وَتَعَالَى, perform Salaah, spend from his wealth, eat only that which Allaah تَبَارَكَ وَتَعَالَى has allowed, and many other obligations. This requires him to go against his desires and to strive to please Allaah تَبَارَكَ وَتَعَالَى. On the other hand, it is very easy to follow one's desires and reach hellfire. An intelligent person will undergo the temporary difficulties of this world in order to gain the eternal pleasures of the hereafter.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “He who fears will travel during the first portion of the night, and he who travels during the first portion of the night will reach his destination. Listen, Allaah’s merchandise is expensive. Allaah’s merchandise is Jannah. (Tirmidhi no. 2450)

The meaning of this hadith is that when a person is afraid over losing something, he undertakes difficulty and hardship to secure and protect it. The most valuable object of a person is Jannah and pleasure of Allaah تَبَارَكَ وَتَعَالَى in the hereafter. Therefore, the traveler on the journey of the hereafter should sacrifice his desires and comforts in fulfilling the commands of Allaah تَبَارَكَ وَتَعَالَى. If people are willing to sacrifice years of effort, time, and money for a good life in this temporary world, then how much more sacrifice should be made for the permanent life of Jannah?

WORLD – PLACE OF EXAMINATION

After understanding the above, we must realize that this world is a place of examination. Man will definitely be tested. The place of actual reward is the hereafter, which actually commences when a person passes away. However, all conditions for a believer are beneficial. Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “How excellent is the situation of a believer. All his situations are good for him (to his advantage).

This is enjoyed by none but a believer. When he experiences occasions of happiness and he is grateful over this, it is good for him (to his advantage). When he experiences occasions of distress and he is patient over it, it is good for him (to his advantage).” (Muslim no. 2999)

Even in trying conditions, one must keep before him the commands of Allaah تَبَارَكَ وَتَعَالَى and the sunnah of Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. He will be greatly rewarded by Allaah تَبَارَكَ وَتَعَالَى. Together with this, Allaah تَبَارَكَ وَتَعَالَى grants a person comfort in the heart despite going through these ordeals. By keeping in mind the following narrations, one will realize that there is great wisdom in trials in this world, even if one cannot understand the wisdom.

DESIRE FOR THE AAKHIRAH

One of the great efforts made by Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ on the hearts of the Sahaabah رَضِيَ اللَّهُ عَنْهُمْ was the desire for the Hereafter. The life of the grave, Jannah and Jahannum was discussed in great detail in the early period of Islam. This built the Imaan of the believers. They therefore made the Hereafter the object of their lives. No sacrifice became difficult for them, and no hardship became unbearable. Since the world is before a person, he easily falls into its glitter and glamour, forgetting his actual abode. Some beautiful examples have been given by our elders to illustrate that this world is not the object, but a means to the actual object, which is to prepare for the Hereafter:

1.) The world is a provision for the hereafter. The purpose of it is that the traveler to the hereafter must easily complete his journey. However, foolish, and idiotic people have made it their actual aim and objective, and they have fallen into its pre-occupations and its different attractions in such a manner that they have completely forgotten the future. The example of such people is like a person who

sets out for Hajj. When reaching the main road, he becomes pre-occupied in feeding his horse grains and grass, and in fattening it. He remains behind his companions. In this condition, he remains alone in the jungle and the caravan leaves him behind. The object for which he set out i.e., hajj is not fulfilled. The end result is that the wild predatory animals of the jungle will tear his fat conveyance to pieces, and he will become a mere morsel for them.

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

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

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

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

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

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

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

This concern for the Hereafter will be created by reading, listening, talking, and pondering over the Hereafter. Since most people nowadays are going through fear and depression, the following ahaadith have been gathered to create desire for the Hereafter. When there is boldness against the commands of Allaah تَبَارَكَ وَتَعَالَى, then people should read about the Fire of Jahannum and the terrors of the Day of Judgement.

Remember that desires cannot be fulfilled in this world. The place of fulfilments of desires is the Hereafter.

Allaah تَبَارَكَ وَتَعَالَى states,

وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ، وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ

And in Jannah will be whatever the inner-soul desires and whatever the eye finds pleasure in, and you will stay there forever. (Zukhruf verse 71)

وَلَكُمْ فِيهَا مَا تَشْتَهُي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

And for you is whatever your heart desires and for you is whatever you ask. (Fussilat verse 31)

Everything in Jannah will be in accordance with a person's desires and wishes.

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Definitely, the lowest position of Jannah which one of you will receive is that Allaah will say to him, 'Wish [for whatever you desire].' Then he will wish [for whatever he desires]. Thereafter, Allaah تَبَارَكَ وَتَعَالَى will say to him, 'Have you wished [for whatever you desire]?' He will reply in the affirmative. Then Allaah will say to him, 'Definitely, you will receive double that which you had desired.'" Abu Saeed رَضِيَ اللَّهُ عَنْهُ said that he heard from Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, "You will receive what you desired and ten times thereof." (Muslim no. 182, Bukhaari no. 806)

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah said, "The person in the lowest level of Jannah will have seven stories and he will be on the sixth story below the seventh. He will also have 300 servants who will bring him 300 plates of food in the morning and evening. The plates will be made of gold and silver, and every plate will have a type of food different from the other. He will enjoy the taste of the last plate just as he enjoyed the first. The servants will also bring him 300 glasses and each glass will have a type of drink not found in the other. He will enjoy the last glass of drink just as he enjoyed the first. He will ask Allaah, 'O my Lord, if you permit me to feed and give drink to all the people of the world, this will not decrease my kingdom in the least bit.' The person of Jannah will also have 72 wives from the hurs besides his wives from the world, and one of them will have the width

of one mile (Bodies will be enlarged to gain maximum pleasure from the bounties of Jannah).” (Musnad Ahmad no. 10932)

Kathir Ibn Murrah رَضِيَ اللَّهُ عَنْهُ says, “Amongst the 'extra' bounties of Jannah (referring to a verse of the Qur’aan which says, ‘And we have extra by Us [for the people of Jannah]’) is a cloud which will come over the inhabitants of Jannah. The cloud will say to them, 'What do you wish that I rain upon you?' Whatever they wish for will be rained upon them.” Kathir said, “If Allah gives me the opportunity, I will definitely ask the cloud to rain for me beautiful women.” (Az-Zuhd War-Riqaaq of Ibnul Mubaarak vol. 2 page 70)

Those men and women who control their desires in this world will be allowed to fulfil it to the greatest level in the Hereafter. Just as men’s desires will be fulfilled, the women’s desires too will be fulfilled. This is on condition that they passed their examination in this world.

WOMEN OF JANNAH - TWO TYPES OF WOMEN IN JANNAH

A.) Human Women

Ummu Salamah رَضِيَ اللَّهُ عَنْهَا narrates that she said to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, “O Rasulullaah, are the women of this world superior or the hurs?” He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “The women of this world will have superiority over the hurs just as the outer lining of a garment has superiority over the inner lining.” Ummu Salamah رَضِيَ اللَّهُ عَنْهَا then asked, “O Rasulullaah, what is the reason for this?” He answered, “Because they performed Salaah, fasted, and worshipped [Allaah]. Allaah will put light on their faces and silk on their bodies. [The human women] will be fair in complexion and will wear green clothing and yellow jewellery. Their incense-burners will be made of pearls and their combs will be of gold. They will say, ‘We are the women who will stay forever, and we will never die. We are the women who will always remain in comfort, and we will never undergo difficulty. We are the women who will stay, and we will never leave. Listen, we are happy

women, and we will never become sad. Glad tidings to those men for whom we are and who are for us.'" (*Al-Mu'jamul-Kabeer* vol. 23 no. 869, *Al-Mu'jamul-Awsat* no. 3165)

Here-under are some qualities of the women of Jannah. These qualities will be found to a greater extent in the women of this world who engaged in the worship of Allaah تَبَارَكَ وَتَعَالَى.

B.) Hurs

The second type of women will be those celestial women specially created for the people of Jannah known as the hur a'yn. A hur is a young, beautiful, fair-skinned woman with intensely dark eyes. Another interpretation is that there will be a sharp contrast between the whiteness and darkness of her eyes which is considered to very beautiful. Or it could also mean that her beauty will dumbfound and astonish others. The meaning of a'yn is a woman with big, attractive eyes, which is also considered a sign of beauty. (*Haadiyul-Arwaah* page 259)

1. What will the Hurs be made of?

It is narrated from Ibn Abbaas, Anas, Abu Salamah, and Mujahid رَضِيَ اللَّهُ عَنْهُ that the hurs will be created from saffron. Saffron is an orange-coloured product extracted from a flower and it is used to add colour and flavour to food. When the present creation of mankind (which is created from sand) has the best of forms and beauty, then you can imagine the beauty of women created from saffron!

2. No Jealousy between Co-Wives:

It is normally the case in this world that co-wives have quarrels and arguments which make the husband's life miserable. However, in Jannah there will not be any jealousy, malice, or hatred between the

people. A hadith in Bukhaari and Muslim mentions that the hearts of the people of Jannah will be one and there will not be any difference between them. Allaah تَبَارَكَ وَتَعَالَى says in this regard, “And we will take out all [mutual] hatred from their hearts.” (A’raaf verse 43)

This will ensure that all of a person's wives will get along and will never become jealous of one other.

3. Internal and External Purity of the Maidens of Jannat

Allaah تَبَارَكَ وَتَعَالَى states, “And they will have pure wives in Jannah, and they will stay there forever.”

Qataadah رَحِمَهُ اللَّهُ mentions that these women will be pure from all external impurities such as menstruation, urine, excreta, and saliva. They will also be free from all evil internal qualities such as malice, hypocrisy, swearing, evil character, etc. Thus, they will not have within them the smallest amount of disobedience to their husbands.

1. The Lovely Skin Colour of the Women of Jannat

Allaah تَبَارَكَ وَتَعَالَى states, “And they will have fair females with big, lovely eyes who will be like hidden pearls.” (Waaqiah verse 22)

The women of Jannah will be like fresh pearls because of their cleanliness and fair skin colour. Allaah تَبَارَكَ وَتَعَالَى states in another verse, “These women will be delicate and pure as if they were preserved eggs.” (Saaffaat verse 49)

Allaamah Alusi explains that the verse refers to those eggs which human hands have not yet touched, so they are clean from any dirt

or dust. In the same way, the hurs will be clean and free of all impurities. The comparison between the hurs and eggs is also made because of the yellow-whitish colour of both, which is known to be the most beautiful skin-colour for women. Another explanation for this comparison is that the parts of an egg are known for being perfectly proportioned and conforming to one another. In the same way, all the body parts and features of the hurs will go perfectly together.

In another verse, Allaah تَبَارَكَ وَتَعَالَى states, “[In beauty] these women are like rubies and small pearls.” (*Rahmaan verse 58*) The comparison between the hurs and rubies is in transparency. A person can see through a ruby and know what is on the other side. In the same way, a person will be able to see through the hurs because of the cleanliness and delicate nature of their skin and body. Allaah F has also compared the hurs to small pearls because of their softness, whiteness, and pleasant sight.

4. The Perfume and Radiance of the Women of Jannat

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “One morning or evening in the path of Allaah is better than the world and all it contains. A hand-span or a whip's length of Jannah is better than the world and all it contains. If one woman of Jannah were to glance towards the earth, she would fill the space between the earth and the sky with light and perfume. The scarf on her head is better than the world and all it contains.” (*Bukhaari no. 2796*)

Sa’eed ibn Aamir رَضِيَ اللَّهُ عَنْهُ says that he heard Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, “If a woman from Jannah were to look towards the world, she would fill the earth with the smell of musk and [her beauty] would

overpower the light of the sun and moon.” (Al-Mu’jamul-Kabeer no. 5512)

Ibn Abbaas رَضِيَ اللَّهُ عَنْهُ narrates that we were sitting with Ka’b رَضِيَ اللَّهُ عَنْهُ one day and he said, “If the hand of one hur were to dangle from the sky, the whiteness and the rings of the hand would illuminate the earth just as the sun gives light to the world. What I said was just regarding her hand, so how beautiful will her white face be when it is adorned with a crown, ruby, pearl and emerald?” (Sifatul-Jannah of Ibn Abid-Dunya no. 305)

5. The Beauty of the Crowns

Abu Sa’eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “A person will recline and relax in Jannah for 70 years, or on 70 cushions before he moves. Then a woman will come and tap him on the shoulder. He will see his face in her cheek as clear as a mirror. (This will be due to the clearness of her face and its brightness). The smallest pearl that she will be wearing will fill the space between the east and west with light. She will greet him with Salam, and he will respond to her greeting. He will ask her, 'Who are you?' She will answer, 'I am from the extra.' (This is referring to a verse of the Quran which says, "And we have more by Us [for the people of Jannah]”) She will be wearing 70 [different types of] garments, and the lowest garment will be red and made from a tree in Jannah. He will be able to see the marrow of her leg through the clothes. She will be wearing crowns and the smallest pearl on these crowns will light up the space between the east and west.” (Musnad Ahmad no. 11715, Saheeh Ibn Hibbaan no. 7397)

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “If one woman from Jannah were to glance towards the earth, she would fill the

entire atmosphere with perfume. The 'crown on her head is better than the world and all it contains." (*Al-Mu'jamul-Awsat no. 3148*)

6. Seeing Through the Clothing of One's Wife

Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The first group to enter Jannah will have the appearance of the full moon on the fourteenth night of the month. The next group will have the appearance of the brightest star in the sky. Every person from amongst them will have two wives and the marrow of their leg can be seen through their skin [out of beauty]. There will be no unmarried person in Jannah." (*Bukhaari no. 3254, Muslim no. 7147*)

Abdullaah ibn Masud رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every person of Jannah will have two wives from the hurs. Every wife will have 70 layers of clothes, and the marrow of her leg can be seen through these clothes just as a red drink can be seen in a white glass."⁴ (*Al-Mu'jamul-Awsat no. 915, Musnadul-Bazzaar no. 1855*)

7. The Large Breasts of the Maidens of Jannat

Allaah تَبَارَكَ وَتَعَالَى states, "And the people of Jannah will have full-breasted women who will be equal in age." (*Nabaa verse 33*) The

⁴ Outwardly, a person may consider it repulsive and disgusting to see the marrow of the leg of the women of Jannah. However, one narration clarifies this matter and mentions that he will be able to see through her leg because of her beauty; not because of some defect in her. The purpose of mentioning this is to emphasize the softness of the skin, clearness, and the delicateness of the women of Jannah. Another benefit of being able to see through her clothes is that he will be able to enjoy looking at her beautiful clothes and what is underneath at the same time.

breasts of these women will be round like pomegranates, and they will never sag down because these women will never become old. (Haadiyul Arwah page 267)

8. Permanent Youth and Beauty

Both the men and women of Jannah will remain young forever.

Miqdad رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Every person who dies as a result of miscarriage or of old age or of middle age will be resurrected at the age of 33. If he/she is from the people of Jannah, then he/she will have the form of Adam عَلَيْهِ السَّلَامُ, the appearance of Yusuf عَلَيْهِ السَّلَامُ, and the heart of Ayyub عَلَيْهِ السَّلَامُ." (Al-Mu'jamul-Kabeer vol. 20-page 280 no. 6635)

A'ta Salami رَحِمَهُ اللَّهُ said to Maalik ibn Dinaar رَحِمَهُ اللَّهُ, "Definitely, there is a particular hur in Jannah upon whose beauty the people of Jannah boast and brag. If Allaah had not allowed death for the people of Jannah, they would die because of her beauty." (Haadiyul-Arwaah page 277)

Hakim met another person and asked him, "Do you have any desire for the hurs?" He said, "No." Hakim then told him, "Desire them, because the light on their faces is from the light of Allah." The man fell unconscious and was taken to his home. The narrator of the

⁵ The people of Jannah will never grow old and will remain permanently at the age of 33. The wisdom behind this age is that a person is at the height of his physical strength and his body parts are fully developed. Therefore, he/she can experience maximum pleasure from the bounties of Jannah.

incident adds· that we visited this person for one month after this incident [to console him during his sickness]. (*Ibid*)

9. The Beautiful Faces of the Women of Jannah

Allaah تَبَارَكَ وَتَعَالَى says, "In these gardens there will be women with good character and beautiful faces. Then which of the bounties of your Lord will you both [man and Jinn] deny?" (*Rahmaan verse 70*)

A human being has his own understanding of beauty which is confined to his limited and deficient knowledge. Allaah تَبَارَكَ وَتَعَالَى - in His infinite knowledge and wisdom - has described these women as beautiful, so we can imagine how beautiful these women must be!

Anas رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Definitely, the inhabitants of Jannah will visit a market every Friday. A northerly wind will blow, and it will spread [goodness] upon their faces and clothes, causing them to increase in beauty. They will then return to their wives after having become more beautiful than they were before. Their wives will say to them, 'We swear by Allah, you have definitely increased in beauty.' They will also say to their wives, 'We swear by Allah, you have also increased in beauty.'" (*Muslim no. 7146*)

Abdullah Ibn Mas'ood رَضِيَ اللَّهُ عَنْهُ narrated this hadith to Umar رَضِيَ اللَّهُ عَنْهُ, "A door of Jannah will be opened for [the last person to enter Jannah], and he will say, 'O my Lord, enter me into this door.' Allaah تَبَارَكَ وَتَعَالَى will tell him, 'O My slave, it is possible that if I enter you through this door, you will ask Me for something else.' He will reply, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else if You enter me in this door.' He will enter this door and while he is amazed with what is in this first door, another door will be opened. The contents of the first door will seem trivial to him and he will ask

Allaah again, 'O my Lord, enter me through this door.' Allaah تَبَارَكَ وَتَعَالَى will tell him, 'Did you not say that you will not ask Me for anything else?' The person will say, 'I take the oath of Your majesty and grandeur that I will not ask You for anything else.' In this way, he will enter four more doors; each time asking to be entered into the new door. Then, he will be greeted by a person who is radiating with light. Upon seeing him, the dweller of Jannah will fall in prostration before him. The person with light radiating from him will ask the person, 'What is the matter with you?' He will answer, 'Are you not my Lord?' The person radiating with light will say, 'I am just one servant out of your thousand servants who oversee your one thousand palaces.' Between each palace is the distance of one year and he will be able to see the farthest palace just as he can see the closest palace. Then, a door made of green emerald will be opened for him in which there are 70 doors. In each door there will be wives, cushions, and servants. He will then sit with his wife, and she will give him a cup [of wine]. She will say to him, 'You have increased in beauty 70 times from the time I gave you this cup.' He will say to her, 'You have also increased in beauty 70 times from the time you gave me this cup.' She will be wearing 70 different pairs of clothes through which the marrow of her leg can be seen. *(Ishaq ibn Rahwayhi has narrated it with a saheeh sanad – Al-Mataalibul-Aaliyah no. 4539)*

10. Beautiful Voices and Singing of the Women of Jannah

Ibn Umar رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Definitely, the wives of the people of Jannah will sing for their husbands with the most beautiful voices that anybody has ever heard. One of their songs will be, 'We are the women with good character and beautiful faces. We are the wives of noble husbands who look at us with the coolness of their eyes.' Another song will be, 'We are the immortal women; we will never die. We are the women full of security; we will never get

scared. We are the women who will always remain forever, we will never leave.’ (Al-Mu’jamul-Awsat no. 4907, Al-Mu’jamus-Sagheer no. 734)

Abu Umamah رضي الله عنه narrates that Rasulullaah صلى الله عليه وسلم said, “Every slave [of Allaah] who enters Jannah will have two hurs sitting by his feet. They will sing with the most beautiful voices that humans and jinn have ever heard. Their singing will not include musical instruments from shaytaan, but it will comprise of hymns of praise and glory for Allaah.” (Al-Mu’jamul-Kabeer no. 7478)

11. The Hur’s Eagerness and Desire to Meet Their Husbands

Ali رضي الله عنه narrates, “The angels will greet the dweller of Jannah at the door of Jannah and will say, “Peace be upon you. You have done well, so enter Jannah in which you will reside forever.” Young boys will also greet them who will be like preserved pearls and scattered pearls. They will inform the dweller of Jannah of what Allaah has prepared for him and will go around serving him as friends would tend to each other in this world. One young boy will say to the dweller of Jannah, 'Be happy, because Allah has prepared for you this-and-this.' Then the boy will go to one wife from amongst the person's wives and tell her that your husband so-and-so has arrived (using the same name which he had in this world). She will be overtaken by joy and will stand on the doorstep saying, 'Did you really see him?’ (Ishaq ibn Rahwayhi - Al-Mataalibul-Aaliyah no. 4601)

12. Complete Satisfaction of Desires

Muhammed ibn Ka'b Al-Qurazi narrates from a person of the Ansar (people of Madinah) that Rasulullaah صلى الله عليه وسلم said, “I take the oath of that Being who sent me with the truth, you are not more acquainted with your wives and houses than the people of Jannat. A person of Jannat will come to 72 wives which Allaah specially created in Jannat (hurs) and 2 human wives. The human wives will have virtue

over the [hurs] because they worshipped Allaah in the world. He will come to the first of his wives in a room made of rubies. [They will be on a] bed made of gold which is adorned with pearls. This bed will be made of 70 different types of silk. He will place his hand between her two shoulders, and he will see his hand through her clothes, skin, and flesh. He will see the marrow of her leg just as a person can see the thread inside a ruby. His inside will be a reflection of her, and her inside will be a reflection of him. He will be in this condition; he will not become bored of her, and she will not become bored of him. Every time he comes to her, he will find her to be a virgin. His sexual organ will not tire, and her sexual organ will also not experience any difficulty. [While he is in this condition], someone will announce, 'We have known that you will not get bored, and you will not make her bored. Both the man and woman will not experience ejaculation of sperm. You will have other wives besides her.' He will go to the other wives one by one. Whenever he will go to a wife, she will say to him, "I swear by Allaah, there is nothing in Jannat more beloved to me than you." (*Al-Ba'th Wan-Nushoor of Bayhaqi no. 609*)

13. Increased Ability for Fulfilment of Desires

Zayd Ibn Arqam رَضِيَ اللَّهُ عَنْهُ reports that a Jew came to Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and said, "O Abul Qasim, you claim that the people of Jannah will eat and drink." Rasulullaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "By the oath of that Being in whose hands my life is, every person in Jannat will be given the power of 100 men in eating, drinking, and sexual intercourse." (*Musnad Ahmad no. 19269, Ibn Hibbaan no. 7424*)

Since a person will have many wives in Jannah, Allaah تَبَارَكَ وَتَعَالَى will increase the sexual power of the men of Jannah so that they can completely satisfy their desires.

May Allaah ﺗَﺒَّارَکَ وَتَعالَى forgive us for this endeavour and make it a means of our guidance and the whole of mankind till the Day of Judgement! A humble request to remember the author, his teachers, spiritual guide, and family members in one's duas.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ وَثُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ
الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ
مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ
جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ
وَأَتُوبُ إِلَيْكَ
سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ