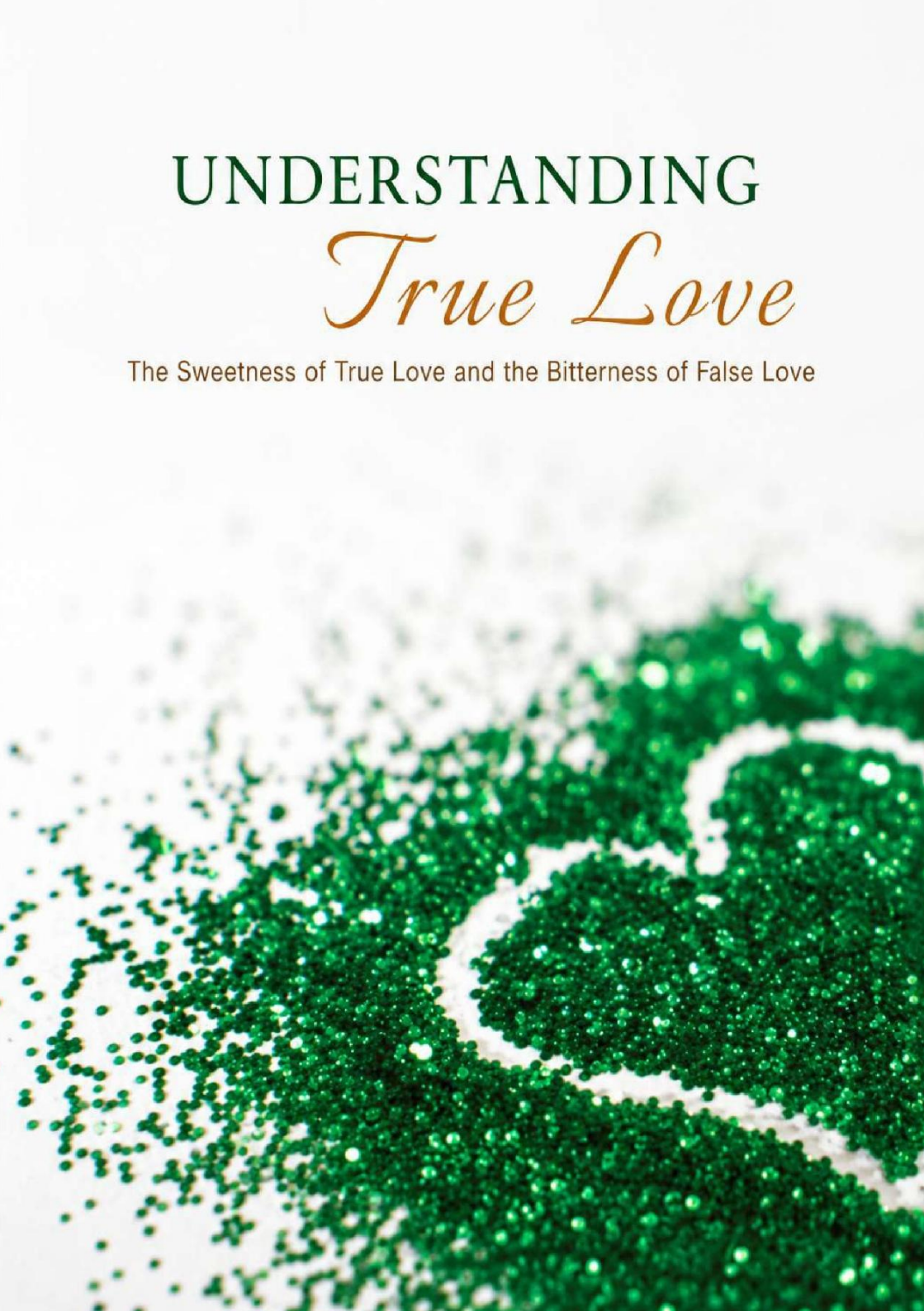
UNDERSTANDING *True Love*

The Sweetness of True Love and the Bitterness of False Love



Understanding True Love

The Sweetness of True Love and
The Bitterness of False Love

Hazrat Maulana Yunus Patel Saheb
Rahmatullahi 'alayh

Title: Understanding True Love | The Sweetness of True Love and The Bitterness of False Love

Compilation of advices from the teachings of
Hazrat Maulana Yunus Patel Saheb (Rahmatullahi ‘alayh)

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بسم الله الرحمن الرحيم

FOREWORD

All praises are for Allah Ta'ala, the Executioner of all affairs.
Salaat and Salaam upon the best of all Creation,
Sayyidina Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّم *, eternally.*

Living in these times of Fitnah, one great scourge, which is also a sign of Qiyamah, is Zina (fornication and adultery). For many, socialising with the opposite gender has become a norm, despite it being a clear prohibition in Islam. Grave sins such as lustful glances, pornography, courting before marriage, fornication, adultery, abortion, etc. have become so common. Hazrat Maulana Yunus Patel Saheb would discuss these weaknesses and spell out رَحْمَةُ اللهِ عَلَيْهِ[1] their harms – so that the heart can be purified of false love and the heart's attention can be re-directed to the Only True Beloved, Allah Ta'ala.

This book is a compilation of encouraging advices taken from different talks and lessons of Hazrat Maulana رَحْمَةُ اللهِ عَلَيْهِ , as well as extracts from a few of Hazrat Maulana's books. The first chapter has been compiled from lessons that were given at the Madrasah. …Hazrat Maulana was always keen to share the teachings of his respected Shaykh. As such, many advices herein are those of Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ. Insha-Allah, their noble teachings will be a means for all of us – young and old – giving up all sins and becoming true and sincere lovers of Allah Ta'ala.

[1] Rahmatullah 'alayh: 'May the mercy of Allah be upon him.' This is mentioned after the name of a religious personality who is deceased.

May Allah Ta'ala make this book solely for His Pleasure, and accept the very humble effort, and forgive all shortcomings and failings. May He make it a Sadaqa-e-Jaariyah for Hazrat Maulana, myself and all those who kindly assisted. May Allah Ta'ala grant us a deep understanding of the knowledge acquired, accompanied with the Taufeeq of practice on the Commandments of Allah Ta'ala and the beautiful teachings of Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم – with sincerity and Divine acceptance. May Allah Ta'ala grant us His Love, His Fear and His Recognition.

May Allah Ta'ala reward Hazrat Maulana رَحْمَةُ اللهِ عَلَيْهِ with high and lofty ranks in the Aakhirah. Aameen.

Rabiul Awwal 1439 / November 2017

NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur`aan Shareef if not in a state of Taharah (cleanliness) – i.e. Wudhu or Ghusl (if required).

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PART ONE

Noble Lessons from the Lives of Hazrat Yusuf (Alaihis Salaam) and Hazrat Maryam (Alaihas Salaam)

"Develop contact with the Creator, Allah Ta'ala,
who is the fountainhead of all beauty.
You will enjoy the blessings of Paradise in this world,
and will see a rose-garden everywhere."

Hazrat Maulana Jalaluddeen Rumi (Rahmatullahi 'alayh)

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ وَ كَفٰى وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِنَا الْمُصْطَفٰى

صَلَى اللّٰهُ عَلَيْهِ وَ عَلَى اٰلِهِ وَ اَصْحَابِهِ وَ بَارَكَ وَ سَلَّمَ

تَسْلِيْمًا كَثِيْرًا كَثِيْرًا

اَمَّا بَعْدُ فَقَدْ قَالَ اللّٰهُ تَبَارَكَ وَ تَعَالٰى

اَعُوْذُ بِاللّٰهِ مِنْ الشَّيْطَانِ الرَّجِيْم

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْم

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝ إِنَّآ أَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَآ أَوْحَيْنَآ إِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ

وَإِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝

"ALIF, LAAM, RAA. THESE ARE THE VERSES OF THE CLEAR BOOK. INDEED, WE HAVE SENT IT DOWN AS AN ARABIC QUR'AAN THAT YOU MIGHT UNDERSTAND.
WE RELATE TO YOU, (O MUHAMMAD صلى الله عليه وسلم), THE BEST OF STORIES IN WHAT WE HAVE REVEALED TO YOU OF THIS QUR'AAN, ALTHOUGH YOU WERE, BEFORE IT, AMONG THE UNAWARE."

[SURAH YUSUF 12 : 1/2/3]

SURAH YUSUF

Allah Ta'ala relates the beautiful story of Hazrat Yusuf عَلَيْهِ السَّلام in the Qur'aan Shareef, conveying many lessons for all of us. Unfortunately and regrettably, many people have made this story into a romance – and present it in the form of a romantic novel or romantic poetry, or as a show, drama or a play. People associate and liken it to Romeo and Juliet or Laila and Majnoon. نَعُوْذُ بِاللهِ مِنْ ذٰلِك[2] May Allah Ta'ala protect us from falling into this trap, of accepting the story of Hazrat Yusuf عَلَيْهِ السَّلام in this improper and disrespectful context.

In modern versions of the story, which are usually told, around the world, the narration is only with the focus of romance. Definitely, there is the incident of seduction, which as we know was a failed attempt in inviting and enticing to Zina (adultery). …In these narratives, we will not find any noble lessons featuring anywhere, as presented by the Qur'aan Shareef. These novels and shows reduce the "best of stories" to a tale of sensual love – نَعُوْذُ بِاللهِ – where there is no spirituality at all; whereas there are great, great lessons to be learnt: The innocence and purity of Hazrat Yusuf عَلَيْهِ السَّلام … his chastity and righteousness … his love and fear of Allah Ta'ala … his generosity, forgiveness and richness of character … and so many more valuable teachings from the different experiences, in the life of Hazrat Yusuf عَلَيْهِ السَّلام.

In the modern-day accounts, there is nothing that will gain us the Ma'rifah (recognition) of Allah Ta'ala; there is nothing that will

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[2] نَعُوْذُ بِاللهِ مِنْ ذٰلِك Na-uzu Billahi min zaalik: We seek Allah's protection from that.

nurture the love and fear of Allah Ta'ala in our hearts; there is nothing that emphasises how important it is to be chaste and how important it is to be pious and righteous. There is no mention of how Allah Ta'ala's favours are bestowed upon those who restrain themselves from Haraam in spite of all kinds of temptations … how Allah Ta'ala opens the doors of His Special Mercy and elevates their position and status, and how Allah Ta'ala grants honour and dignity.

Allah Ta'ala's favours and rewards are not limited or restricted to some people. Allah Ta'ala promises to reward all those who bring Imaan and do good deeds – whoever they are, wherever they are, until the Day of Qiyamah. These rewards will not be exactly as the Ambiyaa عَلَيْهِمُ السَّلام receive but there is a promise, an assurance and great hope for all doers of good.

HAZRAT YUSUF عَلَيْهِ السَّلام

From among the many incidents that unfolded in the life of Hazrat Yusuf عَلَيْهِ السَّلام was the encounter with the wife of the Azeez[3], his master. The Azeez had purchased Hazrat Yusuf عَلَيْهِ السَّلام when he was being sold as a slave.

It is well known that Hazrat Yusuf عَلَيْهِ السَّلام was extremely handsome. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم mentioned, in regard to his experiences during the Mi'raj[4]: "**When I met Yusuf عَلَيْهِ السَّلام, I saw that Allah (Ta'ala) has blessed him with half of the beauty of the whole world, while the other half has been spread over the rest of it.**"[5]

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[3] Azeez: Minister

[4] Mi'raj : The miraculous journey to the seven heavens and beyond.

[5] Sahih Muslim

Allah Ta'ala relates in Surah Yusuf, how Zulaikhah, enamoured and infatuated by the exceptional beauty of Hazrat Yusuf عَلَيْهِ السَّلام, attempted to seduce him. …It is clear that she had every intention to commit the sin of Zina. She made all the arrangements which were conducive to committing Zina. She, herself, was very much inclined to engage in this despicable sin. She locked all the doors and she invited Hazrat Yusuf عَلَيْهِ السَّلام to engage in the sin. Allah Ta'ala mentions in the Qur'aan Shareef:

وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا عَنْ نَّفْسِهٖ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ ؕ

"AND SHE, IN WHOSE HOUSE HE WAS, SOUGHT TO SEDUCE HIM (TO DO AN EVIL ACT), SHE CLOSED THE DOORS AND SAID: 'COME ON, O YOU.'"

[SURAH YUSUF 12 : 23]

That was, no doubt, a great test. Moreover, Hazrat Yusuf عَلَيْهِ السَّلام was young, unmarried and so handsome, and there was nothing restricting him. He was in the palace of the Azeez and would have been recipient to many more gifts from Zulaikhah.

Hazrat Mufti Muhammad Shafi Saheb رَحْمَةُ اللهِ عَلَيْهِ had explained in his Tafseer, Ma'ariful Qur'aan, that even though Hazrat Yusuf عَلَيْهِ السَّلام made the effort to save himself from falling into sin, his situation was very much complicated and difficult since he lived in the very house that Zulaikhah lived in, and he was given in her protection and care. …Her husband, the Azeez of Misr, had high regard for Hazrat Yusuf عَلَيْهِ السَّلام; was kind, generous and accommodating to him, and had instructed his wife to treat Hazrat Yusuf عَلَيْهِ السَّلام well; to look after him; to treat him as a respectable and honourable person and not as a slave.

وَقَالَ الَّذِى اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَأَتِهٖٓ أَكْرِمِيْ مَثْوٰىهُ

"AND THE ONE WHO BOUGHT HIM FROM EGYPT SAID TO HIS WIFE: 'MAKE HIS STAY GRACEFUL…'"

[SURAH YUSUF 12 : 21]

Zulaikhah, however, exploited the situation. She desired evil and was determined to commit the shameful deed. Whilst it seemed as if everything was against Hazrat Yusuf عَلَيْهِ السَّلام, he was determined not to do anything displeasing to Allah Ta'ala. Whereas she wanted him to accept her invitation and sought for the fulfilment of her evil desire, he was determined to escape from the situation; to somehow get away from her clutches with respect and dignity, because there were a lot of implications. …So we see that Hazrat Yusuf عَلَيْهِ السَّلام was in an extremely trying and testing situation.

Despite the circumstances and the advances of Zulaikhah, who was, herself, exceedingly beautiful, Hazrat Yusuf عَلَيْهِ السَّلام sought protection in Allah Ta'ala. He turned his attention to Allah Ta'ala and said:

مَعَاذَ اللّٰهِ

"I SEEK REFUGE IN ALLAH…"

[SURAH YUSUF 12 : 23]

In that difficult situation, Hazrat Yusuf عَلَيْهِ السَّلام knew that there was no one else who could protect him. Hazrat Yusuf عَلَيْهِ السَّلام did not depend on his own willpower and resolve to avoid falling into sin. He did not trust his own strength; rather he sought refuge in Allah Ta'ala and Allah Ta'ala protected him.

Together with seeking the protection of Allah Ta'ala, Hazrat Yusuf عَلَيْهِ السَّلام also made the effort to remove himself from the situation he found himself in. Although Zulaikhah had bolted the doors of the room shut, he still raced towards them. Allah Ta'ala's protection and assistance became manifest and the locks of the doors opened.

Being a Nabi of Allah Ta'ala, Hazrat Yusuf عَلَيْهِ السَّلام was Ma'soom (sinless) as well as Mahfooz (Divinely protected from committing any kind of sin). There was no scope of him inclining towards any sin. However, as a human being, that was a great temptation. Allah Ta'ala mentions these verses to teach the people, who will come, until Qiyamah, a lesson in Taqwa. Allah Ta'ala relates:

وَلَقَدْ هَمَّتْ بِهٖ ۚ وَهَمَّ بِهَا لَوْلَآ أَنْ رَّأٰ بُرْهَانَ رَبِّهٖ ۚ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَالْفَحْشَآءَ ۚ
إِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ۝

"AND SHE CERTAINLY DID DESIRE HIM, AND HE WOULD HAVE INCLINED TO HER HAD HE NOT SEEN THE PROOF OF HIS LORD. THUS (IT WAS) THAT WE MIGHT TURN AWAY FROM HIM EVIL AND INDECENCY, SURELY HE WAS ONE OF OUR SINCERE SERVANTS"

[SURAH YUSUF 12 : 24]

The Mufassireen (Commentators of the Qur'aan Shareef) have explained that the thought (هم) of Zulaikhah was evil whereas the thought that entered the mind of Hazrat Yusuf عَلَيْهِ السَّلام was a fleeting appearance, which is not catergorised as sin. It was an involuntary, unintentional thought, which is beyond a person's control. Being a Nabi of Allah Ta'ala, Hazrat Yusuf عَلَيْهِ السَّلام was fully

aware of Allah Ta'ala; he was conscious of Allah Ta'ala's Presence and had sought protection in Allah Ta'ala.

The Mufassireen differ in the meaning of "Burhaan" (proof). Some say that Allah Ta'ala made the face of Hazrat Ya'qoob عَلَيْهِ السَّلَام appear before Hazrat Yusuf عَلَيْهِ السَّلَام; some say that it was the face of the Azeez; others say that Hazrat Yusuf عَلَيْهِ السَّلَام saw the Ayah of the Qur'aan Shareef:

وَلَا تَقْرَبُوا الزِّنٰى إِنَّهٗ كَانَ فَاحِشَةً ؕ وَسَآءَ سَبِيْلًا ۝

"AND COME NOT NEAR TO ZINA. VERILY IT IS A SHAMEFUL AND EVIL PATH."

[SURAH AL- ISRAA 17 : 32]

Allah Ta'ala knows best what exactly the proof was. However, the Qur'aan Shareef bears testimony to the purity, innocence and sincerity of Hazrat Yusuf عَلَيْهِ السَّلَام.

إِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ۝

"...SURELY HE WAS ONE OF OUR SINCERE SERVANTS"

[SURAH YUSUF 12 : 24]

Allah Ta'ala gave him the courage to refuse and reject the advances of Zulaikhah.

Whilst this noble example of Hazrat Yusuf عَلَيْهِ السَّلَام offers lesson and encouragement for all of us, male and female, married and unmarried, another incident comes to mind, which is particularly thought provoking, especially for our young sisters and daughters, many of whom write and call with various problems, which accrue, after having become embroiled and entangled in illicit relationships.

THE PIETY OF MARYAM عَلَيْهَا السَّلام

Hazrat Maryam عَلَيْهَا السَّلام was a young and honourable woman; pure, virtuous and chaste, who had secluded herself from her people. While in seclusion, Hazrat Jibra`eel عَلَيْهِ السَّلام appeared before her in the form of a most handsome young man. Allah Ta'ala narrates the incident as follows:

فَأَرْسَلْنَآ إِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝

"...THEN WE SENT TO HER OUR RUH (HAZRAT JIBRA`EEL عَلَيْهِ السَّلام), AND HE APPEARED BEFORE HER IN THE FORM OF A MAN, IN ALL RESPECTS."

[SURAH MARYAM 19 : 17]

According to some Tafseer, Hazrat Jibra`eel عَلَيْهِ السَّلام, who appeared before Hazrat Maryam عَلَيْهَا السَّلام, in such a handsome form, could have been a test for her. At the time, she did not know that he was an angel. She saw a very handsome man. Being in a secluded place, the presence of a strange man distressed her, and she became fearful of his intentions. As piety would direct, her immediate reaction was:

قَالَتْ إِنِّيٓ أَعُوْذُ بِالرَّحْمٰنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝

"SHE SAID: 'VERILY! I SEEK REFUGE WITH THE MOST BENEFICENT (ALLAH TA'ALA) FROM YOU, IF YOU DO FEAR ALLAH.'"

[SURAH MARYAM 19 : 18]

Like Hazrat Yusuf عَلَيْهِ السَّلام, Hazrat Maryam عَلَيْهَا السَّلام also turned her attention to Allah Ta'ala, seeking protection. Not knowing that was Hazrat Jibra`eel عَلَيْهِ السَّلام, she said: *Do not come near. ...Leave me, if you fear Allah*. In other words, she did not want to engage in

anything that would displease Allah Ta'ala. It was also a reminder and plea to fear Allah Ta'ala. …Allah Ta'ala has praised Hazrat Maryam عَلَيْهَا السَّلام in various Aayaat, drawing attention to her noble qualities; her chastity and obedience:

وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ۝

"AND MARYAM, THE DAUGHTER OF 'IMRAAN, WHO GUARDED HER CHASTITY, SO WE BREATHED INTO HER FROM OUR SPIRIT, AND SHE TESTIFIED TO THE TRUTH OF THE WORDS OF HER LORD AND HIS BOOKS, AND SHE WAS ONE OF THE DEVOUTLY OBEDIENT.

[SURAH TAHREEM 66 : 12]

Her purity and elevated rank:

وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ إِنَّ اللّٰهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلٰى نِسَآءِ الْعٰلَمِيْنَ ۝

"BEHOLD! THE ANGELS SAID: 'O MARYAM, ALLAH HAS CHOSEN YOU AND PURIFIED YOU – CHOSEN YOU ABOVE THE WOMEN OF ALL NATIONS."

[SURAH AAL-IMRAAN 3 : 42]

Her piety and truthfulness:

وَأُمُّهٗ صِدِّيْقَةٌ ؕ

"…AND HIS (HAZRAT 'EESA'S عَلَيْهِ السَّلام) MOTHER WAS VERY TRUTHFUL…"

[SURAH AL-MAA'IDAH 5:75]

Hazrat Maryam عَلَيْهَا السَّلام set an exemplary pattern and an ideal example for our women – young and old. …The lessons that we learn, from the lives of Hazrat Yusuf عَلَيْهِ السَّلام and Hazrat Maryam عَلَيْهَا السَّلام are many. Let us consider and discuss a few.

Lesson 1

DO NOT BE SWEPT AWAY BY A BEAUTIFUL OR HANDSOME APPEARANCE

BEAUTIFUL COLOURS, beautiful scenery and anything else which is beautiful, is food and enjoyment for the eye. Love is the food and enjoyment of the heart. …Whilst beauty is something which the eye appreciates, it is something which can easily seduce the heart. If the beautiful form is forbidden – that is, a strange woman or strange man – then most certainly, this will snatch away the Sukoon (tranquility) of the heart and peace of mind. It can wrought tremendous destruction to a person's life, in this world and in the Hereafter. There are many who have even given up Imaan and Islam for a pretty or handsome face. Therefore, Allah Ta'ala addresses both the believing men and believing women:

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ؕ ذٰلِكَ أَزْكٰى لَهُمْ ؕ
إِنَّ اللّٰهَ خَبِيْرٌ بِمَا يَصْنَعُوْنَ ۝

"TELL THE BELIEVING MEN TO LOWER THEIR GAZE (FROM LOOKING AT THAT WHICH IS HARAAM) **AND TO BE MODEST** (I.E. TO PROTECT THEMSELVES FROM PROHIBITED DEEDS LIKE ADULTERY AND FORNICATION, ETC.). **THAT IS PURER FOR THEM. VERILY ALLAH IS AWARE OF WHAT THEY DO."**

وَقُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ص

"AND TELL THE BELIEVING WOMEN TO LOWER THEIR GAZE (FROM LOOKING AT THAT WHICH IS FORBIDDEN) **AND TO BE MODEST** (I.E. TO PROTECT THEMSELVES FROM PROHIBITED DEEDS LIKE ADULTERY, FORNICATION, ETC.) **AND NOT TO SHOW OFF THEIR BEAUTY EXCEPT ONLY THAT WHICH IS APPARENT AND LET THEM WEAR THEIR HEAD-COVERINGS OVER THEIR BOSOMS..."**

[SURAH AN-NOOR 24 : 29/ 30]

Guarding the gaze is guarding the heart! What the eye does not see, the heart will not desire.

The wisdom and beauty inherent in these Commandments of Allah Ta'ala, of lowering the gaze, guarding ones modesty, and for the women to adopt the Hijaab[6] and Niqaab[7], is that a person will, Insha-Allah, remain far removed from the serious crime of fornication and adultery. Just as Zina is forbidden, so too are all those actions that will inevitably lead to Zina. Allah Ta'ala says:

وَلَا تَقْرَبُوا الزِّنٰى إِنَّهٗ كَانَ فَاحِشَةً ط وَسَآءَ سَبِيْلًا ۝

"AND COME NOT NEAR TO ZINA. VERILY IT IS A SHAMEFUL AND EVIL PATH."

[SURAH AL- ISRA 17 : 32]

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[6] Hijaab: Covering the entire body as per the Shar`i requirement

[7] Niqaab: Face veil

Allah Ta'ala does not say: *"Do not commit Zina"*; rather Allah Ta'ala says: **"Do not come <u>near</u> to Zina."**

…Zina has become a scourge in our society. So many marriages have broken down because of Zina; so many people's lives have become restless and miserable because of Zina; so many are suffering with AIDS and other types of sicknesses due to Zina – and science cannot seem to find a cure for these diseases.

Evil glancing is the initial step towards Zina. It is due to looking, that the heart desires. By lowering the gaze, we restrain and curb our evil desires. These injunctions of Allah Ta'ala are a protection from sin and should be appreciated by practically implementing. We should stay far away from temptation, lest we fall into any kind of immoral conduct and greater sin. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: *"Adultery of the eyes is when it looks (at that which is Haraam); adultery of the ears is when it listens (to Haraam); adultery of the tongue is uttering (Haraam); adultery of the hand is touching (what is impermissible to touch); adultery of the feet is when it walks (towards Haraam). The heart desires and hopes for (Haraam) and the private parts either succumb to these desires or resists the temptation."*[8]

PURIFICATION AND INCREASE IN GOOD

Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ had explained, regarding the Command of lowering the gaze, that the words " ذٰلِكَ أَزْكٰى لَهُمْ ط " ('…*that is purer for them*…') indicates to purification, since the word Zakaat means

[8] Sahih Muslim

purification. Zakaat also means an increase. As such, lowering the gaze may also be the cause of increasing and multiplying one's good deeds. Thus, restraining the gaze from Haraam becomes a means whereby the heart is purified and a person increases in righteous actions. Allah Ta'ala guides to greater good and inspires on Siratul Mustaqeem[9]. …One will also enjoy peace and tranquility in life, and will taste of the sweetness of Imaan.

SWEETNESS OF IMAAN

In a Hadīth-e-Qudsi, Allah Ta'ala says: **"Verily evil glancing is an arrow from the poisonous arrows of shaytaan. Whosoever fears Me (Allah Ta'ala) and refrains from it, will receive from Me such Imaan, the sweetness of which he will taste (feel) in his heart."[10]**

Our respected Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had mentioned that if a person is a lover of sweets and he is informed that in a certain district, there are many sweet shops, the person will feel happy, thinking that when he has to go there, he will be able to enjoy sweetness any time he wishes to. Hazrat Maulana رَحْمَةُ اللهِ عَلَيْهِ then explained that when we are in public areas and other venues, where there will be strange women present, we should consider these as opportunities to lower the gaze and enjoy the sweetness of Imaan, as Allah Ta'ala has promised. …Of course, this should not be misconstrued to mean that we frequent places of Fitnah and temptation. If there is a raging inferno or wildfire, it consumes everything in its path. A person avoids the fire; he does not want to get close to the fire. If

[9] Siratul Mustaqeem: The Straight Path
[10] Al-Mu'jamul Kabir (Tabrani)

he is near, he adopts all strategies to safeguard himself from harm and distances himself as quickly as possible. The same should be done when it comes to sin and temptation.

Rasulullah ﷺ said: **"When anyone's gaze falls on the beauty of a woman and he immediately casts his gaze away from her, Allah grants him the Divine Guidance towards such Ibaadah (worship), the ecstasy of which he feels in himself."**[11]

The prize of Halawat-e-Imaan (sweetness of Imaan) is for the taking. The condition is self-restraint. It is left to us to secure. …And it is not difficult. We have the courage to stare at strange women (or vice versa) and commit other sins, in the presence of Allah Ta'ala. That type of courage and boldness, to commit sins … to deliberately disobey Allah Ta'ala … is insolence and invites Azaab (punishment). That same courage should be used *against* the nafs and shaytaan. Oppose nafs and shaytaan. They are enemies.

MORE REWARDS

Lowering our gazes from Haraam draws multiple rewards. Rasulullah ﷺ guaranteed Jannah on six deeds, over and above the fulfilment of the Faraa'idh (obligatory duties). One of them is lowering the gaze. Rasulullah ﷺ said: "Guarantee me six things, I will guarantee Jannah for you:

1.) Always speak the truth,
2.) Fulfil your promises,
3.) Honour/fulfil what you are entrusted with,
4.) Protect your private parts,

[11] Musnad Ahmad

5.) Lower your gaze and
6.) Hold back your hands (from stealing and harming others).”[12]

It is mentioned in a Hadīth that a person who lowers his gaze will be protected from Jahannum. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: “Three types of eyes (people) will not see Jahannam:

1.) The eye that guarded in the path of Allah,
2.) The eye that cried out of the fear of Allah, and
3.) The eye that abstained from looking at those things which Allah has made impermissible to look at.”[13]

اللهُ أَكْبَرُ A little exercise of the eye – by lowering the gaze or averting the gaze from Haraam – and one enjoys the benefits and rewards of both worlds!

THE CURSE OF ALLAH TA’ALA

If the rewards do not move us in the direction of obedience, we should reflect over the immense harm. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **“Allah curses the one who looks and the one at whom the gaze is directed** (i.e. the one who was responsible for attracting the attention of a ghair-mahram[14]).”[15]

The La`nah (curse) of Allah Ta’ala is no trivial and insignificant matter, to be taken in the light-hearted manner that we do. A

[12] Mustadrak Hakim / Sahih Ibn Hibban
[13] Al Mu’jamul Kabir / Majma’uz Zawaid
[14] Ghair-mahram: one whom a person could marry at some stage of his or her life.
[15] Shu’abul Imaan Hadith: 7399

person under the ‘La`nah’ of Allah Ta’ala is denied His Mercy and deprived of His Qurb (nearness) until he sincerely repents and stays clear of the sin.

NATURE OF THE NAFS

The author of the famous Qasida Burdah, Imam Busairi رَحْمَةُ اللهِ عَلَيْهِ, had compared the nafs to a suckling infant, who will continue drinking milk until it is weaned. Often, this weaning is difficult and has to be done with some force since it is against the desire of the child. Similarly, the nafs will continue in sin and continue in disobedience until we wean it off sins; until we firmly stop it from all evil ways. If no effort is made, the nafs will certainly overpower us and cause us tremendous harm. …Like a wild horse is restrained by a bridle, so the nafs needs to be restrained and its desires need to be curbed with the reins of the love and fear of Allah Ta’ala. Indulgence in more sins will not subdue the nafs.

Hazrat Maulana Jalaluddeen رَحْمَةُ اللهِ عَلَيْهِ had explained that sins are like the salty water of the sea. Drinking it causes dehydration and increases thirst. If a person continues drinking sea water, it will lead to weakness, impairment and can even lead to death. Likewise, sins cause spiritual dehydration, and indulgence in more sins causes spiritual damage and can lead to spiritual death. It is a deception to think: *One more sin*, or: *One last time* … This is merely a guile of nafs and shaytaan. This way of thinking makes giving up sins all the more difficult.

The nafs is not a friend. It is our worst enemy. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **"Your worst enemy is your nafs, which lies between your sides."**[16]

Hazrat Khwaja Azizul Hasan Majzoob رَحْمَةُ اللهِ عَلَيْهِ had said:

"Have no trust in the nafs, O Seeker!
Even if it becomes an angel, remain distrustful of it!
Recognise the snake of your nafs!
As soon as you are negligent, it bites!"

The nafs is extremely shrewd and underhanded. In its quest for enjoyment and satisfaction, it presents strange and illogical reasoning and justification. One has to be very much on guard. We have to learn to recognise the nature of the nafs and its inherent mischief! We should make Dua that Allah Ta'ala makes apparent to us, the mischief and tricks of our nafs. …Sometimes, the nafs will present the flimsy argument that there is no harm in the first glance, so look around – or lengthen the gaze. This is extremely dangerous. The first glance, which was completely unintentional, is forgiven, but lengthening the first glance would be deliberate, and is Haraam.

On one occasion, when our Shaykh رَحْمَةُ اللهِ عَلَيْهِ was in the Haram Shareef in Makkatul Mukarramah, a brother said to him: *"Hazrat, these young, Indonesian maidens, look like beautiful white pigeons, in their white dressing, and they have so much of Noor emanating from their faces."*

[16] Kanzul Ummaal

Hazrat رَحْمَةُ اللهِ عَلَيْهِ replied: *"Hajee Saheb, this is nothing but the deception of nafs and shaytaan! On the excuse of seeing Noor, you have been caught up in the grave sin of casting evil gazes. The Baitullah is drenched in Noor and the faces of the Auliya Allah are radiating with so much of Noor, but you are only focused on the Noor on the faces of these strange women. Make sincere Taubah."*

Alhamdulillah, the brother then realised the trickery of nafs and shaytaan and resorted to Taubah and Istighfaar.

WEAK EYESIGHT

Hazrat رَحْمَةُ اللهِ عَلَيْهِ had said that by casting evil glances, a person's eyesight becomes weak. When a person guards his gaze from Haraam, he is fulfilling the gratitude for the bounty of sight, and the reward for Shukr (gratefulness) is an increase in Allah Ta'ala's Blessings.

لَئِنْ شَكَرْتُمْ لَأَزِيْدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذَابِيْ لَشَدِيْدٌ ۝

"...IF YOU ARE GRATEFUL, I WILL MOST CERTAINLY INCREASE FOR YOU (MY FAVOURS) BUT IF YOU SHOW INGRATITUDE, VERILY! MY PUNISHMENT IS INDEED SEVERE."

[SURAH IBRAHEEM 14 : 7]

On the other hand, casting evil glances is ingratitude and the punishment for ingratitude is severe, as is stated in the Aayah (verse). Thus, by casting evil glances, a person's eyesight becomes weak. …Of course, we should not jump to the conclusion that everyone with poor eyesight has poor vision because of sin; rather

we should consider and focus on our own behavior and actions, and maintain Husne-Zann (a good opinion) of others.

ISHQ-E-MAJAAZI

Ishq-e-Majaazi is sensual love. Such 'Ishq' (love) is 'Fisq' (sin). It is lust, which is superficial and selfish. My Shaykh رَحْمَةُ اللهِ عَلَيْهِ would say that that 'Aashiq' who is infatuated with strange women or is involved in an illicit relationship, is, in fact, no Aashiq; rather the person is a Faasiq (sinner).

If that Mashooq (beloved) or that beautiful actress or handsome actor, musician or sports player has to meet up with an accident and suffer third degree burns, then that beauty is lost and those good looks are replaced with deformity and an ugliness. Thereafter those lovers vanish into thin air … because the infatuation and obsession was only skin-deep. When that beauty is no more, there is dis-interest, dislike, aversion and rejection.

"The love that is merely as a result of colour and complexion
Is not love at all.
It is, in fact, evil and its end result is only shame and disgrace.
For the love of a dying one is not lasting,
Because the dying are not coming to us,
Rather they are leaving us!"

When the illicit beloved passes away and is wrapped in her shroud or his shroud, that love too is also wrapped up and buried along with.

"This fleeting beauty only lasts for a limited number of days.
It is only for a whisper of time that the conspiracy lasts…"

Were we to go, after a few months, and sift the sand of the graves of those illicit beloveds, we will not find a trace of those beautiful faces and those beautiful eyes and those beautiful locks of hair. The reality of beauty is exposed … that it was only sand! …In reality, we were infatuated with sand! …Naturally, our treatment towards our wives will be different. Loving one's wife and showing kindness towards her is an Ibaadat, which earns one the pleasure of Allah Ta'ala. However, for the purpose of Islaah and for remedying the major sin of illicit love, ponder and reflect over the advice of our Shaykh رَحْمَةُ اللهِ عَلَيْهِ:

"Why attach the heart to that… which will become…
a decaying …a decaying, rotting corpse?"

Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ was blessed with profound understanding and recognition of the spiritual ailments of the heart and their cures – and specialised in the field of re-directing the heart from ghairullah (other than Allah Ta'ala) to Allah Ta'ala, the Only True Beloved. Hazrat رَحْمَةُ اللهِ عَلَيْهِ explained that giving one's heart to an illicit beloved is bringing into the heart, a corpse – because the illicit beloved will die one day.

We know that when a dead body decomposes, it emits a strong, gruesome and foul smell. What must be the condition of the heart which houses a corpse? …Hazrat رَحْمَةُ اللهِ عَلَيْهِ would say: *"When a corpse enters the heart, the enjoyment of Nisbat with Allah Ta'ala cannot remain therein. Allah Ta'ala is Pure and does not tolerate a heart with bad smell and impurity! How can the sweetness of His Love be experienced where there is the foul stench of sin?"*

Despite the temporary nature of the physical body and the reality of death, millions are drowning in the ocean of insincere love. Throughout the world, restlessness is the order of the day! Hazrat Maulana رَحْمَةُ اللهِ عَلَيْهِ had mentioned, so aptly, in poetry:

"O Meer, what did we find in this perishable world?
Restlessness ...restlessness ...restlessness...

O Meer, must I inform you of what I found in this world?
Someone is madly in love with this or that...

After playing their roles as Laila and Majnoon,
they leave this world...

The only fortunate ones are the Ahle Dil[17] *–*
through whom I, Akhtar, have found the road to my Maula
(my Master, Allah Ta'ala) ..."

END RESULT

Shaytaan seeks to trap a person in illicit love because this is such a grave sin which turns the person's heart completely away from Allah Ta'ala. The heart does a full 180 degree turn.

Hazrat رَحْمَةُ اللهِ عَلَيْهِ had mentioned, time and again, that so many, who were obsessed with Haraam love, left this world deprived of the Kalimah. Instead of taking the name of Allah Ta'ala, the name of the illicit beloved was taken. May Allah Ta'ala protect us all.

[17] Ahle-Dil: People of heart (who have a special connection with Allah Ta'ala)

Lesson 2

DO NOT BE ALONE WITH A GHAIR-MAHRAM

RASULULLAH ﷺ said: **"No man is alone with a strange woman, but shaytaan is the third among them."**[18]

Rasulullah ﷺ also said: **"Do not enter on strange women (i.e. women who are not lawful), for verily, shaytaan moves in any one of you like the movement of blood (in your veins)."**[19]

Shaytaan becomes a messenger between the two and will whisper and create suggestions in the mind and heart. His encouragement easily leads to more sin. …The Western norm of males and females socialising, studying and working together, etc. has fanned the flames of major sins: fornication, adultery, harassment, rape, pregnancy (out of wedlock), abortion, giving up one's Deen, secret

[18] Tirmidhi
[19] Tirmidhi

marriages, secret divorces, etc. The college and university environment flings wide open the door to all kinds of vices and immorality.

…Co-education is not condoned or accepted in any way. If some worldly knowledge is being pursued, we should seriously look for alternatives, where there is safety of Deen and preservation of chastity. We also need to become knowledgeable regarding the secular system and its objectives – because the main objective of secular education is to destroy the system of religion, by banning religion, destroying the religious beliefs of our children and directing them to the pursuit of material wealth. Materialism and entertainment are made the sole objectives and goals of life. The fixation and obsession has become material commodities. We also find that the beautiful quality of Hayaa (modesty / shame) is eliminated in these environments.

In the work place, the Western norm is employing young, attractive secretaries, receptionists, etc. with whom bosses, managers, directors, doctors and others are in seclusion with, so often, in their offices. This has seen large numbers of them involved in illicit relationships. …Having followed yet another dirty Western norm, many Muslims have also fallen prey to the same illicit love affairs, in associating with the ghair-mahram women they employ.

If due to circumstances beyond one's control, a person has to be in an environment where there is intermingling of sexes, greater caution needs to be exercised, lest one falls into sin. "**Where the ground is slippery, even an elephant can stumble."** …Many young men complain that they are in the unfortunate predicament of

being *'the only rooster amongst numerous hens'*. Such persons ask: *"Maulana, what must I do to save myself? If I leave this job, I face unemployment."*

The advice given is that when driving, we do not direct much attention to the various things that are bound to be found en-route to our destination. If, while driving, a person has to look at each tree, carefully taking note of colour, texture, etc. he will end up smashing his car into a tree that he did not see! So if forced by circumstance, to work in such a place, then avoid contact with women as much as possible. Do not cast lustful glances. Lower the gaze. Keep only a professional contact. Abstain from *'social niceties'* and chit chat. Offer abundant Istighfaar for any lapses and always be on guard – like how a person, walking in a sand storm, tries to protect his eyes.

THE FORBIDDEN HANDSHAKE

Many brothers enquire regarding the business etiquette of shaking hands, and ask how to deal with the situation when women offer their hands. …In the business field, the handshake is a formality and considered part of good business interaction. It is a common practice. However, Allah Ta'ala's Pleasure comes before any form of social etiquette. As Muslims, we keep before us the Command of Allah Ta'ala: It is Haraam (forbidden) for us to touch, let alone shake the hand of a strange woman (or vice versa). Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said**: "It is better for an iron rod (nail) to be driven into the head of a man, than for him to touch a woman who is not permissible for him."**[20]

[20] Tabrani

In the circumstance, where a woman extends her hand, then avert the gaze and politely tell her: *"It should not be taken as an insult that I do not shake your hand. It is from my religious teachings that Muslim men are not allowed to shake the hands of those females who are not related to him. It is also out of respect for you and out of loyalty to my wife that I do not touch a strange woman."*

Simple. There is nothing to be ashamed of or embarrassed about; nor is there a need to be apologetic. There is also no need for a lengthy speech. It is evident that such a teaching is full of wisdom and protection, and directs towards modest conduct and respect for others. These are Commandments, which if practised upon, will truly impress and attract those who are non-Muslims. Many have accepted Islam, observing such high levels of respect, modesty, purity and noble character.

Lesson 3

CONSEQUENCES OF LUST

DUE TO THE GREAT STATION OF NUBUWWAH bestowed upon Hazrat Yusuf عَلَيْهِ السَّلام, he was blessed with the special Protection of Allah Ta'ala. However, when Zulaikhah attempted to seduce Hazrat Yusuf عَلَيْهِ السَّلام, then from his side, he first sought protection in Allah Ta'ala. Hazrat Yusuf عَلَيْهِ السَّلام thereafter mentioned to Zulaikhah the favour and kindness of his master, the Azeez, who was her husband. He reproached her regarding her inappropriate behaviour and made it clear that he would not betray his master. Likewise, she, herself, should not be disloyal to her husband. Hazrat Yusuf عَلَيْهِ السَّلام bade her to fear Allah Ta'ala, saying that those who do wrong will not succeed or prosper.

اِنَّهٗ رَبِّيْٓ اَحْسَنَ مَثْوَايَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝

"SURELY, HE (YOUR HUSBAND) IS MY MASTER! HE MADE MY STAY GOOD! (SO I WILL NEVER BETRAY HIM). VERILY, THE ZAALIMOON (WRONG AND EVIL-DOERS) WILL NEVER BE SUCCESSFUL."

[SURAH YUSUF 12 : 23]

She was overcome by her passionate love and was blind to the consequences. She was not interested in giving thought to the consequences. Shaytaan and nafs had overpowered her.

When a person is infatuated and overcome by nafs, the person loses sight of everything else. The person becomes mad – and if not completely mad, he does lose his intelligence to some extent. Sometimes, the person has a caring wife and beautiful children, has been provided with comfort and ease and so much of good, but he ends up with a prostitute; knowing that this kind of woman is not only unfaithful but may even be diseased. There are so many other men who are spending time with her. However, this is the outcome of lust and passion. A person forgets everything! Sometimes the husband is pious and faithful; fulfilling the rights of his wife, treating her well … but because she had built up some relationship before marriage, her infatuation leads to disaster. …When the youth become infatuated, they don't consider the outcome of that infatuation; they don't look at their age, their condition, their circumstances; the harm to themselves and the disgrace to their parents and families. Nothing is of concern. Whether young or old, people nowadays are unconcerned where their respect goes!

A prescription, an antidote or an antibiotic for those who are tempted towards sin, can be taken from the poetry of our respected Shaykh رَحْمَةُ اللهِ عَلَيْهِ:

"Agreed, there is a little stolen pleasure in sin
But what great rebellion this is against the Sustainer (Allah Ta'ala),
(That you use His bounties to disobey Him).
A little while of pleasure and everlasting regret;
What stupidity it is, to bury the Janaza of respect and honour."

As an example: Some criminals hijack an expensive, luxury car. They drive off, thrilled with their so called accomplishment. They enjoy the comfort of the car, the high powered stereo, the speed and the other conveniences. While they are enjoying the drive and the ride, they see, in the rear view mirror, three or four police vehicles, approaching them at full speed, flashing the blue lights, with the sirens blaring. And ahead of them is a roadblock, with more police vehicles and police officers. What will that little while of fun and enjoyment turn into, now that they are caught? There will be regret but it will be too late. They will have to contend with the penalty and punishment of their crime.

In the same way, so many people, who engage in fornication and adultery or fall into the sewer of some other major sin, regret all their lives. The enjoyment of sin is short-lived; the consequences are long term. With some sins, the stigma remains all one's life. On sincere repentance, Allah Ta'ala forgives … but people generally continue to talk and remind.

The person who has health and wealth and is involved in Haraam – in zina, in drugs, frequenting the rave clubs and casinos, etc. is using all the faculties and bounties, which are generously given by Allah Ta'ala, to disobey Him. This enjoyment is stolen enjoyment. It is rebellion against Allah Ta'ala. …Our respected Shaykh رَحْمَةُ اللهِ عَلَيْهِ

had said: “An honourable person does not disobey Allah Ta’ala while simultaneously taking benefit from His innumerable favours!”

As for those of us who are connected to the Khidmat of Deen or some kind of Deeni institution, we should consider that Allah Ta’ala has given us respect amongst the people. When a person sees any of us, in our dressing, etc., the immediate impression is: *This is a pious person*. When they get to know us, or if some secret deeds are exposed and someone is caught red-handed – caught watching pornography or in adultery or engaging in other Haraam, then the person buries his own respect. The person has invited humiliation and disgrace. Now to endure that, is life-long!

So we will have to build up our resistance power – and the easiest way to do so is keeping good company. Good, pious company offers encouragement and support in one’s efforts to please Allah Ta’ala. If we resist the demands of our nafs and if we move in the direction of the obedience of Allah Ta’ala, Allah Ta’ala promises two gardens:

وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۝

“BUT FOR HIM WHO FEARS THE STANDING BEFORE HIS LORD, THERE WILL BE TWO GARDENS.”

[SURAH AR-RAHMAAN 55 : 46]

Allamah Aloosi رَحْمَةُ اللهِ عَلَيْهِ had explained in his Tafseer, Ruhul Ma’ani, that one Jannah is given in this world, in the form of a very pleasant life. In Surah An-Nahl as well, Allah Ta’ala makes mention the good life that a righteous Believer enjoys:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثٰى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ

وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ۝

"WHOEVER DOES RIGHTEOUSNESS, WHETHER MALE OR FEMALE, WHILE HE IS A BELIEVER - WE WILL SURELY CAUSE HIM TO LIVE A GOOD LIFE, AND WE WILL SURELY GIVE THEM THEIR REWARD (IN THE HEREAFTER) ACCORDING TO THE BEST OF WHAT THEY USED TO DO."

[SURAH AN-NAHL 16 : 97]

On the other hand, if we fulfil the demands of nafs, follow our lusts and choose to walk the path of sins, we should brace ourselves for a life spent tarrying in the fire of restlessness.

The path of disobedience is a path where the thorns of misery, torment, fear and sorrow keep piercing the heart, and the person knows no peace and no happiness. A little, temporary 'pleasure' in sin or illicit love, and the heart burns with restlessness, anxiety and depression. Different kinds of problems and difficulties arise in one's life, which compound one's despair. Sometimes, the person is contemplative of suicide… whereas suicide is no solution.

I often mention that Haraam brings harm. Regard the double "a" in the transliteration of the word 'HARAAM' as double harm: Harm in this world and harm in the Hereafter! …Why choose restlessness, anxiety and misery over peace, comfort, tranquility and true happiness? …Give up sins. Live to please Allah Ta'ala. You, yourself, will be the beneficiary of tremendous good.

May Allah Ta'ala safeguard us all and give us the concern and understanding.

Lesson 4

CONSCIOUS AWARENESS OF ALLAH TA'ALA

THERE IS A NARRATION, which makes mention that when Zulaikhah made arrangements to seduce Hazrat Yusuf عَلَيْهِ السَّلام, she threw a cloth over an idol, which was kept in her room. When Hazrat Yusuf عَلَيْهِ السَّلام asked her as to why she covered the idol, she responded that she did not want the idol to witness her engage in sin. Hazrat Yusuf عَلَيْهِ السَّلام said: **"You display shyness and modesty before a stone that does not see. It is only right for me to have shame and modesty before the One Who Sees and Who is Aware of everything that is manifest about me and everything that is concealed within me!"** …Though the doors were bolted, Allah Ta'ala is always watching.

This conscious awareness of Allah Ta'ala and knowing that Allah Ta'ala is اَلْبَصِيْر (All-Seeing), اَلسَّمِيْع (All-Hearing), اَلْعَلِيْم (All-Knowing)

– and that nothing can be hidden from Allah Ta'ala is another beautiful means of protection from Haraam.

In our Dua, I often say: *O Allah! Whether we go up above the skies or deep down in the seas, wherever we may go, it is Your Kingdom.* …Even if it is a black ant, on a black rock, in the darkest of nights, Allah Ta'ala is fully aware of it, sees it and hears its movement. There is no place in the heavens and no place on earth that can offer a veil against The One Who is All-Seeing.

Our respected Mashaa`ikh have prescribed that we reflect, ponder and keep before us these Aayaat (verses) of the Qur`aan Shareef:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ط وَاللهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

"AND HE IS WITH YOU WHEREVER YOU MAY BE; AND ALLAH SEES ALL THAT YOU DO."

[SURAH AL-HADEED 57 : 4]

and:

أَلَمْ يَعْلَمْ بِأَنَّ اللهَ يَرَى ۝

"DOES HE NOT KNOW THAT ALLAH IS WATCHING (HIM)?"

[SURAH AL 'ALAQ 96 : 14]

KEEPING THE GAZE ON THE HEREAFTER

In Ma'ariful Qur'aan, Hazrat Mufti Muhammad Shafi Saheb رَحْمَةُ اللهِ عَلَيْهِ had cited that some Mufassireen (commentators) had mentioned that when Zulaikhah tried to seduce Hazrat Yusuf عَلَيْهِ السَّلام, she began praising his beauty and said: "How beautiful is your hair?"

Hazrat Yusuf عَلَيْهِ السَّلام replied: “After death, this hair will be the first to part from my body.”

She said: “How beautiful are your eyes!”

Hazrat Yusuf عَلَيْهِ السَّلام replied: “After death, they will become water and will flow down my face.”

She then said: “How beautiful is your face!”

He said: “All this will be eaten up by the earth below.”

سُبْحَانَ الله [21] What an impressive train of thoughts!

Allah Ta’ala has made it Haraam upon the earth to consume the bodies of the Ambiyaa عَلَيْهِمُ السَّلام. However, Hazrat Yusuf عَلَيْهِ السَّلام said that, to teach a lesson; to bring to attention, the end result. Hazrat Yusuf عَلَيْهِ السَّلام was looking far ahead. Hazrat Mufti Muhammad Shafi Saheb رَحْمَةُ اللهِ عَلَيْهِ had said that despite being in the prime of his youth, and despite the temptation towards sin, the concern and focus of Hazrat Yusuf عَلَيْهِ السَّلام was the Aakhirah (Hereafter) and protecting himself from any disobedience to Allah Ta’ala.

The conscious awareness of Allah Ta’ala; the understanding of the reality of this worldly life – its end result – and being mindful of the Aakhirah becomes a barrier between us and sins.

[21] Glory be to Allah

Lesson 5

SEEK PROTECTION IN ALLAH TA'ALA

WE LEARN that when a Believer finds himself in a situation of temptation or fear – the first recourse is to seek protection in Allah Ta'ala.

In the Masnoon Duas, we find that protection is sought against many and various evils and harms. We are also taught, in the Qur'aan Shareef, to seek Allah Ta'ala's protection from the whisperings of shaytaan, since shaytaan will whisper in our hearts and will encourage us towards sins:

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ إِنَّهٗ سَمِيْعٌ عَلِيْمٌ ۝

"AND IF AN EVIL WHISPER COMES TO YOU FROM SHAYTAAN THEN SEEK REFUGE WITH ALLAH. VERILY, HE IS ALL-HEARER, ALL KNOWER."

[SURAH AL-A'RAAF 7 : 200]

Unfortunately, today, many of us have become partners in business with shaytaan. There are so many human agents doing his work; persuading and urging towards evil; promoting sin and immorality, and inviting to Jahannum. May Allah Ta'ala safeguard us.

Mullah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ had stated, in his commentary of Mishkaat Shareef, which is entitled Mirqaat, that shaytaan is like a dog that has been chased out by its owner. Our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ, had said that some people keep huge guard dogs. These dogs prevent people from entering the property or house. When anyone approaches, the dogs bark loudly. If the person rings the bell and calls for the master of the dog, he will come out; he will address the dog in some code language and the dog will move away quietly.

Similarly, shaytaan is the rejected dog of Allah Ta'ala and does not want us to connect with Allah Ta'ala. Shaytaan knows that if a person has to establish 'Nisbat' (a connection) with Allah Ta'ala and experience the sweet taste of obedience, he will thereafter never want to go towards anything displeasing to Allah Ta'ala. Since shaytaan does not want any of us to receive Allah Ta'ala's Mercy and enjoy the bounties of His Eternal pleasure, he will 'bark'; he will whisper. We should therefore seek protection in Allah Ta'ala from the whisperings and mischief of shaytaan. Read 'Ta'awwuz':

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْم[22]

[22] I seek protection with Allah from shaytaan, the cursed one.

Allah Ta'ala will respond: *My beloved slave … Don't be afraid. You have asked Me for assistance and I will protect you. Shaytaan is My creation. I will safeguard you from him!*

Allah Ta'ala will create the conditions and He will protect. We should thus turn our attention to Allah Ta'ala, seek protection in Him and trust in Him.

Lesson 6

THE REMINDERS FROM ALLAH TA'ALA

THROUGH ZULAIKHAH'S PLANNING and efforts to seduce and tempt, evil had engulfed that room. That was a great test of Taqwa and Hazrat Yusuf's عَلَيْهِ السَّلام response sets a precedent for all of us. …Of course, the Qur'aan Shareef's testimony proves that Hazrat Yusuf عَلَيْهِ السَّلام did not succumb to even a minor sin. He was protected from even the minor sin. All those who have presented this story differently – that Hazrat Yusuf عَلَيْهِ السَّلام was also inclined towards committing Zina, etc. are guilty of lies and falsehood. There was no question of him engaging in any sin.

Allah Ta'ala mentions the word "Burhaan" – a proof or evidence from Himself, by which He turned away the evil and the lewdness from Hazrat Yusuf عَلَيْهِ السَّلام. That proof prevented him from thinking in that direction. That was in the case of Hazrat Yusuf عَلَيْهِ السَّلام, whom Allah Ta'ala declared as one of His sincere servants.

The Mu'mineen – those who are real and true Believers – are reminded by Allah Ta'ala when there is some temptation to sin. …One, is a person believes that fire burns and does not place his hand into the fire. Another person has a vague idea about fire and may test the fire and place his hand in it. Likewise, those who firmly believe in Allah Ta'ala, Aakhirah, the Day of Judgment, Jannah and Jahannum, will not deliberately and intentionally commit sins. However, they too are given reminders when there is some temptation. Allah Ta'ala offers a reminder to them so that they remain safe and secure from sin and immorality. Allah Ta'ala's help is extended to them so that they do not fall into sin.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: "Allah has set forth the following as a parable: There is a straight road that leads to the destination. On either side of the road, there is a wall, in which there are open doors with curtains hanging on them. From the remote end of the road, a voice calls: **'Proceed straight and do not turn aside.'** Whenever someone intends to lift a curtain from the door, another voice calls from above: **'Beware! Do not lift the curtain; otherwise you will be lured inside!'**"[23]

I am just giving an explanation of the Hadīth: Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم thereafter explained the analogy, by saying that the straight road is Islam; the walls are the limits set by Allah Ta'ala; the open doors, from the beginning to the end of the road, in those walls, are the prohibitions in Islam; the first voice which calls is the Qur'aan Shareef, and the voice which calls from above, is the admonisher in the heart of every Believer – which is from Allah Ta'ala.

[23] Sunan at-Tirmidhi

We all have to walk through this road. We are told that while traveling this road, we must not be influenced by what we see – that is, by the open doors. …We must not look to see what is in those doors, because that little diversion can easily trap us in Haraam. When a person moves in the direction of those open doors; when a person lifts those curtains – then that can become a means of ruin, of destruction. So continue straight on that road until you exit. …The voice that calls, when we move towards the open doors, is the admonisher – in the heart of every Mu'min and Muslim. When a person moves in the direction of sin, that voice calls out: **"Don't lift the curtain! Don't enter the door! …What you intend to do is wrong!"**

If we consider the times that we live in, technology attracts us to many of the open doors of what Allah Ta'ala has prohibited. Through the internet, social media, etc. we lift the curtains. We think that we will just see … just have a look at what the website has to offer, what the latest updates are, or what the social media accounts have to offer. In doing so, we are exposed to so many images and photographs which are Haraam to view, or we end up listening to so much which is Haraam to listen to. How many lower the gaze from what should not be seen? Yet it is Allah Ta'ala's Command to lower the gaze from Haraam. How lax we have become on the Commandments of Allah Ta'ala! Those dirty photographs or evil, satanic images and messages leave imprints on our hearts and minds; they lead to lustful thoughts or to doubts about Islam. …They are the dirty, black spots of sins that blemish our hearts. Unfortunately, we do not consider the gravity of our actions. We take all of these deeds lightly and casually, and don't consider the need for sincere Taubah.

Due to our laxity, we have not realised that we are deprived of the sweetness and delights of Ibaadah. …Often, we get trapped in major sins. How many are caught in pornography, Satanism, atheism, Shi'ism, Qadianism, etc. What was the cause? The curtains were lifted; the doors were entered and destruction encompasses the person. …May Allah Ta'ala safeguard us all.

Many lift the curtains by employing women as their secretaries and receptionists, with whom they will be working alone. This is entering the door of Haraam and will lure to greater sin. Yet the first voice – the Qur'aan Shareef – warns us clearly:

وَلَا تَقْرَبُوا الزِّنٰٓى إِنَّهٗ كَانَ فَاحِشَةً ؕ وَسَآءَ سَبِيْلًا ۝

"AND COME NOT NEAR TO ZINA. VERILY IT IS A SHAMEFUL AND EVIL PATH."

[SURAH AL- ISRA 17 : 32]

The second voice calls: **'Beware! Do not lift the curtain; otherwise you will be lured inside!'** Listen and take heed!

When adults lift these curtains – without care or concern – what of our youth, who are in a phase of life which is described as 'madness'? Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: *"Youth is a kind of madness."*[24] In that madness, in the name of social media, fun, entertainment and sport, the curtains are sometimes recklessly and wildly drawn aside, and the open doors are entered. Our young sons and daughters unwittingly throw themselves headlong into destruction – into Zina, drugs, music and other evils. They enter the doors of rave clubs, cinemas, parties, mixed gatherings and other Haraam. The end result is drug addiction, pornography,

[24] Al-Maqasidul Hasanah: 586 & 241, Kashful Khafa: 1530 and Faydul Qadir: 4928

prostitution, homosexuality, abortion, etc. So many of our Muslim boys and girls are caught up in these major sins. We are dealing with numerous cases. …A great deal of care and vigilance needs to be adopted in respect to the allowances given to our children. We give them cell-phones, tablets and other devices and gadgets, which offer easy access to all kinds of Haraam but we do not consider the repercussions and harms.

So in the heart of a Mu'min is also a kind of "Burhaan", when the person intends to sin. …In another Hadīth, we are told: **"Sin is what causes uneasiness in your heart and what you dislike others to become aware of."**[25] …There is hesitation, restlessness and the person's conscience worries him. Certain thoughts come into his mind: *This is wrong; it is sin; it will bring misery; it will bring disgrace and humiliation.* …And another indication of sin is that the person dislikes others to become aware of it. So for the true Believers; for the pious ones, these are signs that make it apparent whether some deed is a sin or not. That thought comes, which serves as a reminder, to stay away from sins. …Those of us, who are name-sake Muslims and immersed in sins will not be bothered. May Allah Ta'ala guide us all. May Allah Ta'ala make us of those who are sincere and true to Him; that we too become recipient to His help and special protection.

THE LIMITS OF ALLAH TA'ALA

Allah Ta'ala says:

وَتِلْكَ حُدُوْدُ اللهِ ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللهِ فَقَدْ ظَلَمَ نَفْسَهٗ ۚ

[25] Sahih Muslim / Tirmidhi

"...AND THOSE ARE THE LIMITS OF ALLAH, AND WHOEVER GOES BEYOND THE LIMITS OF ALLAH, HE, INDEED, DOES INJUSTICE TO HIS OWN SOUL..."

[SURAH AT-TALAAQ 65 : 1]

For everything, there are limits that have been placed: What food you can eat and what you cannot eat; what types of clothes you can wear, and what you cannot wear; which places you can visit and which you cannot; how you should make Ibaadah and how you should not; when to read Salaah and when not to read Salaah. …There are forbidden and Makrooh times for Salaah. Similarly, when you should fast and when you should not; which women to marry and which women it is not permissible to marry. …For the women: which man she can marry and who she cannot marry. In everything, there are limits. …Allah Ta'ala has placed limits. There is no freedom to do anything and everything because this world is a prison for the Believer. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **"The world is a prison for a Believer and a paradise for the disbeliever."**[26]

But what kind of prison Allah Ta'ala has placed us in? ...Where Allah Ta'ala allows us so much to eat and drink, so much to wear and travel in! Allah Ta'ala does not stifle or suppress us, like we find in the prisons of the world. Allah Ta'ala has made our lives easy and comfortable and only asks us to stay away from what is harmful to us, harmful to our families and to the society. …Since this world is a prison, there are restrictions. We cannot go beyond those limits. We will have to abide by the rules and regulations if we want to enjoy true and real freedom… everlasting freedom.

[26] Tirmidhi

Lesson 7

TAKE COURAGE

WHEN HAZRAT YUSUF عَلَيْهِ السَّلَام was invited by Zulaikhah, to commit Zina, he not only turned to Allah Ta'ala for protection, he sought to escape the situation and he raced for the doors. Although the doors were locked, he still ran towards them, in an earnest attempt to get away. Allah Ta'ala's help and power was made apparent and the locks of the doors opened miraculously.

We learn that whatever is within our ability and capacity, we must make maximum use of. Allah Ta'ala has given us Himmat (courage) and willpower – which must be used in the obedience of Allah Ta'ala. It must be used in the Jihaad against the nafs! …There are those who say that they are addicted to this sin and addicted to that sin and cannot give up the sin or sins. This is merely the excuse and deception of nafs and the whispering of shaytaan … otherwise, if someone were to aim a gun at the person's head and say: *Let us see your addiction to pornography, to music, to drugs,*

to adultery or fornication. You go ahead and engage in the sin, since you say that it is your addiction; and when you do, I'll pull the trigger and blow your head off!

Then see what choice the person makes; see the courage that the person then has. So there is courage, strength and willpower and we can use it, but we foolishly choose to be enslaved by nafs and shaytaan and submissively and meekly give into their dictates and demands. We are supposed to be like a lion against the nafs; not timid like a mouse! …We even consider others as more powerful than Allah Ta'ala. نَعُوْذُ بِاللهِ مِنْ ذٰلِك

I was responding to a letter and the young brother stated that he gave up pornography and thereafter he went back to the porn sites on the Internet. He wrote that he cannot give it up; it is an addiction which he cannot quit. I asked him: Would you watch pornography if I was sitting in the same room with you? Would you do so, if your father, mother or Hifz Ustaadh was present? Of course, the answer was no. I then said: Are we greater than Allah Ta'ala that you won't engage in sins in front of us but you are prepared to do so in the presence of Allah Ta'ala?

This is a weakness in our Imaan, that we have not developed that stage of Yaqeen (conviction) that Allah Ta'ala is All-Seeing, All-Hearing and All-Knowing … that nothing escapes the Sight of Allah Ta'ala! Allah Ta'ala is All-powerful. He can snatch away the gifts of sight, hearing and movement – when we abuse and misuse His Bounties. …Hazrat Yusuf عَلَيْهِ السَّلَام made use of the strength that Allah Ta'ala had given him. He did not allow the trying situation that he encountered, to deter him. He did what was in his

capacity. So what we have to do, we must do. We must not be lax or slack. We must also not find excuses and justify our sins.

MAKE THE CORRECT EFFORT

In an attempt to justify some Haraam and explain the reason for being involved in Haraam, some say: *"Because of this … because of that …we had to do so."* …But have we made the correct effort to run from sin? Have we made the effort to distance ourselves from what is displeasing to Allah Ta'ala and what will harm our Imaan?

Take the example of many of our Nikahs: We know that there will be music, photography, dancing and other Haraam. Do we need a Fatwa as to whether we should attend or not? Do we need to ask, each time we are invited to such weddings, as to whether we should attend or not? It is obvious that there will be Haraam. Allah Ta'ala's right supersedes everyone else's rights. Allah Ta'ala's Pleasure comes first. We should not attend[27]. …Similarly, the same has to be applied to other matters in our lives. There must be consistency in our behaviour; not that we pick and choose the times and occasions we want to be pious.

There will be tests, trials and temptations, and sometimes difficult conditions … but for those who face them with courage, seeking Allah Ta'ala's Pleasure, Allah Ta'ala opens the doors for them. For Hazrat Yusuf عَلَيْهِ السَّلَام the doors literally opened. However, this is the promise of Allah Ta'ala to all who adopt Taqwa.

[27] Refer to Hazrat Maulana's (Rahmatullahi 'alayh) Book "Social Events – Avoiding the Fitnah"

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝

'AND FOR THOSE WHO FEAR ALLAH, HE (EVER) PREPARES A WAY OUT'

[SURAH AT-TALAAQ 65 : 2]

So the response of Hazrat Yusuf عَلَيْهِ السَّلَام is a lesson to be learnt and a prescription to be followed. No matter what the temptation to sin; no matter what the invitation to sin; no matter how demanding the nafs may be, we should seek the protection of Allah Ta'ala and physically remove ourselves from any place of sin, to escape falling into the disobedience of Allah Ta'ala. We should avoid places of temptation and sins. When confronted by temptation, we should flee to Allah Ta'ala … Fa-fir-roo ilallah!

FLEE TO ALLAH TA'ALA

Our respected Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had given a wonderful explanation of,

فَفِرُّوْٓا إِلَى اللّٰهِ ط

"...SO FLEE TO ALLAH..."

[SURAH ADH-DHĀRIYĀT 51 : 50]

Hazrat رَحْمَةُ اللهِ عَلَيْهِ mentioned that when there is a strong desire to engage in sins, to enjoy sensual pleasures, and the means too are available to fulfil those Haraam desires, the Mu`min (Believer) subscribes to 'Fafirroo I`lallaah.' **He flees to Allah Ta'ala, for the pleasure of Allah.** …How does he "flee" to Allah Ta'ala?

Hazrat رَحْمَةُ اللهِ عَلَيْهِ explained:

1.) **He flees with his eyes:** He turns his gaze away or lowers his gaze from Haraam. In other words, he safeguards his gaze from everything Haraam.

2.) **He flees with his heart:** He does not deliberately entertain Haraam desires or feelings within his heart, nor does he accommodate Haraam thoughts in his mind.

3.) **He flees with his body:** He physically turns away from Haraam. He moves away from temptation, without delay.

In this manner, he flees from disobedience to obedience. In doing so, he gains immediate closeness to Allah Ta'ala.

Hazrat رَحْمَةُ اللهِ عَلَيْهِ gave the analogy of a young child, who is being bullied and pushed around by others. When he sees his father, at a distance, he breaks away from those who are bullying him and runs to his father, as fast as he can – because he sees his father as his protector and support. As he runs, he experiences two joys: The joy of moving further away from those who trouble him and the joy of moving closer and closer to his beloved father – until he finally flings himself into his father's arms and is safely in his protection. Similarly, the one who flees to Allah Ta'ala experiences the happiness of distance from his enemies, nafs and shaytaan, as well as the exhilarating joy of increasing in nearness to His Beloved Allah Ta'ala, who is, without doubt, his Protector, Guardian and Support. Allah Ta'ala always assists and protects the one who strives to obey Him.

When we turn to Allah Ta'ala and we flee to Allah Ta'ala, seeking His Pleasure, we should say what Nabi Moosa عَلَيْهِ السَّلَام said:

وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ۝

"...I HASTENED TO YOU, O MY LORD, TO PLEASE YOU."

[SURAH TAHA 20 : 84]

This fleeing to Allah Ta'ala, this resistance and abstinence, when tempted to sin, this sacrifice of one's evil desires increases one's rewards and generates tremendous Noor in the heart. …Take the example of the Niagra falls: Large volumes of water fall, with tremendous force, and generate hydro-electric energy, which is converted into electricity. In a similar vein, when the heart experiences that 'plunge', on sacrificing one's evil desires, Allah Ta'ala causes Noor to be generated into that heart. And Allah Ta'ala grants the person true happiness and Sukoon.

…When a person is tempted and he distances himself from the sin of Zina, he will also be granted the shade of Allah Ta'ala's Arsh (throne) on the Day of Qiyamah: Among the different people to be granted the exclusive honour of the shade of the Arsh, Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم mentioned: "**A man who is invited for sin by a beautiful woman, of high lineage, but he declines, saying: 'I fear Allah!'"**[28] (The same will apply if a woman is invited for sin and she refuses out of the fear of Allah Ta'ala).

[28] Sahih Al-Bukhari and Sahih Muslim

Lesson 8

ISHQ-E-ILAAHI

THE LOVE AND FEAR OF ALLAH TA'ALA restrains a person from sin. When there is love, the person strives to please the beloved and is cautious not to displease the beloved. This is another easy way of remedying our weakness of committing sins: **Develop the love of Allah Ta'ala.**

Jamaal (Beauty), Kamaal (Perfection) and Ihsaan (Favour) are three impressions that stir up the feelings of love within hearts. Looking at the creation of Allah Ta'ala: the skies, the oceans, the flora and fauna, we see beauty and splendour. If Allah Ta'ala has granted a mere atom of beauty to His creation, what can be said of His beauty? **Have we ever considered the beauty of He who creates and bestows beauty?** …Allah Ta'ala is the True Beloved. He has granted the entity of the heart, which is the seat of Love, so that His Love Alone may establish its reign therein. As has been aptly said:

"Remove the remembrance of beauties
From your heart, O Majzoob.
The love for idols is not appropriate
In the house of Allah Ta'ala."

Allah Ta'ala is اَلْبَاقِيْ, The Eternal. His Existence was, is and will always be… forever and ever and ever. So too, is His Love never-ending, boundless and immeasurable.

"Allah is Everlasting and free from passing away.
His Love is also fresher than a newly formed rosebud.
O Seeker, choose the Love of the Living One,
Who remains forever."

Ponder over the perfect Sifaat (Attributes) of Allah Ta'ala: He is اَلْخَالِقُ, the One who creates from absolutely nothing. He is اَلْبَارِئُ, creating His creation with excellence. He is اَلْمُصَوِّرُ; giving His creation uniqueness and beauty in form and shape.

Look at the creation of the universe: the perfect harmony of the day and night; of spring, summer, autumn and winter. Reflect over our own creation: the different stages we have to pass through: infancy, childhood, adulthood and old age. Consider the various organs of the body; their position, purpose and function. …In all of this, we recognise the Greatness and Power of Allah Ta'ala; the perfection of His Creation and the precision in structure, system and co-ordination.

Then again, we cannot help but love the person who is generous, kind and who always showers us with his favours and gifts. What of the infinite generosity and benevolence of Allah Ta'ala? He is اَلْوَهَّابُ, The Giver of All and Everything; Allah Ta'ala is اَلْمُقِيْتُ, The Giver of our sustenance, اَلْكَرِيْمُ, The Most Generous One and اَلنَّافِعُ, The One who grants benefit.

Consider the kindness and favour of Allah Ta'ala in creating us as Ashraful Makhluqaat (The best of Creation), without us having asked for this honour. We could have been created as animals, insects or some other creation, but Allah Ta'ala honoured us by creating us as human beings. Allah Ta'ala says in Surah At-Teen:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْٓ أَحْسَنِ تَقْوِيْمٍ ۝

"VERILY, WE CREATED MAN OF THE BEST STATURE."

[SURAH AT-TEEN 95 : 4]

Added to this, without us deserving, Allah Ta'ala has blessed us with Imaan and Islam, as well as so many other gifts such as sight, hearing, speech, intelligence, health, wealth, beauty and so forth. We enjoy innumerable spiritual, physical and material bounties in our lives!

وَإِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ

"...AND IF YOU COUNT THE BLESSINGS OF ALLAH, YOU WILL NEVER BE ABLE TO ENUMERATE THEM..."

[SURAH IBRAHEEM 14 : 34]

In each blessing, there are so many more!

We find that these attributes of Jamaal, Kamaal and Ihsaan are perfect in Allah. Therefore O Seeker…

"Change the Qiblah of your heart
From 'Laila' to Maula."

That heart, whose Qiblah is towards the 'Lailas' of the world, is easily changed by keeping the company of those who have not only established the Qiblah of their hearts towards their true Maula (Master), but whose hearts have already made Sajdah to their Maula (Allah Ta'ala). Their hearts have fully submitted to Allah Ta'ala. Their hearts have submitted with love.

By pondering over the countless bounties of Allah Ta'ala, our Muhabbat for Allah Ta'ala will increase. If we would just make a little effort to recognise Allah Ta'ala – His infinite Kindness, Compassion, Love, Mercy and Generosity – we will fall intensely and unconditionally in love with Him. We will recognise and understand that Allah Ta'ala is the True Beloved. His Love is never-ending. …When there is love, the concern will be that Allah Ta'ala and Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم must be pleased and that there should be no action that incurs their displeasure. This fear is borne out of love.

THE DEMANDS OF LOVE

Ishq or Love has two demands:

1.) To do that which pleases the Beloved.
2.) To refrain from anything and everything that displeases the Beloved.

Allah Ta'ala says:

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ

"...AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR LOVE FOR ALLAH..."

[SURAH AL-BAQARAH 2 : 165]

When we say that we believe in Allah Ta'ala, this is a great claim of love. Allah Ta'ala is thus addressing the Believers: *You have already brought Imaan in Me. You have acknowledged Me as your Rabb (Sustainer). It should not be difficult for you to do that which I ask of you, and to stay away from that which I dislike, because you claim to have Imaan. You claim to be My lovers!*

For an illicit beloved, the tongue is so quick to utter, on any request made: *"For you…anything!"* How can the love for Allah Ta'ala, the Creator of all beauty, be anything less? …The hearts of those who have Imaan, those who love Allah Ta'ala intensely and who have understood the demands of Love, declare: *"O my Beloved Allah, for You … anything!"*

…Hazrat Maulana Jalaluddeen Rumi رَحْمَةُ اللهِ عَلَيْهِ had related a story, by way of teaching us a lesson: A man became infatuated with the beauty of a woman and began to follow her. When an opportunity arose, he said to her: *"My eyes have never beheld such beauty. I have eyes for you and for you alone; for no one else!"*

The woman replied: *"My sister is just behind you and she is far more beautiful!"*

Without any thought, the man instantly turned to look and the woman gave him a forceful slap and said: *"You just claimed that you have eyes for me and no one else!"*

By citing this example, Hazrat Maulana Jalaluddeen Rumi رَحْمَةُ اللهِ عَلَيْهِ was presenting our failing in our claim of loving Allah Ta'ala. We say that we love Allah Ta'ala, but we turn away from Him and from His Commandments. We prove to be unfaithful because we displease Him and give our hearts to everyone and everything else. Similarly, we claim to love Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم but we discard his beautiful Sunnah and turn towards the culture and customs of the non-Muslims. We say one thing and we do another. Our claim is thus insincere.

The proof of sincere love is that we follow through with the claim we make, by fulfilling both demands of love. Again, this love of Allah Ta'ala is easily learnt and acquired from the sincere lovers of Allah Ta'ala.

CHANGING THE DIRECTION OF THE HEART

Once, when our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ visited South Africa, I was seated next to him at the Dastarkhan[29] for a meal. All around us were brothers in the Sunnah dressing, with beards, turbans, etc. except for one young brother. He was dressed in jeans, a T-shirt, was clean shaven and he had an earring and bangle on. Someone had brought him along and he was assisting in serving food to the guests – until he saw

[29] Dastarkhan: tablespread / floor mat for eating

our Shaykh رَحْمَةُ اللهِ عَلَيْهِ. He was so awe-struck by Hazrat رَحْمَةُ اللهِ عَلَيْهِ that he stood fixed in one place and just stared and stared.

Hazrat Maulana رَحْمَةُ اللهِ عَلَيْهِ observed him staring and said to me light-heartedly: *"He is staring at me so hard, as if he will eat me!"*

After saying that, Hazrat رَحْمَةُ اللهِ عَلَيْهِ said, on a serious note: *"I see an idol in his heart. If only he would establish a connection with a Shaykh-e-Kaamil, the Shaykh will, Insha-Allah, change the direction of his heart to the True Beloved, Allah Ta'ala!"*

The idol in his heart referred to an illicit beloved. Allah Ta'ala had revealed, through 'Kashf'[30], that the person was involved in a Haraam relationship.

Hazrat's رَحْمَةُ اللهِ عَلَيْهِ Ikhlaas (sincerity) and humility was also evident in that Hazrat did not make any claim that he was a Shaykh-e-Kaamil and that the young man should take Bay'at upon his hands. Alhamdulillah, the very next day, the young man came to Hazrat رَحْمَةُ اللهِ عَلَيْهِ, in the Sunnah dressing, without the earring and bangle. He took Bay'at and made sincere Taubah. اَللّٰهُ اَكْبَرْ This is the effect of the Nazr (gaze), Dua and company of the Auliya Allah. This is the easiest route in giving up sins.

[30] Kashf : Disclosure of something normally hidden

Lesson 9

PREFERENCE

WHEN HAZRAT YUSUF عَلَيْهِ السَّلَام refused the proposal and advances of Zulaikhah, who was a beautiful, wealthy woman, of a very high standing in society, and he refused her companions who were fully supporting her, and who were the beautiful and elite of the society, Hazrat Yusuf عَلَيْهِ السَّلَام was threatened with imprisonment. Zulaikhah said very boldly and clearly:

وَلَئِنْ لَّمْ يَفْعَلْ مَآ اٰمُرُهٗ لَيُسْجَنَنَّ وَلَيَكُوْنًا مِّنَ الصّٰغِرِيْنَ

"...AND IF HE WILL NOT DO WHAT I ORDER HIM, HE WILL SURELY BE IMPRISONED AND WILL BE OF THOSE DEBASED."

[SURAH YUSUF 12 : 32]

In response, he said:

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُوْنَنِيْٓ إِلَيْهِ ۚ

"HE SAID: 'O MY LORD! PRISON IS MORE BELOVED TO ME THAN THAT WHICH THEY INVITE ME.'..."

[SURAH YUSUF 12 : 33]

Due to the circumstance that Hazrat Yusuf عَلَيْهِ السَّلَام found himself in and the invitation of those women, he considered prison an option than what they called him to. Since he was not going to accede to or accept their demands, he said that prison was dearer … more beloved … than what they invited towards. This does not mean that he really liked prison and wanted to go into prison. …It is mentioned that when he was in prison, Allah Ta'ala informed him that he was in prison because of what he said. Had he asked for well-being and protection, he would have been blessed with perfect well-being. On his statement, Allah Ta'ala gave him prison. We should therefore be cautious as to what words we utter. We should not ask for anything that would result in hardship and difficulty.

Sometimes, parents are reckless in their statements and curse their children. They use harsh and cruel words. If that is the moment of acceptance, then lifelong those parents hold their heads and cry. No matter how frustrated and how overwhelming the anger may be, make Dua: *O Allah, grant this child Hidayah. Make this child pious.* … But don't curse.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **"Ask Allah for forgiveness and Aafiyah, for verily after Imaan, none is given anything better than Aafiyah."**[31] If we want to save ourselves from hardship, ask Allah

[31] Sunan Tirmidhi

Ta'ala for Aafiyah. Don't ask for sickness or anything that will cause difficulty.

SWEETNESS OF IMAAN

We take lesson: A young, handsome man is invited by a beautiful woman. To protect himself from sin, he considered prison better! …The person who enjoys the pleasure of obedience and the sweetness of Allah Ta'ala's love seeks to safeguard this treasure at all costs. Hazrat Yusuf's عَلَيْهِ السَّلَام response and refusal was a clear sign of the sweetness of Imaan. We too should be desirous to taste the sweetness of Imaan and should make Dua that Allah Ta'ala grant it to us, so that we too firmly reject any offer to sin and stay clear from any temptations towards Haraam.

The lovers of Allah Ta'ala are also blessed with the sweetness of Imaan. Why do they not prefer casting evil, lustful glances at strange women or having illicit relationships? Why do they not prefer the cinema, theatre, casino, music, raves and other vices, which so many of us look forward to? Why? …Because their hearts are saturated with love for Allah Ta'ala and the enjoyment of obedience to Him. In the path of Divine Love, sacrifice is favoured and preferred over that which nafs and shaytaan call towards. In truth, the very thought of sinning shames them.

This is the relationship we need to establish with Allah Ta'ala; where Allah Ta'ala's Commandments take precedence over everything else; where we give preference to Allah Ta'ala's Pleasure over any Haraam pleasure.

MAKE THE EFFORT

Though the environment is one of Fitnah and temptation, sin and immorality, make the effort; make the sacrifice. Allah Ta'ala is fully aware and knows the pains and wounds that are taken on the heart, in an environment and time when society condones, and not only condones, but encourages and promotes all forms of indecency … where so many are heedlessly 'enjoying' those 'pleasures' which are sinful and detested by Allah Ta'ala.

Allah Ta'ala will grant Noor and sweetness in the heart, to the one who restrains himself or herself. We need only take this step so that we can also experience the exhilaration of the sweetness of Imaan and the splendour of this Noor. We talk about it, but if we can just experience it, we will forget all our pains, worries and sorrows. …Of course, this does not just happen by restraining ourselves once or twice. Allah Ta'ala says:

وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ ۝

"AND WORSHIP YOUR LORD, UNTIL THERE COMES UNTO YOU THE HOUR THAT IS CERTAIN (I.E. DEATH)."

[SURAH AL-HIJR 15 : 99]

This effort will continue, but once a person reaches that stage of obedience, he will experience sweetness and enjoyment. Mullah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ said: **"When the sweetness of Imaan enters the heart, it never leaves."**

…After many years, Hazrat Yusuf عَلَيْهِ السَّلام was released from prison. Zulaikhah confessed her wrong-doing and acknowledged the

innocence and purity of Hazrat Yusuf عَلَيْهِ السَّلَام. The Mufassireen have mentioned that upon the demise of her husband, the king arranged her marriage to Hazrat Yusuf عَلَيْهِ السَّلَام. It is said that on one occasion, Hazrat Yusuf عَلَيْهِ السَّلَام asked Zulaikhah why she did not have the same kind of love for him as she had previously, she replied: "Through your company, I have now been blessed with the love of Allah Ta'ala!"

When the heart experiences the love of Allah Ta'ala, His love prevails over all other love! This should be the condition of every Believer because Allah Ta'ala says that our love for Him is more intense.

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ

"...AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR LOVE FOR ALLAH..."

[SURAH AL-BAQARAH 2 : 165]

...Give up sins with sincere repentance. Allah Ta'ala loves those who repent. Clean and polish the heart with Zikrullah. Brighten the heart with the Noor of Taqwa. If we beautify our lives with love and obedience to Allah Ta'ala and Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم, we will experience the sweetness of Imaan, as well as real happiness and true success. However, an effort has to be made. This effort must be made. We should aspire to become the friends of Allah Ta'ala! May Allah Ta'ala grant us the Taufeeq and the Haqeeqat (reality).

Lesson 10

MODESTY

WITH REFERENCE TO THE STORY OF HAZRAT MARYAM عَلَيْهَا السَّلام: When Hazrat Maryam عَلَيْهَا السَّلام sought refuge in Allah Ta'ala, Hazrat Jibra`eel عَلَيْهِ السَّلام informed her that he was an angel, a messenger of Allah Ta'ala, who had come to convey the tidings of a son to be borne of her. Allah Ta'ala mentions in Surah Al-Ambiyaa:

وَالَّتِيٓ أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيْهَا مِنْ رُّوْحِنَا

"AND (REMEMBER) SHE (MARYAM) WHO GUARDED HER CHASTITY. SO WE BLEW IN HER (A LIFE), THROUGH OUR SPIRIT..."

[SURAH AL-AMBIYAA 21 : 91]

Hazrat Jibra`eel عَلَيْهِ السَّلام simply breathed in the collar of Hazrat Maryam's عَلَيْهَا السَّلام garment, and this became the means of her conceiving Hazrat Eesa عَلَيْهِ السَّلام.

After having conceived, she was extremely concerned. This was, naturally, a very frightening experience that brought in its wake, fear upon fear: **A chaste woman, secluded in her chamber, never conversing with any stranger, to conceive a child without being married. How will she face her people? How will she explain her condition?** ...At this stage she is unaware of what will happen.

Helpless and alone, and so overcome by her circumstances, she considered that it would be better to be dead and forgotten than to contend with a plight so agonising.

قَالَتْ يٰلَيْتَنِيْ مِتُّ قَبْلَ هٰذَا وَكُنْتُ نَسْيًا مَّنْسِيًّا ۝

"SHE SAID: 'WOULD THAT I HAD DIED BEFORE THIS AND HAD BEEN FORGOTTEN AND OUT OF SIGHT!'"

[SURAH MARYAM 19 : 23]

Whilst Maryam عَلَيْهَا السَّلَام had not engaged in anything remotely displeasing to Allah Ta'ala, she teaches us the following lesson: **It is better to be under the surface of the earth than to commit such a serious and grave crime as fornication and adultery.**

Unfortunately, these days, we brag, publicise and advertise our sins. We invite and encourage others to the same, which has become the norm of both young and old. Many Muslims post photographs of themselves, engaged in sins, on the different social media accounts. Many update their accounts with the sins they commit. This is the sad state of affairs – that we are not only shameless but also proud to make known our disobedience to Allah Ta'ala, and that too, on world platforms. نَعُوْذُ بِاللهِ مِنْ ذٰلِك

When sins reveal our ignorance and foolishness, what then is our condition if we also boast about our sins, broadcast them and worse, display our disobedience with the evidence of photographs? We, ourselves, are presenting hard proof of our sins! Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **"Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night, which Allah has covered for him, and in the morning, he would say (to people): 'I committed such and such sin last night,' while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself."**[32]

THE DAY OF JUDGMENT

How will we fare on the Day of Judgment when all these photographs, which we took, and all these social media accounts are presented to us, as evidence against us, of all that we did? In Surah Al-Kahf, Allah Ta'ala informs us of that Day:

وَوُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَيَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا
يُغَادِرُ صَغِيْرَةً وَّلَا كَبِيْرَةً إِلَّآ أَحْصٰهَا ۚ وَوَجَدُوْا مَا عَمِلُوْا حَاضِرًا ۗ
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ۝

"AND THE BOOK (OF DEEDS) **WILL BE PLACED** (BEFORE YOU)**; AND YOU WILL SEE THE SINFUL IN GREAT TERROR BECAUSE OF WHAT IS** (RECORDED) **THEREIN; THEY WILL SAY: 'AH! WOE TO US! WHAT A BOOK IS THIS! IT LEAVES OUT NOTHING. SMALL OR GREAT, BUT TAKES ACCOUNT THEREOF!'**

[32] Sahih Al-Bukhari

THEY WILL FIND ALL THAT THEY DID, PLACED BEFORE THEM: AND NOT ONE WILL YOUR LORD TREAT WITH INJUSTICE."

[SURAH AL-KAHF 18 : 49]

The Hadīth conveys to us that in this worldly life, Allah Ta'ala graciously conceals and covers our sins, preserving our respect and honour amongst the people and giving us opportunities to sincerely repent. However, we inform others of our sins, with no conscience or guilt. We make public our wrong doings and evil deeds. This is the conduct when there is no Hayaa (modesty). Otherwise, modesty and shame prevent and inhibit a person from exposing his sins. When the attribute of Hayaa is banished from the heart, its counterpart, Imaan also departs. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: "**Indeed Hayaa and Imaan are companions. When one of them is lifted, the other leaves as well."**[33]

TAQWA AND HAYAA

Mullah Ali Qaari رَحْمَةُ اللهِ عَلَيْهِ has defined Hayaa as: **"The 'Haqeeqat' of Hayaa is that your Maula (Master) must not find you in that place which He has forbidden."** …or indulging in any action which He has forbidden.

There is an incident of a Sahabi رَضِيَ اللهُ عَنْهُ who was advising another Sahabi رَضِيَ اللهُ عَنْهُ, who was extremely modest. He was telling him not to be so shy. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم heard this and said: "**Leave him, modesty is part of Imaan."**[34]

Hayaa is expressly and distinctively mentioned in the Hadīth, and establishes modesty as an important branch of Imaan. When a

[33] Baihaqi
[34] Sahih Al-Bukhari

person has the conscious awareness of Allah Ta'ala, he feels shy to disobey Allah Ta'ala. As said, Taqwa and the conscious awareness of Allah Ta'ala's presence are a protection, security and barrier from sin. …We need to repeatedly remind ourselves that Allah Ta'ala is watching. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم explained the quality of Ihsaan as:

أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

"THAT YOU WORSHIP ALLAH AS IF YOU ARE SEEING HIM, AND IF YOU CANNOT SEE HIM, THEN HE SEES YOU."

We have to nurture these sublime qualities of Taqwa, Ihsaan and Hayaa. And we come back to the simplest way of obtaining these noble qualities – which is the Suhbat of the Sawliheen (pious). How important this companionship is! How wonderful this companionship is!

TWO PONDS

Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had given an analogy of two ponds that are in immediate proximity to each other. In the one pond, there are beautiful, charming, colourful fish swimming around and offering joy to the people who see them. The other pond is empty of fish. However, if the wall of sand separating the two ponds is broken down, the water of both ponds will mix and the fish of the first pond will move into the second pond. The second pond will then also have those beautiful fish in it.

Hazrat رَحْمَةُ اللهِ عَلَيْهِ explained, that when a person sincerely keeps the company of a Shaykh-e-Kaamil and he removes from his heart any

prejudices, then like the breaking of the wall between the two ponds and the movement and transfer of the fish from one pond to another, so the barrier between his heart and the Shaykh's heart is removed and the noble qualities of the Shaykh – the qualities of Akhlaaq-e-Hameedah[35] – now move into the heart of the Seeker (Saalik). The empty pond of the heart becomes filled with Taqwa, Sabr, Shukr, Tafweez[36], Zuhd[37], Hayaa and other beautiful qualities. ...The Love and Ma'rifah of Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّم also transfer to the heart of the sincere Seeker.

Allah Ta'ala directs us to the company of His Friends. We should thus keep their company and take full benefit. We should remain with them and become like them.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ ۝

"O YOU WHO BELIEVE, FEAR ALLAH AND JOIN THE COMPANY OF THE TRUTHFUL ONES (THE PIOUS, THE AULIYA ALLAH)."

[SURAH AT-TAUBAH 9 : 119]

May Allah Ta'ala grant us the companionship of His Friends, that we may draw their lofty qualities and also become His Friends; that we may remain in the shade of Allah Ta'ala's Protection and Mercy and gain Najaat (salvation) and Jannah.

May Allah Ta'ala grant us the noble, beautiful qualities of Hazrat Yusuf عَلَيْهِ السَّلَام and Hazrat Maryam عَلَيْهَا السَّلَام and the Taufeeq to abstain from all sins. May Allah Ta'ala grant us His Pure love and make us beloved to Him.

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[35] Akhlaaq-e-Hameedah: Praiseworthy character

[36] Tafweez : Resigning oneself to the Decisions of Allah Ta'ala

[37] Zuhd: Ascetism / renunciation of the world

PART TWO

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ

"...AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR LOVE FOR ALLAH..."

[SURAH AL-BAQARAH 2 : 165]

Complementary Advices

"Love is the most abused word and the most misused Ni'mat (bounty) of Allah Ta'ala, in these times.
The gift of Love was granted for us to love Allah Ta'ala, who is The True Beloved, who is our Nourisher and Sustainer.
The heart was given to us, as a home, for Allah Ta'ala's love to reside therein. Sadly, love is directed to everything else except Allah Ta'ala.
Abusing and wasting the great commodity of love invites the restlessness of both worlds."

Hazrat Maulana Yunus Patel Saheb (Rahmatullahi 'alayh)

بسم الله الرحمن الرحيم

1

Sacrifice For Allah Ta'ala

HAZRAT IBRAHEEM BIN ADHAM رَحْمَةُ اللهِ عَلَيْهِ was a king who renounced and sacrificed crown, throne and kingdom in his quest for the Love of Allah Ta'ala. His story is widely related in the books of our pious predecessors. Our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ beautifully explained as to how ordinary ones like us, without crowns, thrones, castles and kingdoms can attain to the same elevated stage as Hazrat Ibraheem Bin Adham رَحْمَةُ اللهِ عَلَيْهِ.

SACRIFICING THE IDOL OF BEAUTY

In this day and age, where the arrows of sensual love hit the targets of almost all hearts; many a time it happens that a person becomes infatuated, or falls deeply in love with a woman. Her

beauty and charm simply captivates him. …Again, we can only appreciate Allah Ta'ala's Command to lower the gaze, which is a protection, not only for our hearts, but for our sanity as well. Many people, who are in asylums, are there because of the dangerous habit of lustful glances and thereafter, the unrequited love which followed. They lost their sanity in the process.

As is sometimes the circumstance of sensual love; the person is consumed by his desire for some woman but she, herself, is not interested in marrying him; or perhaps, she is a married woman, or perhaps she is not even aware of his existence – as is, in the case of those who fall for actresses, models, etc. Often, this is infatuation and lust. It is superficial. And we should understand that when we fall for Haraam, our Imaan also takes a fall.

Such is the person's ardent love for the woman that had he the Kingdom of Balkh, which Hazrat Ibraheem Ibn Adham رَحْمَةُ اللهِ عَلَيْهِ had possessed; nay, had he the kingdom of the world, he would not have thought twice in sacrificing that Kingdom for this one woman, who has won over his heart. History bears testimony of kings who abdicated crown, thrown and kingdom for the love of a woman. …History also bears witness to the foolhardy ones who committed suicide in the love of some woman or some man. May Allah Ta'ala protect us all.

For the pleasure of his beloved Allah Ta'ala, he says: *"O Allah, this woman is the jewel of my heart! Had I the kingdom of the world to sacrifice, just to have her, I would have indeed done so. Since this cannot be and she is forbidden for me, I sacrifice her love for Your pleasure…"*

A person who does so has rendered a sacrifice comparable to Hazrat Ibraheem Ibn Adham رَحْمَةُ اللهِ عَلَيْهِ.

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had mentioned that outwardly, the heart seems like a picture of ruin, but the fragrant breeze of Jannah blows through that heart which is sacrificed for Allah Ta'ala! سُبْحَانَ اللهِ

MUJAHADAH

Hazrat Maulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ had written in his Tafseer, Bayaanul Qur`aan, that the person who renders the sacrifice of his evil desires, waging Jihaad against his nafs, in the spiritual realm, will be ranked amongst the Shuhadah (Martyrs) on the Day of Qiyamah! اَللهُ اَكْبَرْ

If we want this great reward and special honour … and we should all be desirous of this … so the effort and Qurbani will have to be made. Insha-Allah, Allah Ta'ala will raise us with the Mujahideen[38] and Shuhadah on the Day of Qiyamah.

Brothers, this is one Jihaad, if only we succeed in, will take us so far, where Tahajjud, Nafl fasting and all other Nafl Ibaadaat will not take us. This is because the evil desires of the heart have to be suppressed and have to be sacrificed continuously. Sometimes it's an earthquake that shatters the heart … especially for young people. All around – left, right and centre – people are indulging in Haraam. Sometimes a person's friends, schoolmates, colleagues

[38] Mujahideen : Those who strive in the path of Allah Ta'ala

and even family members are involved in Haraam. Despite the wayward, corrupt lifestyles and challenging conditions that surround him, the person restrains himself. At times, he feels as if an earthquake has shaken and rent asunder his heart, but he remains steadfast on obedience to Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّم .

No doubt, there are temptations from every side. Just step outside the Masjid and so many are the attractions and distractions between the Masjid and our homes. These are such that can inevitably lead a person into trouble and bring devastation in his life. When confronted by temptation, the person garners all his courage. He unsheathes the sword of courage and sacrifices his evil desires.

LOWERING THE GAZE

There is a pretty woman walking past, and the person is attracted. Perhaps there is a handsome man, and the woman is attracted to him. Although an Aashiq (lover) of *soorat* (physical form), and though desirous to look, the person lowers his gaze or her gaze, and says what our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had said in his poetry:

'I will not look! ...I will not look!
Never will I look at one,
Looking upon whom displeases my Allah.'

Hazrat Maulana رَحْمَةُ اللهِ عَلَيْهِ also composed the following verses:

'When she came before me, I became blind[39]!
When she moved away, I regained my sight!'

When the desire is strong to cast a lustful glance, immediately strike a deal with Allah Ta'ala. Say: *O Allah, my nafs desires to derive Haraam enjoyment. It is solely for Your Pleasure and out of Love for You that I am restraining myself from casting these evil gazes. O Allah, I am placing Your Pleasure before my pleasure and am hopeful of the fulfilment of Your Promise, of granting the sweetness of Imaan to the one who lowers his gaze from Haraam.*

Allah Ta'ala will most definitely reward.

This Jihaad, against the nafs, has to be waged in the shops, schools, universities, streets, airports, at the bus stops and everywhere that a person goes – sometimes even at home, or when alone – and nafs and shaytaan are offering their companionship.

HARM TO MARRIAGE

Due to the sins of evil glancing, interacting with the opposite gender, watching television, viewing pornography, etc., Allah Ta'ala removes from the heart, peace, tranquility and the Noor that accumulates on obedience. The love between husband and wife is also lost.

Husbands entertain, in their minds, the images of those women they have seen on television, on the streets, etc. and many wives too are just as guilty of the same. Unmarried and married women

[39] That is, lowered my gaze or closed my eyes

complain that they have the picture of some strange man – a sports star, television presenter or actor – imprinted on their hearts.

A young, married woman contacted me and mentioned that she went for a cricket match, on the insistence of her husband. There, a Pakistani cricketer *'stole'* her heart. She was experiencing so much of turmoil. She said herself: *'He stole my heart! Now I only fantasise about him. Even when I am with my husband, the Pakistani player is on my mind and in my heart. What do I do?'*

…When the heart gets stolen, even if it is reported to the police, they too will not be able to trace it or reclaim it. …However, there is no losing hope. Allah Ta'ala will recover that stolen heart, on sincere Taubah.

This is only one example of infidelity and unfaithfulness – which is common with husbands and wives, due to the bad habit of evil glancing. As a result, both are unhappy and depressed with the partner they are spending their lives with. How often marriages have ended on account of the sin of evil glancing, which opened avenues to illicit relationships. There are numerous cases of men just leaving or divorcing their wives for another woman. If not, the wife is demanding a divorce because she has fallen in love with someone she met and struck up an illicit association with. …This is a very serious reality: homes are razed by the arguments that follow, hearts are shattered, families are broken and innocent children are left traumatised and emotionally scarred. …The nature of the nafs is one of selfishness. Without Islaah, no consideration is given to anyone else. No thought is given to people's feelings, to the hurt, harm and consequences.

Whilst lowering the gaze is not the only thing a person has to do, it is a protection from a multitude of sins.

FRIENDSHIP WITH ALLAH TA'ALA

Friendship with Allah Ta'ala is not only established with Ibaadah, Zikrullah, Tilaawah and Ta`leem[40]. It is founded with Mujahadah (striving) against the nafs. This friendship is established when a person gives up sins. Without this effort and sacrifice, we will not gain the Noor of Taqwa in our hearts.

Our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had explained that there will be demands from the nafs, to engage in sin. We must not become overpowered by the nafs; rather we must overpower the nafs. We must be firm, strong and courageous against the nafs.

Our condition is that if we are told to read a certain Wazeefa[41], a certain number of times, and we are told that we will reap abundant rewards, we are very eager and enthusiastic. Many will say: *'I will commence reading today!'*, and they will find the time to get those rewards. But when a person is told: *'You are involved in a Haraam relationship. You are involved in pornography … gambling … interest... Make sincere Taubah and give up the sin,'* the response is very different. There is no willingness to do so.

[40] Ta'leem : Teaching (of Deen)

[41] Wazeefa: Recitation of Surahs, Qur'aanic verses or other supplications and glorifications.

Our response should be: ***'I have given it up!'*** …Thereafter, if due to certain factors, a person mistakenly sins, he should again turn to Allah Ta'ala with sincere Taubah.

When a person is listening to a Bayaan, or when he hears that something is Haraam, and he is involved in that Haraam, he must firmly resolve to give it up. For example, the person is involved in an illicit relationship. He must not say: *'I will give it up, Insha-Allah.'* He must say: *'I have given it up already!'* There is no such thing as: *'I will give up my sins, Insha-Allah'.* Insha-Allah means 'If Allah wills'. Allah Ta'ala certainly does not will that we commit sins. … نَعُوْذُ بِاللهِ مِنْ ذٰلِك

If the person loves the woman so dearly, he should marry her – that is, if marrying her is permissible, as well as favourable for his Deen. This is a simple solution to pleasing Allah Ta'ala and himself. If not, then as soon as is possible, he should inform her: *Our relationship is over. I have nothing to do with you because Allah is unhappy and displeased. So long as Allah Ta'ala is displeased, my life will continue being restless, miserable, full of anxiety and worry. I don't want to lead a life of Jahannum on this earth!*

Please Allah Ta'ala. If we are going to please Allah Ta'ala, Allah Ta'ala becomes ours; the whole universe is ours; the kingdoms are ours!

"O Allah, if You are mine, everything is mine
But if You are not mine, nothing is mine."

Make a firm decision. End the illicit relationship without delay, and remain resolute and steadfast thereafter.

THE REPLY OF A SAHABI رَضِيَ الله عَنْه

The 'Shaane-Nuzool' (background / reason for revelation) of a verse of the Qur`aan Shareef presents the kind of determination, sincerity and love we should have in our relationship with Allah Ta'ala.

It is narrated that in the days of Jahiliyyah (Ignorance) and prior to accepting Islam – prior to bringing Imaan in Allah Ta'ala and Rasulullah صَلىاللهُعَلَيهِوَسَلَم – a Sahabi رَضِيَ الله عَنْه had had a relationship with a certain woman. After having accepted Islam, he emigrated to Madinatul Munawwarah, leaving behind that woman, who had not accepted Islam.

It happened that he visited Makkatul Mukarramah on business sometime later. The woman visited him and invited him to engage in sin. The reply of the Sahabi is something that really impacts the heart. What a lesson of sincere love for Allah Ta'ala! …He refused and rejected her proposition to engage in sin, and said in reply: *"**Now Islam has come between me and you.** However, if you wish, I will marry you after clarifying this with Rasulullah* صَلىاللهُعَلَيهِوَسَلَم*."*

سُبْحَانَ الله His Submission to Allah Ta'ala, his Love for Allah Ta'ala, his Fear of Allah Ta'ala and his loyalty to Allah Ta'ala intervened between him and the woman. He therefore immediately rejected the invite and offer to sin. There were no 'second thoughts'!

It is related that on return to Madina Shareef, he enquired from Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم regarding marriage to the woman, whom he too liked. Allah Ta'ala revealed the following Ayah:

وَلَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ۚ وَلَأَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّلَوْ أَعْجَبَتْكُمْ ۚ

"AND DO NOT MARRY THE MUSHRIK WOMEN (IDOLATERS) UNLESS THEY COME TO BELIEVE; AND A MUSLIM SLAVE GIRL IS BETTER THAN A MUSHRIK WOMAN EVEN THOUGH SHE MAY ATTRACT YOU..."

[SURAH AL-BAQARAH 2 : 221]

The Love of Allah Ta'ala becomes a barrier between the person and sin – no matter how attractive or how appealing. …Islam means submission; submission to Allah Ta'ala. The heart, mind, body and soul submit with love.

May Allah Ta'ala fill our hearts with His love and grant us such love that all Haraam love is sacrificed for His Pure love.

2

Permission for Zina?

HAZRAT ABU UMAMAH رَضِیَ اللہ عَنْہ had mentioned of a young man who came to Rasulullah صَلَّی اللہُ عَلَیْہِ وَسَلَّم and said: *"O Messenger of Allah, give me permission for Zina."*

The Sahaba-e-Kiraam رَضِیَ اللہ عَنْھُمْ, who were present, turned to him and started rebuking him, but Rasulullah صَلَّی اللہُ عَلَیْہِ وَسَلَّم invited the young person to come closer to him and to sit down. …Observe the noble and compassionate approach of Rasulullah صَلَّی اللہُ عَلَیْہِ وَسَلَّم in regard to the young man. There is no better approach. The Sahabah رَضِیَ اللہ عَنْھُمْ took offence and were angered by his words. However, Rasulullah صَلَّی اللہُ عَلَیْہِ وَسَلَّم restrained them and told the young man to come close to him. Rasulullah صَلَّی اللہُ عَلَیْہِ وَسَلَّم adopted kindness and mercy in correcting the person.

Rasulullah صَلَّی اللہُ عَلَیْہِ وَسَلَّم asked him: *'Would you like this act (of Zina) for your mother?'*

The young man replied: *'No.'*

Rasulullah ﷺ said: *'In the same way, no one would like it for their mothers.'*

Rasulullah ﷺ asked: *'Would you like it for your daughter?'*

He said: *'No.'*

Rasulullah ﷺ said: *'In the same way, people would not like it for their daughters.'*

Rasulullah ﷺ asked: *'Would you like it for your sister?'*

He replied: *'No.'*

Rasulullah ﷺ said: *'In the same way, people would not like it for their sisters.'*

In this way, Rasulullah ﷺ asked him the same question in respect to his maternal aunts and paternal aunts, and each time, the young man answered in the negative, and Rasulullah ﷺ would reply: *'In the same way, people would not like it.'*

Rasulullah ﷺ then placed his blessed hand on the young man's chest and prayed for him: "***O Allah, forgive his sins, purify his heart, and protect his chastity."***

سُبْحَانَ الله What a Dua! How fortunate to be recipient to a Dua which is guaranteed in its acceptance – a Dua of forgiveness, purification and protection!

Hazrat Abu Umamah رَضِیَ اللہ عَنْہ said that thereafter the young man did not pay heed to any temptation or anything Haraam.[42]

If anyone desires Haraam or is involved in Zina or an illicit relationship, make this same beautiful Dua for oneself: *O Allah, forgive my sins, purify my heart and protect my chastity.*

CHASTITY

Chastity is an extremely beautiful and admirable virtue. It is a strong and outstanding quality of the Believer. Allah Ta'ala describes the Believers as:

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ

"...WHO GUARD THEIR CHASTITY (I.E. FROM ADULTERY AND FORNICATION)**..."**

[SURAH AL-MU'MINOON 23 : 5 / 6]

From amongst the qualities of those who will receive Allah Ta'ala's Forgiveness and great reward, are those who guard their chastity:

وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ

"...FOR MEN AND WOMEN WHO GUARD THEIR CHASTITY...

أَعَدَّ اللّٰهُ لَهُمْ مَّغْفِرَةً وَّأَجْرًا عَظِيْمًا ۝

"...ALLAH HAS PREPARED FOR THEM FORGIVENESS AND A GREAT REWARD."

[SURAH AL-AHZAAB 33 : 35]

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[42] Ahmad

Chastity is a means of entering Jannah. Hazrat Abdullah ibn ‘Abbas رَضِیَ اللہ عَنْہ reported that Rasulullah صَلَّی اللہُ عَلَیْہِ وَسَلَّم said: **“O youth of the Quraysh! Do not commit adultery. Whoever preserves his chastity will enter Paradise.”**[43]

May Allah Ta’ala protect us from all kinds of sins and immorality, grant us the noble qualities of modesty and chastity, as well as the promised rewards of Allah Ta’ala’s Forgiveness and Jannah.

[43] Al-Haakim

3

Consequences of Zina

THE HARMS AND CONSEQUENCES of fornication and adultery are so grave that they wipe out any kind of temporary pleasure the person may have experienced in committing the sin. Knowing the outcome of adultery would, Insha-Allah, sober that nafs which is intoxicated by lust.

The first effect, which in itself, should shake the heart of any true and sincere believing servant, is that Allah Ta'ala becomes very angry. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said in this respect: **"The people among whom the taking of interest and indulgence in adultery appears openly, have indeed invited Allah's wrath and anger upon themselves."**[44]

The Anger and the Wrath of Allah Ta'ala is by far severer than the punishment of the Fire of hell. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم would supplicate to Allah Ta'ala, seeking protection:

[44] Haakim

اللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ سَخَطِكَ وَالنَّارِ

'O Allah, I seek Your protection from Your Anger and the Fire.'

This Dua clearly conveys to us that the anger of Allah Ta'ala is worse than Hellfire, since it is mentioned first.

When we flagrantly disobey Allah Ta'ala, we challenge the One who has complete control over us; One who is:

شَدِيْدِ الْعِقَابِ

"...(WHO FORGIVES SIN, ACCEPTS REPENTANCE), IS SEVERE IN PUNISHMENT...'

[SURAH GHAFIR 40 : 3]

REMOVAL OF IMAAN

A person who commits Zina (adultery / fornication) places himself (or herself) in misfortune and at great risk. That state of sin is far more dangerous since the precious and priceless entity of Imaan is removed from the heart. May Allah protect us all. Hazrat Abu Hurairah رَضِيَ الله عَنْه reported that Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **"Allah Ta'ala removes the Imaan of that person who drinks wine or engages in adultery, like how one of you removes his shirt from his head."**[45]

Hazrat Abdullah Ibn 'Abbaas رَضِيَ الله عَنْه said: *"Marry, because if the servant of Allah Ta'ala commits fornication, Allah Ta'ala snatches the light of Imaan from him, and may or may not return it to him."*

[45] Mustadrak Hakim, Vol.1 pg. 22

This much said, should be more than sufficient for a Believer. What guarantee does a person have that death will not visit when engaged in sin? What embarrassment if a person leaves this world in a state of sin! What a great loss if a person leaves this world without Imaan! …We now have to deal with cases of Muslims dying in escort agencies and prostitute quarters, and thereafter some arrangements have to be made to cover up for the sake of the family who is left behind, to keep their respect and dignity.

There was the case of a Muslim who was murdered by the prostitutes he had invited to his room. Another Muslim brother had a heart attack and died in a massage parlour, and so many others have died in similar circumstances or have died in cinemas, discos, rave clubs, etc. …As is commonly stated: "**You will be raised how you died, and you will die how you lived."**

One person mentioned to me that he was living with his mistress for many years. She had three children from him, and they were grown up. He did not know how to get out of the sin. I told him that in his particular case he should not delay in marrying the woman. She and her children embraced Islam and I performed the Nikah. Just a day or two later he died in the flat of his second wife. His respect was saved because he was married to her. At least he died after having made Taubah and having made amends for the sinful life he had been living. But not all are fortunate.

DISGRACE

Recently, there was an incident of a Muslim brother who was photographed in the company of some prostitutes. Those pictures were made public. What followed was disgrace and scandal.

…A brother, who is a Hafez, had told me to share his story and experience, so that people take lesson.

He had spent some time with a prostitute. After leaving her, she had a heart attack and died. The police got involved, considering it to be a possible murder. In their investigation, they went through her client listing and her phone. They picked up that he was her last "client" and arrested him. After that, there was just shame and disgrace. He said himself, "It was unreal; it was hell!" – the kind of harassment, suffering and the pressure he was under. Finally, after a long-drawn process, he was cleared and not considered a suspect in the cause of her death. Her death was taken to be a natural death and not a criminal offence.

Allah Ta'ala saved him, but in the sight of Allah Ta'ala his action was a criminal offence. Where would this person have thought, that just after committing adultery that would happen? He was fortunate that he was not the one to have had the heart attack and to have died in that condition.

THE PLAINS OF RECKONING

I often say: We get instant tea, instant coffee, instant pudding, instant cereal, and so many other things have become 'instant' …Death too is instant. We don't know where, when and how.

The Day of Judgement is not far off, when considering that death can be at any time. Reflect and ponder over what the scene on the plains of reckoning will be like. What embarrassment and humiliation if all of mankind will witness the person's sin, and

come to know the life he led in this world. May Allah Ta'ala protect us all. …In our Dua, I often say:

> *O Allah, we have to face You. We have to stand before You; we have to answer for our deeds and actions. O my Allah, when a person is caught and arrested, he covers his face. When he is being led to the court, he covers his face. He does not want human-beings to see his face…*
>
> *O my Allah, sinful ones like us, criminals like us… O Allah, on the Day of Qiyamah, in front of billions of other Ummaties, what will be our condition? O Allah, what an embarrassment that will be, on the Day of Qiyamah, when, in front of billions, someone will rise committing zina, someone will rise as a thief… because a person will die as he lived, and he will rise, on the Day of Qiyamah, as he died. O Allah, then billions of Ummaties will watch and will be witness to our sins!*
>
> *O Allah, give us the Taufeeq to realise that sins should create shame, regret and remorse in our hearts. O Allah, give us the realisation that death can strike suddenly - anywhere, anytime, any place…*

When death is pending, how can any person take the risk of committing Zina – or any sin? When, within seconds, earthquakes, fires and other disasters occur, how can a person take the chance? …How frightening, if in the act of Zina, one earthquake seizes the person and he comes face to face with the Angel of death. …We have heard of homes being burnt to the ground within minutes. We have heard and read of people running for their lives, in raging fire, not even given the opportunity of wearing their clothes. …But we take no lesson. …May Allah Ta'ala grant us the concern and the understanding.

THE CONSEQUENCES HERE

In this worldly life, the adulterer and the adulteress are deprived of many blessings that follow on Imaan and obedience to Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّم. Blessings are entirely lost: Blessings in health, wealth, time, work; blessings in everything. Blessings simply evaporate due to the sin of fornication and adultery.

Peace of mind is non-existent. Ask the person if he knows and understands, and if he experiences any contentment at heart, while living a life in Zina or any other sin. If he is truthful, he would respond that it is unknown to him. He has nothing of peace and nothing of contentment within his heart. Yes, he knows all too well the restlessness, misery, depression and darkness.

LIVING IN HELL

A person mentioned to me that after listening to some of the talks, he changed his life drastically. He started occupying himself with good deeds and a time soon came when he began to enjoy good deeds. His character improved and his behaviour with his wife and family improved. He became more generous and forgiving, overlooking and tolerant. His married life was very pleasant.

One day, a young woman came to his shop. He mentioned that there was an attraction between them and he got involved with her. Due to that Haraam relationship, he began to miss his Salaah. His other good deeds began to diminish until a stage was reached where his life became gloomy, depressing and dark. His

temperament underwent an extreme change, and at home, he would only fight with his wife.

Alhamdulillah, he began to attend the talks and the Zikr programmes once more. He made sincere Taubah, gave up the sin and rectified his behaviour. However, he described his experience in that illicit relationship as: ***'I was living in hell.'*** …This has to be, since all sins have a link to the fire of Jahannum (Hell). When a person commits sins, his heart immediately connects to Hellfire. The state of the heart becomes one of restlessness and misery, and the person's condition is like those who will enter the fire of Hell – neither will they die nor live.

اَلَّذِيْ يَصْلَى النَّارَ الْكُبْرٰى ۚ ثُمَّ لَا يَمُوْتُ فِيْهَا وَلَا يَحْيٰى ۝

"… WHO WILL ENTER THE GREAT FIRE IN WHICH HE WILL THEN NEITHER DIE NOR LIVE (A LIFE OF COMFORT)**."**

[SURAH AL-A'LA : 12/13]

TAUFEEQ

Another outcome of Zina is that the Taufeeq of doing good deeds is snatched away. Taufeeq is a special guest of Allah Ta'ala. It does not enter a polluted and filthy heart. In the example that I have given of the young man who found himself entangled in an illicit relationship, he also said that he found himself deprived of Salaah, of conversation with Allah Ta'ala, as well as many other righteous deeds.

This is one of the many harms of continuous sinning: The ability to do good deeds is drawn away, until sins engulf one's life. Without sincere Taubah, sins blacken and ruin the heart. Rasulullah

ﷺ explained: **"When a Mu'min (believer) sins, a black dot appears on his heart. If he repents and seeks Allah's forgiveness, his heart becomes cleansed and polished. If he continues to commit more and more sins (without repenting), the spot continues to spread and ultimately covers all of his heart."**[46]

MORE PUNISHMENT

Often, both one's spiritual and physical health are destroyed due to Zina. Aids and so many other diseases, unheard of before, have become so common and are so easily transmitted to thousands of others, with the origin being licentious and immoral behaviour. In a Hadīth, Rasulullah ﷺ mentioned various signs of Qiyamah; one being*: "…When among any people, promiscuity (fornication and adultery) becomes widespread, plague will overtake them as well as new diseases which were previously unknown…"*[47]

The summary and outline of other Ahadīth is that poverty will follow in the wake of adultery and immorality. In addition, earthquakes will become more common. People will be afflicted with drought, and destruction is imminent upon such a locality. …Look around the world: Immorality and excessive indulgence in sins have resulted in disasters sweeping through countries.

Due to the indulgence in Zina, the death rate escalates. It is stated in another Hadīth: *"…And where indulgence in immorality and promiscuous behaviour occur, there will be much death…"*[48]

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[46] Tirmidhi
[47] Ibn Majah
[48] Muatta Imam Maalik

Besides the escalating diseases and deaths; the abortion statistics run into the millions every year. The illegitimacy statistics are sky high. Society has become so permissive that having illegitimate children is no longer frowned upon; rather it is encouraged. The beautiful institution of marriage is now dis-favoured, while fornication, adultery, prostitution and every other kind of immoral and obscene behaviour are given the green light. نَعُوْذُ بِاللهِ مِنْ ذٰلِك

…There are some physical ailments which are life-threatening. They bring much harm to the physical body and are likely to lead to death. Sins are spiritual sicknesses which bring much more harm to the soul and are deadly for our Imaan. Immorality and shamelessness have become invasive and pervasive, destroying the moral fibre of society, but we live in a time where spiritual diseases (sins), are considered as good health and wholesome, and good spiritual health is regarded as sickness. What is normal is considered abnormal and what is abnormal is accepted as normal. May Allah Ta'ala have mercy upon us and guide us.

PROHIBITIONS

Allah Ta'ala has forbidden adultery and fornication. He declared it Haraam. This prohibition is ultimately for our benefit, advantage and favour. Generally, a Shar'i prohibition is based on three factors:

- It is harmful to the person's spiritual and physical health.
- It is harmful to the person's marriage and family life
- It is harmful to the society in which he lives.

The Islamic punishments, of one hundred lashes for the unmarried person who commits Zina and the punishment of Rajm[49] for the married person who commits Zina are also deterrents, so that others refrain from the sin. Of course, punishment is only carried out after proper evidence, or on confession – and this can only be implemented in an Islamic country. …Allah Ta'ala wants a clean and pure society, where children are legitimate. He does not want any one of us to have doubts about our lineage.

HONOURING US WITH LEGITIMACY

My Shaykh, Hazrat Maulana Hakeem Muhammad Saheb رَحْمَةُ اللهِ عَلَيْهِ, was asked, by a non-Muslim, as to why adultery is forbidden in Islam. Hazrat رَحْمَةُ اللهِ عَلَيْهِ replied: ***"In order to keep His servants legitimate, Allah Ta'ala has forbidden adultery."***

There are so many people, especially in Western countries, who are in doubt about their lineage. There is so much of uncertainty about legitimacy today. Many do not know who their fathers are. Due to the immoral, wanton behaviour of their parents, honour and respect for parents are unknown to many children born out of wedlock.

May Allah Ta'ala grant us appreciation for all His beautiful Commandments, which offer us respect, honour and dignity, in both worlds.

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[49] If the person guilty of Zina is free, sane, mature and married, then the Shar'i punishment of Rajm (Stoning to Death) is applied. Rajm is only implemented either after confession or after very, very stringent rules of evidence are followed. [To find four eye witnesses, giving explicit description of the act is almost impossible.] Details can be found in books of Jurisprudence. If the person guilty of Zina is free, sane, mature and unmarried, then the Shar'i punishment of 100 lashes is effected. (Refer to Surah An-Noor 24 : 2)

4

'Abba and Rabba'

EXTRACT FROM THE BOOK, "AASHIQ-E-SAWDIQ"

A LITTLE CHILD was brought to my Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ. When Hazrat offered the child a toffee, the child turned and looked at the father, questioningly. The father said: *"Take it."* – so the child took the toffee. To us, this is common behaviour of children, well trained by their parents. But take heed of the lesson drawn by our respected Hazrat رَحْمَةُ اللهِ عَلَيْهِ.

Hazrat رَحْمَةُ اللهِ عَلَيْهِ said: *"What a beautiful lesson…. These children are trained by their parents not to accept gifts and sweets from strangers. This is exactly what a Believer should be doing. There are many different coloured 'toffees' (strange women) to be found on the streets. The nafs says: 'Take a lustful glance!'*

The one who has recognised Allah Ta'ala, the one who knows that he has to stand before Allah Ta'ala and render an account for the Amaanaat (of sight, hearing, etc.), will turn to his 'Rabba' (Allah Ta'ala) – "Do I accept this 'toffee' or not?" The child will turn to 'Abba' but this person now turns to his 'Rabba' and asks: What is Your instruction? Do I accept it or not?

The one who is an Aashiq of Allah Ta'ala will not fall for such temptations because he looks to the instructions of Allah Ta'ala, whether he is in business and trade, or in some public place, or at home, or at the time of marriage and Walimah – in fact, in every situation and condition."

For the Aashiq of Allah Ta'ala, his concern at every step is: **Is my Allah pleased with this step?** When he speaks: **Is my Allah pleased with this speech?** On his every action: **Is my Allah pleased with this action?**

May Allah Ta'ala grant us the Taufeeq of obedience and appreciation of all His beautiful Commandments.

5

Avoid The Temptation

I RECALL, FROM MY CHILDHOOD DAYS, someone saying: **"For temptation will lead you into trouble and make you cry."** …And no doubt, this is exactly what happens when one gives into the temptation to engage in any Haraam. Ask those who gave into the demands of nafs and shaytaan, about the repercussions of their sins. They will say: Trouble, trouble and more trouble! Tears, tears and more tears! So many landed up in jail; some were executed; others lost their wealth, their wives, their children and their respect. Giving into temptation can make a person cry in this world, in the Qabr and in the Aakhirah.

Temptations will always be there. If there was no temptation, there would have been no such thing as Taqwa. The demand is to resist, to stay away, to abstain from sins. Not committing sins is easier than committing sins. Staying away from sins is what secures us friendship with Allah Ta'ala. Allah Ta'ala informs us:

إِنْ أَوْلِيَآؤُهٗ إِلَّا الْمُتَّقُوْنَ

"...VERILY NONE ARE THE AULIYA (FRIENDS OF ALLAH TA'ALA) EXCEPT THOSE WHO REFRAIN FROM HIS DISOBEDIENCE..."

[SURAH AL-ANFAL 8 : 34]

Upon sacrificing one's evil desires, a person journeys and traverses the path of Sulook[50] faster than the speed of lightening. The person is delivered to the pedestal of Wilayat-e-Khassah (A special, elevated stage of Friendship with Allah Ta'ala).

Allah Ta'ala has mentioned many benefits that accompany Taqwa and many rewards which follow when we abstain from sins and resist the temptations towards Haraam. The fruits of Taqwa are enjoyed in this world and the next. Amongst these, are:

1.) **Allah Ta'ala provides a way out of difficulties and grants provisions from sources the person would never imagine.**

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَل لَّهٗ مَخْرَجًا ۝ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ

"Whoever fears Allah (and keeps his duty to Him), He brings forth a way out for him (from every difficulty), and provides him from where he does not even imagine..."

[Surah At-Talaaq 65 : 2/3]

2.) **Allah Ta'ala facilitates ease.**

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ أَمْرِهٖ يُسْرًا ۝

[50] Sulook: The path towards Allah Ta'ala

"And whoever fears Allah, He brings about ease for him in his affair."

[Surah At-Talaaq 65 : 4]

3.) Allah Ta'ala forgives sins and rewards generously.

وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗٓ اَجْرًا ۝

"And whoever fears Allah, He will write off his evil deeds, and will give him a huge reward."

[Surah At-Talaaq 65 : 5]

4.) Allah Ta'ala grants His Qurb (closeness).

إِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا

"Surely, Allah is with those who fear Him."

[Surah An-Nahl 16:128]

5.) Allah Ta'ala grants His protection.

وَاللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ۝

"And Allah is the Protector of the pious."

[Surah Al-Jaathiyah 45:19]

6.) Allah Ta'ala accepts.

إِنَّمَا يَتَقَبَّلُ اللّٰهُ مِنَ الْمُتَّقِيْنَ ۝

"Verily, Allah accepts only from the pious."

[Surah Al-Maa'idah 5:27]

7.) Allah Ta'ala loves the person.

إِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝

"Surely, Allah loves those who ward off evil."

[Surah At-Taubah 9:4]

8.) Allah Ta'ala grants success.

وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

"And fear Allah so that you may be successful."

[Surah Al-Baqarah 2:189]

These are only some of the rewards of piety. Abstinence from sins paves the way to Jannah with its wonderful and everlasting bounties. Taqwa is a magnet for all goodness. It is honour in this world and honour in the Hereafter. …If we dress the heart in the noble garment of Taqwa, its beauty will be made manifest in character, speech and actions. Taqwa makes life beautiful and comfortable. It conceals our weaknesses and offers protection from evil. Indeed, Allah Ta'ala has already declared Taqwa as the best of garments!

وَلِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ؕ

"AND THE CLOTHING OF PIETY (TAQWA), THAT IS THE BEST OF ALL."

[SURAH AL-'ARAAF 7 : 26]

May Allah Ta'ala grant us the Taufeeq of adorning ourselves with the spiritual garment of Taqwa and accept us as His Friends.

6

The Drink of Divine Love

EXTRACT FROM THE BOOK, "AASHIQ-E-SAWDIQ"

OUR RESPECTED SHAYKH, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ once asked me: "How many kinds of intoxicating drinks are there?"

I replied: "I do not know."

Hazrat رَحْمَةُ اللهِ عَلَيْهِ then explained to me that there are three kinds of intoxicants:

I. The first kind of intoxicant is the intoxicating wine of 'Dunya'. The majority, on the face of the earth, are intoxicated with something of the earth: gold, silver, property, business, fashion, furniture, cars, and so forth. Yet 'Dunya' is something that is neither 'Azali' nor 'Abadi' – meaning that it was not existent previously. It has been created. Added to this, it will not remain forever. It will one day perish.

II. The second kind of intoxicant is the intoxicating drink of the Aakhirah (Hereafter). Jannah is the drink of the Aakhirah. Even though it is not 'Azali' (from all times), it is 'Abadi – meaning that it will not be destroyed. It will exist into eternity. This intoxicant is permissible; in fact it is recommended to seek. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم encouraged us to ask for Jannah.

اَللّٰهُمَّ اِنِّيْ أَسْأَلُكَ الْجَنَّةَ

"O Allah, I ask You for Jannah."

III. The third kind of intoxicant is the intoxication of 'HAQ' – that is, the drink of DIVINE LOVE. This is unique and unparalleled as it is neither created nor will it perish. It was. It is. It will always be. This is what we must seek. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم taught us:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ حُبَّكَ, وَحُبَّ مَنْ يُّحِبُّكَ, وَ الْعَمَلَ الَّذِيْ يُبَلِّغُنِيْ حُبَّكَ

"O Allah, I ask for Your Love, and the love of that person who loves You and of those actions which attract Your Love."[51]

The drink of Divine Love is exclusive to the Ahlullah. If we desire this drink, we will have to keep company with the lovers of Allah Ta'ala. Their generosity is such that they share the same with those who have the thirst. And those who have no thirst, will develop a thirst for the love of Allah Ta'ala.

[51] Tirmidhi

7

The Test of Love

LOVE IS A VERY GREAT BOUNTY, but we have misdirected this love to everyone and everything else – except the true Beloved, Allah Ta'ala. Every person gives his heart to something or someone. Sometimes, this love is so overpowering that it becomes an idol in the heart. The love of ghairullah (other than Allah Ta'ala) consumes the person's life. The person may not be making Ruku and Sujood to what he loves, but his desire and his love for ghairullah becomes an obsession, which diverts him from Allah Ta'ala's remembrance and prevents him from Allah Ta'ala's obedience. Allah Ta'ala says:

أَرَءَيْتَ مَنِ اتَّخَذَ إِلٰهَهُ هَوٰئهُ ط

"HAVE YOU SEEN HIM WHO HAS TAKEN AS HIS GOD, HIS OWN VAIN DESIRE."

[SURAH AL-FURQAAN 25 : 43]

The person sees his own desires as worthy of being followed and obeyed. He becomes subservient to his own desires. Rasulullah ﷺ said: **"Of all the false gods being worshipped and served instead of Allah, the worst in the sight of Allah is one's own selfish desires/lust."**[52]

Allah Ta'ala says in the Qur'aan Shareef:

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ۗ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ
وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ۝

"BEAUTIFIED FOR PEOPLE IS THE LOVE OF THINGS THEY COVET; WOMEN, CHILDREN, HEAPED-UP SUMS OF GOLD AND SILVER (WEALTH), BRANDED BEAUTIFUL HORSES, CATTLE AND WELL-TILLED LAND. THIS IS THE ENJOYMENT OF THE PRESENT WORLDLY LIFE; BUT ALLAH HAS WITH HIM, THE EXCELLENT RETURN."

[SURAH AT-TAGHABUN 3:14]

There is love for parents, wives, children, businesses, homes, cars and money. There is love for gold and silver, jewels and gems, make-up, fashion and all types of accessories and commodities. Often this love becomes an obsession. …Some love their cell-phones and other gadgets, and cannot part with them. Some people love their dogs or cats or other pets, to such an extreme, that their pets become heirs and beneficiaries of their wealth, upon their demise. Some have love for their own selves – excessive and extreme self-love – and they cannot stop admiring

[52] Tabraani

themselves. Others have love for an illicit beloved. …The only fortunate ones are those who give their hearts to Allah Ta'ala!

Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ would say that the absolute minimum amount of love for Allah Ta'ala is 51% and the love of ghairullah should not be more than 49%. …The love for parents, wives and children is permissible, so long as it does not exceed the love of Allah Ta'ala and does not take us in the direction of Allah Ta'ala's disobedience and displeasure, because it is this love which often becomes a great test and trial, distracting us from Allah Ta'ala's obedience and side-tracking us from fulfilling the rights of Allah Ta'ala and creation. This love is also the cause of miserliness. Therefore, Allah Ta'ala cautions us time and again.

وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۝

"AND KNOW THAT YOUR PROPERTIES AND YOUR CHILDREN ARE BUT A TRIAL AND THAT ALLAH HAS WITH HIM A GREAT REWARD."

[SURAH AL-ANFAAL 8 : 28]

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۭ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۭ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ

فَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ۝

"YOUR WEALTH AND YOUR CHILDREN ARE BUT A TRIAL, WHEREAS ALLAH! WITH HIM IS AN IMMENSE REWARD. SO FEAR ALLAH AS MUCH AS YOU ARE ABLE TO, AND LISTEN AND OBEY AND SPEND (IN THE WAY OF ALLAH TA'ALA); IT IS BETTER FOR YOUR SELVES. AND WHOEVER IS PROTECTED FROM THE STINGINESS/GREED OF HIS SOUL - THEY ARE THE SUCCESSFUL ONES."

[SURAH AT-TAGHABUN 64:15/16]

We have heard the phrase, ‘acid test’. This refers to a test that was done in previous times, to prove the pureness of gold, using nitric acid. …Our wealth and children are an acid test – a decisive test – which establishes and ascertains our love and loyalty to Allah Ta’ala; whether priority is given to Allah Ta’ala’s Commandments or whether, in the love of wealth and family, we become neglectful and disobey Allah Ta’ala. This is truly an acid test!

Many husbands and fathers, who are otherwise ‘Deendaar’, who frequent the Masjid, who attend various Deeni programmes, etc. compromise on Allah Ta’ala’s Commandments at the time of Nikah and Walimah. In the love of wife and children, they seek to please them, by fulfilling their un-Islamic demands. They get involved in serious and major sins like Israaf (extravagance), music, dancing, photography, videoing, intermingling of sexes, etc.

Anyone who absorbs himself in the love of wealth and family, pursuing the Dunya, and neglecting the Commands of Allah Ta’ala that are directed to him, will have to contend with great loss.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

“O YOU WHO BELIEVE! LET NOT YOUR PROPERTIES OR YOUR CHILDREN DIVERT YOU FROM THE REMEMBRANCE OF ALLAH. AND WHOSOEVER DOES THAT, THEN THEY ARE THE LOSERS.”

[SURAH AL-MUNAFIQOON 63 : 9]

The one who gives his heart to other than Allah Ta’ala will endure restlessness in both worlds, unless and until sincere Taubah is made.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: "**The love of the world is the root of all evil.**"[53] …The love of Dunya darkens the heart and ruins the heart. It causes spiritual decay. We should make use of the world but we should not give our hearts to it! This is a world we are leaving behind. We may be in this world presently, but we are really on our way out. We are returning to Allah Ta'ala. So redirect the bounty of love to the True Beloved. Love Allah Ta'ala. His Love must reign supreme in our hearts! …The Love of Allah Ta'ala beautifies, brightens and enlivens the heart and life of a person. Allah Ta'ala says of the Believers:

وَالَّذِيْنَ اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ

"…AND THOSE WHO HAVE IMAAN ARE MORE INTENSE IN THEIR LOVE FOR ALLAH…"

[SURAH AL-BAQARAH 2 : 165]

When there is deep, sincere love for Allah Ta'ala, obedience will naturally follow. When there is love, the Beloved is constantly remembered. The Zikr of Allah Ta'ala is Noor in the heart. …The Zikr of Allah Ta'ala and the love of Allah Ta'ala keep the heart alive. In old age also, the person enjoys youth in his heart … he enjoys spring in his heart … tranquility in his heart. The heart is like a lush garden … offering enjoyment and delight!

May Allah Ta'ala fill our hearts with His Love and grant us Taufeeq of obedience to Him and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّم .

[53] Mishkaat

8

The Ush-shaaq of Allah Ta'ala

EXTRACT FROM THE BOOK, "COMBATING THE WHISPERINGS OF SHAYTAAN"

THE USH-SHAAQ (LOVERS) OF ALLAH TA'ALA have hearts filled with Ishq and Muhabbat. As such, they are far more sensitive in their nature. They are also human beings. It is not that they are made of iron or steel. It is not that they are made of wood or coal. They also have hearts. However, they restrain themselves from sins. They do not displease their Beloved Allah.

For the pleasure of Allah Ta'ala and in the love of Allah Ta'ala, they sacrifice any evil desires which arise in their hearts. Allah Ta'ala blesses them with the Halawat (sweetness) of Imaan and an ocean of Noor in their hearts. They experience the fragrance of Jannah within their hearts. Hazrat Maulana Jalaluddeen Rumi رَحْمَةُ اللهِ عَلَيْهِ had said: *"O people! If, for just a moment, you experience the splendour of Allah Ta'ala's Nearness, you will be prepared to sacrifice your precious life in striving for Allah Ta'ala."*

Until we do not turn our hearts red with the blood of our evil desires, there is no way that we can gain the closeness of Allah Ta'ala. There is no Wali of Allah Ta'ala who has become a Wali by fulfilling the evil desires and promptings of his nafs. …Of course, there will be some grief and pain, which the heart will have to endure, in rendering sacrifice… but then this is the way of Love.

'We have eclipsed a myriad suns and moons of Beauty.
On experiencing the pain and sorrow of giving up sin,
Then only did we find Allah.'

The person keeps before him the Day of Judgment. He fears standing before Allah Ta'ala; he fears accountability and the punishment of Allah Ta'ala. On his self-restraint and obedience, Allah Ta'ala will grant the person Jannah; the place of all pleasures.

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۙ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝

"BUT AS FOR HIM WHO FEARED (IN THIS WORLD) TO STAND BEFORE HIS LORD (IN THE HEREAFTER) AND RESTRAINED HIMSELF FROM (UNLAWFUL INDULGENCE IN) LUST, LO! PARADISE WILL BE HIS HOME."

[SURAH AN-NAAZI'AAT 79 : 40/41]

JANNAH

Allah Ta'ala has said: **"I have prepared for My pious servants which the eye has not seen, and the ear has not heard, and no human heart has ever perceived (such bounties)…"**[54]

[54] Sahih Muslim

Those who restrict themselves here, in this worldly life, will enjoy the unrestricted bounties and pleasures of Jannah. Our folly is that we are swept away by the glitter and glamour of the material things of the world. We see beautiful mansions, different models of cars, exquisite jewelry, designer clothes, all kinds of furniture and so many other luxuries, that as a result, we have even forgotten that there is Jannah.

We consider the things of this world to be exotic and beautiful, yet in describing Jannah, the Qur`aan Shareef and Ahadīth make mention that Jannah is made of bricks of gold and silver, and its gravels are made of pearls and rubies. Its clay is that of saffron; the garments of Jannah will be of rare, fine silk; the homes will be lofty mansions. The chattels will be of gold and silver and the couches will be encrusted with gold and precious stones. …The bounties of Jannah are innumerable and far beyond our imagination.

This world and all that it contains is absolutely nothing in comparison to Jannah and what it has to offer us. Unfortunately we do not have true Yaqeen (conviction) in the Aakhirah and in the promises of Allah Ta'ala. As a result of this weakness, we make this world, the be all and end all of our lives. Allah Ta'ala mentions in the Qur`aan Shareef:

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝ وَالْاٰخِرَةُ خَيْرٌ وَّ أَبْقٰى ۝

"YOU PREFER THE WORLDLY LIFE (TO THE HEREAFTER) WHEREAS THE HEREAFTER IS BEST AND EVERLASTING."

[SURAH AL-A'LA 87 : 16/17]

In our short and temporary stay, here, in this world, we should make use of the Ni'mats (bounties) that Allah Ta'ala has created and blessed us with, but we should not let these bounties make us forget that there is Jannah.

How long are we going to live in this world? Who has lived here forever? After acquiring everything of the best also, the person has to leave and go. Nothing is taken. We need to understand that this world is part of the journey and Jannah is the destination… And Jannah is a place where there is no pain, no difficulty, no hardship, no sorrow, no grief, no jealousy, no envy, no malice, no hatred, no pride, no anger, no fights and no quarrels – only wonderful peace; a place where all wishes and desires are fulfilled; a place to enjoy ourselves!

THE ULTIMATE BOUNTY

After being granted the bounties of Jannah, the Jannati will be blessed with the ultimate bounty of Jannah, which is the vision of Allah Ta'ala. A poet explains that despite the indescribable beauty of the bounties of Jannah, the greatest Ni'mat of Jannah is when the Jannatis will be blessed with the Deedaar (vision) of their Beloved Allah Ta'ala.

'That veil, which was covering Allah Ta'ala's
Countenance, will be removed.
Now will be the time to smile for those
who took that grief on their hearts,
and restrained themselves from all evil.'

May Allah Ta'ala make us of His sincere servants and grant us, out of His Fadhl, Jannah and the Ultimate bounty of His Deedaar.

9

"O Allah, I ask for Your Love"

EXTRACT FROM THE BOOK, "AASHIQ-E-SAWDIQ"

IN THE COMPILATION OF THE KITAAB, "Morning and Evening Duas" by our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ , Hazrat رَحْمَةُ اللهِ عَلَيْهِ had included the following beautiful Dua which Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم taught. This Dua was a Dua of Hazrat Dawood عَلَيْهِ السَّلام:

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ حُبَّكَ, وَحُبَّ مَنْ يُّحِبُّكَ, وَ الْعَمَلَ الَّذِيْ يُبَلِّغُنِيْ حُبَّكَ

"O Allah, I ask for Your Love, and the love of that person who loves You and of those actions which attract Your Love."[55]

Hazrat Maulana Sayyid Sulaiman Nadwi رَحْمَةُ اللهِ عَلَيْهِ had explained that a chain has links that inter-join to form the chain. To illustrate: ⁂ Thus, three components form this Dua. We ask of Allah Ta'ala:

[55] Tirmidhi

1.) His Love.
2.) The love of His Lovers.
3.) And the love of those actions, which are the means of obtaining His Love.

Like the chain has its links inter-joining, we have three inter-joining requests. The link on the right hand side is the Love of Allah Ta'ala; the link in the centre represents the Ahlullah, the lovers of Allah Ta'ala, and the link to the left-hand side signifies the A'maal (actions) that lead to Divine Love. The central link is a must, which makes the acquisition of the wealth of 'Ishq-e-Ilaahi very easy to obtain.

The Muhabbat of Allah Ta'ala is successfully acquired from those who have, within their hearts, Divine Love. If we sincerely establish a Ta'alluq (relationship) with one who has deep love for Allah Ta'ala, then this relationship is akin to the centre link of the chain, which links the A'maal required and the love of Allah Ta'ala.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **"A person is on the Deen of his friend."** The direction his friend goes, he too will inevitably follow. Thus, if we, insignificant ones, befriend the friends of Allah Ta'ala, we will, in following them, also reach Allah Ta'ala. Hazrat Dr. Abdul Hay Saheb رَحْمَةُ اللهِ عَلَيْهِ, who was a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ, was wont to say:

"There is only one way to meet Him (Allah Ta'ala),
Seek the road from those who have already found Him."

Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ presented a complementary analogy: A train consists of first class coaches, second class coaches and third class coaches. Whilst the first class coaches consist of luxury seats and amenities, the third class coaches are a far cry with their uncomfortable, worn out and torn seats, broken windows and squeaking hinges. However, if the third class coach is firmly secured to the first class coach, it will reach the same destination as the first class coach. Similarly, if 'third class' Saalikeen, like us, have to connect ourselves with Mashaa`ikh and Ahlullah, who are 'first class', we too will go where they go.

Of course, the link must be secure and strong: obedience and following the teachings of the Shaykh are essential. As has been stated, the Shaykh too has to be 'first class'; meaning, he must not be a fraudulent, deceitful one, motivated by greed and lust, and lacking, in his own life, obedience to Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّم . His teachings must only be that which is contained in the Qur`aan Shareef and Sunnah.

Hazrat Maulana Jalaluddeen Rumi رَحْمَةُ اللهِ عَلَيْهِ had cited a beautiful parable in his Mathnawi Shareef which correlates to the above. He makes mention a story of a thorn which laid its complaint before Allah Ta'ala, stating that due to its insignificance and due to the fact that it had no worth, it feared that it would be discarded and thrown out of the garden, and left deprived of the fragrant company of the beautiful rose.

The thorn was advised that it should remain closely attached and near to the rose. In doing so, not only will it always enjoy the

company of the rose, it will also fetch the same price as that of the rose… and wherever the rose will go, so too will the thorn go.

Hazrat Maulana Jalaluddeen Rumi رَحْمَةُ اللهِ عَلَيْهِ explained: *We are just thorns. However, the thorn which has concern regarding its protection, safety and well-being, must keep company with the roses amongst mankind – the Ahlullah, the Auliya-Allah.* In so doing, the benefit which accrues to the rose will also accrue to the thorn!

These friends of Allah Ta'ala are the residents of Jannah. Insha-Allah, by keeping their company, we, who are thorns, will also find our way there, because Allah Ta'ala says in the Qur`aan Shareef:

فَادْخُلِيْ فِيْ عِبٰدِيْ ۙ وَادْخُلِيْ جَنَّتِيْ ۝

"SO ENTER AMONG MY (SPECIAL) SERVANTS, AND ENTER MY PARADISE!"

[SURAH AL-FAJR 89 : 29/30]

Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had also presented an impressive and wonderful comparison. Hazrat رَحْمَةُ اللهِ عَلَيْهِ explained that on arriving in South Africa, he observed the sand of the gold mines in South Africa. The sand which remained in the company of gold, became 'golden' in colour. So too, one will notice that the sand which contains coal, becomes black in colour.

Hazrat رَحْمَةُ اللهِ عَلَيْهِ thereupon compared the 'golden sand' to the person who sincerely befriends and associates with the Ahlullah. Such a person will not only acquire the same colouring of 'gold', he

will become gold. He will become extremely valuable in the Court of Allah Ta'ala.

On establishing sincere ties with the Ahlullah, it becomes easy and comfortable to do those deeds that are righteous, virtuous and pleasing to Allah Ta'ala, and likewise it becomes almost effortless to abstain from sins. One obtains the required courage to give up sins and practise on Shari'ah. Added to this, the ingredient of Ikhlaas (sincerity), which makes ones A'maal worthy of acceptance, is obtained from the hearts of these Ahlullah, in their company.

May Allah Ta'ala grant us the company of His Friends and may our lives pass in their noble company and with their beautiful guidance; may Allah Ta'ala grant us Jannah – the meeting place of the Beloved and His Lovers.

PART THREE

Remedy for Illicit Relationships

"O Heart! Step carefully, in the spring of
perishing beauty,
Thousands of love-boats have sunk in the sea of youth.
Falling in love with perishable beauty is our spiritual
death,
It is in safeguarding one's heart wherein lies
The secret of eternal youth.

…If there is any true love, it is the eternal love of the
Ever-Living Lord,
The love of a perishing beauty is always a temporary one.
O Akhtar! Do not be deceived by any charms
Of the Universe,
Rather remain in love with (Allah Ta'ala)
The Creator of the Universe,
In this temporary world."

Hazrat Maulana Hakeem Muhammad Akhtar Saheb
(Rahmatullahi 'alayh)

بسم الله الرحمن الرحيم

Seven Prescriptions

THERE ARE MANY YOUNG BOYS AND GIRLS, as well as adults – both married and unmarried – who have some baggage of illicit relationships. They find it to be a great challenge and difficulty in trying to break away from the illicit relationships they were involved in previously. They now realise that it is sinful and shameless. It is Haraam. It is obscene in the sight of Allah Ta'ala. It also did not bring any real pleasure or happiness; rather it created anxiety and worry. It made life, dark and restless.

Although they make sincere Taubah and they desire to get out of the Haraam relationships, nafs and shaytaan are enemies who leave no stone unturned in drawing a person back to the filthy ways of the past. The two work in cahoots and try every tactic to make a person think of the past and get back to the same rot.

These people had genuinely and sincerely given up those Haraam relationships but due to the pressure of nafs and shaytaan, they eventually succumb to the temptation, once again respond to the whisperings of shaytaan and give into the demands of the nafs. What it brings them in return is nothing but more anxiety, more worries and more problems.

Alhamdulillah, our Mashaa'ikh have given us extremely beneficial prescriptions whereby we may come out of sins for good. If a person is sincere; he repents and he regrets whatever happened in the past and does not want to return to it, but somehow after some time, once again, he becomes overpowered by nafs and shaytaan, then the following advices will, Insha-Allah, offer excellent remedies.

PRESCRIPTION ONE

'Breaking up'

In the language of illicit love, when there is disinterest and disinclination in a relationship or there is a disagreement or quarrel, and things become 'sour', 'bitter', 'bad' or 'hostile', then the two who are involved, 'break up' or 'split up'. Sometimes the one party 'ditches' or 'dumps' the other.

Merely from the type of words used in the language of illicit affairs, we can see that the end of anything Haraam is evil, harsh and hurtful. To break, split, ditch, dump, etc., are very unpleasant experiences and are often very nasty as well. Nevertheless, now that one knows that the illicit relationship is Haraam, one must end the relationship – for the pleasure of Allah Ta'ala.

The person should be told in no uncertain terms: *"I have made sincere Taubah from whatever occurred in the past. I do not want to contend with punishment in this world and in the Aakhirah – in the Qabr and in Jahannum. This relationship has made my life restless and full of worries and darkness. I have given up this relationship and will not go back. Allah Ta'ala's Pleasure comes first!"*

If that was already conveyed but did not have any effect on the person, it is even encouraged that the person should create hatred for herself or himself in the heart of the person, for whom there is some Haraam attachment. Take the following example: Due to ignorance, or the promptings of nafs and shaytaan, or as a result of the environment in school or college or work, or due to not realising that it is bad and evil, the person had an illicit, Haraam and forbidden relationship in the past. After realising this and giving it up and after sincere Taubah, that illicit beloved is still in the mind. It may be that the other person is trying to encourage the continuation of the relationship. So you have to *create* a problem.

Quarrel and argue for the purpose of breaking up that relationship. If need be, make up a story like: 'I have a proposal which I have accepted. I have got nothing to do with you anymore.' or: 'If you are going to call or contact me, or send any message or e-mail to me, I will hand it over to some senior members of my family who will take very serious and severe action.' …Many a time, the other person pursues the Haraam relationship after you end it; so make the person believe that you hate him (or her).

If a person is sincere in breaking off the relationship, she will adopt these strategies to get out of Haraam. The fears that arise, such

as: *He was the person for me. He would have been my marriage partner. I will be heartbroken. No one will marry me, etc.,* are whisperings of shaytaan. These are shaytaani webs and shaytaani traps.

Alhamdulillah, many broke off their illicit relationships. Although they had feelings for each other, they were sincere; they made up their minds that they would have nothing to do with each other, because they were not married and it was a sinful relationship. If they were meant for each other, then after ending that Haraam relationship and not communicating for the pleasure of Allah Ta'ala, Allah Ta'ala created the means for them to marry and they are now living happily.

Make Dua to Allah Ta'ala that if the person is suitable, as a marriage partner, that Allah Ta'ala should send him; otherwise whoever else is the best, should come along. If he is not suitable, Allah Ta'ala must turn him away from you and turn you away from him and protect you from the traps of nafs and shaytaan. …This is the route to go.

Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: "**You will never leave something for the sake of Allah, but Allah will give you something better in return."**[56]

…The thoughts cannot be erased altogether. The thoughts will come, but as I mention repeatedly, read: اٰمَنْتُ بِاللّٰهِ وَ رُسُلِهِ [57] a few times and immediately occupy your mind in something else – anything

[56] Musnad Al Imam Ahmad
[57] I believe in Allah and His Messengers.

that is permissible ... anything that is Halaal ... anything that Shari'ah declares as acceptable.

Do not entertain those Haraam thoughts because the longer you entertain them, the more difficult it will be to get out of the trap. There is no other solution to this problem except courage and strength. We have a lot of courage and a lot of strength for other things. So utilise the same courage and seek Allah Ta'ala's Pleasure.

This is one prescription: To create a quarrel, argument and to use some harsh language or to even go to the extent of speaking a lie to end that Haraam relationship.

PRESCRIPTION TWO

Harms and Consequences

Secondly, we have seen so many people – young, fit, healthy, handsome, beautiful – with everything going for them and suddenly death came upon them. They were courting and suddenly they were shot dead. They were murdered by hijackers ... or they were in an accident and were killed. Now they are gone from this world. Recently, a young girl and boy were courting. They were parked in some secluded place. Both were shot dead.... We just don't know when, where and how death will come? How can we take the risk? …So many have left the world completely unprepared.

Do not play with Allah Ta'ala's Power and Might. After knowing that something is Haraam, that it is sinful, to still continue going in that direction and continue displeasing Allah Ta'ala is very dangerous. Allah Ta'ala gives a person rope, but when the noose tightens

around the neck, it may be too late. The person can scream, shout, search for solutions and run around for Taweez[58], but nothing will help. Many are sick and ill because those same boyfriends or those same girlfriends did Sihr (witchcraft) and black magic on them. I am not sitting here relating any fairy tales.

Two young non-Muslim girls came to see me at the Madrasah. The one said to me: *"We heard that you give Taweez. I want you to do something to make so-and-so, whom I am in love with, marry me."* …In other words, she was looking for someone to do some Sihr and Jadoo (black magic), to twist that person's mind, so that he marries her.

She further explained: *"He is very much interested in me but because of our religious differences – he is a Muslim and I am a Hindu – his family will not accept me. So I want you to do something. I will pay whatever it costs."*

Obviously, I completely refused, in a diplomatic and polite way. However this is proof, this is clear evidence that these girls are going around to get people to do Sihr and Jadoo. Whilst I did not give them anything, that does not mean that they did not go anywhere else. …Illicit relationships lead to these kinds of problems. So if you do not want to suffer a nervous breakdown and endless problems in your future life, it is in your interest and everyone's interest to stay clear of all Haraam.

One young Muslim boy – a university student – met me at the Masjid. He was in a state of fear and great anxiety and requested

[58] Taweez: amulet

that I please make Dua for him as he was in serious problems – in 'hot waters'. He said that he was involved with a non-Muslim girl. She fell pregnant and her brothers were looking for him because they wanted to kill him. …This is the end result.

Think of the Azaab of Allah Ta'ala, and know that it comes in different forms. Think of the consequence of these illicit relationships. What happiness does it really bring? Look at the restlessness and the worries that the person suffers.

There can be no happiness except in the obedience of Allah Ta'ala and in fulfilling the Ahkaam (commands) of Allah Ta'ala. If there is marriage – a Halaal, pure relationship – Allah Ta'ala will create love and happiness in the marriage and grant Barakah (blessings) – that is, if both spouses live their lives in conformity with the Sunnah and Islamic teachings. If there is no marriage, Haraam will lead to more pain, more suffering and more anxieties. Sometimes it leads to taking an overdose of sleeping pills, committing suicide or murder. …Of course, suicide is no escape from any problem. There is severe punishment which will be meted out to those who take their lives.

There was an incident that occurred not long ago, where a Muslim boy could not deal with the fact that his girlfriend split up with him. So he killed her in cold blood, turned the gun on himself and killed himself. What did they both gain in their illicit relationship? …Nothing but disaster! Nothing good is gained. It is a very temporary, fleeting kind of enjoyment that the person seems to be getting, but it ends very quickly.

So the second prescription is to immediately think: *What will be my condition if I have to suddenly suffer paralysis, or I am suddenly*

seized by the Angel of Death, or if my sins become exposed? What will be my condition if Allah Ta'ala reveals all these secrets?

…One of our respected Akaabir had mentioned the following as a very apt analogy: When cats relieve themselves, they cover their faeces with some sand to conceal the filth. However, one rainfall and the rain washes away the sand, and the filth is exposed. Similarly, a person commits sins and covers up his tracks – thinking no will find out. He continues in this manner, persisting in sins – confident that everything is well hidden. However, when Allah Ta'ala sends down His punishment, then just as the rain exposes the faeces of the cat, similarly all those hidden sins become exposed. May Allah Ta'ala protect us all.

The need is to make Taubah – sincerely repent – without any delay. Think: *What shame, suffering and embarrassment I will have to undergo if my parents come to know, or my brothers and sisters and my other family members come to know? How am I going to face the people?* … More important: *How will I face Allah Ta'ala?*

Keep thinking of the consequences.

Nafs and shaytaan do not want us to think further than the Haraam enjoyment and pleasure we get, in indulging in our whims and fancies and in fulfilling their demands. Whilst they do not want us to think any further, if only we would genuinely reflect over the severe consequences, we will most certainly and most definitely make a concerted and determined effort to restrain ourselves from sins.

PRESCRIPTION THREE

Visualize the repulsive

Thirdly, if these shaytaani thoughts persist, imagine that illicit beloved in the 80th year of his or her life, with the back bent over, with no teeth, with white hair and ready for the grave. …One day this will be the very condition of that face and body over which one has become Aashiq. Death will come and it will turn to dust.

Our Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb رَحْمَةُ اللهِ عَلَيْهِ had mentioned this reality so aptly, to create aversion in the heart, for any illicit beloved:

"Why attach the heart to that… which will become…
a decaying …a decaying, rotting corpse?"

Some people are overcome by the pressure of nafs and shaytaan and just cannot seem to get out of the illicit relationship. Every time the illicit beloved's face comes to mind, they see a handsome or beautiful face. This, in turn, leads to evil thoughts and Haraam fantasizing. With regard to such people, Hazrat Maulana Ashraf Ali Thanwi رَحْمَةُ اللهِ عَلَيْهِ had said: *"At that time, think of somebody who, in your opinion, is really, really ugly and repulsive; with mucus coming out of the nose, with phlegm dribbling out of the mouth, with pus flowing out from sores on the body, and so forth."*

Thinking in this manner is a method of putting your mind off thinking about the person.

PRESCRIPTION FOUR

Muraqabah-e-Maut

Another very beneficial prescription is Muraqabah of Maut. Meditate over death every night.

Think of all those people who lived in this world and lived a life that suited their whims and fancies. Where are they now? What has become of them? What will be their condition in the Aakhirah? …If we follow suit, and also live a life in submission to nafs and shaytaan, and live in the disobedience of Allah Ta'ala, what will happen to us?

Whenever the desire comes to indulge in any Haraam and you are alone in your room and can engage in sin, then at that time close your eyes for a few seconds and picture yourself on your bed. Think: One day… very soon… my eyes will close and the circus will be over; the performance will be over. …The world is like a circus, with many clowns, who make their appearances and perform different acts. When they finish entertaining, the show comes to an end.

However, the intelligent person and the wise person lives on the earth believing in Allah Ta'ala and doing that which is pleasing to Allah Ta'ala and restraining himself or herself from that which is displeasing to Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّم. Rasulullah صَلَّى اللهُ عَلَيْهِ وَسَلَّم said: **"The intelligent one is he who guards himself (from evil) and practises for what is after death, and the foolish**

one is he who follows the desires of his nafs and yet has (baseless) hope on Allah."[59]

So when these thoughts, to engage in sin, make their appearance, just close your eyes for a few minutes and picture yourself on your bed when your soul is about to depart, to return to Allah Ta'ala.

Imagine… People have surrounded you. Someone is reciting Surah Yaseen, someone is reading the Kalimah to encourage you to read the same, and others are engaged in Dua. Somebody maybe looking for the doctor, somebody is feeling your pulse, someone is blowing on you or sprinkling water on you but the message has gone around to family, friends, neighbours and others that so-and-so is about to die. He / she is in Sakaraat … in the last moments of life.

You are now seeing the Angels. …This is why the person just stares when in Sakaraat. The person is *seeing* something: Either he or she is seeing the Angels who are coming in a very good form to take the Rooh (soul) – because the person was pious and righteous; or the Angels are coming in a very, very frightening form for those who spent their lives in evil and vice and did not repent.

So there you are – in Sakaraat: You can even hear the comments around as to what kind of a person you were. …People do not stop talking even at the time of Sakaraat, discussing the person who is dying.

Now, if at this critical time, when you are departing from this worldly abode for good – forever – someone asks you: *"Must I bring*

[59] Tirmidhi

your boyfriend / girlfriend? Must I call your Mashooq (beloved)? Would you like to spend your last moments with him/her?"

What would you say at that time? Will you think of that Haraam beloved? …Of what help and assistance will he or she be when the angels will be present to take the soul from your body?

Then picture that from every part of the body – from the feet, from the hands and from every other part of the body – the soul is extracted. …Read in the Kitaabs as to how the souls of the evil ones are extracted. What pain, what suffering! May Allah Ta'ala protect us all. …And read in what a beautiful, gentle manner the soul is extracted for those who are the pious and good ones. If we want to persist in evil, picture how the soul is going to be extracted.

Then … those hands that were very much desirous of embracing the illicit beloved, become lifeless. They cannot do anything now. Those lips which were desirous of kissing the illicit beloved; those eyes that were always desirous of seeing or staring into those pretty or handsome faces; those fingers that were always itching to write love letters, send messages, etc.; those feet that were always keen to walk towards the illicit beloved – what will be the condition of everything? Lifeless! Completely silenced!

The eyes are shut, the ears can hear no more, the hands can touch no more, the feet can walk no more, the lips can kiss no more and the tongue can speak no more. Those beautiful garments that were worn to attract the attention of the illicit beloved will be cut and sliced with a scissors, if they cannot be removed easily from your body.

You will be in the hands of those giving Ghusl. They will turn you left and right, backwards and forwards – as they desire. Water will be poured over your body. A few sheets will be your garment, with no designer labels on it. Those same people, who at one time were so close to you, will say: *"Don't leave this body here anymore because it will rot; it will give off a stench. Take the body for burial. Send this body to the graveyard."*

You will be transported on the shoulders of men to the Masjid or somewhere where the Janaza Salaah will take place. Finally, you will be taken to the grave and left in the wilderness of the earth. No one will accompany you. Nobody will accompany any of us. They will throw sand and say goodbye. At that time, the only thing that will light up our graves and make it comfortable for us to rest until the Day of Qiyamah will be the good deeds we do and the pain that we take on our hearts when restraining ourselves from Haraam. Without taking this pain on our hearts, of sacrificing our evil desires, we cannot expect to have that Noor in the heart which will then light up the grave. …No doubt, there are many, many temptations. But become like a lion. I have said many a time, *"Fight like a lion!"*

When tempted towards Haraam, think of the consequences. What will you get at the end of the day? What will you get at the end of your life? What will you get in the Hereafter?

I am not saying that giving up sins is easy for everyone. However, many a difficult thing is undertaken in this world when there is determination. When a person is determined, the person is prepared to climb Mount Everest, at the risk of his life. The person will climb Mount Everest although he may rest there forever.

We read of people who are prepared to walk from Pakistan to Saudi Arabia to perform Hajj. Even if it takes them a year, they will walk. When a person is determined, he finds the courage. Here, the command is not to break or climb some mountain. All you have to do is just suppress the nafs and its evil desire to sin, for a little while, and in doing so, you earn the pleasure of Allah Ta'ala and great rewards. …This is the remedy and solution: **Oppose the evil desires of the nafs; adopt Taqwa.**

PRESCRIPTION FIVE
Washing and Beautifying the Heart

If you are Bay'at with a Shaykh, picture the Shaykh using a hose to hose down the heart of all the filth that has entered it and picture the Shaykh thereafter writing "Allah, Allah" all over your heart.

PRESCRIPTION SIX
Developing the Awareness of Allah Ta'ala

If your Shaykh, Ustaadh, father, grandfather or some other respectable person was present, would you still do the same thing? No. …You fear the eyes of all these people but you do not fear the sight of Allah Ta'ala. Yet, Allah Ta'ala is All-Seeing!

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

"VERILY YOUR LORD IS EVER – WATCHFUL (OVER THEM)."

[SURAH AL-FAJR 89 : 14]

Allah Ta'ala has a 'close up' of each one of us. He is watching our every movement. And He is not in need of any tracking device or technology. Allah Ta'ala is with you.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ط

"AND HE IS WITH YOU WHEREVER YOU ARE..."

[SURAH AL-HADEED 57 : 4]

PRESCRIPTION SEVEN

Determination

Just the reading of a Wazeefa is not sufficient to give up sins. There must be determination and a firm intention to give up Haraam. There has to be Himmat; there has to be courage. It *will* break the heart; it will shatter the heart; it will sometimes be very difficult but if the sacrifice is rendered a few times, Allah Ta'ala makes it easy. Allah Ta'ala makes it easy, seeing that His servant is putting an effort into giving up Haraam.

There is great wisdom in whatever Allah Ta'ala and His Rasul صَلَّى اللهُ عَلَيْهِ وَسَلَّم declared Haraam for us. Allah Ta'ala wants to give us a happy life – a life of peace, a life of contentment, happiness and success. …One brother wrote to me and said that he and his wife were always involved in quarrels, fights and arguments. They were always at logger-heads. There was no peace in their home. Their marriage was on the rocks and divorce was the only option.

Allah Ta'ala's Fadhl and Ihsaan, the brother commenced attending the programmes and the wife too, listens to the programmes via the receiver. They took the courage and threw the television out of the

home and paid off their instalments, which were heavily loaded with interest. They made since Taubah from the many sins that they were engaged in. The brother went on to say that Alhamdulillah, they have never been happier as they are now. Husband and wife and the children are extremely happy. There is so much of peace and contentment in their home. They now move as a family and live as a family and enjoy the blessings of Allah Ta'ala more than ever.

This is just one letter. Many others – young and old – have written similar letters. This is evidence enough, proof enough that when you become Allah Ta'ala's, Allah Ta'ala becomes yours! Allah Ta'ala will give happiness in the heart.

…All along the person thought that happiness was in watching those immoral soaps and those dirty films and movies, and the other filth, and engaging in different sins, but then realises it brought nothing but misery in his or her life. More and more quarrels, more and more arguments, more and more harm and damage was done until they took up the courage and got rid of sins. See what a change it made in their lives. There are so many cases. At your young age, do not give up hope.

Just as you are firm and determined when it comes to wanting something material, that you demand that you have it; in the same way become a little strong on the nafs and see what happiness it brings. …Go on a diet from sins for forty days and see the difference. You try many diets. Try one more diet and this is the diet from sins.

Consider the sweet, charming words spoken by some boys (or vice versa) as whisperings from shaytaan. Shaytaan is extremely shrewd.

He pulls you towards sins and thereafter he drops you very hard. Shaytaan glorifies illicit love and takes the person down the path of destruction and humiliation.

For your benefit, for your good, for your future and for your happiness, give up what is Haraam. If you have any baggage from the past, of any illicit relationships, firmly make the decision and end it.

May Allah Ta'ala bless you, bless me, bless everyone with the Taufeeq and Hidayah of Amal on the beautiful teachings of Deen. May Allah Ta'ala clean our hearts of ghairullah and fill our hearts with His Pure Love.

"Some are asking for something; others are asking for something else;
O Allah! I ask You to grant me Yourself!"

Hazrat Hajee Imdadullah Muhajir Makki (Rahmatullahi 'alayh)

Notes

PUBLICATIONS

Tafweez – The Cure for Depression
Hedayatus Saalikeen (Part 1 & 2)
Combating the Whisperings of shaytaan
Aashiq-e-Sawdiq Part 1 & Part 2
Ikhlaas
Kicking the Habit
Du`aa
Labour of Love
Removing the Safety Net
His Character was the Qur`aan
Rujoo'Ilallah
Towards Reformation of the Heart – Book 1, 2, 3
Feeling Spiritually Low?
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Advices to workers in the efforts of Deen
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