

# THE HARMS OF CASTING LUSTFUL GLANCES

*A Summarised Transcription of Advices Outlining  
the Devastating Consequences and Harms in Both  
the Worlds of Casting Lustful Glances Especially  
Towards the Opposite Gender as well as the  
Benefits and Bliss Experienced when Abstaining  
from the Same*

*by*

***Hadhrat Maulana Shah Abdul Hamid  
Is'haq Sahib (damat barakatuhum)***

***Title: The Harms of Casting Lustful Glances***

***Transcription of Advices Delivered By:***

***Hadhrat Maulana Shah Abdul Hamid Is'haq Sahib  
(damat barakatuhum), senior Khalifa of Aarif  
Billah, Hadhrat Maulana Shah Hakeem Muhammad  
Akhtar Sahib (damat barakatuhum)***

***Transcribed By: Mufti Mohammed Desai***

***First Edition: Rabi'ul Awwal 1434, January 2012***

***Second Edition: Rajab 1434, May 2013***

***Published by:***

***Khanqah Ashrafia Islamia, Azaadville;***

***Tel: (+2711) 413-2785/6,***

***Cell: (+27) (0)81-591-9082***

***Fax: (+2711) 413-2787,***

***Email: enquiries@khanqahashrafiaislamia.co.za;***

***Web: www.khanqahashrafiaislamia.co.za***

***Blog: hameediyah.blogspot.com***

# Contents

Foreword.....	4
The Structure of Fasting.....	5
A Yearly Service.....	6
Ready For Change.....	8
The Sheik is a Means to Reach Our Destination.....	9
A Strange Incident.....	11
Types of Ground.....	12
Fasting in Ramdaan is a Great Sacrifice.....	14
Protecting One's Gazes.....	14
An Incorrect Deduction.....	17
Entertaining Our Guests.....	18
Names of Females in the Quraan.....	19
Respect of the Sheikh.....	20
The Crux of Hadrat Thanwi's Tasawwuf.....	21
Evil Glances is a Major Barrier in Reaching Allah ﷻ.....	24
Allah is All-Knowing.....	25
The Mission of Our Sheikh.....	26
Lowering One's Gaze in the Hadith Shareef.....	27
The Reality of Insaan.....	28
Who is Rabb?.....	29
Ponder in the Creation of the Sky.....	31
An Interesting Incident.....	32
The Perfection in Allah's Creation.....	33
The Ingredients in a Plate of Biryani.....	36
Request of Hadrat Sulaiman ؑ.....	37
Respect for the Islamic Dress.....	38
Allah ﷻ Feeds the Entire Creation Three Meals Daily.....	39
The Human Creation.....	40
Eating With a Fork.....	43
Abstention From Sin Due to the Fear of Allah is no Achievement.....	45
A Sinner is in Jahannam.....	47
Hypnotism is a Tool of Shaytaan.....	49
What Will a Person Achieve by Casting Lustful Glances?.....	52
The Humiliation of Casting Lustful Glances.....	52
An Arrow From the Arrows of Shaytaan.....	53
Sweetness of Imaan.....	55
Intelligence of Hadrat Umme Salma ؑ.....	57
The Benefit of Acting Upon the Advices of the Mashaaikh.....	58
The Benefit of Lowering One's Gazes.....	59
Benefit of Spending Time with the Mashaaikh.....	61
Advice of Hadrat Thanwi (Rahimahullah).....	62
Building up Courage to Give up Sins.....	64

## Foreword

The primary cause of many marital problems in the world is due to the inability of controlling one's gaze. Hadhrat Maulana Shah Hakim Muhammad Akhtar Saheb (Daamat Barakaatuhum) says, "The world is drowned in the Atlantic of love affairs and it is our responsibility to take them out of it." Hadhrat Maulana is an expert and specialist in this field and has assisted many people throughout the world in this regard.

Hadhrat Maulana Abdul Hamid Saheb (Daamat Barakaatuhum) who is a senior Khalifa of Hadhrat Maulana Shah Hakim Muhammad Saheb has explained the harms of casting lustful glances in the light of Quraan and Hadith in great detail. Hadhrat has presented quotations of various Akaabireen and logical examples explaining the harms of this sin. These discourses were delivered in Ramdaan 1431 over a period of three days after the Asr Salaah.

Those individuals who have a misconception of it being impossible to protect one's gaze from Ghair-Mahram women in this time and age due to the height of immorality and nudity being prevalent globally, will realise after reading this kitaab or listening to Hadhrat Maulana's lecture on CD that it is possible to abstain and give up casting evil glances. We make Dua that Allah ﷻ grants us the ability to follow the advices of Hadhrat Maulana and May Allah ﷻ accept our efforts.

بسم الله الرحمن الرحيم

الحمد لله وكفى وسلام على عباده الذين اصطفى اما بعد فقد قال الله تبارك وتعالى  
ياايها الذين امنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم  
تتقون ه اياما معدودات ه صدق الله العظيم

## The Structure of Fasting

Ulema have written that fasting is not only abstaining from eating, drinking and sexual desires from Sehri till Iftaar. A person has fulfilled his Fardh (obligatory duty) by abstaining from eating, drinking and sexual intercourse. According to some ulamâ, if a person backbites, speaks lies, indulges in sin, then this nullifies the fast just as eating and drinking nullifies the fast. However, the Fatwa is that the fast will not be nullified but the Ulema agree that such a fast is void of reward. We will fulfil the Fardh, but we are deprived of the benefit of the fast which is acquiring Taqwa. The Hadith Sharif states that if a person does not abstain from sin whilst fasting, then Allah ﷻ does not need such a person to stay hungry. Another Hadith states that many people merely get tired for staying awake at night as they do not acquire any reward; similarly many people do not acquire any benefit from their fast except hunger.

From the above explanation, we conclude that fasting and staying hungry are totally separate aspects. In the Quraan Sharif we have been commanded to fast and not to stay hungry. The fast will be a shield that will protect us, but the shield will not be of any benefit if broken (by committing sins). Therefore the fast will have to be kept in a proper manner so that we may benefit. Ulema have written that the basic of fasting (which is abstaining from food, drink and intercourse) is like a house that is very basic, which consists of the

walls and roof. The house does not have any doors, windows, ceilings, carpeting, furniture or tiling. Such a house is termed as an incomplete house, yet the structure is existent. Similarly the structure of fasting is existent by abstaining from the three basics of fasting. The benefit and enjoyment will be found when a fast is kept in its entirety as required. From amongst the things that a fasting person should abstain is the sin of the eyes.

## **A Yearly Service**

The Fardh fast is similar to a service, which cars go for every 20 000 kilometres or every six months. A car that has been serviced does not remain parked in the garage. After the service, the vehicle is used. Similarly we will not remain here in I'tikaaf forever. This is for a few days, which can be counted on the fingertips. However if we undergo a proper service, then like how the car is used on all roads, we will also be used in our families domestic lives, religious circles, in business circles, social circles, friends. This will be the result of a proper service. If the car is not serviced regularly, then we will end up with problems. If the car has an electrical problem and we are indicating towards the right but the left indicator is flashing, there is great danger as the car behind is under the impression that our car is turning left whereas we are turning towards the right. If the car passes by on the right, then this will result in a major accident. Similarly, if we have an auto-electrical fault we are also in great danger. We intend looking at our wives, but our glances are ending up on our sister-in-laws or the neighbour's wife or the friend's wife. We do not look at our own wives. This means we have an auto electrical fault within us.

In a similar manner, if the wheel alignment is off, causing the car to pull towards the right or towards the left then this is also very

dangerous especially in critical times when one is required to manoeuvre, yet the car is pulling in one direction. The tyres will also get worn out due to the alignment not been in order. If our alignment is not in order, we are trying to pull to the wife but we are inclining towards the neighbour's wife or to the friend's wife, then this is very dangerous. Therefore it is necessary to have a service and the month of Ramdaan is the best time to have a service. Many tune-up centres have special offers during the Christmas season or just before the December month as people require their cars to be in order. Similarly, Allah ﷻ has given us a great special in the month of Ramdaan. If we require a service during the course of the year then also we should go for our service. It is well known about Hadrat Umar ؓ ,

### كان وقفا عند كتاب الله

The moment the command of Allah ﷻ is focussed towards us, then we should apply brakes and we should not proceed further at all. We have various temptations in our life, but do we apply brakes or not? Allah ﷻ has permitted us to accelerate and move. There are so many permissible things to look at. If a person is sitting at the ocean looking at the sea, waves, and he is contemplating the power of Allah ﷻ, then this is meritorious and there is reward for it, but the moment a women walks pass, then one should apply sharp brakes by lowering one's gazes. If brakes are worn out, then the brake pads have to be replaced, the hand brakes will require adjustment. So, this month of Ramdaan has been given to us for service. A mechanic's car also requires service and the owner of the garage has to service his car as well. Here we will all have to undergo service and this is the ideal opportunity. If the service is done well, then the car will give us excellent service for the rest of the year. If the car is working well, then it is a pleasure to drive it, but if the car

is not working well, then what kind of a drive will one have? If we have a good service then we will go well in every department of our lives. So Allah ﷻ has given us the month of Ramdaan for this service and Allah ﷻ has given us a great boon by giving us the Quraan Sharif which is a book of guidance, fortunate are those who have come to the Khanqah for a service and they are prepared to take the service.

## Ready For Change

Our Sheikh (daamat barakaatuhu) says that when the Haramain Sharifain was extended, then many homes and hotels (that had existed previously) had now become part of the Haram. The hotels and houses had toilets within, and when entering the toilet one would recite the Dua prescribed for entering the toilet,

اللَّهُمَّ اِنِّى اَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Since these houses and hotels have become part of the Haram, the reward of a Salaah is multiplied by a hundred thousand. The reward of a single Salaah is multiplied by fifty thousand in the Haram of Madinah Sharif. This is the result of undergoing some change and accepting the service. If the toilet became stubborn and said, “I’m not changing” as people say, “We are not changing, and we will remain what we are.” We have pre-conceived ideas and we don’t want to change those ideas.

There is a mas’ala of Fiqh that if a donkey falls into a salt mine and becomes salt, then the Mufti Saheb can also eat the salt after a metamorphosis takes place. Firstly, it is not permissible to eat a donkey and this was not only a donkey but a dead donkey (carrion), so this was a double Haraam, but it has become Halaal for one and all as a change has taken place. So this is only when one is prepared



to change. Hadrat Maulana Abrar Ahmad Saheb Dulyawi of Tadkeshwar use to take a bath, wear clean clothing, apply Itr and then proceed to the Majlis of his Sheikh who was Qari Muhammad Tayyib Saheb (rahimahullah). This was a change in his outward appearance. Much more important than the outward appearance is that one should go to the gathering of his Sheikh in such a manner that he is empty (of all things) inwardly. One should not go with any pre-conceived ideas to the gathering of his Sheikh, then only will a person benefit from his Sheikh. What can a person fill into a cup that has already been filled?

جو سمجھے ہوئے ہے ان کو کیا سمجھائے

Those that say, “We know”, how can you make such a person understand? A receptive person will benefit. Sometimes a motor mechanic cannot get a rusted bolt off despite his efforts. Similarly if we are obstinate, then how will we benefit? We will only benefit and a great change will come about when we are prepared to change.

## **The Sheik is a Means to Reach Our Destination**

In this field on Tasawwuf and Islaah we believe that Allah ﷻ is Murabbi-e-Haqeeqi (The one who spiritually rectifies one). However, in another verse of the Quraan Sharif, Allah ﷻ says,

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

*Indeed we sent Moosa (عليه السلام) as our Aayaat, (we instructed him saying), “Remove your people from the multitude of darkness; take them into the light (of Imaan).*

From this verse we understand that the Sheikh is only a means, but Allah ﷻ is the actual doer. Allah ﷻ says in another verse of the Quraan,

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

*Allah is the protecting friend of those who have Imaan, bringing them from the multitude of darkness into the light (of Islam)*

Hadrat Thanwi (rahimahullah) has written in Bayaanul Quraan explaining the Masaa'il of Sulook that the Sheikh plays a great role in the Islaah (spiritual rectification) of his Mureed, but the actual Islaah is done by Allah ﷻ alone. If a student becomes a Hafiz, then it is through the grace of Allah ﷻ but the Ustaad is a means. In worldly matters, the food that we eat is a "Sabab" (means). Only Allah ﷻ nourishes us. Similarly medication is a "Sabab" (means). If we are sincere in our Islaah, then Allah will make our Islaah but the Sheikh will be used as a means.

Our Sheikh (daamat barakaatuhu) had explained this so vividly. A Mureed has a problem so he contacts his Sheikh. Hadrat's spiritual mentor Hadrat Maulana Abrarul Haq sahib (rahimahullah) was in India and there was a time when the postal service between India and Pakistan was in-efficient. The contact between India and Pakistan was so bad that one had to post a letter from Pakistan to U.K. and then to India. Hadrat mentioned that our duty is to write the letter and put it into the post box. The moment you have done this, your work has been done, whether the letter reaches the Sheikh or not, whether you receive a reply or not. Allah ﷻ will now bring about a change, since you have adopted the necessary means. So, if a person comes to the Khanqah to his Sheikh with the true Niyyat of Islaah, then Allah ﷻ will make his Islaah irrespective of the condition of the Sheikh.

## **A Strange Incident**

Hadrat Sheikh-ul-Hadith Maulana Muhammad Zakariyya Saheb (rahimahullah) was a man who hardly spoke, but Hadrat has written many books. By the grace of Allah ﷻ, we had spent a Ramdaan in the Khanqah of Saharanpur. Hadrat would only address us twice or thrice in the month of Ramdaan. The daily Majlis would take place approximately half an hour prior to Esha and half an hour is given to prepare for Esha. This was the only Majlis that was conducted by Hadrat personally. The other Majalis would be conducted by various Ulema. This specific Majlis which was conducted by Hadrat would be a silent Majlis whereby all the disciples would merely sit around Hadrat and he would speak once or twice.

Hadrat would narrate a certain incident every year; there was a great Sheikh who had passed away. He had left behind a son who was far from Deen and involved in sin but he had taken his father's place. Two people had heard of the great saint (i.e. the father) and came to see the son as they had expected him to be a great personality as well. They forced the son to make them Bay'at. It is common that great people such as the Majzoobs do not make people Bay'at easily. If they are asked to render some advice, they would refuse to do so. However, we should remain adamant as they will finally agree and this increases their value as well (as one will realise that the Mazjoob is difficult to get). Nevertheless, these two people took Bay'at and then asked for some Wazaa'if, but the son hardly knew what was Wazaa'if. When the two men insisted on some Wazifaa, he said that Wazaa'if are very valuable, therefore he does not prescribe them so easily. However, he said that he owns a piece of land in the jungle which they should dig and this would serve as their Wazifaa. These people were simple minded and sincere to such an extent that they carried out instructions and they

began digging, because of which Allah ﷻ had elevated their status to great degree. They had such a high stage that they said, “If we have reached such an elevated stage, the status of our Sheikh should be even higher.” There is a proverb, “You are looking up so high that you fall on the back.” So they started looking up to see the status of the Sheikh, but they could not see anything, therefore they thought the status of the sheikh is extremely high. Thereafter, they informed the Sheikh of his status and this had become a means of Hidayat for him. He then confessed that he did not hold any position whatsoever. Allah ﷻ had made their Islaah due to their desire.

Hadrat Thanwi (rahimahullah) has written that a person does not benefit from a Bayaan because of the Bayaan, but according to one’s own capacity and desire. Some people take a lesson by just looking at one incident, yet others listen to Bayaan upon Bayaan. They complete the Aalim course, Ifta course, Qiraat course, yet there is no Hidayat. Others get Hidayat by listening to something simple. So it is totally on the individual. An example is given in the Quraan Sharif.

## **Types of Ground**

There are various pieces of ground. One ground is that piece of ground which is a diamond mine. One should not plant bananas and mealies in that piece of land. There may be a piece of land joined to the diamond mine but it is ideal for planting bananas. Where there is a coal mine, then mine coal. Where oil is found, then take out oil from there. Where there is a gold mine, then mine gold. That land which is good for cotton, then plant cotton there. The lands are all joined together but each one’s quality is different. Similarly we are all sitting together in this gathering, but each one’s capacity is different, so each one will receive according to his Niyyat

(intention), desire, capacity. The same rain will fall but each person will take according to his capacity. There are those pieces of ground upon which it rains but there is no benefit as it's a rocky terrain. The water will flow away, like some of us seated here have come to show our presence, but we are not interested. The words are falling but it is flowing away.

Others will sit with a critical mind, so their object is criticism. Haji Bhai Padia (rahimahullah) use to say regarding a certain friend of ours, "His share is only to criticize". This person used to note all the mistakes in the Bayaans to such an extent that the grammatical errors used to be noted as well. A person that comes with an empty (heart) and sits with the intention of receiving will benefit. In the Quraan Sharif Allah ﷻ says,

سَمِعْنَا وَأَطَعْنَا

One group will say, "*We have heard and we obey*", whilst another group will say,

سَمِعْنَا وَعَصَيْنَا

*We have heard and we disobey*

So benefiting is totally dependent on the individual. Shah Waseeyullah (rahimahullah) of Ilaahabad would usually have a silent Majlis. He would have a Majlis after Asr and it would be silent and he would have a Majlis after Maghrib Salaah. If the Maghrib Majlis was silent, he would say that those that did not benefit from my silent Majlis, will not benefit from my lecture Majlis as well. Our sheikh (daamat barakaatuhu) used to always tell us that if the Mureed only desires to listen to the Bayaans of the Sheikh, then that is all that he will get, and better Bayaans can be heard at many other places. He used to say that the Mureed should desire the Sheikh himself. When the Sheikh reaches old age and cannot make Bayaan any longer, then the Mureed will leave the Sheikh, but if the

Mureed desired the Sheikh, then he will still continue visiting the Sheikh. May Allah ﷻ give us the proper Aadaab (etiquettes) and manners to benefit then we will benefit tremendously.

## **Fasting in Ramdaan is a Great Sacrifice**

Anyway, with regards to the Roza's, we have made the structure and this is a great sacrifice in itself staying away from our food for twelve hours, and there is no heat as it is not summer. Ask the non-Muslims, they cannot imagine how we manage fasting, nor can they understand how we perform Salaah five times a day. Those that are used to it are doing it comfortably. They are seeing to their worldly needs, taking care of the needs at home and business, performing their Salaah and fasting but a non-Muslim cannot imagine it. They cannot imagine how the Muslims discharge their Zakaat. It is 2½% which may seem insignificant but it may be R25 000 or R100 000 for some, but they discharge their Zakaat. This is unimaginable to a non-Muslim, as he is not ready to part with a cent of interest money also. Muslims do not take interest, yet they discharge from their wealth. This is the mercy and blessings of Allah ﷻ and not the "Kamaal" (achievement) of any individual. When we are making the sacrifice and fasting then keep a perfect fast by putting in a little more effort.

## **Protecting One's Gazes**

One of the most important aspects in fasting is the Roza of the eyes. This has been explained in the Quraan Sharif.

قُلْ لِّلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

*Tell the believing men that they should lower their gazes and guard their chastity. This is purer for them. Verily Allah ﷻ is informed of what they do.*

Allah ﷻ did not command us to close the eyes. If we were commanded to close the eyes, then one could have bumped into the wall or pillar. If you had seen a woman and closed your eyes, and she closed her eyes, then both of you could bump into each other and might fall on top of her. Therefore Allah ﷻ did not say that we should close our eyes, but we are commanded to lower our gazes.

Maulana Bahadur Saheb of Bulawayo in Zimbabwe was a very jolly, witty and intelligent person. He was well over ninety years when he had passed away, but he had continued with Imamat till death. Towards the end of his life, his recitation was difficult to understand but he insisted that he will continue with Imamat so the silent Salaah (i.e Zuhr and Asr) were reserved for him. One day he told me that the car manufacturers had learnt from the Quraan Sharif how to manufacture cars. I asked him, "Where is that mentioned in the Quraan Sharif?" So he said, "Didn't you read the verse (quoted above)?" So I asked, "Where is the manufacturing of cars explained in this verse?" He explained that a car is travelling at night using the bright lights and another car is coming in the opposite direction using bright lights as well, then the drivers might get dazzled by the bright lights and get involved in an accident causing passengers to lose their lives, so the lesson we learn is that we should dip the lights. By doing so, both the cars would pass by safely. Similarly, if you are walking with your bright lights switched on by looking all over and a woman is coming in the opposite direction with her bright lights switched and both the eyes meet, then this is extremely dangerous. Now both of you should lower the gazes and

you will pass each other safely. If you have an accident with another woman then your Deen, Dunya and Aakhiraat can be destroyed.

In the above verse Allah ﷻ uses the word “MIN” which shows that some of your gazes should be lowered. Allah ﷻ did not command us to lower the entire gaze and not to look up ever. We are permitted to look at the “Qudrat” of Allah ﷻ, at our parents and by looking at them with respect and honour, we will get the reward of a accepted Haj. The Sahaaba had enquired, “If one looks at them sixty times a day?” He will get the reward of sixty accepted Haj. So the eyes are extremely valuable.

Similarly the tongue also has great value. If a person utters one word, it can take him to great heights in Jannat. On the other hand, a person utters one word and you do not know which depths of Jahannam it will take him to? If one looks at another with compassion and kindness to assist him then such a look will be regarded as valuable, whereas if one looks down upon another, then where will this look take him? So Allah ﷻ didn't make every gaze Haraam.

We had visited a Madressa in Indonesia so we had entered through a little gate which had lead into a massive courtyard, which was filled with women. When we saw the women we turned back. The Ulema said that these women have come to welcome you. I told them that this is not permissible. They could not understand as the importance of Purdah is not in them. Thereafter Allah ﷻ put the verse of lowering the gazes in my mind and they were Ulema. Then they understood and respected my view.



قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

Many people say “Purdah” is with the letter “P” and this letter is not found in Arabic therefore the laws of Purdah apply to India as the letter “P” is found in the Urdu language. There are certain Arabs who observe Purdah in a proper manner as well, but on the other side there is a lot of laxity as well.

### **An Incorrect Deduction**

Once we were in Jamaat with 40 Arab brothers and the Amir of Marseilles was also with us. We had developed a good relationship, so he told me that the manner in which we people observe Purdah is incorrect and alien. To prove his point he used logic by saying that there is no fun in social gatherings if Purdah is observed as we do by separating men and women. Thereafter he presented his proof from the Quraan Sharif,

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

*There is no harm upon you if you eat collectively or individually*

A person gets baffled if he does not know the Shaane- Nuzool (the circumstances surrounding the revelation). We went to a Darul Uloom and checked the Tafsir of the above verse in Jalalain Sharif. The Tafsir which was understood by him and the actual Tafsir were completely different. One of the signs of every Nabie, Sahabi and Wali of Allah is that they always used to host guests. One Sahabi would not eat until he could find a guest. On a certain occasion he could not find any guest so he was not eating, thereupon Allah ﷻ revealed this verse that it is not Fardh to eat with a guest at all times.

From here we also learn the importance of entertaining guest which was a salient feature amongst the Muslims at one time. Previously, when a person would come for Salaah, then he would look for a guest and invite him for meals. Unfortunately if we see a guest from a distance, we will lower our gaze as we only remember the verse of lowering the gaze on this occasion, so the guest must not feel that this person is not even looking at me, whereas I had entertained him when he came to my town. On that specific time, we will recite our Sunnah Salaah at home, as we should not make our homes a graveyard. So, this was a salient feature of the Muslims at one time, there are people who still invite people but very few. Allah ﷻ opens up many doors on inviting guest to our homes. Hadrat Sheikh (rahimahullah) explains in Aap Beti that a certain person came before Zuhr, and Hadrat said, "This is my guest." I personally know how Hadrat would take care of his guest. He would say, "Take care of this person, he likes his tea before Zuhr or before Fajr, or at Tahajjud time so give him as he prefers." So, Hadrat was healthy and fit when the guest had come and he had invited the guest for lunch, even though there was no food in the house. Hadrat quickly purchased some rice, mince and sour milk and took it home so that the meal could be prepared. Mince and rice generally cook very quickly, so when he had returned from Zuhr Salaah the food was ready. When a person is a traveller and hungry and he gets hot food, then how doesn't he appreciate the food?

## **Entertaining Our Guests**

Hadrat Maulana Yusuf Saheb Kandhelwi (rahimahullah) use to say that today hotels are everywhere, but previously the houses were the hotels. Today, we have old age homes and crèches for the children also. Previously, we had small homes where we would accommodate the children and we used to entertain guest also.

Nowadays the guests are sent to the hotels and the elderly are sent to the old age home and the house remains empty. Some people keep their houses so clean that the children are also not given any freedom.

Nevertheless, this Aayat of the Quraan Sharif shows the importance of hosting the guest. So the Sahaaba did not want to eat individually to such an extent that they thought that it is Fardh to invite a guest. Allah ﷻ revealed the verse of the Quraan Sharif to remove this misunderstanding. Today we are completely opposite to this. May Allah ﷻ grant us Taufeeq. So this verse is not connected to Purdah, but Purdah is proven from the Quraan Sharif. Ulema will know that every command of Allah ﷻ is given in the male pronoun and women are included in the address. This also shows Purdah. There are very few places in the Quraan Sharif where women are addressed directly. Allah ﷻ says,

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ  
اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

*Remain in your homes and do not make a display of yourselves as was the practice of the former period of ignorance, Establish Salaah, pay Zakaah and obey Allah and His Rasool ﷺ. Allah ﷻ only wishes to rid you of filth, oh members of the household of Rasulullah ﷺ and to purify you thoroughly*

## **Names of Females in the Quraan**

Very few women are mentioned in the Quraan Sharif. The incident of Hadrat Aisha (radiallaahu anha) has been mentioned in the Quraan Sharif, but her name has not been mentioned. The names of very few women are mentioned in the Quraan Sharif such as Hadrat Maryam (radiallaahu anha) and other names but the

commands of Allah ﷻ are addressed towards the males and the females are included. However in the verse where we have been commanded to lower our gazes, the males and females are addressed separately which shows the importance of this command that it does not only apply to the men, but to the women as well. In the Quraan Sharif, not a single letter is extra, nor is there an extra Zabar or Zer, so importance of lowering the gaze can be understood as Allah ﷻ has repeated the command for males and females separately.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ  
وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

Allah ﷻ has basically placed desire in men not in women, but they are artificially arousing this nowadays that women have got more desire. Similarly men are generally guilty of looking at women and this is not the case with women, but women are being aroused artificially through the agents of Shaytaan that they must also look. Therefore Allah ﷻ took care of this aspect from before and commanded women separately. We are required to bring Imaan on the Quraan Sharif, so we should bring Imaan on these Aayaat as well. Some people make a fool of those who lower their gazes, and make a joke of it. They say, “You should look at women whether she comes on a screen or in person.” Many so-called good Muslims also have this type of attitude. Is not lowering of gazes a verse of the Quraan Sharif and the command of Allah ﷻ?

## Respect of the Sheikh

Hadrat Maulana Abrarul-Haq Saheb (rahimahullah) was at Karachi airport as he was denied entry into the town. We have to learn from Mashaikh how to respect other Mashaikh. We are very far from it. Hadrat Hakim Saheb (daamat barakaatuhu) said, “How can

I have a peaceful sleep whereas my Sheikh is stranded at the airport?” So Hadrat went to the airport and spent the entire night with his Sheikh, whereas Hadrat Hakim Saheb is elderly. Hadrat Maulana Abrarul-Haq Saheb (rahimahullah) was sitting at such a place where passengers would pass-by. Most of the passengers were women who were not dressed in a proper manner - they were without Purdah. So Hadrat Maulana Abrarul-Haq (rahimahullah) made them turn the wheel- chair and he faced the wall. He said, “I will rather face the wall.” People that are passing by will comment by saying, “What is wrong with this man?” He should rather face the people, but Hadrat preferred facing the wall.

Our Sheikh (daamat barakaatuhu) was once travelling by train and Hadrat was sitting opposite Meer Saheb. The women who do not adorn Purdah do not care about pious people, that this person has a beard, so I shouldn't sit next to him etc. A woman who was dressed in a semi-nude manner had taken a seat opposite Hadrat (daamat barakaatuhu). So Hadrat immediately changed his direction of sitting and began looking out of the window. Therefore it is of absolute importance to take care of our gazes as this is the command of Allah ﷻ.

## **The Crux of Hadrat Thanwi's Tasawwuf**

Hadrat Thanwi (rahimahullah) has written the following. This was the crux of Hadrat's Tasawwuf that we should not cause harm to any Muslim as causing harm to a Muslim is Haraam. Hadrat used to explain that if a person does not make an intention in the morning that he will not cause harm to Muslims and non-Muslims, then such a person will cause harm to somebody. If a person went out neutral without any intention at all, then he will cause harm to somebody. This is termed as “Adame Qasde Eeza.” A car moves front and back when the gears are in neutral, but if the hand brakes are up and the

gears have been engaged, then such a car will not move. If a person made an intention not to cause harm to any person then such a person will not cause harm to anyone. This is termed as “Qasde Adme Eeza.” How many times, we stand in the Masjid doorway and block other people; we park our car behind another person’s car or in his driveway. So, the crux of Maulana Thanwi (rahimahullah)’s Tasawwuf was that we should not cause harm to any person.

المسلم من سلم المسلمون من لسانه ويده

*A perfect Muslim is he who, others Muslims are protected from the harms of his tongue and hands*

The Hadith commands us not to cause harm to a Muslim but non-Muslims should not be inconvenienced as well. The Hadith specifically used the word Muslim as we generally interact with Muslims.

So our Sheikh (daamat barakaatuhu) uses the same formula and says that if a person leaves home in the morning without any intention of looking towards women and he does not make an intention of not looking at women, so he will look, as he is in neutral. This is termed as “Qasde-Adame-Nazr.” However, if he makes a firm intention that I will not look at women, then he will lower his gaze even though he works with female tellers in front of him. This is termed as “Qasde-Adame-Eeza.” This will only happen if one had made a firm Niyyat, else one will look at her eyes, joke and laugh with her. Similarly, if you have a store and you are serving a lady then you will look at her as well. Unfortunately, the sin of the eyes is from amongst those sins which are not considered to be a sin any longer, therefore we do not make Taubah of it also.

A person who is pious and takes care of his gazes will also make Taubah at night because of the life people lead nowadays and the

bill boards that are found on the roads, so women cannot be avoided. However, if a person does not regard it as a sin and a means of displeasing Allah ﷻ then such a person will not make Taubah. Each one of us should check ourselves, do I make Taubah? What a system and Deen has Allah ﷻ given us? When a person returns from work then he takes a bath by which all the dirt on his body is removed. We have been given Salaatul- Awwaabeen which is a spiritual bath which we take after Maghrib Salaah. During the day you were at the shops and various other places, therefore now you require a spiritual bath. Awwaabeen is another name for Tawwabeen (who make a lot of Taubah). If a person performs Salaatul Awwabeen, then he will be counted amongst those who make a lot of Tauba. In the Quraan Sharif, Allah ﷻ says,

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

*“Verily Allah ﷻ loves those who repent excessively and those who stay pure”*

So, even though you made mistakes and faltered, Allah ﷻ has given us a Salaah by which we can cleanse ourselves. After performing this Salaah, one will be like a person who has not committed any sin as the hadith states,

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ

*A person who repents from his sins is counted amongst those who have not committed any sin*

The record of the sinner is cleansed. A narration states,

التَّائِبُ حَبِيبُ اللَّهِ

*A person that repents is a beloved of Allah ﷻ*

If we are conscious that this is a sin, then we will repent.

## Evil Glances is a Major Barrier in Reaching

Allah ﷻ

Our Sheikh (daamat barakaatuhu) says that there are people who have completed all the stages of Sulook, but because of this sin they do not reach the shore. They do not reach Allah ﷻ, they are deprived of Allah ﷻ. Any person with integrity such as the wife will become bitter towards the husband if he looks at another woman. She doesn't like the husband any longer. She does not talk to the husband in a good way and he says that she is moody. She is not moody but she is upset as she had seen her husband looking at another woman, therefore the husband will not get any enjoyment in the house, whilst eating, in the bed, because she is angry. This is the reaction of a woman. If the husband sees the wife looking at other men, talking to other men and then she says, "You not talking to me, laughing with me, joking with me". How can you laugh and joke when you are feeling so bitter in your heart as she is laughing and talking with other men, so how can you accept that? At meal times, you won't even feel like eating her food. You feel like leaving the house, you won't feel like sleeping in that house, neither will you want to touch her in bed.

Allah ﷻ is "Ghairatmand" (modest), more than a young girl. In India it was common that the moon light would not fall on a young girl as she had adhered to strict Purdah. They never went into the courtyard of the house also. Allah ﷻ is more modest than such a girl also. When Allah has so much of "Ghairat" (self-honour), then how can we leave the beauty of Allah ﷻ and look at filth and dirt. How will one get the love of Allah ﷻ when he is busy looking at the street women? His Salaah and Dua is without any Kayfiyyat (enjoyment). If he feels that he is getting Kayfiyyat, then he is in an



illusion and dream world that he is a great Sufi and he got Khilafat and his Sheikh loves him and trusts him. This is just a mirage.

## **Allah is All-Knowing**

Allah ﷻ knows each one properly. In the U.K. there was a Sikh who went through a green robot and the camera flashed on him. He thought that the camera is faulty so he came around and went through the green light for a second time and the camera flashed him again. He was convinced that the camera was faulty. He felt that people always receive fines and points are also subtracted, so this was a good opportunity to take the traffic department to court and sue them. The third time he came with witnesses in his car and went through the green light and once again it flashed on him. He was 100% convinced and spoke to his lawyer to institute proceedings against the traffic department. In the meantime, he received three tickets for not wearing the seatbelts and for going through the green light.

Allah ﷻ is watching everything. One may think that he is performing Tahajjud Salaah but he is not aware of the various sins which he is involved in such as backbiting, slandering people, looking down upon people, yet he thinks he is going to prove himself in Allah ﷻ's court as he is a great Buzurg, but Allah's camera is on every action of ours. My trouser is below my ankles, my beard is not proper, yet I think that I'm a great Buzurg. There is nobody like me and I am the Junaid Baghdadi of the time, yet we falter so often. Before coming to the Sheikh we think we are clear water, but after coming to the Sheikh we realise that we are black tea. Now we have to make an effort to correct ourselves. No matter how much of Dua we make for our Sheikh who has made this the mission of his life, it is not sufficient.

## **The Mission of Our Sheikh**

Regarding the sin of the eyes, Hadrat says that the romantic people are drowned in the Atlantic Ocean and my work is to pull them out. This refers to the impermissible romance, as being romantic with one's wife is blessed, but we romance everywhere else except with the wife. The wife is in one's arms but he is busy thinking of somebody else. So what enjoyment can one derive? So the first sin we should try and get rid of is the sin of the eyes. Those that are in l'tikaaf are in the Masjid and are not going out and not seeing women. We should make this effort for a few days and see how Allah ﷻ will bless us with control of our eyes. What a treasure has such a person attained? A person who has an iota of Taqwa, then he has much more than knowledge. What is the knowledge of Ilm in front of Taqwa? When a person acquires knowledge, then he will come to know how valuable knowledge of Deen is, what a great gift the Quraan Sharif is. When a person has Taqwa, then these things become valuable. If one has biryani but it does not contain any salt then it won't be enjoyable. Just add salt and then see the enjoyment in it. If the salt is added after the food has been cooked then it will not be the same as when added whilst been cooked. In Saudia a certain type of beans is a royal dish but the masala is added after preparation and not whilst cooking. You enjoy the masala that is added on top and the bean that is in the bottom is tasteless as the masala was not added whilst preparing the meal. The same applies to adding salt when the meal is being prepared.

If a person grows up with Taqwa then what will be the condition of such a person. If he takes care of his eyes also, then by Allah, his entire life will be honeymoon. Therefore all the verses that are recited during the Khutbah of Nikah include the command of having Taqwa, as Taqwa is similar to salt that is added to food. The

marriage can only be enjoyed if one has Taqwa, but we subtract all the verses of Taqwa from our marriage. These verses are meant to be recited in the Khutbah, but they must not be in our life. According to our understanding, there is no enjoyment in marriage if we live with Taqwa, whereas if we live with Taqwa, then see what Allah ﷻ will bless us with. The verse of the Quraan Sharif should remind us to lower our gazes whenever any Haraam is in front of us.

## **Lowering One's Gaze in the Hadith Shareef**

In a hadith of Mishkaat Sharif Rasulullah ﷺ is reported to have said,

لعن الله الناظر والمنظور اليها

*Allah curses the one who looks at (strange women) and the one who is being looked towards (the women).*

So Allah's curse is upon the one who looks at strange women or young lads, and the curse of Allah is also on those women who dress up and present themselves in such a manner that men will look at her. She does not cover herself in a proper manner and she passes the gathering of men intentionally, so the men look at her. The Hadith Sharif states that the curse of Allah ﷻ is upon such people. The word "la'nat" is opposite to "Rahmat". When the Rahmat (mercy) of Allah is removed then the "La'nat" (curse) of Allah ﷻ descends. When a person becomes angry, then we dislike the behaviour of such a person. If a person is your Muhsin (benefactor) and he becomes angry with you, then will you tolerate it? He sees to my needs, then how can he be angry with me? So how can Allah ﷻ be angry with me whereas Allah ﷻ is Faa'il-e-Haqeeqi (the actual doer of everything). In reality, only Allah ﷻ has given us our life and Allah alone sustains us. Allah ﷻ is our Muhsin-e-Haqeeqi (true benefactor) and Rasulullah ﷺ is our Muhsin-e-Aazam (greatest benefactor) as far as means are concerned. Allah ﷻ has blessed us

with such favours which we cannot even imagine. Allah ﷻ has brought us into existence from non-existence.

## **The Reality of Insaan**

Allah ﷻ states in the Quraan Sharif,

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

*Undoubtedly, a moment in time has passed over man when he was not even worth mentioning*

If a person is forty years old today, then forty one years ago his parents did not even speak of him. When the mother had conceived and informed the father that we are going to have a baby, then the parents started making Dua that Allah ﷻ must give us a good, pious child. It must be a boy or a girl. Prior to this period, you were not mentioned. Scientists say matter cannot be created and cannot be destroyed, but by Allah ﷻ that is a totally false statement. Allah ﷻ creates from nothing to such an extent that Allah ﷻ creates the matter as well. Allah ﷻ created the human being from a drop of semen. Semen was made from blood and blood was made from the food which we had eaten. Food was made from sand. When sand had mixed with water then weeds, corn, grass, maize had grown. When the sheep had eaten the grass, then we got mutton. Fowls had eaten grains and we got chicken to eat. So, everything had grown from the soil and this is our origin as well. Mufasssireen (commentators of the Quraan) have written that Adam ﷺ was created from mud that was dry and had become hard, and blood is made from the food we eat, and the semen is made from blood, and the child is from the semen. Then look at the “Qudrat” of Allah ﷻ, how he has created human beings. Allah ﷻ says,

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

*“Amongst His Aayaat is that He has created you from sand, after which you became humans spread out on earth”*

On Eid day or when having a social gathering, the grandparents request all their children and grandchildren to attend as it is an occasion of happiness. They feel extremely happy that a certain child had performed Taraweeh at a certain venue and another had conducted Tafseer lessons etc. Imagine if Adam عليه السلام has to see his children and the progress they have made, (by constructing roads, buildings, aeroplanes, submarines, cars etc.) We get impressed with a walky-talky doll, whereas the doll only speaks according to the recording that has been saved in it. Allah ﷻ has created the human being who laughs, talks, thinks, plans and occasionally changes his plans. The human being is not computerised that he works in just one pattern all the time. He feels happy at times and feels sad at other times.

## **Who is Rabb?**

When Hadrat Moosa عليه السلام was asked,

قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى

*Firoun said, “Who is the Rabb of you two, Oh Moosa”?*

Firoun claimed to be Lord! So he questioned them as where had they come from? Who is your Rabb? Moosa عليه السلام replied,

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى

*Our Rabb is He who granted each thing its (appropriate) form and then guided it (showed it what it ought to be doing and how to live).*

Allah ﷻ is the architect of and engineer of all things. What an architect and engineer? An ostrich is a big sized bird yet the legs are so thin. What engineering has gone into it? Look at the camel!

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

*Have they (mankind) not looked at the camel and seen how it had been created?*

How does the camel travel through the desert? When the fierce winds blow in the desert then mounds of sand move and the camel would have been completely covered by the sand, but Allah ﷻ made the legs of the camel thin so that the sand just passes through. Also, the camel had to be tall, else it would have been covered by the sand. On the other hand if the camel is too high, then how will the rider climb onto the animal? This is one animal that has two knees which is like a collapsible ladder. So the animal comes down to the ground and one can easily climb onto the animal. So a person can see Allah ﷻ in all places. If one is in a desert then how will he see Allah ﷻ? Allah ﷻ depicts a Bedouin on his camel and how he can see Allah ﷻ through and through. There is no other scenery in the desert but look how Allah ﷻ has made this camel. The legs are collapsible. Allah ﷻ has placed a reservoir in the camel. In another verse of the Quraan Sharif, Allah ﷻ says,

وَأَرْسَلْنَا الرِّيَّاحَ لَوَاقِحَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ

*We send the winds that fill the clouds with water, and then we send water from the sky which we give you to drink. You do not have the ability to store it.*

In our limited thinking we always want to acquire things in abundance. We want to have a huge bank balance and various other things, and we will only feel comfortable when we have everything in our hands. At the time of birth, if Allah ﷻ had given us the water which we will require for our entire life, then how would the little baby look after the water? If we were given two million litres of water at the time of birth which is very little for

one's requirements, then how would we look after the water? If we travel we would have to carry the water with us, yet Allah ﷻ gives us our water wherever we go. After drinking water we urinate. If Allah ﷻ did not make any arrangement to get rid of the waste, then we would require a huge reservoir to store all the waste. This would result in each person moving around with two huge reservoirs which contain clean water on one side and impure water on the other side, yet look at the perfect system of Allah ﷻ. So the camel has a reservoir which allows the camel to go on for days and days without any water, as water is not easily available in the desert.

How long will a person keep looking at the camel and recognising Allah ﷻ. By continuously looking at the camel, a person will eventually get tired.

## **Ponder in the Creation of the Sky**

So then Allah ﷻ says,

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

*And (have they not looked) at the sky, how it was raised?*

A Masjid has been built with four walls which keep the Masjid standing. If these walls were not in place, then the Masjid would have collapsed. Then we have columns to support the slab which is above. The sky is a massive roof which has the sun below it as well. What a huge roof has Allah ﷻ made, yet there are no columns or walls that support it. Our Sheikh (daamat barakaatuhu) explained this subject and Meer Saheb had put in poetic form. He says,

ارض وسماء کیسے ہیں معلق نہ ستون ہے نہ کوئی تم  
سارے عالم بے کالم واہرہ میرے رب العلم واہرہ میرے رب العلم

*How has Allah ﷻ suspended the skies and earth?  
Without any columns or chains (holding it up)!  
Every planet without any support whatsoever!  
Oh my Allah, How have you made it?*

We see the world in an atlas and it is in a round form similar to a ball. This round ball is suspended in space and there is absolutely nothing holding it.

### **An Interesting Incident**

One bright spark (who was a scientist) told a Maulana that the earth is not suspended. It is held up due to atmospheric pressure and magnetic forces. The Maulana had a walking stick so he gave him a shot on his head. The scientist said, "That is the problem, you resort to violence when you cannot answer us." Maulana said, "I didn't hit you." The scientist said, "You are speaking a lie as well." He asked the Maulana, "What happened then?" He replied, "The magnet in your head pulled the magnet in the stick. Fortunately you have a small magnet in your head. If you had a big magnet then the magnet would have hit your brains with such force that your head would have split into two." The scientist then realised that there is a supreme being who controls everything. Who created atmospheric pressure and magnetic forces? Who has put the power of attracting in magnets? Iron, steel, alloy, do not have the ability to attract, yet it is found in magnets. Who spread magnets in the earth? So the entire earth is suspended without any columns and chains. Allah ﷻ says,

ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

This is the decree of the Mighty, the Wise!



Allah ﷻ had ordered the earth to spin in its orbit and we have 365 days. The earth moves around the sun and we have our summer and winter. This movement is continuous. We set our times according to sunset and sunrise. The sun sets and rises with precision at the same time. This works according to the solar calendar. On the 24<sup>th</sup> October 2010, if the sun rose at a certain time in Azaadville, then on the 24<sup>th</sup> October 1910 (100 years ago) the sun had risen at the same time. In 100 years time, the sun will rise at the same time as well. This is the manifestation of the Qudrat of Allah ﷻ. A roof protects one from the cold, heat, rain, thieves and various other things. Allah alone knows what the skies are protecting us from. What is beyond the sky and we are being protected from them by the sky. So the skies are suspended without any support. There is not only one sky but there are seven skies, and what is beyond the seven skies is in the knowledge of Allah ﷻ alone. When the foundation of a building has been laid then the inspector comes to inspect whether the foundation has been laid correctly or not? Many times, the inspector doesn't even see the foundation. Samosas and tea is placed before him and he signs the documents without any inspections. Allah ﷻ's inspection is not like that.

## **The Perfection in Allah's Creation**

Allah ﷻ says in the Quraan Sharif,

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ  
فُطُورٍ

*He has created the seven heavens in layers. You will not see any inconsistency (defects) in Allah's creation. Look again! Do you see any cracks in the sky?*

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ

*Look again and once again and your gaze will return embarrassed and exhausted.*

How perfection is the creation of Allah ﷻ. He has created all this. Whilst discussing the Qudrut of Allah ﷻ, let's look at the earth which is round. A glass has glass at the bottom end so that the water does not fall out, but if the glass is turned around all the water will fall out. The earth is round and 2/3 of the earth is filled with water. The places that are situated in the bottom such as Cape Town, South America, South Australia and every other island or continent has water in the bottom. We have all been to the sea, but did you ever find any plastic or glass holding the water in place? The earth is suspended and water is in the bottom. Normally if a glass is turned upside down, then not a drop of water will remain in the glass. Whose Qudrat is it? Who has got control over water? Not a drop of water falls out from the bottom end.

Also, the earth is round and those that are at the top of the earth, their heads are on top and their legs are at the bottom. The vehicles are on top, the wheels are on the bottom; and the body is on top. However, in places in the South such as Cape Town, the people's heads are in the bottom and the legs are on top. Did you ever see or hear over the news that the people of Cape Town are walking upside town?

For Allah ﷻ, there is nothing impossible. Things may be impossible for us but not for Allah ﷻ. Maulana Jalalud-Deen (rahimahullah) has explained that one needs light to see. He requires light outside and the light of the eyes. A blind person cannot see, even though there is light outside. People have different colour eyes such as blue, green, brown etc. However, the pupil is the thing that looks at

things, and the pupil is always black even though the eye is of a different colour. Allah ﷻ has put light on blackness. This is the Qudrut of Allah ﷻ. So the water in the bottom of the earth never falls. Never do you hear that human beings are dropping into space. Magnets work on steel and not on human beings. Whose Qudrut is it that human beings are not falling? You don't see humans upside down. Water is a thing that flows from the top to the bottom. The waves that come at the top of continents flow towards the bottom. This can be understood. In Cape Town and all the southern places the waves go upwards, whereas water doesn't go upwards. There is no pump that is pumping the water upwards. Water is such that when it flows down, it continues to flow without stopping. Who stops the water that comes from the top at the shore? Whose Qudrut is this? Allah ﷻ is such a Muhsin (benefactor), and our Creator who has created us!

Think! If a person has to bring us a Topi from Makkah Sharif or Madinah Sharif, we will say Jazakallah. The Topi is 15/20 Riyals. If we have good Akhlaq we will phone him to thank him. We will send him a card or letter saying "Jazakallah". We are so grateful for a topi which is merely worth 15 Riyals, but if we had not possessed a head, where would we have worn the Topi? Allah ﷻ gave us a head and it was free of charge. Think for a moment; were we ever grateful to Allah ﷻ for giving us a head? Where would we have worn the Topi and Amaamah (turban) if we did not have a head?

Allah ﷻ did not only give us an empty head, but He ﷻ has given us a head that is full of brains. If our brains were slightly deficient, then we would have been like mad people and everyone would have been playing fools with us. Allah ﷻ did not leave the screw loose or turn it too tight. Sometimes, we tell certain people your screw is loose or too tight. There is no screw in reality. Someone

might think that my wife is always giving me beans (a hard time) as her screw is too tight, so I will loosen her screw when I get out of l'tikaaf. So, there is no screw, but Allah ﷻ has torqued it perfectly for every person. Don't we see the Qudrut of Allah ﷻ? Today we are fascinated by the chip which they want to insert into the human being so that man can be easily tracked. Allah ﷻ had placed in the drop of semen the material of the eyes, nails, hair, skin, heart, brain, skull, the bone. The skull is absolutely solid to protect the brain as the brain is so soft. All the material is found in one drop of semen. Allah is our real benefactor.

## **The Ingredients in a Plate of Biryani**

Allah ﷻ gives us the plate of Biryani which we eat. This is made of Basmati rice which is from Pakistan, butter from New Zealand, saffron from Spain, mutton from the Karoo, Masala from Zanzibar and Malawi. The vegetables are planted in various farms in one plate. Paying twenty or forty Rand for a plate can never pay for a plate of Biryani. You can't even pay for a grain of rice. Who is it that caused the rice that was grown in Pakistan or Indonesia or in any other part of the world to grow? How many people had worked on those rice fields? How many tractors were used in cultivating the land etc.?

Look at the entire tractor industry that was involved in manufacturing tractors. There is diesel, steels, and plastics used in the manufacturing process. The land had to be ploughed, the seeds planted, and then soaked in water, thereafter the rice had to be picked and packed in bags. The entire bag industry had to manufacture the bags. The rice was then transported by truck, so the truck industry was required. The trucks utilise the roads which was constructed by so many individuals. How many people are

required to construct one kilometre of road? The rice was then left at the docks. At the docks, so many people are required to work. Cranes are required, paperwork is required, ships are required. From the docks, the rice was then transported to the wholesalers and then to the retailers. Eventually we go and purchase a kilo of rice. Can fifteen or twenty rand ever pay for the entire process? Never! This is just a great favour of Allah ﷻ. Allah ﷻ is our Muhsin. Only Insaan (humans) have a variety of meals to choose from, and then his sustenance is spiced.

An elephant eats grass and leaves throughout its life. A lion only eats meat throughout its life. The lion doesn't cook the meat nor does the lion add any salt or masala to the meat. The human being eats rice and meat of various animals, fish, eggs etc. yet we are unhappy with the food. The children don't want to eat this type of food and that type of food. If we are getting a guest and one person suffers from high blood pressure, he will request the host to prepare the food without salt. Another guest phones and says that he is diabetic, so food should be prepared without sugar. Another guest says that he has cholesterol and then another person phones to say that he is allergic to a certain type of food. The host will tell them to stay at home, yet Allah ﷻ feeds all. The diet of a lion, ant, fly, mosquito, completely differ from each other. A human being has a completely different diet, but Allah ﷻ provides for each one throughout his life.

### **Request of Hadrat Sulaiman ﷺ**

Once, Sulaiman ﷺ requested to feed the entire creation of Allah ﷻ for a month. Allah ﷻ told Sulaiman ﷺ, "You will not manage it." Sulaiman ﷺ begged Allah ﷻ and then finally requested to feed the entire creation for breakfast. He had a massive army which included the Jinn as well. It took the army a very long period of time

to prepare the breakfast. Finally, when the breakfast was ready, Allah ﷻ sent a fish from the sea which finished all the food that was prepared for the entire creation in a single morsel, and the fish still required more food. The fish said, “My Allah gives me three morsels like this daily.” We all have different appetites. Some eat a lot and others less.

When the Indians arrived in South Africa approximately 130 / 140 years ago in the late 1800's, many of them traded as hawkers. During those days, Wednesday used to be a public holiday so the traders would come to Johannesburg to purchase their goods for the next week of trading. Anyways, it was their routine to go to Johannesburg every Wednesday to fill their stocks for the remainder of the week. One person had a restaurant in Johannesburg and he use to cook Biryani on a Wednesday. The rate was one shilling and the customer could eat as much as he wanted to. In those the currency was pounds and shillings. One person by the name of Ismail Amtor came to the restaurant and ate ten plates of Biryani. The owner returned his shilling to him after the meal and said, “Please don't come back to this restaurant.”

## **Respect for the Islamic Dress**

Maulana Sulaiman Ananwi (rahimahullah) was a pious person who used to live in Middelburg. He had become a Hafiz-ul-Quraan under the tutorship of his wife. He was a disciple and lover of Hadrat Mufti Shafi Saheb (rahimahullah). He was living with the Varachia family who lived in Hekpoort. On one occasion, he told them he would like to take a walk to the river as it was a Saturday afternoon. Nobody wore a Kurta in those days. People started wearing Kurtas in the 1970's. Ulema use to wear shirt and trouser, and those Ulema who wore Kurtas would tuck it into the trousers. Nobody would wear the white trouser which is worn with the Kurta nowadays.

They used to wear a Shirwani in order to conceal the Kurta. They knew that white people lived down the road and they thought that the white people would make a mockery as Maulana had worn his Kurta and it was totally exposed. They tried to discourage Maulana from taking his walk, but Maulana insisted that he wanted to take a walk. So, as they passed the farm which had belonged to whites, they called Maulana addressing them as “Abram” (a term used to call Indians during the Apartheid regime). The whites told them that we used to respect people who had dressed in this manner. The Dutch women were unable to count money so they use to place their money in the hands of the Indian hawkers and tell them to take their due. They had trusted them and would give them accommodation in their homes. They would serve soft drinks to them and they used to say that these are the people who we called “Arabira” (Arabs). Then they told those that had accompanied Maulana on his walk with shirt and trouser that, “You are the ones who we call “Koolis” which is a derogatory term and we have got no respect for you people.” Their clothing was the Kurta and they were upright people. They were not learned in Deen and in worldly things, yet they had commanded so much of respect.

## **Allah ﷻ Feeds the Entire Creation Three Meals Daily**

So one person may eat ten plates of Biryani himself, but the food of one individual is nothing in comparison to what all the people attending the Khanqah eat. The total amount of food eaten by the people attending the Khanqah is negligible to that which the people of Azaadvile are eating. The total amount of food eaten by the people of Azaadvile in comparison to the food eaten by the people of Krugersdorp is very negligible. Who can invite all the residents of Azaadvile for a meal, forget Mogale city (Krugersdorp)? The supper

eaten by the people of Mogale City in comparison to the food eaten by the people of Gauteng is nothing. Who can calculate the total amount of food eaten by the people of Gauteng? The food eaten by the people of Gauteng in comparison to the food eaten by the people of South Africa is nothing. The supper of all the South Africans put together tonight is nothing in comparison to the food eaten by the people of Africa. The food eaten by the people of Africa is nothing in comparison to the food eaten by the people in the entire world. Allah ﷻ is feeding the entire world and not one or two meals, not just one or two diets and each one has a specific diet. The food is fresh all the time; it's our fault that we put in the food into the mortuary (deep freezer). If we maintain the proper system then it is possible to eat fresh food in this day and age as well. We are proud that we are eating fresh food but in industrialised Western countries we are eating stale food whether it is fish, poultry, flour or any other food items. If we visit any village in Africa, Asia, India, twice a day hawkers come around selling fresh produce without going into the mortuary. We remove the food from the mortuary and we put it into the microwave which is the fire of Jahannam. Allah ﷻ provides fresh food for us. He is our Muhsin-e- A'azam, Muhsin-e- Haqeeqi.

## **The Human Creation**

When one gets a grandchild then he feels like eating the child, sucking the child as the child is so wonderful. Did we ever ponder who made the two little cheeks, the nose, and the two little ears? All of them are perfectly working, unlike a dummy which is artificial. The brains, legs, hands, all function so perfectly. Where was the human being fashioned?

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلَقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ



*Allah creates you in the wombs of your mother, stage by stage, in  
three layers of darkness*

The womb of the mother is such a small place that the child cannot move its hands and legs in the womb when formed. In the womb the child is created in stages.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ  
لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

*First, it was a drop of semen, then a clot of blood, then a piece of flesh,  
then the lump of flesh into bones, after which the bones are dressed with  
flesh.*

What a Muhsin is Allah ﷻ? Allah ﷻ has given all these bounties to us free of charge. Our eyes have been given free of charge. The spectacles which we use are so costly nowadays. If a person loses his eye in an accident, then he has to get a glass eye which seems to be a real eye to onlookers, but you cannot see anything with such eyes.

A great worshipper lived in an island and worshipped Allah ﷻ for two hundred years. He made Dua to Allah ﷻ, "I desire to worship You, so make some provision for me." He was surrounded by the salty waters of the ocean, but Allah ﷻ had provided a spring which was a means of fresh water and Allah ﷻ provided him with a pomegranate tree which would bear two pomegranates for him daily, one in the morning and one in the evening. The pomegranate has provided sufficient strength for him to make Ibaadah of Allah ﷻ. He had exerted himself in the ibaadah of Allah ﷻ to such an extent that when the angels would descend with the commands of Allah ﷻ, then they would pass by him to get Barakah. When returning to Allah ﷻ they used to pass by him again to obtain

Barakah. When he had passed away, Allah told him, “By my Fadhl (grace), enter Jannah!” Fadhl actually means to receive something for free. He then asked, “You are entering me into Jannah free of charge, what about my Ibaadah of two hundred years?” Allah ﷻ then said, “If you want a proper reckoning, the price of a single eye is two hundred years Ibaadah.” The two hundred years of Ibaadah was now exhausted as he had to pay for one eye. So how was he going to pay for the second eye? Reckoning for the Ni’mat (bounties) of Allah ﷻ had hardly started and he had no Ibaadah to his credit to pay for the bounties which Allah ﷻ had favoured him with. Allah ﷻ then commanded the angels to take him towards Jahannam as he was unable to pay for the bounties of Allah ﷻ, so he began pleading to Allah ﷻ. Allah ﷻ then told him, “I am entering you into Jannah by my Fadhl (grace and mercy).” So a person will only be entered into Jannah by the Fadhl of Allah ﷻ.

Rasulullah ﷺ is reported to have said that no person will enter into Jannah because of his A’amal (good deeds). Hadrat Aisha ؓ enquired, “Does this apply to you as well, Oh Messenger of Allah ﷺ?” Rasulullah ﷺ replied that this applies to him as well. The favours of Allah ﷻ upon us are unlimited.

A family member of ours who is now deceased was once in hospital due to a certain illness. May Allah ﷻ grant all our family members Jannah! Ameen! When I entered the hospital ward, his son had ran out towards me and said, “Today for the first time, daddy had eaten with his own hands.” We eat all the time with our own hands, we don’t even regard the food as a bounty of Allah ﷻ. We complain about the food. Placing the food in our mouth is a great Ni’mat (bounty) of Allah ﷻ. There are people who cannot eat themselves, they have to be fed. When I had visited the patient then he was lying down with his legs stretched out. He picked up his leg very

slightly and he was extremely happy that he could pick up his legs. They are in hospitals, what is the condition of our hospitals? How are patients treated in the old age homes and hospitals by the nurses? If a patient does not feel like eating and it is feeding time in the hospital, the nurses will force the food down the patient's throat. The nurses will rush the patient and just push the food into the mouth. How many children get tired looking after the elderly at home?

## **Eating With a Fork**

Sheikh Abdoo (an Egyptian Sheikh) had visited India on a certain occasion and he visited Darul Uloom Deoband. This was during the time of Allamah Shah Anwar Kashmiri (rahimahullah). Egyptians normally eat with a fork so he told Hadrat Kashmiri (rahimahullah) that he should also eat with a fork. Hadrat Kashmiri (rahimahullah) immediately put his hand forward and said, "I am eating with a fork. These four fingers are four tongs of a fork and my fork is better than your fork in four ways. My fork feels the temperature of the food, whereas your fork cannot feel the temperature of the food. Secondly, my fork can bend whereas your fork cannot bend. People that eat with a spoon and fork have difficulty in breaking a piece of meat. A person can easily catch a piece of meat with his fingers. My fork gives off a fluid which allows the food to digest easily. If my fork hits against my gums and teeth I do not experience any pain whereas you experience pain if your fork hits against your teeth and gums."

I have added two more qualities. My fork is made by Allah ﷻ and your fork is made by the Chinese. A Chinese fork will break whilst having your meal. Nowadays, people are conscious of hygiene. I personally wash my fork whereas you do not even know who

washes your fork. When we eat ourselves, we feel the temperature and we chew the food well. What a mind Allah ﷻ has given us?

When a person is driving and he sees a red traffic light then he doesn't have to mathematically calculate how to apply brakes. Allah ﷻ puts it into the mind and he automatically applies the correct amount of pressure on the brake pedal and stops at the required place. If a sharp brake is required then he brakes accordingly. When the food is placed in the mouth, the mind works everything out such as when the next morsel should be taken and what size should the next morsel be.

There are people who are on drips all the time; they do not know the taste of samoosas and biryani. Do we ever make Shukr to Allah ﷻ for these favours? We walk around perfectly, we run when we are a little late and we rush. Children run around all the time; jumping over many things. Who has blessed us with all these favours? What a benefactor? When we use our eyes wrongly then we break the commands of this Allah ﷻ who is our Muhsin (benefactor). The favours which we have mentioned are not even a billionth of a billionth of a billionth of Allah's command.

Allah's command is that we should not look at Haraam. When a child is around us then we do not get involved in any sin as the child is around. We regard Allah ﷻ to be weaker and insignificant than a child by committing sins, yet Allah is present all the time. We should obey Allah's command. By casting evil glances Allah's "La'nat" (curse) descends as a result of breaking Allah's command. This sin totally destroys one. May Allah ﷻ protect us all. May Allah ﷻ give us the realisation that this is a major sin, and we repent and abstain from it! If we are protected from this evil, then our life in this world will be Jannat. There are endless evils within us, but if we

rid ourselves of one evil, then life will become enjoyable in this very world.

## **Abstention From Sin Due to the Fear of Allah is no Achievement**

Our Sheikh says that Hadrat Thanwi (rahimahullah) says that to stay away from sin in the fear of Allah ﷻ is no achievement. A person should stay away from sin in the love of Allah ﷻ. If you point a stone or a stick to a dog, then the dog becomes frightened. So a dog also gets frightened and refrains. We are “Ashraful Makhluqaat” (the most honoured creation of Allah ﷻ). Hadrat Thanwi (rahimahullah) says that if Jahannam did not exist then also it would be very wrong to disobey a Being who has blessed us with so many favours. It is the height of ingratitude and the lowest form of wretchedness and being base as the favours are being showered upon us every second, yet a person disobeys Allah ﷻ.

Hadrat Thanwi (rahimahullah) has written a story which we may take a moral or lesson from. A newly married person had a sickness whereby he used to wet the bed every night. His wife told him, “What is wrong with you, little children wet the bed all the time?” We give medication to the children and we stop them from drinking liquids from the time of Asr. We get a Taweez for the little child that he must stop wetting the bed. “However, you are a grown up yet you are wetting the bed.” He said, “Shaytaan comes to me every night and takes me for a long walk. After some time every person needs to go to the toilet, so I tell Shaytaan who is my friend that I need to relieve myself. Shaytaan then shows me a modern, ultra hygienic clean toilet. I relieve myself in this toilet and in the morning I realise that it was all done in the bed.” The wife remarked, “Shaytaan is such a good friend of yours that every night

he takes you for a walk. We are very poor people and we require money. He is the Ameer of the evil Jinnat and they know where the money is kept, so tell him to give you money rather than making you wet the bed.” The husband said, “This is a bright idea.” That night he saw Shaytaan in his dream so he conveyed the message of his wife. Shaytaan said, “No problem, why didn’t you tell me long ago? I’ll take you right now.” He then took him to a big chest that was filled with diamonds, emeralds, jewels, etc. He was very excited and went to pick it up. It was so heavy that he ended up making number two. The wife asked, “What happened now?” You used to make number one and now you are making number two. He related the incident to her. She said, “Continue with the old practice as it was not as bad as this.”

This is just the story that is not important but the lesson is important. Maulana Thanwi (rahimahullah) writes that urine and stool is absolutely filthy which cannot be tolerated by anyone. If a Nabie relieves himself in the toilet and it goes away, then also it is Napaak and dirty, but how much more worse it is when done in the bed. Much more worse than this, is our sins. Sins seem to be very enjoyable, but it is worse than urine and stool. Can we imagine a person drinking urine and rubbing stool all over his body? How can we imagine such a person? When a person commits sin then the “La’nat” curse of Allah descends upon such a person.

لعن الله الناظر والمنظور اليها

*Allah ﷻ curses the (man) who cast evil glances (at woman) and the woman that is being looked at*

## A Sinner is in Jahannam

Our Sheikh (daamat barakaatuhu) says, “When a person commits a sin, he is not in Jahannam, rather he is Jahannam himself.” If a person is burning in a fire that is far intense than the fire of this world and he is enjoying in that fire, how insane and sick is not that person? When a person is glancing at a woman and enjoying whilst Allah’s curses are descending upon him, he is getting enjoyment in Jahannam.

Maulana Asadullah Saheb (rahimahullah) of Saharanpur has composed certain poems in this regard.

عشق بتاں میں اے اسعد تم کرتے ہو فکر راحت ڈوزح میں تم دھوندتے ہو جنت کی خوابگاہیں

*In the love of the filthy painted women of the streets, Oh As’ad, are you looking for enjoyment? Are you looking for the enjoyment of Jannat in Jahannam?*

By looking at women on T.V. magazines, videos, etc., you think that you are getting enjoyment in looking at them. Are you looking for the enjoyment of Jannat in Jahannam? How can one find the enjoyment of Jannat in Jahannam? Jahannam is a place of fire, torture, punishment, snakes and scorpions. What a terrible place to be in?

لَهُمْ مِّنْ فَوْقِهِمْ طُلُوءٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ

*They (the Kuffar and Mushrikeen) shall have flames (of fire) above them and flames beneath them. It is regarding these things that*

*Allah ﷻ warns His bondsmen, O my bondsmen! Fear me!*

When a person is wrapped in fire from above and beneath then how can he find enjoyment? In another verse Allah ﷻ says,

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ

*The causes of death will come to him from all sides, but he will not die (because there is no death in the Akhirat). And a much more severe punishment is still to come before him.*

A building will be falling on a person, snakes and scorpions will be attacking a person, but he will not die. The worst that can happen in this world is that a person will die. So a person is in Jahannam whilst committing sin, how can he find the enjoyment of Jannah?

Once whilst visiting the Kruger National park, we reached a certain area where a lion had made a kill and the carcass of the dead animal was lying there for approximately three days. The vultures and birds were busy eating the dead animal. We had stopped at a distance of five meters from the animal to take a look. When we had opened the windows, the stench was so terrible that it was unbearable. We had to pull up the windows, apply Itr (perfume) and leave immediately. It was a terrible stench for us but it was biryani for the vultures.

كل ميسر لما خلق

*That which Allah ﷻ has created you for, will become easy for you.* The foul smell of sin will be enjoyable for the people of Jahannam, yet a person of Imaan cannot tolerate the smell. Our Sheikh (daamat barakaatuhu) says, "If you move the compass needle away from North then it moves restlessly and cannot find ease. When the needle returns to north then it is once again at ease." Similarly a true believer becomes restless even when he is negligent of Allah ﷻ. When he engages in the remembrance of Allah ﷻ, then he finds comfort. If a person is finding enjoyment in sins, then he is extremely ill and he requires treatment.

In the hadith, it is mentioned that when a Mumin commits a sin, then it is as though a mountain has fallen on him and he cannot rest



until he sincerely repents. When a Munafiq (hypocrite) commits a sin, it is as though a fly had sat on him (i.e. he does not feel anything). This is a gauge to measure our Imaan. How we do feel when committing a sin and do we really feel restless after committing the sin? So a person is in the curse of Allah ﷻ when committing sin and the woman who presents herself in such a manner that she is looked at, is also involved in sin. Ulema have explained that if she attracts men by not wearing Purda or she goes into the gathering of men un-necessarily, or the Burqa is of such a nature (it has fancy beadwork) that it will attract the attention of men, then also she will be under the curse of Allah ﷻ. Similarly if her eyes are such that it attracts men or she applies perfume and goes out, then the Hadith Sharif states that Shaytaan surrounds such a woman.

## **Hypnotism is a Tool of Shaytaan**

When Shaytaan is with a woman, then he will make her look beautiful. Many men who had gotten involved with women had later realised that there was no good in that woman. Shaytaan made her look attractive by mesmerising and doing hypnotism on the eyes.

Maulana Jalalud-Deen Rumi (rahimahullah) had written a story about a prince that had married. The prince and the princess must have been very good looking, but there was no results after a year of marriage. The king had the desire to become a grandfather so he instructed the ministers to find out the reason for not having any children. Is there some illness? When the ministers investigated they found that the prince was visiting an eighty year old lady who had lost most of her teeth. There were only two or three long yellow teeth remaining, her cheeks and eye sockets have sunken in, her temples have also gone in and her hair had already turned

white. She was absolutely ugly, but what happened to the prince that he was visiting her? She had hypnotised him, so he found her to be beautiful. The moment the hypnotism was removed, he realised what an ugly woman he had been visiting and what a terrible act he was involved in.

In a similar manner Shaytaan hypnotises a person, making other women look attractive and makes him fight with his own wife. After all, Shaytaan is our old arch enemy whose mission is to mislead us all. The manner of coming out of this hypnotism of Shaytaan is by running to Allah ﷻ. Allah ﷻ states in the Quraan Sharif,

فَقَرُّوا إِلَى اللَّهِ

*Flee (run) towards Allah ﷻ*

How do we run towards Allah ﷻ? Go to the men of Allah and to those places where we will get Hidayat. When a person attends such gatherings, then he will perform Salaatul Tauba and Salaatul Haajat and repent for his sins begging Allah ﷻ. Eventually, the hypnotism will be removed and he will see the reality of things. He will realise that there is no good in the filthy women and they are just a waste of time, money and energy. This was from the hadith of Mishkaat Sharif. In another Hadith Rasulullah ﷺ is reported to have said,

النظر سهم من سهام ابليس مسموم

*An evil glance is an arrow from the poisonous arrows of Shaytaan*

من تركها مخافتي ابدلته ايمانا يجد حلاوته في قلبه

*Whosoever leaves out evil glances due to My fear, I will grant him such Imaan, whose sweetness he will enjoy in his heart.*

When women dress in a manner which attracts men, they go to such places and they talk to men in a sweet manner on the telephone, then the curses of Allah ﷻ descend upon such women. The curse of Allah ﷻ descends upon the man that looks at a woman and vice versa. In recent times, women dress up so that men must look at them and admire them. If men would admire them then it would be a compensation for them, as all their efforts have being justified. This is all they require, the attraction of men.

Nowadays, women look at men also. The curses of Allah ﷻ are on both of them. If a man presents himself in such a manner that women will look at him then he is cursed by Allah ﷻ. Hadrat Maulana Thanwi (rahimahullah) says that a man needs to buy a train ticket and the person at the counter is a lady. As he is coming closer to the counter he is putting his "Topi" in correct position, and neatening his beard to be presentable in front of her. He is also under the curse of Allah ﷻ. When one comes into contact with a woman that he makes himself presentable so that the women looks at him and gets impressed with him, then he falls under the curse of Allah ﷻ. When purchasing one's spectacles or clothing, he buys such clothing which will attract attention, then such a person falls under the curse of Allah ﷻ. A person maybe purchasing his spectacles from a male optician and there are no women present whilst purchasing the spectacles, yet he will be under the curses of Allah ﷻ because he has intended purchasing the spectacles to impress women.

What is the benefit? Our Sheikh says,

نہ لینا نہ دینا پھر کیا دیکھنا

By looking a person does not get anything. Shaytaan makes one look.

## **What Will a Person Achieve by Casting Lustful Glances?**

In India, the family of the bridegroom travel by train as they cannot afford cars and they have to undertake lengthy journeys. A certain family were travelling with the bridegroom by train and the bride was dressed in her wedding garments. Others were also sitting in the train compartment, so one person was continuously staring at the bride. The husband swore this person and said, "What are you looking at? Look as much as you want, but she will be sleeping with me at night."

What will a person get by looking at another woman? On the day of Qiyamah, hot lead will be poured into the eyes of the one looking at other women except the one who repents. Our Sheikh says, "As long as one is not treated for this malady, the malady will always remain with a person irrespective of what he becomes." He may become a Qari, Alim, hafiz, Sheikh-ul Hadith, principal of a Madressa, or an old man, the disease will not leave a person.

## **The Humiliation of Casting Lustful Glances**

Our Sheikh says, "Once we were in India and we had boarded a bus. We were seated at the back, and there was an 80 year old man sitting in the front of the bus. A girl came and sat on another seat. He started gaping at her, not only with his eyes open, but his mouth was also open. The bus conductor came to the elderly person and shook him, telling him to buy his ticket. The elderly man did not know what was happening." He was lost in a different world. A man can be over 90 and colder than a deep freeze also, not having the ability to do anything, but the sin of the eyes still remain with a person.

Shaytaan deceives a person and gets him involved. So the conductor shook the elderly man and said, “Kaka! (Uncle), purchase your ticket”, but he didn’t know what was happening. A person goes through so much of humiliation. So, if this disease is not treated, then a person will live with this disease and die with this disease. How sad if a person has to die whilst watching a video? Allah is most beautiful, complete beauty is in Allah ﷻ and not even a billionth of Allah’s beauty is in women, yet man leaves the beauty of Allah ﷻ and is looking at women. May Allah ﷻ protect us all from leaving this world whilst we are involved in some form of sin. There are certain sins that one is perpetually in, such as not keeping a Sunnah beard. This person will be leaving the world in sin. If one wears his trouser below the ankles, then he is also in perpetual sin and thus will have to leave the world whilst committing a sin.

### **An Arrow From the Arrows of Shaytaan**

In another Hadith, an evil glance is an arrow from the poisonous arrows of Shaytaan. When a hunter goes hunting, then he puts poison onto the tip of his arrow, so that the arrow kills the animal. So, one look is an arrow from the poisonous arrows of Shaytaan. A man must give up these evil glances because of His ﷻ fear.

What is the fear of Allah ﷻ? Allah is not to be feared. Every name of Allah ﷻ indicates towards love. None of the names of Allah ﷻ are such that they indicate towards the qualities of Firoun or Hitler. The word “Jabbar” indicates towards a hard person, but when used for Allah ﷻ, it refers to the joiner of bones. When a person gets involved in an accident and thereafter his bones heal and join, this is the quality of Allah ﷻ. Allah is that loving being who is to be loved and who loves. Many pious people say that we only fear two things, the first fear is of committing sins and the second fear is how will

we leave this world? Today a certain friend phoned and he spoke about Hafez Abdur Rahman Mia Saheb. What a lofty position Allah ﷻ had blessed him with? This friend was a family member of Hafez Abdur Rahman Mia Saheb. Once he said to him, “You have served the Quraan Sharif so greatly.” Hafez Saheb said, “This is nothing. The important thing is how will our death come?”

Therefore the pious always feared their end result. Allah ﷻ hasn't given guarantee to anyone that his death will be on Imaan. The most important aspect of our life is death on Imaan. If the greatest sinner leaves the world with Imaan, then his work will be done. If the greatest “Wali” friend of Allah ﷻ dies without Imaan, then everything is lost. The poorest man in the world who does not have any family, neither money, nor health, but he has Imaan, then such a person has got everything. On the contrary, the richest man in the world has all the wealth, women, etc. but he does not have Imaan, then he has got nothing. So Imaan and the manner in which one will leave this world is most important. The friends of Allah ﷻ feared these two things.

By committing sins one displeases Allah ﷻ and the displeasure of Allah ﷻ should be feared, not Allah ﷻ. So a person has to fear his sins as Allah ﷻ becomes displeased with one on account of his sins, which results in the punishment of Allah descending. In the Hadith that is being discussed, Allah ﷻ says that if a man discarded the sin of the eye because of His fear then He will bless him with such Imaan that the sweetness will be found in his heart. Here, there is a thermometer to check the status of our Imaan. If a person eats sweets, ice cream, Falooda or any other sweet item, then he feels the sweetness. It is possible that someone's taste buds are gone and he cannot taste or a person is suffering from a high temperature then he cannot enjoy his samoosas and biryani,

otherwise everyone enjoys the taste of samosa, biryani, ice cream and other food items. Just as we can feel the taste of various things on the tongue, our Sheikh stresses and says that the word “YAJIDOO” (which means to find) in the Hadith is the “FE’AL” (verb) and the one who finds the sweetness is the “FA’IL” (doer of the action). He is termed as the “WAAJID”.

## **Sweetness of Imaan**

Do we find the sweetness of Imaan in the heart? If we do not find the sweetness of Imaan in the heart then it is generally because of the sin of the eyes. This concern has totally finished our Sheikh as the world is involved in this sin whether it is Muslims or Non-Muslims, righteous or non-righteous, learned or unlearned. Hadrat has devoted his life and made it his mission to save and protect people from this sin. We are deprived of the sweetness of Imaan 99.99% because of the sin of the eyes. The moment a person repents from his sins, he will find the sweetness of Imaan. The moment a person lies down to sleep, then he starts thinking of all evil. Sleep is the sister of death yet he is thinking of sin all the time. When a person gets the sweetness of Imaan, then a person will be talking to Allah ﷻ automatically. He will always be connected to Allah ﷻ and enjoying his connection with Allah ﷻ. When this is the condition of a person at the time of sleeping, then what will his condition be in Salaah and whilst reciting the Quraan Sharif? He will enjoy reciting the Quraan Sharif and the Ahadith especially reading Hadith-e-Qudsi. What a thrill will a person experience, as these are the direct words of Allah ﷻ. It is not difficult to change one’s life. Simply repent and make a firm intention not to look, make a firm resolution that you will not look from today and one will experience the sweetness of Imaan. Mulla Ali Qari (rahimahullah) writes regarding a person who experiences the sweetness of Imaan,

فيه بشارة الى حسن الخاتمة

*There is glad tidings that that a person will leave the world with Imaan*

فان حلاوة الايمان اذا دخل قلبا لا يخرج منها ابدا

*When the sweetness of Imaan enters a heart, it will never ever leave a person!*

This will now help a person to stay away from sin. When a person enjoys the sweetness of Imaan, then he will not want to break his contact with Allah ﷻ. When one has obtained this treasure then he will take care of it. How doesn't a man who desperately needed ten thousand and then manages to get the money care for the money? If a person requires citizenship and passport of a certain country and manages to obtain it, how wouldn't he take care of his citizenship?

When a person gets this Imaan, he will look after it. It can easily be made out that a person has got Imaan. Such a person will stay away from places of evil, because by going to places of vice and evil a person can get involved in sin. In a certain country, the people said, "Hadrat, Let us go visit the city." Hadrat replied, "Please do not take me there. I have made so much of effort to stay away from there. If there is a necessity then I will go." In these places the thieves that will snatch one's Imaan are on all four sides. Who will be foolish to go to a place where thieves will rob you of your five thousand rand which you had acquired after so much of difficulty? A person will be absolutely careful and look after his money. Similarly, a person that acquired the sweetness of Imaan will look after his Imaan.

A person who takes care of his gaze, Allah ﷻ blesses him with two bounties. The first is that his wife will be the most beautiful woman



to him in the world. When he looks at his wife, then he will get great enjoyment and pleasure even though she is not beautiful. Layla was not a beautiful woman. When the king heard that Majnoon is crazy over Layla, he summoned her to the court thinking that she must be an extremely beautiful woman. When he had seen her, he found her to be an ordinary woman with absolutely nothing special. The king asked, "What is wrong with Majnoon?" Layla replied, "You will require the eyes of Majnoon to appreciate me." So, Allah ﷻ will make our wives beautiful to us.

The women on the streets just look beautiful outwardly as the Hadith explicitly states that Shaytaan makes them look beautiful. In reality the women of the street are not beautiful, but they are worse than witches with the various colours of make-up which they use. They look like "ghosts" at times, yet they think that they are so beautiful. All those dark colour lipsticks and the polish which they use is actually ugly. So Shaytaan uses mesmerism and hypnotism. When the reality will open up before him, then he will question himself, "Was I going after this? How was my taste so terrible?" A beautiful woman is always very simple. A woman that is not beautiful puts on make-up and that make-up makes her look ugly. Also, the cosmetic spoils all the skin in a matter of few days.

### **Intelligence of Hadrat Umme Salma ؓ**

Hadrat Umme Salma ؓ was a spoke-person for the women during the era of Rasulullah ﷺ. She came to Rasulullah ﷺ as a delegation of women and asked the question, "Oh Messenger of Allah ﷺ, when the men will have the "HURS" (damsels ) of Jannah, then will they ever look at us?" In the words of a lecturer who adds salt and pepper to his words, she said, "Where will the filthy men of the world who look at the filthy women of the world look at us when

they will get the Hur-ul-Ain? Rasulullah ﷺ told the Sahaaba رضي الله عنهم, “Did you ever imagine a woman asking such an intelligent question?” Many women ask the question, “What will our value be if the men get “HUR”?” Rasulullah ﷺ replied that the women of the world will be the queen of the women of Jannat. The beauty of all the Hur-ul-In put together will be nothing in comparison to the beauty of the women of the world. Hadrat Umme Salma رضي الله عنها asked, “Ya Rasulullah ﷺ, how is this possible, whereas we are made of mud and clay, and the women of Jannah are made of musk. They are pure and clean and we had to go through all the dirt of the world?” Rasulullah ﷺ said, “This is because of the Noor (effulgence) of their Tilawah of Quraan and Sujood.” Noor is their cosmetics. The recitation of the Quraan Sharif, Zikrullah, obedience to husbands, is a means of “NUR.” The husband has different vibes all the time, sometimes he wants his tea before the meals and two days later he says, “Why didn’t you give it to me after the meals?” So this man has a different vibe and different mood all the time. If the wife tolerates him, brings up her children and remains within the confines of her home especially during these days, and she looks after herself, then this will be her beauty.

## **The Benefit of Acting Upon the Advices of the Mashaaikh**

I met a friend of ours who said, “You had given us advice before Ramdaan, and we acted upon the advice. Therefore my wife looks so beautiful to me now. I have a wonderful relationship, what enjoyment we are experiencing.” He could not stop explaining. This is the enjoyment he experienced on just giving up one sin. What will the condition be if we give up all our sins? We will enjoy Jannat in this very world. Once we were seated around our Sheikh (daamat barakaatuhu) and I told Hadrat, “By practicing upon your

teachings, we are getting the enjoyment of Jannat in this world.” Hadrat immediately called all those that were present in the Khanqah and said, “This is what I want in my Mureeds.”

This is what Islam gives us when we practice upon the teachings of Islam. We will get the enjoyment of Jannat in this world. Can we imagine what the real Jannat will be like? What will the enjoyment of meeting Allah ﷻ in Jannat be? When the people of Jannat will meet Allah ﷻ, they will forget Jannat. In the Quraan Sharif and Hadith Sharif, we read of the bounties of Jannat but these bounties will have no value whatsoever after seeing Allah ﷻ. Can we imagine what will be the condition of the person who finds Allah ﷻ in this world?

## **The Benefit of Lowering One’s Gazes**

So a person who gives up this sin, his wife will be the most beautiful woman in his eyes. A person who has the most beautiful wife, what enjoyment won’t he get in this world? When you have the most beautiful wife, then why will a person look at other women? Men are such that they want to satisfy their lust and desire with all the women in the world.

The second bounty that Allah ﷻ will bless a person with is that he will gain complete satisfaction in his wife. The enjoyment that he thinks he will get from all the women of the world, he will receive it from his wife. This is for giving up the sins of the eyes. When a person casts evil glances, then Allah ﷻ will afflict him with two types of punishments.

The first is that the wife will not look beautiful to the husband; she will not appeal to the husband. Our Sheikh (daamat barakaatuhu) explains it very logically. There is a poor person that works in an

office who takes dhaal for lunch or some simple food. At lunch time, all the workers take out their lunch. Someone is taking out biryani and another takes out shaami kebaab and it is giving off a tantalising smell whilst being warmed. He is now feeling shy to take out his dhaal. So he goes and asks them the time. When he asks them the time, they tell him to sit down and join them. He was waiting for them to offer him to have a meal with them, asking them the time was just an excuse.

A man was once travelling by train, so a youngster asked him the time. The old man told him, "Its ten minutes past, quarter past, twenty past." Someone told him, "Tell the youngster the time. Why are you only saying, 'Ten past, ten past, what?'" So the old man remarked, "The asking of time is just an excuse to start a conversation. Thereafter we will become friends. Then he will come to visit me at the house and when sees that I have a daughter, he will want to marry my daughter. Now think! A person who does not have a watch and I must give him my daughter in marriage." So he cut it off from the root.

So the worker sits down to eat biryani or shaami kebabs and he didn't eat such food in ages, therefore he over-eats; and when he comes home, then his wife puts dhaal on the table again. He is so full that he is still taking belches of the biryani, where is he going to eat the dhaal? He will now start swearing and shouting at her that this is not right and that is not right. There is a problem with the children, the house, with her. When he is hungry then he is like a sheep but when he is full, then he starts with his vibes. This is the case with food.

In exactly the same way, a man goes to work and he is looking at women, and he 'flirts' with them innocently. Shaytaan deceives him that he is just joking and he doesn't mean anything. If you don't

mean anything, then why are you talking to them? Leave Shaytaan, his Nafs has got a proper grip of him and making him talk and joke. Just as a man has got desire for food, he has got desire to fulfil his lust as well. When a man has eaten and he is satisfied, then he finds fault with the best food. However, a hungry man will enjoy any food. Similarly a man that looked at other women throughout the day and he is full, his wife wouldn't look beautiful to him at all. When the wife doesn't look beautiful, then this is the start of all problems. Secondly, a person will be sleeping with his wife, but he will be thinking of other women. This is the punishment of Allah ﷻ. If a man is with his Halaal wife but thinking of other women, then this is regarded as adultery. If we make a little effort in the month of Ramadaan then we can be saved from this.

## **Benefit of Spending Time with the Mashaaiikh**

After completion of my studies, I had stayed one year extra, but after six months, my Marhoom father had written a letter that I should return home. This was also the decision of Allah ﷻ. I went to consult with Mufti Mahmood Saheb (rahimahullah) as I wanted to spend the complete year and remain in the company of Hadrat Sheikh (rahimahullah) during the month of Ramadaan. First, I had written a letter home that I want to spend another year and the month of Ramdaan in the company of Hadrat Sheikh (rahimahullah). Then I decided to discuss the issue with Hadrat Mufti Mahmood Saheb (rahimahullah). When I had discussed with Mufti Mahmood Saheb (rahimahullah), he told me, "Your studies are complete therefore you should go home." I then wrote a letter home that I am ready to come. Before this letter could reach home, the first letter had already reached. My father had loved me very greatly, so I received a letter from him stating that I can stay. There was confusion as that was such a time when there were no e-mails. So

the result was that I had stayed in the company of Hadrat Sheikh (rahimahullah). The effect of that was immediately noticed. We had returned by ship and ships were known for evil. When these ships stop at the various ports, then there are filthy women who board these ships and sell themselves. I was a young man and totally free, but I believe that Allah ﷻ protected us because of the blessings of the month that was spent by Hadrat Sheikh (rahimahullah). Later on, the month that I had spent with Hadrat Sheikh (rahimahullah) had a great effect. Allah ﷻ has given us the month of Ramdaan and we are required to make this effort for a few days, then a person will enjoy his marriage and every aspect of his life.

Hadrat Maulana Abrar Ahmad Dulyawi had mentioned very beautifully,

جو دل سے اترے وہ آنکھ کو کیا چڑھے

*The woman that is not in your heart, how can she be beautiful in your eyes?* A woman may be very beautiful, but if she is disloyal to you then all her beauty means nothing. Where can the woman of the street be loyal? What is in those women who show their bodies and dress immodestly? There is nothing in those women. A man that has sense in him won't even look at the outward form of that woman.

## **Advice of Hadrat Thanwi (Rahimahullah)**

One person wrote to Hadrat Maulana Ashraf Ali Thanwi (rahimahullah), "Whenever I see a woman of the street, then due to the fear of Allah ﷻ and because it is a command of Shariah, I look down immediately. Thereafter, I pity myself that I had an opportunity yet I didn't look." When travelling on a plane or train and you sitting next to a woman, then this is an opportunity to talk to a woman, so you offer her sweets or something else to get a conversation started. This is an opportunity but you refrain as this

is the command of Allah ﷻ. No doubt that your heart will ache as you had an opportunity to talk, but you didn't do so. So this person wrote to Hadrat Thanwi (rahimahullah). Hadrat was indeed a hakim of the body, a hakim of psychology. So he asked him, "When you take your eyes off a woman and do not look at her, then how long does your heart ache?" You are a human being and not an angel, Allah ﷻ has put these desires within you. Then Hadrat asked, "If you looked at her properly, then how long will the ache last?" He replied, "Three to four days, but if I turn my gaze away then the ache lasts for ten minutes." Then Hadrat said, "Make your own decision, is it better to suffer for ten minutes or three days?" The effect of looking at women is that you will be deprived of the enjoyment that was previously experienced in Tahajjud Salaah. A person is unable to cry at the time of Tahajjud in Salaah and Dua, even worse is that a person doesn't even feel like performing Salaah any longer. The ill-effect of sins is that a person totally disinclines towards Ibaadah, so a person forces himself to make Ibaadah, but he is deprived of enjoyment. For such people the month of Ramdaan is a burden, Taraweeh is a burden.

This is the reason why Allah ﷻ cleansed us before the month of Ramdaan by granting us Shabe-Baraat. When a person has been cleansed prior to Ramdaan then he looks forward to the month of Ramdaan. A person used to get up normally but now he wants to get up even earlier than usual. A person will now enjoy the Sehri, the fasts, the Fajr, the programmes as the heart has been cleansed. A good Hafez of the Quraan Sharif also makes mistakes if he cannot concentrate whilst reciting. He wonders why is he unable to recite as easily as he used to before. He cannot articulate the words. This is the effect of sins, and the worst sin is the sin of the eyes. This sin destroys a person totally.

## Building up Courage to Give up Sins

Hadrat Thanwi (rahimahullah) has said that “Islaah”(spiritual rectification) is totally dependent on “Himmat” (having courage). We will have to use the courage that we have within us. Many years ago, Hadrat Maulana Maseehullah Saheb (rahimahullah) had visited our country and during his visit there was a youngster in Standerton who was suffering from depression. When Hadrat was informed of this young boy, he went to visit him. Hadrat shouted at him and said, “Get up, move!” His problem was sorted out for the rest of his life. Many people say, “I can’t do anything about sins. I cannot give up sins.” We should use the courage within us to give up sins as well. When young girls and women contact you then do not respond. If you meet them face to face, then swear them. At such a time, it is Fardh to swear. At such a time Shaytaan will tell us that you should have good Akhlaaq, be kind and polite, yet this is a time of sin. Imagine if someone interferes with your wife and you tell him, “Please understand, she is my wife!” Nobody will do that. Naturally, a person will become angry at such a time, his blood boils and this person has taken the correct approach. Our Sheikh (*daamat barakaatuhu*) says that Tawadu (*Humility*) is not for all times. Hadrat explains that Pakistan is at war with India and a Pakistani soldier meets with an Indian soldier and tells the Indian soldier,

غریب، فقیر، حقیر، ناچیز، عبدالقدیر، لڑنے کو آیا ہے

*This poor, useless Abdul Qadeer came to fight.*

It is Haraam to have humbleness at such a time. It is preferable not to have a moustache, but one is encouraged to keep a long moustache and make himself look frightening when going to war. So in war, a soldier should keep a moustache.



Similarly a person should not act weak in front of Shaytaan. This is another subject, The Jinnat are frightened of human beings. They keep away from man but when we show our weakness, then the Jinnat take advantage of man. The Jinnat do not live near our homes, they live far in the jungles. When we show our weakness then they take advantage of us. How can a person with Imaan be weak in front of Jinnat? Allah ﷻ has made us the best of all creations and Allah ﷻ has blessed us with power. Besides physical power, Allah has blessed us with the great bounty of Imaan, the power of Quraan Sharif. Allah ﷻ has given us the strongest weapons. Allah ﷻ states in the Quraan,

إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

*Verily the plotting of Shaytaan is weak.*

We become weaker than that and say, “Women are my weakness, money is my weakness and I’ve got to throw in the towel.” This should not be our condition, rather we should use the courage that Allah ﷻ has instilled within us. Hadrat Thanwi (rahimahullah) says that if “Miss World” is brought in front of you, you will turn your gaze away if you have courage. If your eyes are forced open, then also you will look but in reality you won’t be looking. It requires a little effort and Allah ﷻ has instilled the ability within us. Use it and by Allah, you will see the fruit of it in this world. This is the sweetest fruit in which there is great enjoyment. If we can achieve just one quality in the month of Ramdaan, then also we have done a great favour to ourselves. May Allah ﷻ grant us Taufeeq, save us from every sin and make us his favourites. A person will become the favourite of Allah ﷻ by abstaining from sin and not by making Ibaadah. If a person is serving his mother and doing all the work, but he gives her a slap and swears her also, his mother will be very

upset. Another person does not serve his mother, but he does not harm her. Similarly, we should not disobey Allah ﷻ. The sin of the eye is a great test and it is easy for the believer to abstain. In the Quraan Sharif Allah ﷻ states,

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

*Allah ﷻ will not burden a soul except according to its ability.*

Some people feel that they cannot abstain from looking. If this was the case, Allah ﷻ would not have given the command of having Taqwa and lowering one's gazes. Allah ﷻ has commanded us to do such actions which are within our capabilities. If Allah ﷻ commanded us to do actions which are not within our means, then this will be oppression from the side of Allah (which is impossible). The example of this is making a two year old child carry goods that weigh 200 kg's which is beyond the child's capability.

May Allah ﷻ grant us the ability to control our eyes! AMEEN!



This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.