

**EFFECTIVE
REMEDIES
FOR
SPIRITUAL
MALADIES**

BY: *HAZRAT MAULANA SHAH HAKEEM AKHTAR SAHEB
(RAHMATULLAH ALAYH)*

TRANSLATED BY: *HAZRAT MUFTI ZUBAIR BAYAT SAHEB
(DAAMAT BARAAKTUHU)*

* IMPORTANT DETAILS *

NAME OF THE BOOK: **EFFECTIVE REMEDIES FOR SPIRITUAL MALADIES**

By

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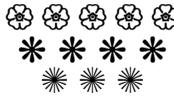
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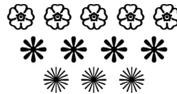
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TRANSLATOR'S FOREWORD

In every age, Allah (سُبْحٰنَہٗ وَتَعَالٰی) has chosen a handful of people for the upliftment of mankind. In this *Ummah* too, many such great personalities have rendered their fair share of service to the *Ummah*. Even at the present moment, there are the chosen ones busy fulfilling their mission of life, which is to be of service to the *Ummah*. **Hazrat Moulana Shah Hakeem Mohammed Akhtar Saheb** (دامت برکاتہم) is amongst this honourable and chosen group. Allah (عَزَّوَجَلَّ) has chosen him for the reformation of the *Ummah* in this day and age, in a most unique manner, that is well suited to the requirements of our present day world.

In this regard, scores of people throughout the various countries of the world have benefitted and continue to benefit from his blessed personage. Not only have they benefitted from his captivating and stirring discourses and pearls of wisdom (*Mawaiz* and *Malfoozat*), but also from his prolific writings and literary works. This book is yet another gem from the hands of **Hazrat Moulana Shah Hakeem Mohammed Akhtar Saheb** (دامت برکاتہم). It addresses the present day problems of the *Ummah* in a very moving and appealing style.

After reading this book a number of times and finding it of tremendous benefit to myself, Allah (عَزَّوَجَلَّ) created the urge within my heart to render it into the English language, in order that Muslims generally, and particularly those Muslims living in the promiscuous environment of the western world, benefit from it.

Allah (عَزَّوَجَلَّ) in His infinite mercy and grace, made it possible for this opportunity to arise, and I set out in all earnestness to publish the book, after having translated it. It was a most

beautiful and appropriate coincidence that a few days before completion, our country was blessed and honoured with the presence of *Hazrat Moulana Shah Hakeem Mohammed Akhtar Saheb* (دامت برکاتہم), the author of this book.

He was much delighted and pleased to learn that this *Kitab* had been translated into English and on one occasion during a journey, he even wrote an appreciation and many *Duas* on behalf of this humble servant. May Allah (عَزَّوَجَلَّ) accept those *Duas*. Due to his consistent *Duas* and urging, the book materialized in printed form in a short span of time, in his presence, *Alhamdulillah*. At that time, only the first part was printed. Now in the second edition, the entire book, encompassing part one and two is complete, *Alhamdulillah*.

I have rendered a few changes to the original book as far as the sequence is concerned by changing the setting out slightly and I have also added captions and sub-headings generously throughout the translation in order to facilitate reference to the various issues. The content and subject matter however is original and unchanged.

May Allah (عَزَّوَجَلَّ) accept it and make it a means of benefit to the *Ummah*.

Aameen.

Zubair Bayat

Azaadville

South Africa

June 1992

AUTHOR'S FOREWORD

This book "ROOH KI BIMARIA AUR UNKA ILAAJ" (روح کی بیماریاں اور ان کا علاج) that deals with various spiritual ailments, such as ILLICIT LOVE AFFAIRS, ANGER, PRIDE, OSTENTATION, GEEBAT (SLANDER), etc. and their remedies, has proven to be of tremendous benefit and value for the *Ummah* at large. However, due to being in Urdu, it was beyond the comprehension of those countries where this language is not prevalent. It was therefore of vital importance that this *Kitab* be translated into the English language for the guidance of these people. May Allah (عَزَّوَجَلَّ) reward *Mufti Zubair Saheb* for translating this book into English, due to the great and dire need in this direction. May Allah (عَزَّوَجَلَّ) render it a great *Thawaab-e-Jariyah* on his behalf.

Aameen.

It is hoped that this *kitab* will soon be printed and made available to the *Ummah*. In those countries where English is the spoken language, this work will be greatly appreciated by the public. May Allah (عَزَّوَجَلَّ) accept this work and bless it with a beautiful acceptance. *Aameen.* May Allah (عَزَّوَجَلَّ) also give him the ability to translate my other works into English at the quickest opportunity. May Allah (عَزَّوَجَلَّ) assist him.

Aameen.

(Hazrat Moulana Hakeem)
Mohammed Akhtar
Skeerpoort, Transvaal
South Africa
Wednesday, 4 Rajab 1410
31 January 1990.

INTRODUCTION

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ
أَمَّا بَعْدُ، قَالَ اللَّهُ تَعَالَى

Allah (عَزَّوَجَلَّ) states in the *Quraan Majeed*:

أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَاهُ حَسَنًا ط

“Is the person whose evil deeds are beautified
for him so that he considers it to be good,
(equal to the one who is rightly guided?)”

(Para 22; Ayah 8, Surah Fatir)

This *ayat* includes in it's purview those ignorant poets, authors and pseudo-*sufis* and their misguided and depraved followers, who not only consider lustful gazes, illicit relationships and illegal love affairs as permissible, but also a means of *thawaab*, spiritual elevation and Divine Proximity. *Naazubillah!* Thus they deceive their gullible *mureeds* (disciples) and ultimately destroy their *dunya* and *Aakhirah* (world and Hereafter).

Hazrat Hakeemul-Ummah, Moulana Ashraf Ali Thanwi (رحمۃ اللہ علیہ) has written an independent treatise in refutation of this blasphemous, *kufir* ideology entitled *تَمْيِيزُ الْعَشْقِ مِنَ الْفِسْقِ* “*Tameezul-Ishq-minal-Fisq*” (The Distinction between Love and Sensuality), wherein he conclusively proves illicit love-relationships as an outright transgression of Allah (عَزَّوَجَلَّ)'s Divine Law and a terrible affliction of the soul and heart.

The author has personally read the recorded writings of *Hazrat Thanwi* (رحمۃ اللہ علیہ) on this subject; He writes:

“Any relationship with a strange (*Ghair-mahram*) woman or a handsome beardless youth (*Amrad*); whether such a relationship

entails looking at them, conversing with them to please the carnal self (*nafs*), associating with them in privacy, adorning the self or voice to please them and to gain their admiration; all these are the result of a colossal and destructive spiritual malady with such tragic consequences, that are beyond description. I desire to elucidate the evils of this spiritual malady in a separate booklet, **INSHA-ALLAH,**”

It was after reading these lines that the thought of compiling such a book came to mind, thus fulfilling a lasting urge within my heart and also accomplishing the desire of **Hazrat Moulana Thanwi** (رحمۃ اللہ علیہ). Placing my trust and reliance upon Allah (رَبُّ الْعَزَّتِ), I now commence with the actual work. May Allah (رَبُّ الْعَزَّتِ), through His infinite mercy and grace accept it from me and make it beneficial for the **Ummah**.

Aameen.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ
حَقِّ سَيِّدِ الْمُرْسَلِينَ عَلَيْهِ الصَّلَاةُ وَالتَّلَامُ

Ahqar

Muhammad Akhtar (عفا اللہ عنہ)

Gulshan-e-Iqbal Karachi

Pakistan



PART ONE ISLAM'S ANSWER TO LOVE AFFAIRS (SECTION 1: FROM THE QUR'AAN)



PURITY FROM ALLAH ALONE

Allah (رَبُّ الْعَرْشِ) states in the *Qur'aan Majeed*:

ضَلَّ اللَّهُ عَلَيْكُمُ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ
لَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

“Had it not been for the Grace and Mercy of Allah (رَبُّ الْعَرْشِ) upon you, none of you would have ever been purified, but Allah (رَبُّ الْعَرْشِ) purifies whomsoever He desires to.”

(Para 18; Surah Noor, Juz of Ayah 21)

Benefit:

From this *Ayat* it becomes apparent that together with striving to attain spiritual purification, it is also essential to attain the graces (goodness) and mercy of Allah (رَبُّ الْعَرْشِ). We have to constantly entreat and implore Him for His mercy and beg Him to include us amongst those whom He has purified.

Hazrat Moulana Rumi (رحمۃ اللہ علیہ) writes:

گر ہزاراں دام باشد بر قدم ❁
چوں تو با مائی نباشد ہیچ غم ❁

❁ “O Allah! If a thousand chains of carnal desires and satanic deceptions have shackled our feet,
❁ we have nothing to fear if Your graces are upon us.”

BELIEVERS! LOWER YOUR GAZES!

Allah (سُبْحٰنَہٗ وَتَعَالٰی) states:

رُّمِّنِ يُّغْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ﴿٣٠﴾

“Tell the believing men and women to lower their gazes and protect their sexual organs. That is purer for them.”

(Para 18; Surah Noor, Juz of Ayah 30)

Benefit:

In this verse, Allah (رَبُّ الْعَزَّتِ), has mentioned the controlling of the sexual organs in conjunction with the protection of the gaze, illustrating thereby that the controlling of the sexual organs is based upon the protection of the gaze. He who does not protect his gaze is bound to lose control over his sexual desires and organs.

STAY AWAY FROM ZINA

يُؤَاذِنُوا أَنَّهُ كَانَ فَاَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾

“And come not near unto adultery, Verily! it is an obscenity and an evil way.”

(Para 15; Surah Bani Isra'eel, Juz of Ayah 32)

Benefit:

In this verse, Allah (رَبُّ الْعَزَّتِ) has prohibited us from even approaching *Zina* (adultery); thus educating us to the fact that: ANY CAUSE THAT LEADS UPTO A HARAAM ACT IS ALSO HARAAM, and thus to be totally avoided.

Human instinct is such that no sooner do a strange man and woman meet in privacy, that a sensation of mutual attraction permeates the atmosphere between them. This attraction

develops from stage to stage, from mere affection to uncontrollable passion and ultimately into the irreversible stage, where it is almost impossible to control the *Nafs*, and finally the shameful deed of *Zina* is perpetrated.

Thus Allah (رَبُّ الْعَزْتِ) has made easy for us the beautiful pathway to chastity, purity and piety (*Taqwa*), by declaring unlawful all those factors that contribute to the commission of *Zina*.

SODOMY AND THE NATION OF LOOT (الْعِزَّة)

لَمَّا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ
مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ۖ إِنَّكُمْ لَأَتُونَ الذَّجَالَ
وَهُ مِنْ دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ۝

“And Loot, When he said unto his folk: Will you commit an obscenity that none has ever committed before you? You fulfil your lust on men instead of women? Indeed, you are a wanton nation.”

(Para 8; Surah Al-A'raaf, Juzz of Ayah 80, 81)

Benefit:

In these verses, Allah (رَبُّ الْعَزْتِ) emphatically denounces the unnatural, perverted manner of sexual gratification that was practised by the nation of *Loot* (الْعِزَّة), the people of Sodom (and which become known thereafter as sodomy.)

At another juncture in the *Qur'aan Majeed* Allah (رَبُّ الْعَزْتِ) has described the punishment inflicted upon this sick nation. *Hazrat Jibra'eel* (الْعِزَّة) lifted their entire city into the sky, inverted them and brought them crashing down onto earth with a terrific bang. Thereafter, boulders and rocks rained down upon them from the sky. These stones were of a different composition altogether, and each had the name of the culprit

to be pelted by it inscribed upon it. **Hazrat Moulana Phoolpuri** (رحمۃ اللہ علیہ) most aptly comments on this incident:

“The actions of this nation were perverted and unnatural, thus the punishment meted out to them was a befitting one,

THEY WERE INVERTED!”
THEY WERE INVERTED!!!

Despite the sincerest of warnings from **Hazrat Loot** (عليه السلام), they remained persistent in their foul deeds and doings; thus **4,00,000** of them were annihilated in a single moment.

Allah (رَبُّ الْعَرْشِ) made them a lesson unto mankind right upto the Day of Judgement, that even today, traces of their destruction are present in the Dead Sea, also known as the “SEA OF LOOT”, the water of which is so dense and bitter, it will not permit any tree or vegetation to grow upon it’s shores.

PURDAH IS COMPULSORY

رَبَّنَا بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

“And let them not stamp their feet so as to reveal what they hide of their adornment (anklets)”.

(Para 18; Surah Noor, Juz of Ayah 31)

In the verses prior to this verse, Allah (رَبُّ الْعَرْشِ) has ordered the concealing of the organs of beauty; the face, the hair, the breasts, etc. In this verse, as a further precautionary measure, women have been prevented from even striking their feet on the ground, lest the sound of their jingling anklets arouse undue attention towards them.

It is on these grounds that many **Fuqaha-Izaam** (Jurists) have declared the female voice as an object of **Purdah** (concealment). Similarly the applying of **Itr** (scents) and the donning of attractive outerclothes is also forbidden when leaving the home on the very same basis.

EVEN THE VOICE IS PURDAH

بِي لِسْتِنَ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ
بِطَمَعِ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ۗ

“O Wives of the Nabi! You are not like any other women.
If you fear Allah, then be not soft of speech
(when conversing with strange men at times of dire necessity),
lest he in whose heart is a disease
(spiritual corruption) aspire (for you)”.

(Para 22; Surah Al-Ahzaab, Juz of Ayah 32)

The following are the regulations to be deduced from this verse:

- ① At times of dire necessity, it is permissible to converse with a strange male from behind a veil.
- ② This conversation, although permissible, must be conducted deliberately in a firm tone. It is not permissible for a woman to speak in soft, alluring tones with a male, even from behind a veil. (A point of note for girls' *Madrasas*, their students and teachers).
- ③ If this is the regulation for women, the same regulation will apply to men to a greater extent.
- ④ The pervert that derives pleasure and satisfaction from listening to the voice of a strange woman's, has been declared as spiritually ill in the words of the *Qur'aan Majeed*.
- ⑤ Those men who appoint females as receptionists, secretaries, telephonists, etc. should scrutinize their intentions for doing so and take special heed to this verse.

DECEIT OF THE HEART AND EYE

يَعْلَمُ خَائِبَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ۝

“He (Allah رَبُّ الْعَرْشِ) knows the deceit of the eyes
and all that which the hearts conceal,”

(Para 24; Surah Mu'min, Juzz of Ayah 19)

Benefit:

Allah (رَبُّ الْعَرْشِ) is aware of the surreptitious movements of the eye as it casts a lustful glance. He is also aware of the evil thoughts, ideas and images that are conjured up in the heart.

The realization that Allah (رَبُّ الْعَرْشِ) is aware of these nefarious activities,, creates a sense of shame, regret and guilt within the heart resulting in *Taubah* (repentance). This verse is therefore a wonderful prescription for people suffering from the malady of lustful gazes and thoughts. However, this remedy is only effective when applied mentally over a period of time. Constant meditation upon the contents of this *Ayat*, coupled with *Zikrullah* and *Wazaif*, will develop the desired level of determination to abstain from this sin.

Hakeemul Ummat Hazrat Thanwi (رحمة اللہ علیہ) says that the original and the only cure from all spiritual ailments is determination and will-power. Meditation (*Muraqaba*) and *Zikr* are mere supplements to the strengthening of will-power. Mere *Zikr* and Meditation are not sufficient to eradicate spiritual diseases.

A person once complained to *Hazrat Thanwi* (رحمة اللہ علیہ), that he was very greatly inclined towards beauty; that it was virtually impossible for him to lower his gaze from a beautiful form or figure. *Hazrat Thanwi* (رحمة اللہ علیہ) replied: “It is an unchallenged axiom of reality, that the ability to do something necessarily entails within it the ability to refrain therefrom.

Thus having the ability to gaze at beautiful forms, entails that you also have within yourself the ability to refrain therefrom. This is a logical fact,”

RECKONING FOR SENSES

مَعَ الْبَصَرِ وَالْفُؤَادِ كُلُّ أُولَئِكَ كَانَ عِنْدَهُ مَسْئُولًا ﴿٣٦﴾

“Verily the ear, the eye and the heart, with regard to each of these, it will be questioned.”

(Para 15; Surah Al-Isra, Juzz of Ayah 36)

“Verily, thy Lord is Ever-Watchful”

(Para 30; Surah Al-Fajr, Juzz of Ayah 14)

Both these verses indicate towards the great responsibility attached to the correct usage of the senses, a reckoning whereof will have to be rendered on the Day of *Qiyamah*.

IMPORTANT NOTE

Those treading the path towards Allah (رَبِّ الْعَرْشِ)'s pleasure (*Saalikeen*) and Muslims at large, should understand well, that the closer a person draws towards satisfying the unlawful desires of his *Nafs*, the further he draws away from Allah (رَبِّ الْعَرْشِ). Hence, this mortal enemy should be kept under constant surveillance and control at all times.

Hazrat Hakeemul-Ummah, Moulana Ashraf Ali Thanwi (رحمة اللہ علیہ) says:

“The person that begins to derive pleasure by listening to the voice of another male or by gazing at his features, etc. should immediately leave his company, (for this is the beginning of a calamity).”

In short, any object whereby the *Nafs* derives illegal pleasure, should be discarded at once. Even a little unlawful pleasure for the *Nafs* is not free from imminent danger and calamity. A little opportunity for an enemy is surely destructive. The *Nafs* is the greatest of enemies, greater than *Shaytaan* himself.

The *Nafs* gains strength and courage from little pleasures and grows stronger and stronger in this way, until it eventually drags the *Saalik* and *Mu'min* into major sins.

Aided by the poisonous doses of satanic ideas and whispers, the *Nafs* grows bold and rebellious and overpowers the person, leaving him helpless to resist the temptation of sin and transgression.

It is for this reason that one saintly poet warns:

بھروسہ کچھ نہیں اس نفس امارہ کا اے زاہد ❁

فرشتہ بھی یہ ہو جاوے تو اس سے بدگماں رہنا ❁

- ❁ “Place no trust upon the deadly carnal-self (*Nafs*),
❁ Even though it becomes as obedient as an angel
always remain suspicious of its motives.”

Association with females and handsome youths is extremely detrimental, especially to the *Saalik*, because his heart develops a degree of sensitivity due to the blessings of *Zikrullah* and hence becomes extremely receptive towards any object of beauty. When *Shaytaan* despairs of misleading him through any other method or device, he attempts to ensnare the *Saalik* through illicit love affairs with women and handsome lads.

Once *Hazrat Moosa* (عليه السلام) requested; “O Allah! I wish to meet You.”

The reply came: ﴿دَعْ نَفْسَكَ وَتَعَالَ﴾

“Leave your desires (*nafs*) and come!”

SECTION 2 (FROM THE HADITH)

ADULTERY OF THE WHOLE BODY

Rasulullah (ﷺ) said:

- ❁ To gaze at a strange (*ghair mahram*) woman is *Zina* (adultery) of the eyes.
- ❁ To listen to passion-stirring words is *Zina* of the ears.
- ❁ To converse with a strange woman and derive pleasure therefrom is *Zina* of the tongue,
- ❁ To touch a strange women is *Zina* of the hands,
- ❁ To walk towards her is *Zina* of the feet,
- ❁ The heart desires and craves,
- ❁ The sexual organ then either testifies to these or denies them. (Muslim)

N.B. It is only through protection of these organs that the heart and private parts will be protected, just as the country whose borders are unguarded is prone to attacks on its headquarters and vital installations.

RIGHTS OF THE ROAD

Rasulullah (ﷺ) said:

“Abstain from sitting on the roadsides; if you have no option, then fulfil the rights of the road.” The *Sahaba* (رضی اللہ عنہم) enquired about it’s rights. He replied:

“Keep your gazes low, cause no inconvenience to anyone, reply to the *Salaam*, enjoin good and forbid evil.”

ACCIDENTAL GAZES

Hazrat Jareer (رضی اللہ عنہ) enquired from Rasulallah (ﷺ) regarding the accidental gaze. He replied:

إِصْرَفْ بَصْرَكَ

“Turn away your gaze
(immediately thereafter).”

It is apparent from this *Hadith* that an accidental gaze is forgiven, but to continue staring thereafter is forbidden. The gaze should immediately be turned in another direction.

PURDAH EVEN FROM THE BLIND

Hazrat Umme-Salma and *Hazrat Maymoona* (رضی اللہ عنہما) were once in the presence of *Rasulullah* (صلی اللہ علیہ وسلم) when a blind *Sahabi*, *Hazrat Abdullah bin Ummi-Maktoom* (رضی اللہ عنہ) came to him, upon which *Rasulullah* (صلی اللہ علیہ وسلم) instructed them to observe *Purdah*.

They replied: “O *Rasulullah* (صلی اللہ علیہ وسلم) is he not blind?” (in other words, why should we make *Purdah* from a blind man?)

Rasulullah (صلی اللہ علیہ وسلم) answered:

“Are the two of you blind?” (Tirmidhi)

N.B. Thus women are not allowed to look at strange men, even though they are within the *purdah* themselves. Where the *Qur'aan Majeed* prohibits men from gazing at women, in the very next verse women are also instructed to keep their gazes low from strange men. (Refer to *Surah 24*, Verse 31.) It is thus unlawful for them to look at any strange man. Many women are totally ignorant of this *Mas'ala*. Many are there who peep and stare away at strange men from the slits of their veils (*Niqaab*), thinking that none is looking at them, but remember Allah (رَبُّ الْعَرْشِ) is Ever-Present, Ever-Watchful.

YOUNG CHILDREN

Imaam Zuhri (رحمۃ اللہ علیہ) states;

“If gazing at a young, immature girl (or boy) excites the passion, then it will not be permissible to gaze at any part of his/her body.”

N.B. Consider the daily reports of child abuse, molestation and paedophilia in our present-day societies in the light of this *Mas'ala*, and appreciate the beautiful teachings of Islam and the advices of our righteous predecessors!

BROTHER IN LAW IS MAUT (DEATH)

Rasulullah (ﷺ) said:

“Abstain from the company of strange women..”

One *Sahabi* (رضي الله عنه) asked Nabi (ﷺ) regarding the brother-in-law (being in privacy with his sister-in-law, his brother's wife). Nabi (ﷺ) replied;

“The brother-in-law is (like) *Maut*,” (*Bukhari, Muslim*)

N.B. Included with the brother-in-law are his cousins, nephews and uncles as well as other close relatives of the husband. “Like *Maut*” means, just as a person flees and fears *Maut*, so too should he fear the privacy of such people with his wife. Allah forbid! The consequences of this can be terrible for the entire family, possibly for generations to come?

PRIVACY WITH STRANGERS

Rasulullah (ﷺ) said:

“A person may not sit in privacy with a strange woman except that any of her *Mahram* (close family members whom she is not allowed to marry) be present with her.” (*Bukhari, Muslim*)

HANDSOME YOUTH

تَنْظُرُوا إِلَى الْمُرْدَانِ فَإِنَّ فِيهِمْ لَمَحَّةً مِّنَ الْحُورِ

“Do not gaze at beardless youth, for they reflect the beauty of the Hoor (Women of Jannah).”

(*At-Takasshuf from Musnad Ahmad*)

The ignorant pseudo-*Sufis* freely indulge in acts of pleasure with handsome lads. Some even consider it a means of attaining Divine Love whereas considering a *Haraam* act to be a means of gaining Allah (عَزَّوَجَلَّ)'s pleasure is a manifest act of *Kufr* and apostasy (*irtidaad*).

SODOMY

Hazrat Jabir (رضی اللہ عنہ) reports that *Rasulullah* (صلی اللہ علیہ وسلم) said:

إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِي عَمَلُ قَوْمِ لُوطٍ

“The action I fear most for my Ummah is the action of the nation of *Loot* (الْعِلْيَانِ) i.e. Sodomy.”

(*Tirmidhi*) (*Ibn Majah* pg. 312)

ACCURSED ONE

Hazrat Abdullah bin Abbas and *Hazrat Abu Hurairah* (رضی اللہ عنہم) report from *Rasulullah* (صلی اللہ علیہ وسلم):

مَلْعُونٌ مَّنْ عَمِلَ قَوْمَ لُوطٍ

“Accursed is he who commits the act of the nation of *Loot* (الْعِلْيَانِ)”

(*Mishkaat*; pg. 313)

PUNISHMENT OF SODOMY

Hazrat Abubakr (رضی اللہ عنہ) destroyed two homosexuals by having a wall crushed upon them.

UNNATURAL SEX

Rasulullah (صلی اللہ علیہ وسلم) said:

“Allah (رَبُّ الْعَرْشِ) will not cast a glance of Mercy towards the person who, commits the act of sodomy or anal sex with his wife.”

(*Mishkaat* pg. 313)

ADULTERY EVEN INTELLECTUALLY UNACCEPTABLE

Once a youth presented himself before Rasulallah (ﷺ) seeking his permission to commit adultery. Rasulallah (ﷺ) questioned him in the following manner:

- ❁ “Is your mother alive?”
- ❁ “Yes” he replied.
- ❁ “Would you like anyone to commit adultery with her?”
- ❁ “Ya Rasulallah! I would greatly dislike it!”
- ❁ “Is your maternal aunt alive? Is your paternal aunt alive? Is your sister alive?” “Would you like anyone to commit adultery with any one of them?”

(With regard to each one of the above women he posed the same questions and the youth expressed his displeasure upon every question in the same way.) Thereafter Rasulallah (ﷺ) explained to him:

“The person with whom you desire to commit this act would be someone’s mother, aunt or sister!”

Thereafter, Rasulallah (ﷺ) struck his chest with his auspicious hand and prayed for him:

اللَّهُمَّ اغْفِرْ لَهُ وَطَهِّرْ قَلْبَهُ وَأَحْصِنْ فَرْجَهُ

“O Allah! forgive him, purify his heart and protect his private parts,”

(Musnad-Ahmad)

Due to the great wisdom and kindness of Rasulallah (ﷺ), this person never forgot this valuable lesson and never did the thought of adultery pass through his heart for the rest of his life!

MARRIAGE - A FORT

Hazrat Ukaaf (رضي الله عنه) reports that Rasulallah (ﷺ) said: *Karfas* was an *Aabid* (devout worshipper) who lived on the seashore and remained engaged in worship (*Ibadah*) for

three hundred years; fasting during the day and worshipping during the night. Once he became infatuated with a woman as a result of which he eventually became a *kaafir* and discarded all his *Ibadah*. Allah (رَبُّ الْعَرْشِ) saved him from this misfortune through some of his good deeds and forgave him.”

Thereafter addressing me (*Ukaaf*) he said: “O *Ukaaf!* Marry” or else

وَالْأَفَانَتْ مِنَ الْمُدْبِرِينَ

“You will be at a loss.”

As a result of not marrying, Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) termed *Hazrat Ukaaf* (رضي الله عنه) as: “The brother of *Shaytaan*” and then he said:

“The greatest weapon of *Shaytaan* against the pious, is woman”. (*Jamaul Fawaid pg. 571*)

Thereafter, *Hazrat Ukaaf* (رضي الله عنه) married. (*Jam'ul-Fawaid; pg. 571*)

In one *Hadith*, Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

شَرَّارُكُمْ عَدَابُكُمْ وَأَرَادِلُ مَوْتَاكُمْ عَدَابُكُمْ

“The worst of you are those that are unmarried (despite possessing the means to marry) and the worst of those that die amongst you are the unmarried.”

A TRUE DESTITUTE

Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

☪ A destitute is he who has no wife.

The *Sahaba* (رضي الله عنهم) enquired:

☪ Even though he may possess much wealth?

Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied in the affirmative.

Thereafter Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

☪ A destitute is she, (a destitute is she) who has no husband.

The *Sahaba* (رضي الله عنهم) enquired:

Even though she may possess much wealth.

☪ Rasulallah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) replied: “Even though she may possess much wealth.” (*Targheeb*)

PIOUS WIFE

Rasulullah (ﷺ) said:

“The whole world is an object of use and benefit,
and the best means of benefit is a pious woman.”

DEEN - THE ONLY CRITERION

Rasulullah (ﷺ) said:

“Do not marry women solely for their beauty or wealth;
because beauty may lead her towards evil (infidelity) and
wealth will cause her to rebel and disobey. Thus make *Deen*
the criterion and marry religious (pious) women.”

(*Jam'ul-Fawaid p.571*)

REWARD OF CHASTITY

In a *Hadith*:

مَنْ عَشِقَ وَكَتَمَ وَعَفَّ ثُمَّ مَاتَ فَهُوَ شَهِيدٌ

“The person that takes fancy (to another), conceals
(his fancy and desire) and remains chaste
(and pure from the sin) and thus dies
(in this state: of purity); he will be
regarded as a Shaheed (Martyr).”

(*Az-Tasaneef Hakeemul Ummat Thanwi رَحْمَةُ اللهِ عَلَيْهِ*)

WOMEN SNARES OF SHAYTAAN

Rasulullah (ﷺ) said:

النِّسَاءُ حَبَائِلُ الشَّيْطَانِ

“Women are the snares of Shaytaan
(whereby he waylays and misleads men).”

(*Razeen*)

POISONOUS ARROWS

It is reported in a *Hadith-e-Qudsi*:



النَّظَرَ سَهُمٌ مِّنْ سِهَامِ إِبْلِيسَ مَسْمُومٌ مِّنْ تَرَكَهَا
مَخَافَتِي أَبَدَلْتُهُ إِيمَانًا يَّجِدُ حَلَاوَتَهُ فِي قَلْبِهِ

“The (evil) gaze is a poisonous arrow from the arrows of Iblees. He that abstains from it out of My fear, I will grant him in return such Imaan (faith), the sweetness of which he will experience within his heart.”

(Kanzul A'maal Vol, 5 Pg. 328)

ALL ARE THE SAME

In a *Hadith*:

..... فَإِنَّ الْبِضْعَ وَاحِدٌ وَمَعَهَا مِثْلُ الْوَدَى مَعَهَا

“When any of you happened to look at a beautiful woman that attracted him, he should resort to his wife and fulfil his desire with her, for they both possess the same object of fulfilling his desire.”



SECTION 3

THE WOEFUL TALE OF BAL'AM BA'URA



Hazrat Abdullah bin Abbas (رضي الله عنه) narrates that *Bal'am bin Baura* was an Aalim of high standing and status. He lived in Jerusalem, near *Kan'aan*. Some narrations attribute him to the *Bani Israeel*. After the destruction of *Firaun* and the conquest of Egypt, Allah (رَبُّ الْعَرْشِ) commanded the *Bani Israeel* to take up arms against the *Jabbaareen* (a tyrant nation). The *Jabbaareen*, fully aware that *Bal'am* had been granted the knowledge of the wonderful and most powerful “*Isme-A'azam*” the great name of Allah (رَبُّ الْعَرْشِ) that causes

any *Dua* to be instantly accepted), resorted to him for assistance against the *Bani Israeel* through the *Isme-A'azam*. Initially he resisted this request, explaining that Nabi *Moosa* (ﷺ) was on the side of the *Bani Israeel*, and hence it would be impossible for him to use the *Ismi-A'azam* against the Nabi of Allah. When they grew persistent in their entreaties, he promised to resort to *Istikharah* (seek divine guidance) in this matter. He was informed via the *Istikharah* never to budge to their request as this would result in certain destruction for him. Failing in this ploy, the *Jabbaareen* attempted another strategy. They showered *Bal'am* with various "gifts" and "tokens", which he readily accepted. In essence, this was clear-cut bribery. His wife was manipulated to pressurize him into accepting their request. Blinded by the love of wife and wealth, he finally surrendered to their whims and set out on his sinister errand. At this stage, the Majestic Power of Allah (رَبُّ الْعَرْشِ) came into operation and all the curses he began uttering against *Hazrat Moosa* (ﷺ) and the *Bani Israeel*, turned into curses for the *Jabbaareen*. The *Jabbaareen* panicked at this dramatic event and were soon destroyed by the "doings of their own hands." The punishment that was meted out to *Bal'am* has been recorded in the *Qur'aan Majeed*:

الْكَلْبُ إِن تَحْمِلْ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكْهُ يَلْهَثُ ط

"Thus his (*Bal'am*) likeness is as the likeness of a dog.
If you drive him (dog) away he (dog) lolls his tongue out."

(Para; 9 Surah Al-A'raaf, Juzz of Ayah 176)

Before his gruesome end, he gathered the people and explained to them that he had destroyed himself but would show them an effective strategy to overcome the *Bani Israeel*. He advised them to dress their beautiful maiden girls in eye-catching and revealing apparel; then despatch them into the army of *Bani Israeel*. Since the soldiers were away

from home for a long period of time, they would easily succumb to this temptation and ultimately bring upon themselves the wrath of Allah (رَبِّ الْعَزَّتِ) and resultant defeat, due to their transgression. This plan was executed, and as predicted, the soldiers succumbed despite much reprisal and warnings from *Hazrat Moosa* (عليه السلام). The result was a severe plague upon the *Bani Israeel*, wherein 70,000 of them perished. The culprits were then publicly executed and left to hang on the gallows as a gruesome reminder to the entire nation. Only when all had sincerely repented, was the punishment alleviated from them.



SECTION - 4

THE ADVICE OF HAZRAT MOULANA YAQUB NANOTWI SAHEB (رحمة اللہ علیہ)



Hazrat (رحمة اللہ علیہ) states:

The gaze should only be utilized to the extent of necessity and never to attain unlawful pleasure, for pleasure has no limitation. And he that craves for it, will never attain satisfaction and contentment. It is only the person that fulfils his desires within the limitations of necessity that can attain true contentment.

Thus the endowments of a strange woman are no different from that of a person's own wife; to differentiate between the two is nothing but the deception and trickery of *Shaytaan*.

(*At-Tasharruf Vol.3*)



SECTION - 5

SIX ADVICES OF HAZRAT THANWI (رحمة اللہ علیہ)



An illicit love relationship is in reality an affliction and calamity from Allah (رَبِّ الْعَزَّتِ); as a result of which the *Ruh* (soul)

becomes greatly agitated and tormented. Sleep becomes *Haraam*, the thought of the beloved constantly haunts the mind and a state between life and death prevails over the heart, a condition that can veritably be compared to that of the people of *Jahannam*.

Hazrat Khwaja Sahib (رحمۃ اللہ علیہ) used to say:

دیکھ مت ان آتشی رخوں کو تو زُہار
پڑھ رَبَّنَا وَقْنَا عَذَابَ النَّارِ

“When gazing at the rosy red cheeks of the beloved, think for a moment of the “rosy” glow of *Jahannam*, and recite at once: “RABBANA WA QINA AZAABAN NAAR”
“And save us from the fire of Hell”

❁ Falling in love with a handsome lad is much more severe than an illicit love relationship with a woman. It is possible that some day he may marry the woman, but when two males are involved, no such possibility exists.

❁ If gazing at a child excites the emotions and inflames the passions, then to look at, fondle or touch such a child is also *Haraam*.

N.B. Consider this advice in the light of daily child abuse reports!

❁ Homosexual partners become disgraced in each other’s eyes forever.

❁ If the *Nafs* displays even a slight inclination or fancy to a person when gazing or conversing with him, his company should be left immediately.

❁ When the *Nafs* begins to take a fancy to a certain form or figure, *Shaytaan* grasps the opportunity and amplifies the beauty of the desired object many fold in the imagination of the fancier. Eventually the evil deed is committed and it is only

then that the balloon of amplified beauty is burst. Now what seemed to be extreme beauty is nothing but a false illusion. Gazing at the object now evokes feelings of contempt and nausea.

❁ **Hazrat Thanwi** (رحمۃ اللہ علیہ) further states: “When man inclines towards a form, it becomes embedded in his mind and heart. He may thereafter, recite as much “*La Hawla*” as he desires and blow upon his chest, he will not attain salvation from this malady since his reading is bereft of sincerity and a firm resolve to abstain from this evil.”



SECTION - 6

WORDS OF WISDOM

HAZRAT JALALUDDIN RUMI (رحمۃ اللہ علیہ)



کود کے از حُسن شد مولائے خلق ❁
بعد پیری شد خُرف رسوائے خلق ❁

❁ *The youth that is regarded as the “Prince of the creation” in his prime (due to his delicate beauty),*
❁ *is shunned by the very people when a beard begins to appear on his face!*

The hearts and souls of the lovers of Allah (رَبُّ الْعَالَمِينَ) take solace and comfort in the thought of attaining the pleasure of glancing at His Noble Countenance in *Jannah* (as is promised in the *Qur’aan Majeed*); but the unfortunate wretch, that is tricked and deceived by *Shaytaan* into admiring the vanishing beauty of perishable beings, knows no peace of mind or happiness. They openly confess their agitation and dissatisfaction to the world. (One doctor came to my *Murshid* (spiritual guide), *Hazrat Phoolpuri* (رحمۃ اللہ علیہ) and complained

about his miserable state due to having an illicit relationship. How fortunate are the Lovers of Allah (رَبُّ الْعَزَّتِ), who never fear separation from their Beloved, for even a fraction of a second? (for He is Ever-Present).

True love should only be inculcated for the Being that is “*Hayyun-la-Yamoot*” (Ever-Living, Never-Dying). What is accomplished by dying for those who themselves are perishable? Such love can never be true and enduring, for the pleasure of eternal love is eternal; that of perishing love, temporary.

Fancy for a perishable figure or form is not love, it is infatuation. It is the rebellion of the base and carnal self (*Nafs*) after enjoying and partaking of Allah (رَبُّ الْعَزَّتِ)'s bounties and favours. Had these favours of Allah (رَبُّ الْعَزَّتِ) to be snatched away from this “lover”, his “love” would have evaporated like water vapour in the atmosphere.

Shaikh Sadi Shirazi (رحمۃ اللہ علیہ), the great sufi-poet of Iran narrates that the disease of infatuation and “love-sickness” had reached “epidemic proportions” in Damascus. Allah (رَبُّ الْعَزَّتِ)'s anger and wrath was inflamed and the entire populace was afflicted by a terrible drought and famine. Close to perishing due to hunger, a few of the so-called “lovers” were given an option between their “beloved” and a slice of bread. One slice of bread was sufficient to extinguish their “passion” and “romance”!



SECTION - 7

A GRAVE MISCONCEPTION



The crime of lustful gazing, which has been proven to be totally *Haraam* and unlawful in no unambiguous terms in the *Qur'aan Majeed* and *Hadith Shareef*, has been embellished



by *Shaytaan* for some ignorant poets and pseudo-*sufis*. These wretched souls have been hoodwinked into believing that so long as the heart is pure, it is permissible to cast admiring glances at beautiful women and handsome lads.

It should well be remembered that even though passionate feelings are not immediately experienced, through a process of slow-poisoning. *Shaytaan* contaminates the mind, and love overpowers the heart. At this stage, peace of mind is totally shattered and a state of agitation and anxiety sets in.

At times the feelings of love are so subtle that it is only upon the demise of the beloved that the pangs of separation are experienced and love suddenly manifests it's latent existence.

Some persons vehemently assert the purity and clarity of their intentions when in the company of beautiful women and handsome lads. *Hazrat Thanwi* (رحمۃ اللہ علیہ) says regarding such people: "The honesty or falseness of such bold claims and assertions will soon be differentiated when such a person is granted a few hours of solitude with the beloved."

So lethal and deadly is this unlawful solitude, that *Iblees* (Lucifer Incarnate) has boldly claimed: "If *Hasan Basri* and *Rabia Basriah* (رحمۃ اللہ علیہ) (two extremely high-ranking saints) were to meet in privacy, I would easily blacken their faces (through the ghastly sin of adultery) and destroy their *Taqwa* (piety)". It is on this basis that it is totally *Haraam* to be in solitude with a strange woman or boy.

An elderly person, who was a *Mureed* (disciple) of *Hazrat Haji Imdaadullah* (رحمۃ اللہ علیہ) once wrote to *Hazrat Moulana Thanwi* (رحمۃ اللہ علیہ):

"I have taken fancy to a handsome young lad. For the past few days he has been upset with me due to some reason.

Please show me some **Wazifah** (incantation, invocation) that may win his approval for me.” Some simple souls are not even aware of their diseases and maladies.

Hazrat Thanwi (رحمۃ اللہ علیہ) wrote to him:

“For Allah’s sake, take mercy upon your soul and repent from this **Haraam** (unlawful) relationship. Attaching the heart to any being other than Allah (رَبِّ الْعَزَّوْتِ) and yet hoping to traverse the path of **Tasawwuf** and Spiritual Rectification is impossible. Two extremes never meet.”

In old age, potency diminishes but desires and passion remain virile; at the same time the courage to combat the dictates of the **Nafs** (carnal self) weakens considerably. It is for this very reason that the **Ulama** and Pious Elders advocate greater precaution and alertness in the case of the elderly.

A special note of warning and heed to parents in this regard is never to leave their young, innocent children, especially their daughters, in the attendance or custody of lecherous old men. Some ignorant folk actually entrust their young and budding daughters to the company of fraudulent **Sufis** in total innocence and trust, These marauding wolves in human form then encourage these innocent, young souls to render them various “services” for which they promise “great rewards”; claiming all the while that their **nafs** have been overwhelmed and exterminated, hence it is perfectly permissible for them to indulge and enjoy such “services!” **Nauzubillah!** Are these satanic looters unaware that Rasulullah (صلى الله عليه وآله) commanded his wives to exercise **Purdah** (veil) from even a blind **Sahabi** (رضي الله عنهما) and that he himself only conversed with strange women from behind a screen or veil? Do they not know that even when women pledged allegiance (**Bay’t**) to him, this was also done via a cloth and never directly did he hold a strange woman’s hand? Do these fools wish us to believe that their hearts and **Nafs** are purer than the blessed



and pure souls of Rasulallah (ﷺ) and his honourable wives and companions (رضی اللہ عنہم)? Such blasphemous claims are tantamount to clearcut apostasy and renegation.

Some people desire to acquire Allah's pleasure but refuse to sacrifice any of their pleasures and desires; they balk from abstaining or conforming to the restrictions and impositions of the *Shariah*. This is indeed a strange desire! True Love surrenders to even the slightest indications and preferences of the Beloved!



SECTION - 8

SAYINGS OF SHAIKH SAADI (رحمۃ اللہ علیہ)



○ Travellers of the path to Allah! The heart is given away by casting glances. If you wish to grant your heart to none besides Allah (رَبُّ الْعَزَّتِ), then lower your gazes and close your eyes to the creation.

It is reported in the *Hadith* that a sudden (involuntary) glance is forgiven and excused, however it may not be followed by a second glance, as this is not permissible.

Shaikh Saadi (رحمۃ اللہ علیہ), claims that he is perfectly acquainted with the ways of love and courtship, just as the Arabs are acquainted with their horses.

He claims that had *Laila* and *Majnoon* (two renowned lovers) seen his era, they would have expressed their love for each other from his treasury of verses and poetry! He goes on to explain that, despite love's apparent glamour, it is in reality nothing but hallucinations and fantasies. The real and genuine tranquility of heart lies only in attaching it to Allah (رَبُّ الْعَزَّتِ), and turning the gaze away from the creation.

The author, in his humble opinion claims that the entire universe is constantly undergoing change. If the whole universe undergoes transformation, it is natural that it's components and particles will undergo the same process. Thus the changing and perishing of beautiful objects, which are components of this ever-changing universe, is an undeniable fact of reality. When even sins and transgression destroy the pleasures of this transitory existence, then it is indeed foolish to grant preference to this fleeting dream over the eternal, everlasting life of the Hereafter.

The person that makes a created object the ambition of his life, he has sold himself into the slavery of a slave; a helpless slave in the hand's of another helpless slave like himself. He thus brings "bondage upon bondage" on himself.

Prostrate and submit your desire before Allah (رَبُّ الْعَرْشِ) and then observe the pleasure and sweetness of *Ibadat*.

He who shatters his desires for the pleasure of Allah (رَبُّ الْعَرْشِ) becomes a means for the guidance of others, who see the path to Allah (رَبُّ الْعَرْشِ) through the *Noor* (effulgence) of his shattered heart.

While walking in a public place, if the gaze is directed at a strange woman, the *Noor* of the heart is extinguished and the heart becomes unsettled and restless.

If there is a beautiful woman or lad living in the vicinity, then the possibility of committing a major sin is highly probable and such a person is in mortal danger. He should immediately leave the vicinity or else lead a life of extreme precaution and abstinence.

Some people that were afflicted by this malady requested the author for some remedy. I directed them to *Zikrullah* and

prohibited them from meeting or seeing their beloved ones. Hardly a few days had elapsed, when they returned and expressed their appreciation for the advice. The proper cure for this malady is redirecting the heart towards the Real Beloved. This is achieved by abundance of **Zikr** and the **Suhbat** (Companionship) of the True Lovers of Allah Ta'ala (the **Auliya-Allah**).

The person who discards his personal desires for the sake of Allah (رَبُّ الْعَزَّتِ)'s pleasure, is generally considered by the ignorant masses as a person who is leading a very restricted and deprived existence, whereas he alone knows what pleasure Allah (رَبُّ الْعَزَّتِ) pours into the depths of his heart!

When a person suffering from love-sickness repents at the hands of a true **Waliullah** (Friend of Allah) and traverses the path of Love, he will quickly reach his destination. Day-to-day experiences indicate that those whose hearts are easily moved and affected by beauty, when directed in the correct avenue, become extremely valuable and precious.

When the soul is leaving the body., it matters not whether it is sapped away in a gutter or on a king's throne; the only differentiating factor is whether the heart is attached to Allah (رَبُّ الْعَزَّتِ) or not!



SECTION - 9 HEALTH HAZARDS



- ø The physical harms of lustful gazes are many.
- ø Casting lustful glances causes tremendous physical harm and damage. As a result of lustful gazes, precious semen is lost in large quantities in the form of nocturnal emissions (wet-dreams), etc.

ð This causes the bladder to weaken, because of which drops of urine and *Mazee* (a thin liquid preceding semen) begin to drip continuously. This creates countless problems, confusions and anxiety in the matter of *Taharah* and *Ibadat*.

Some of the harms:

- ① The brain is weakened.
- ② The heart is damaged and palpitates unnaturally.
- ③ Pains occur in the back and calfs.
- ④ Dizziness and nausea is experienced.
- ⑤ Momentary black outs.
- ⑥ Loss of memory.
- ⑦ Lack of stimulus and initiative.
- ⑧ Depression, frustration, listlessness.
- ⑨ Insomnia, irritation.
- ⑩ Loss of temper, bad moods and a host of other complications erode the physical body.

N.B. Semen is an extremely precious commodity which has to be highly treasured, else the consequences of abusing it will be catastrophic in later life.



SECTION - 10

A FEW EYE-OPENING INCIDENTS



Incident - 1

I personally have met some unfortunate persons who were afflicted by this terrible malady. One such person, a shop-keeper, was in great distress. His business was in shambles; dust covered the shelves that were empty of stocks. Upon seeing me, he called me in, explaining that his business was on the brink of insolvency, his children were suffering due to his

poverty and he personally was emotionally drained. I enquired the reason for his pitiable condition. He replied that it was the result of an illicit love-relationship. Allah (رَبُّ الْعَرْشِ) alone knows what became of him thereafter.

Incident - 2

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

Incident - 3

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

Incident - 4

A certain **Mureed** (Seeker of Allah Ta'ala) went to a **Shaikh** (Spiritual Guide) for self-reformation and spiritual upliftment. Perchance his gaze fell upon a female servant of the **Shaikh** and he began to take a fancy to her. **Shaytaan** further embellished her charms in his mind and embedded the poisonous arrow of desire and passion into his heart. The female servant on the otherhand was a pious, upright soul

and she immediately sensed the evil and dark nature of the *Mureed's* gaze. The maid immediately reported the *Mureed's* behaviour to the *Shaikh*, who devised a scheme whereby he hoped to cure the *Mureed* and rid him of this malady, once and for all.

He thus fed the maid servant food containing a purgative (laxative) and commanded her to gather the faeces in a separate bucket. After a few days of diarrhoea and dehydration, her appearance became pathetic; her complexion pale and her body was emaciated.

The *Shaikh* then sent her in the presence of the *Mureed*, who upon seeing her in this abject state, turned his face away in disgust and disapproval. The *Shaikh* appeared on the scene and addressing the *Mureed* said to him:

“O person! If you truly love her why did you turn your face away from her now? She is still the same person with the same body. The only exception is this bucket of faeces that has left her body. Your love for her has been extinguished by the defaecation of this filth. It seems that your love was for this bucket of filth and not for her, else you would not have turned your face away from her now. The *Mureed* was overcome with remorse and sincerely repented from this evil habit.

Incident - 5

Hazrat Thanwi (رحمۃ اللہ علیہ) narrates the incident of a certain person who was habituated to casting lustful glances. When prevented from this, he retorted: “What is wrong in it? I am admiring the beauty of Allah’s wonderful creation!” An *Aalim* who overheard him say this, replied to him in such words - words that made him “see stars in broad daylight!” He said: “If you are so desirous of seeing Allah’s Power and Majesty, you should rather look at your mother’s genitals and reflect on how a huge fool like yourself, was born out of such a

minute opening” This stunning reply rendered him utterly speechless. Thus Allah disgraces those who mock at His Divine Laws (*Shariah*).

Incident - 6

A certain saint, who was living in a deserted area at the foot of a mountain, was once requested by his friends to settle down in the city. He declined the offer, explaining that the city has many objects of attraction; and he could easily succumb to these, “Where the mud is thick, even the elephant slips!”

Incident - 7

Once *Shaikh Sadi* (رحمۃ اللہ علیہ) met a handsome youth who was studying in a certain *Masjid* of Damascus. The youth implored him to stay on, in order that he benefit from the *Shaikh's* knowledge and companionship. The *Shaikh*, becoming suspicious of the ulterior motives of his *Nafs* excused himself and immediately set-off from that place. Herein lies a great lesson for us, that such an accomplished and perfect saint such as *Shaikh Sadi* even distrusted himself.

Incident - 8

It is narrated that because *Imaam Muhammed* (رحمۃ اللہ علیہ) was still a beardless youth when he began attending the lessons of *Imam Abu Hanifah* (رحمۃ اللہ علیہ), the *Imam* used to seat him behind himself, in order that his gaze does not fall upon him. When he observed the shadow of his beard-hair in the light of the lamp, the *Imam* then permitted him to come forward. ALLAHU-AKBAR! Despite his lofty level of *Taqwa*, *Imam Abu Hanifah* (رحمۃ اللہ علیہ) exercised such precaution that serves as a lasting lesson for all.

Incident - 9

A similar incident is narrated about *Hazrat Thanwi* (رحمۃ اللہ علیہ) that once while he was engaged in his literary pursuits in the privacy of his study, a beardless youth suddenly appeared

there with a message for him from his nephew, **Moulana Shabbeer Ali Saheb**. He immediately vacated the room and acknowledged the message in full public view. Thereafter, he reprimanded his nephew, **Moulana Shabbeer Ali** for sending a beardless youth into his privacy.

It is for this reason that a saint observes: No matter how pure the intentions and how innocent the heart, privacy with a strange woman or a beardless youth is **Haraam**. Even if the person perchance, manages to remain chaste and clear of sin, he will not be spared the criticism of critics and the allegations and slandering of the suspicious. The **Hadith** teaches us to abstain from such matters that would cause undue suspicions in the minds of people towards us. (For example, going to a bar to drink a can of iced juice or to purchase ice cubes - Trans.)

Incident - 10

An inspiring anecdote is recorded regarding **Hazrat Malik bin Dinar** (رضی اللہ عنہ) who, while passing happened to notice a beautiful slave girl dressed in expensive attire and sparkling ornaments strutting away, followed by her cavalcade of attendants.

He remarked: "I offer four **Dirhams** (a paltry figure) for the purchase of this maiden." (Her master had paid a hundred thousand for her.) She ordered her attendants to overpower him and carry him along to her master's palace that they may jest with him and amuse themselves for a while. When **Hazrat Malik** repeated his four **Dirhams** offer to her master, who roared away with laughter and thought this was some mentally-deranged vagabond, as he appeared in his tattered clothing and ragged appearance.



Little did he realize that this was a saint of high spiritual standing. He explained: "I have paid a staggering sum for this beautiful maiden and you only offer me four dirhams for her?" **Hazrat Malik** retorted at once: "A defective commodity deserves a defective price." The owner: "What defect do you find in her?" **Hazrat Malik**: "Waste matter of a most repugnant nature is excreted from her body. If she does not brush her teeth for a month you would never stand near her. If she does not bath for a few days you will never approach her. When she ages she will lose all her beauty and charm and when she dies her body will decay and disintegrate completely."

The master was dumb-struck and after a lengthy silence enquired: "Do you know of any woman that is pure of these defects?" **Hazrat Malik** replied: "Most certainly! The **Hurs of Jannah** are absolutely pure of these defects and blemishes. Neither do they relieve themselves nor do they emit any undesirable smell, their perspiration exudes a fragrant musk, their saliva would turn oceans sweet, their melodious voices would revive the dead, old age and death never overtakes them, they will always remain virgins and they are eagerly awaiting our arrival there. They never cast their glances on any strange man."

The man immediately repented from his sinful life and giving away all his possessions and freeing his slaves, he set off in search of some place of solitude where he could devote himself to the worship of Allah. His slave-girl decided to accompany him and in this way this repentant couple spent the rest of their earthly days, attaining very high spiritual ranks.

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

SECTION - 11

THIRTEEN FAVOURS

A BEFITTING REWARD FROM THE CREATOR OF SIGHT FOR THOSE THAT PROTECT THEIR GAZES



The First Favour

It is reported in a *Hadith*:

*“He who protects his gaze will be granted
the sweetness of Iman.”*

This is such a reward, that it supercedes the pleasures of both the worlds; and it is granted on the meagre sacrifice of the desires.

Moulana Rumi (رحمۃ اللہ علیہ) says:

نیم جاں بستاند و صد جاں دہد
انچہ درو، ہمت نیاسید آں دہد

*“How benevolent is Allah, he claims half the
life in sacrifice and striving and grants
a hundred lives in return.”*

Besides the inferior pleasures of this world, Allah (سُبْحٰنَہٗ و تَعَالٰی) grants a countless number of spiritual kingdoms to those that strive in His path.

The Second Favour

The *Mu'min* that lowers his gaze, attains the special proximity of Allah. It is reported in a *Hadith-e-Qudsi*; Allah (سُبْحٰنَہٗ و تَعَالٰی) states:

“I am very close to the broken hearted.”

Due to lowering the gazes, the desires of the heart are certainly shattered, and this becomes the means of attaining the special proximity of Allah (سُبْحٰنَہٗ و تَعَالٰی), that would not ordinarily be achieved by thousands of *Nawafil* and *Azkar*.

The Third Favour

Such a person, due to his constant striving and sacrificing, attains the rank of martyrdom (*Shahadat*) of an allegorical (*Majazi*) nature.

Hazrat Thanwi (رحمۃ اللہ علیہ) writes in his superb exegesis of the *Qur'aan* "*Tafseer Bayanul Qur'aan*" on the verses regarding martyrdom:

"It appears from certain Ahadith that some Awliya are also granted the stage of martyrdom. It can thus be alluded that Shahadat is of a dual nature, physical as well as allegorical."

The Fourth Favour

Constant striving creates a state of anguish and suffering, yet these are the very factors that aid in traversing the path of Allah (سُبْحٰنَہٗ وَتَعَالٰی) at a tremendous pace, much more rapidly than those who experience no difficulties and hardships. As a result of constantly sacrificing his aspirations and longings at the alter of the Beloved, the *Mu'min* very rapidly traverses the path to the Beloved.

The Fifth Favour

The mighty mountain of *Tur* was shattered into fragments with one manifestation of Allah (سُبْحٰنَہٗ وَتَعَالٰی); every atom and particle aspired to attain this glory, thus the entire mountain was reduced to dust.

In a similar way, when the *Mu'min* lowers the gaze from beautiful "creatures," the *Nafs* becomes greatly frustrated and it's vexation causes the heart to shatter under the extreme pressure of grief and denial. The celestial light (*Nur* and effulgence) of Allah (سُبْحٰنَہٗ وَتَعَالٰی)'s manifestation now permeates every atom and fragment of this shattered heart!

The Sixth Favour

The physical martyr attains the glory of *Shahadat* once, at the hands of the enemy, whereas the *Saalik*, the symbolic martyr, his struggle and tussle with the rebellious *Nafs* is a life long battle. Thus he achieves “martyrdom” all the time!

It is for this reason that Rasulullah (ﷺ) has designated *Jihad* with the disbelievers as “*Jihade-Asghar*” (The small *Jihad*) and that of combating the unruly *Nafs* as “*Jihade-Akbar*” (The great *Jihad*).

In the physical battle, the Muslim world sympathizes upon the flowing of the *Mu'min's* blood. In the spiritual realm, Allah (سبحانہ و تعالیٰ) alone witnesses the terrific struggle between the *Mu'min* and his *Nafs*, Allah (سبحانہ و تعالیٰ) greatly appreciates this sincere and noble sacrifice and He will cause such a heart to outshine the brilliant sun on the Day of Reckoning.

The Seventh Favour

Due to constant striving and exertion, the heart is softened. Such a heart experiences great pleasure and enjoyment in *Ibadah* and supplication. Furthermore, such a person's *Duas* are readily accepted.

The Eighth Favour

Due to constant striving, the heart is nurtured, conditioned and fertile to absorb the rays of *Hidayat* (guidance), *Ma'rifat* (gnosis) and *Wilayat* (sainthood).

Hazrat Moulana Rumi (رحمۃ اللہ علیہ) states:

وہ عقل ادراک میں ممکن ہونے
تہ نفس از بہر چہ واجب شدے

- ❁ “Had the closeness and proximity of Allah been based solely on intelligence and reflection,
- ❁ Allah (سبحانہ و تعالیٰ) would not have made it compulsory to strive against the *Nafs*.”

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ط

“And those that strive in Our path, most certainly,
We will guide them upon our ways.”

The Ninth Favour

Hazrat Ibrahim bin Adham (رحمۃ اللہ علیہ) sacrificed the kingdom of **Balkh** for the sake of Allah (سُبْحَانَ تَعَالَى) and discarding his regal life of luxuries and comforts, took refuge in a cave of **Nishapur**, where he engaged himself in acts of **Mujahada** against his **Nafs**. In return, Allah (سُبْحَانَ تَعَالَى) would send sustenance for him directly from **Jannah**; the aroma of which would envelop the entire vicinity. Coincidentally, there happened to be another saint in the vicinity, who was previously an ordinary, menial labourer and for twelve years now he had sacrificed his occupation for Allah’s sake. All these years, Allah (سُبْحَانَ تَعَالَى) made provision for his sustenance daily from the sky, that comprised of two slices of bread and some gravy. It came to his knowledge that **Ibrahim bin Adham** (رحمۃ اللہ علیہ) had just arrived in that area and was receiving a stately meal everyday from the Heavens. **Shaytaan** incited him to lodge a complaint about this apparent “injustice”; he that had toiled for years and years was still receiving a meagre provision, whereas this newcomer was receiving a sumptuous meal. A voice from the Unseen proclaimed: “O Ungrateful One! Go and resume your menial labour and earn your own living. You have merely sacrificed your humble occupation for Us. He has sacrificed the supreme kingdom of **Balkh**, it’s luxuries, pomp and prestige for Our sake!” The person repented at once.

The **Mu'min** who sacrifices his desires and yearnings in the path of Love, will be resurrected with people such as **Hazrat Adham** (العلیہ السلام) INSHA ALLAH.

Some people are greatly moved by beauty and when love envelops their hearts, they are prepared to grant supreme sacrifices for the beloved. It is a well-known fact that a certain king of England actually relinquished the throne of England, for a common, low-class woman; when he was asked to choose between sovereignty over the British Empire or between his beloved, he opted for the latter.

The *Mu'min* when lowering his gaze from unlawful objects, figuratively sacrifices many such kingdoms for the pleasure of Allah (سُبْحٰنُ وَّعَالٰی), which will earn him a seat amongst the high-ranking servants of Allah (سُبْحٰنُ وَّعَالٰی) on the Day of *Qiyamah*.

It is the graces of Allah (سُبْحٰنُ وَّعَالٰی) upon us that He has prohibited us from gazing at the beauty of perishable beings as this would lead to love and infatuation for a perishable object. While those that make Allah (سُبْحٰنُ وَّعَالٰی) the object of their lives, Allah (سُبْحٰنُ وَّعَالٰی) will grant them an opportunity to witness His Divine Countenance in *Jannah*, which supercedes the pleasures of both the worlds.

Our composition is of soil and clay, and by attaching the heart to a perishable being soil is being heaped upon soil, the lover and the beloved will all eventually turn into dust one day.

The Tenth Favour

The sacrificing of desires and cravings actually kindle the fire of *Taqwa*. When the desires are thrown into the flames of *Taqwa*, they serve as fuel and thereby increase the level and degree of *Taqwa* tremendously.

Allah (سُبْحٰنُ وَّعَالٰی) says:

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

“As for him that feared to stand before his
Lord and restrained his soul from lust,
Jannah will be his abode.”

(Para 30; Surah Al Naziaat)

On the other hand, the person that acts according to his desires, is consuming fuel for the fire - the fire of *Jahannam*. The outcome of such an action is obvious.

The Eleventh Favour

Controlling the gaze creates a lustre and effulgence (*Nur*) within the heart, which quickly becomes manifest on the face of such a person. It is for this reason that the pious servants of Allah (سُبْحَانَ تَعَالَى) have such a resplendent illumination upon their faces.

On the otherhand, lustful glances create a palor and darkness in the heart and on the face (which the chosen servants of Allah (سُبْحَانَ تَعَالَى) apprehend at once).

Once a person who had committed this sin, came before *Hazrat Uthman* (رضي الله عنه). *Hazrat Uthman* (رضي الله عنه) at once apprehended the darkness of it in his eyes and commented:

“How despicable are those from whose very-eyes
the sin of zina oozes out!”

The Twelfth Favour

Hazrat Shah Waliullah (رحمة الله عليه) writes that surpressing the urges and impulsive desires of the *Nafs* and exercising control and patience at such occasions, earns a person the status of *Wilayat-e-Khaassah* (an advanced level of piety and sainthood). It is on this basis that an eunuch (castrated man) cannot traverse beyond the bounds of *Wilayat-e-Aammah* (common piety) because he experiences none of the striving and sacrifice a potent man has to undergo.

Hence Rasulullah (ﷺ) prohibited his companions from castration. Destroying one's sexual strength and capacities, for fear of committing sin is no manhood, it is sheer cowardice. True courage and manhood lies only in controlling the urges of the carnal self and combatting the incitations and assaults of *Iblees*.

Moulana Rumi (رحمۃ اللہ علیہ) in this regard mentions that the similitude of the entire creation is that of immature children, while the only people that deserve to be entitled "Men" are the friends and obedient servants of Allah (سبحانہ و تعالیٰ), those that have sacrificed every desire for Allah's pleasure.

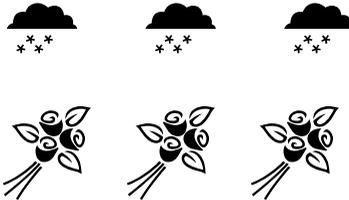
The Thirteenth Favour

Despite a violent urge to commit sins and cast lustful glances, a person controls his desires and combats his *nafs*, a *Nur* (celestial light) is created in the heart.

Hazrat Thanwi (رحمۃ اللہ علیہ) says:

*"The physical hardships experienced in this path
(leading to Allah سبحانہ و تعالیٰ) is transformed
into Nur within the heart."*

Just as a ball that is bounced against the ground with force and vigour springs to great heights, so too the *Nafs*; when repressed and subdued, springs to great heights and attains lofty stations in Allah (سبحانہ و تعالیٰ)'s sight.



SEVEN ADVICES FROM HAZRAT MOULANA SHAH ABRARUL-HAQ SAHEB (رحمۃ اللہ علیہ)

AN EFFECTIVE REMEDY FOR LUSTFUL GLANCES. (PRELUDE BY AUTHOR)

Many a soul, desirous of achieving spiritual reform and rectitude, face great difficulties in controlling the gaze. Despite meticulously and punctually completing their apportioned quota of *Nawafil* (superarogatory prayers) and *Azkar* and despite having lived under the guidance of an accomplished *Shaikh*, yet find themselves victim to this mortal spiritual disease.

It is important to note that the general cause of this ailment is an attitude of negligence and force of habit, which plague the victim well into old age and senility, if not remedied correctly and swiftly.

Lustful gazes bring in their wake, love and attachment for created objects and ordinary mortals, which in turn unsettles the heart and creates turbulence and confusion within the mind, making life a miserable and a bitter existence.

I now include a seven points plan-of-action which in reality is the brainchild and inspiration of my respected *Murshid* (Spiritual Mentor), *Hazrat Moulana Abrarul-Haq Saheb* (رحمۃ اللہ علیہ). This course of action, if adhered to strictly, will **INSHA-ALLAH**, remove this malady in a short span of time. A countless number of people have not only attained salvation, they have also attained enhanced spirituality after effectively applying this remedial course in their lives.

It is strongly recommended that daily after completing the *Fajr Salaah*, these seven points be studied carefully and meditatively. This will leave it's impression on the heart and mind for the remainder of the day, *INSHA-ALLAH*.

THE SEVEN POINT REMEDY

Hazrat writes:

The calamities and destructive consequences of lustful gazes are beyond description. The ultimate result is disgrace and misery in both the worlds. Nowadays, the media and other means of news and entertainment that are promulgating and aggravating this illness, are prevalent in escalating proportions throughout the world. I wish to introduce a concise but effective remedy to this ailment, which will greatly facilitate in eliminating this disease if practised meticulously:

Point- 1

Whenever females happen to pass or appear, keep the gazes low, notwithstanding the difficulty the *Nafs* will experience due to this self control.

Point- 2

Perchance the gaze fell upon a strange female, immediately lower the gaze even though you fear the loss of your life in the process (due to the severity of the restraint exercised upon the vehement desires of the *Nafs*)

Point- 3

Consider well, and constantly ponder upon the fact that this habit will bring in it's wake:

1. Disgrace in society
2. Destruction of the *Nur* and pleasure of *Ibadah*
3. Severe chastisement in the Hereafter.

Point- 4

Upon commission of this act at least:

1. 4 *Raka'ats* of *Nafil Salat* should be offered as a penalty and deterrent to the *Nafs*;
2. *Sadqah* given (as financial penalty) and
3. *Taubah* (repentance) should be offered in abundance.

Point- 5

It should be borne in mind that lustful glances stunt the spiritual capacities and propensities of the heart;

The heart is engulfed in an ominous state of darkness and anxiety, which is eliminated only after much effort and striving.

Point- 6

Reflect, that lustful glances result in inclination; inclination in affection, affection into blind, uncontrollable passion and this into sin and transgression and finally into utter ruin.

Point- 7

Lustful gazes destroys the urge and enthusiasm to engage in acts of worship and obedience until, Allah (سُبْحٰنُ وَّعٰلٰی) forbid, disregard and contempt is created in the heart for these.



AUTHOR'S ADVICE: 41-PEARLS (REGARDING SOME PLOYS AND TRICKS OF THE NAFS)



1. Indonesian Maidens

A certain *Haji Saheb*, while in the *Haram Shareef*, once commented to me: "These young Indonesian maidens resemble flocks of pigeons in their white cloaks (*Burqas*). How bright the *Nur* is on their innocent faces!"

I replied to him: “*Haji Saheb!* repent in the name of Allah, This is a ploy of your *Nafs*. On the pretext of observing *Nur*, *Shaytaan* has tricked you into the sin of unlawful gazes. Is not the *Kabah Shareef* and the countenances of the pious *Ulama* and *Auliya* resplendent with sufficient *Nur*? Why is *Nur* only visible to you on the faces of these maidens?” ALHAMDOLILLAH, he realized his folly at once and repented immediately.

2. Secret Love

Hazrat Thanwi (رحمۃ اللہ علیہ) writes:

“At times, the *Nafs* conceals it’s fancy for a certain person and it is only upon demise of the fancied one, that this subtle fancy is exposed. The sign of this fancy is grief, sorrow, restlessness and a constant nagging thought of the deceased, *Taubah* should be resorted to at once.

3. Proportionate Progress

In proportion to the severity of the urge and desire to commit the sin, will be the degree of *Nur* created within the heart on repressing this urge. The path leading to Allah (سُبْحٰنُ و تَعَالٰی) is based only upon striving and sacrifice.

When Allah (سُبْحٰنُ و تَعَالٰی) is closer to us than our jugular veins (*Qur’aan*) then what is the meaning of “gaining His closeness”, “traversing His path”, etc? The spiritual Masters have defined it to mean striving against the unlawful desires of the *Nafs* and subjugating it totally to the obedience of it’s Creator and thereby experiencing the unexplicable delight of the constant consciousness of Allah’s presence and pleasure within the heart.

4. Enlightened Soul

Hazrat Thanwi (رحمۃ اللہ علیہ) states:

“Opposing the desires of the carnal self, besides creating *Nur* in the heart, also illuminates the *Ruh* (soul).”

5. Nafsani Trickery

At times the glance is cast away from the face, but after the woman has passed, lustful gazes are cast upon her rear or clothing and pleasure is derived therefrom. This is also a trick of the *Nafs* and care should be taken to avoid these *Nafsani* conspiracies.

6. Sweet Tones

When conversing with women, the tone and voice is “tuned” and softened in order to please and attract them; similarly, to do so when talking to handsome lads is *Haraam* and a sin. (The same rule applies to straightening the clothes, setting the hair and beard aright, etc. when apprehending the presence or appearance of strange women).

7. Rolling Eyeballs

At times a glance is cast only with the corner of the eyes. This is also detrimental to the spiritual well-being of the heart. This is a subtle contrivance of the *Nafs* whereby it attains pleasure and delight. Extreme precaution is essential; else the hard earned fruits of *Zikr*, *Taqwa* and *Mujahada* could easily be destroyed within moments.

8. Imagination Running Wild

Some people lower their gazes but derive great pleasure and satisfaction by conjuring images of the beloved in the mind’s eye, through the power of imagination.

Thus not only the physical eye, but even the “mental eye” has to be cast down from strange women. This is achieved by occupying the heart with *Zikr* and other wholesome thoughts.

9. The Irresistible Moment

In the *Hadith*, we are taught to flee as far away from sin, as East is from West. Intermingling and socialising with women,

engaging in intimate and alluring conversations with them and enjoying privacy with them is very conducive towards transgression and eventually becoming “intimately” involved.

Shaytaan’s chief strategy is to create pride, vainglory and a superiority complex within the *Mu’mín*, whereby the *Mu’mín* automatically becomes accursed in Allah’s sight and he is excommunicated from the Divine Court.

Failing in this strategy, *Shaytaan’s* next ploy is to involve the *Mu’mín* with strange women and handsome lads. Through a gradual process, (so subtle in nature; the *Mu’mín* hardly realises what he is heading towards) *Shaytaan* leads him step-by-step down the thorny path of illicit love. It all begins with a friendly smile, maybe a sympathetic word, a kind gesture. This is followed by friendship and uninhibited meeting and mingling. The barriers of strangeness and bashfulness are hurled aside and private meetings in secrecy are next on line. All the while, *Shaytaan* continues to release minute doses of poisonous love-potions into both the hearts. They, on the otherhand, foolishly reassure their guilty consciences that this is only a “friendly relationship.” *Shaytaan* finally engineers the opportune moment of intimate privacy, when they are overcome by violent passion and uncontrollable desire, the irresistible moment, it becomes impossible to abstain from the heinous act.

How true the sayings,

“Where the mud is thick, even the elephant slides!”

10. Crafty Cloth Merchant

A certain cloth merchant, despite reaching his middle age, used to apply surma (collyrium) to his eyes for beautification; while his greedy, lustful gazes “devoured” every female that ventured into his shop; he would deceptively address them as sister, daughter, auntie and other such names. It is clearly

evident that these were the nefarious plottings of his carnal self, which had not only deceived this fraud, but also the poor women that cared to call at his shop.

11. Dance Party

A pious person once informed a saintly associate of his, that he intended to attend a function that night at some relative's place where semi-nude women would entertain the guests with dancing, singing and other performances.

This saintly friend sincerely discouraged him from participating in this gathering of vice that would certainly destroy his hard-earned piety and cancel the *Nur* of his *Zikr*. He retorted: "How foolish of you to underestimate the magical powers of *Zikr*? What effect could sin have over a mighty act such as *Zikr*?"

How convincingly the *Shaytaan* misled him into believing evil to be virtue! The similitude of his unfounded and baseless reasoning is that of a wrestler, when told not to consume poison with his diet of nourishing, vitamin-filled foods, he retorts: "How foolish is he that underestimates the magical effects of vitamin foods? How could poison nullify it's effects in anyway?"

These are the foolish thought-processes *Shaytaan* embellishes in the minds of some. If sin and transgression was not detrimental, why would Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) prevent us from the same?

Hence it is reported in one *Hadith*:

..... اِتَّقِ الْمَحَارِمَ تَكُنْ اَعْبَدَ النَّاسِ

("O Abu Huraira!) Abstain from haraam (foods and acts); You will be the greatest worshipper (amongst people)."

In matters pertaining to the beloved ones of the world, the slightest disapproval from the beloved is intolerable to the lover. How can we then remain complacent and unruffled about the disapproval of the Merciful, Beneficent Master?

Intellectuals such as *Hazrat Imaam Ghazzali* (رحمۃ اللہ علیہ), *Hazrat Thanwi* (رحمۃ اللہ علیہ) and others have opined that even a single nonsensical statement is sufficient to blacken the heart and destroy its *Nur*. What could then be said about the severity of the major sins, such as listening to, gazing at and deriving pleasure from the performances of a totally strange women?

It is the unanimous opinion of all the Islamic authorities, that no person who is habituated to even a single sin, can ever be the *Wali* and friend of Allah (سبباً و تعالیٰ).

A poet says:

وَقَوْمٌ يَدْعُونَ وَصَالَ لَيْلَى

وَلَيْلَى لَا تُقَرُّ بِهِمْ بِذَاكَ



Many claim to love Laila,



While Laila does not even have
their names on her list of lovers!

N.B. What is a Pseudo (Fraudulent) Sufi?

There are some imposters who are clean shaven, trousers flowing below ankles, *Salaat* not performed in congregation and commission of the major sins yet, they make a great show of their punctuality with their *Wazaif* and *Nawafil*. They designate themselves as leaders and *Imams* of *Tassawuf* (*Sufism*), Out of sheer coincidence if any person attained cure at their hands or any of their *Dua* is accepted (through Allah's graces), they become completely convinced of their spiritual powers and positions; all the while drifting further and further away from *Deen*. They do not realise that these



are no achievements at all in Islam; Allah has accepted the *Dua* of *Shaytaan* himself and granted him his request for respite till the Day of *Qiyamah*. Does this confer any level of *Wilayat* (saintliness) to *Shaytaan*? At times certain *Kuffar* commit supernatural and unconventional feats. Does this accord them any spiritual levels in Allah's sight? Becoming deceived by these occurrences is the direct outcome of the ignorance of the *Shari'at*.

Hazrat Thanwi (رحمۃ اللہ علیہ) has clearly elucidated the essence of *Tasawwuf* (*Sufism*) in his work "*Al-Qasdu-Sabeel*" where he substantiates that *Tasawwuf* simply means strict compliance of not only the exoteric (*Zahiri*) but also the esoteric (*Batini*) commands of the *Shari'ah* and strict obedience and adherence to the *Sunnah*.

Anything beyond *Shari'ah* is manifest deviation, no matter how captivating it appears on the surface. Thus *Zikr*, *Wazaif*, *Muraqabah* (meditation), etc, are the aids towards steadfastness on *Shariah*, which is the actual goal of every Muslim's life.

12. Lip Service

Some individuals, after deriving maximum pleasure by gazing at fashionable and smartly-clad women, then utter "*La Hawla*" in a hypocritical attempt to express their disapproval and commence with a lengthy discourse on the immorality and decadance of the present society.

These individuals are requested to first lower their gazes, then to recite "*La Hawla*" which would then prove highly beneficial for them. What benefit is derived by the hypocritical chanting of some *Wazifah* (incantation), while the gazes are cast around most recklessly? This is tantamount to deceiving and fooling one's self!

13. Chain Reaction

One lustful gaze leads to another; just as one sin leads to another and one good deed to another,

After the first gaze is cast, the temptation and urge increases, while the power of resistance decreases. On the second gaze, temptation grows even stronger and resistance weakens proportionately, until the entire day passes by in disobedience and transgression.

Once the brakes have failed, nothing can hold back the vehicle; once the gaze is cast, a chain-reaction is set into motion, which continues without resistance.

14. Good Old Days

At times a person manages to control and protect his gazes for a number of days. *Shaytaan* then reminds him of the pleasure he used to experience in his former days and exhorts him in this way to revert to his former habits.

His mind and heart becomes corrupt and contaminated in this way and once the heart has been corrupted, the organs of the body can never remain unaffected, The heart has been described as the king of the body. Thus *Shaytaan's* initial assault is upon the heart, and once he succeeds here, the ears, eyes, hands, etc. follow suit.

The eye and heart have a special and direct connection. They operate on the same wave length. The movements of the eye has a direct impact on the heart and vice-versa. Thus protection of the eye and heart are equally important. Neglect in the matter of one results in the corruption of the other. Alluding to this reality, Allah (سُبْحٰنُ وَّعٰلٰی) states in the *Qur'aan Shareef*:

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِ الصُّورُ

“Allah knows the acception of the eyes
and that which the heart conceals.”

15. Fantasizing

At the time of cohabitation, some people fantasize by conjuring up images of beautiful women in the mind, in order to multiply their pleasure. This is *Haraam* for both husband and wife.

16. Pick and Choose

Some people cast a glance with this motive that, if the woman is beautiful they would turn away the gaze, and if it is the other way around, then there is no need to look away. This is a subtle trick of the *Nafs*. Whether the beauty is outstanding or ordinary, the gaze has nonetheless to be protected and controlled.

17. Death of the Wife

After the demise of the wife, it is forbidden to deliberately introduce thoughts of her in privacy and relive the moments of intimacy spent with her in the past. Death causes husband and wife to become strangers to each other in the *Shari'ah*.

However, if these thoughts assail the mind involuntarily, then the person is excused.

18. Accidental Glances

The pardoning of the first (accidental) gaze as narrated in the *Hadith* is only applicable to those circumstances and occasions where a woman is not expected to appear and she suddenly comes within sight. In this instance the first, glance (which was purely accidental) is forgiven,

To continue staring thereafter or to gaze for a second time or in the direction where a woman is expected to appear are all *Haraam* and sinful and do not fall within the purview of the forgiveness announced in this *Hadith*.

It is thus compulsory to keep the gazes low in shopping areas, public places, offices, transport services, roads. etc where the emergence of females is in a greater proportion nowadays than even that of men.

The *Nafs* has to be kept under strict control in such places, otherwise on the pretext of the “first glance” the *Nafs* will spare none in it’s gluttonous desire for pleasure and delight. Never should the gaze be allowed to stray in such places.

19. Queen of the Hoors

Perchance the wife is not very attractive or pretty (but she is pious), then patience should be exercised for the few days of this fleeting existence. In the Hereafter, Allah will make her more beautiful than the *Hoors* (heavenly maidens) of *Jannah*, because of her *Iman* and righteous deeds. The *Hoors* will enviously admire her beauty.

The moments of this life are passing swiftly and soon the time for the union and meeting with our *Hoors* in *Jannah* will arrive, the beauty and grace of whom the *Qur’aan* bears testimony. How Merciful is Allah (سُبْحٰنَہٗ وَتَعَالٰی) towards his impatient servants! In order to pacify their urges and desires, Allah (سُبْحٰنَہٗ وَتَعَالٰی) Himself presents a detailed description of the women of *Jannah*; like a compassionate father that writes to his son studying in a foreign country to maintain patience for the few days that he is to spend away from home; a match has already been arranged for him with a beautiful girl from a respectable family.

The Believer should look forward to the fact that soon he will receive a bevy of beautiful virgins in *Jannah* and in preparation, he should occasionally clean the *Masjid* and remove the litter as this is the dowry of the *Hurs* of *Jannah*. (*Hadith*)



It should always be remembered one's humble *chutney* and *Roti* (bread and gravy) is better than enjoying someone else's *Biryani* and *Zarda* (exquisite). Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) has pre-ordained and fixed everyone's partner and only that person will be his.

It is a tremendous bounty and favour of Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ), that even in this passing phase of life, He has made arrangements for our comfort in the form of spouses and wives, that we may fulfil our passions and carnal urges.

Just as the cup of weak, flavourless tea on the platform of the railway station is gulped down contentedly; a humble dwelling and a simple wife is sufficient to pass the fleeting days of this temporary life. A traveller should not anticipate the luxuries and comforts of home on a journey or in a foreign land.

Whatever arrangements Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) has made in this world should be appreciated, for verily He is *Hakim* (The Master) & *Hakeem* (All-Wise) and He alone knows what is best and befitting for His servants.

The person that remains displeased and disgruntled with Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ)'s provisions and aspires to appease his cravings and urges in forbidden territory, will meet with severe disgrace and chastisement; while he that submits his whims to Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ)'s decisions, will find doors of peace and prosperity thrown open for him.

20. Ishq - A Parasite

Sharhe-Asbaab, a reputed reference work in *Unani* Medical Sciences, states the definition of "*Ishq*" (Love) as follows:

"Ishq" is the name of a certain parasitic plant which envelops other plants and trees. The devastating effect it exercises on a lush, healthy tree is remarkable; the entire host tree withers away and dies out completely.

Similar is the effect of love on the human being; it destroys the life of both the worlds.

In this very book it is also stated: This disease afflicts only those that are weak-minded and puerile.

(*Sharhe-Asbaab; Vol. 1, Pg. 191*)

21. Heap of Disgrace

Inclination and love for handsome lads leads only to destruction and disgrace. A woman could someday be married, but no such possibilities exists in the case of male lovers. Eventually, both lover and beloved become disgraced in each other's eyes and can never face each other for life.

22. To Do Or Not To Do

Some people claim their total helplessness with regard to controlling the gaze. This is indeed a staggering deception of *Shaytaan*. *Hazrat Thanwi* (رحمۃ اللہ علیہ) has written:

“The ability to enact an action entails within it the capacity to abstain from it. This is a unanimous principle of reality.”

23. Sugar Coated Poison

Haraam pleasures lead to disgrace and humiliation in this worldly life and the Hereafter. Like a brilliantly patterned snake which apparently seems very lovable, yet no one would dare to touch it for fear of it's venomous bite, sins and transgression contain within them destruction and misery. They result in the wrath and anger of Allah (سُبْحٰنَ وَتَعَالٰی).

When opposing a petty dictator of some country, life becomes an unbearable hell and the safety of life is jeopardized; what then would be the plight of the unfortunate wretch that dares to flaunt the authority of the Almighty Allah and disobey His commands?



24. Idle Mind - Devil's Workshop

A person convalescing from this malady, should avoid solitude for lengthy periods. *Shaytaan* utilizes these moments to stir and refresh memories of past pleasures and enjoyments. This causes confusion in the mind and may lead to retrogression towards former habits. It is vitally important that such a person leads an occupied and active life as this would divert him from sins and evil thoughts.

On a similar basis, it is highly recommended to keep maturing youngsters engaged and absorbed in some beneficial activity or hobby; this would serve to keep them away from mischief and sin; the popular maxim "**An idle mind is the devil's workshop**" is quite true.

25. The Tides of Life

Some *Saaliheen* (pious persons) despite faithfully abiding to their duties and prescribed spiritual remedies, find themselves overpowered by the desires of the carnal self and control their urges with great exertion and difficulties. This should not be a cause for undue concern or frustration.

At times, these urges are negligible and at times, formidable. The heart resembles an ocean, which experiences the vicissitudes of high and low tides, the constant ebb and flow.

Generally there are two conditions that engulf the heart; a feeling of elation and delight known as "**Bast**" or a state of depression and turmoil known as "**Qabz**." During the high of "**Bast**", the heart is greatly inclined towards obedience, worship and devotion. The pamperings and inciting of *Shaytaan* are minimal at this time and great pleasure is experienced in the various acts of *Ibadah*. During the low of "**Qabz**" the heart is uneasy and no pleasure is derived from *Ibadah*, everything seems mechanical and routine. The desire and urge to commit

sins is strong. *Shaytaan* seizes the opportunity to spread havoc in the mind through various depressing and belittling thoughts such as “You are wasting your time; You will never make it to the end; You are a weakling; You are depriving yourself while others are enjoying life,” etc.

At this stage, courage and level-headedness is required. An abundance of *Taubah* and *Istighfaar* should be rendered. It should be well understood that this is a trial and a test from Allah (سُبْحٰنُ و تَعَالٰی).

This condition prevails over the heart of almost any pious and saintly person, no matter how pious he maybe. *Hazrat Peerane-Peer, Shaikh Abdul Qadir Jilani* (رحمۃ اللہ علیہ) states with regard to his own spiritual condition:

“At times angels envy our lofty stages, at times *Shaytaan* wonders at our shameless actions. If this is the condition of the perfect and accomplished ones, where do we stand?”

The elders have written that these conditions of “*Qabz*” remove all egoistic feelings of greatness and creates a feeling of humility, submission and helplessness in a person, until eventually he regards himself as the most despicable creature in Allah’s creation. This lofty stage can never be attained in “*Bast*”. Allah (سُبْحٰنُ و تَعَالٰی) greatly appreciates and values the qualities of humility, meekness and self-effacement.

The state of “*Qabz*” is a temporary one; a person should wholeheartedly resign himself to Allah (سُبْحٰنُ و تَعَالٰی) and consider this to be of maximum benefit for himself.

26. Slow but Sure

At times elimination of lustful thoughts and feelings engages a lengthy period of time and effort. This should not cause disillusion and frustration as this is in no way detrimental to

spiritual development and progress; in fact, tremendous rewards will accrue for this *Mujahada* (striving). So long as these feelings are not given practical expression, there is no harm even though these feelings plague the soul for an entire lifetime thereafter.

In reality, the *Nafs* detests striving and struggle, but no attention should be paid to its protestation.

The desires of the heart maybe shattered, but the commands of Allah can at no time be transgressed. *Hazrat Moulana Rumi* (رحمۃ اللہ علیہ) records an anecdote in this regard about *Mahmood* and *Ayaz* (a king and his slave).

Mahmood presented a gem of rare beauty to his ministers and handing a hammer to each one of them, commanded them to shatter this gem before his eyes. None of them submitted to the royal request excusing themselves from destroying such a precious possession of the king. Eventually, *Ayaz* stepped forward and with one powerful blow, shattered the stately gem into a thousand fragments.

When asked regarding his peculiar reaction, *Ayaz* replied:

“What could be more precious than the command of King Mahmood?”

(i.e. his command was more precious than the gem, thus it could not be broken.)

In a similar way, the unlawful desires of the heart must be shattered before the Divine Command of Allah (سبحانہ و تعالیٰ).

27. Sweetness of Imaan

The immediate returns and reward for casting down the glance is the sweetness and delight of *Imaan* that will drench every chamber of the heart.

28. Oceans of Blood and Fire

If the desires of the heart are consistently sacrificed before the commands of Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ), such a person will INSHA-ALLAH be resurrected with those that sacrificed their kingdoms for Allah (particular reference to *Hazrat Ibrahim bin Adham* (رحمة اللہ علیہ) who relinquished the throne of *Balkh* for Allah). After crossing the sea of blood and fire, their ships ultimately reach the shores of eternal peace and tranquility, never again to undergo any hardship whatsoever.

29. Health Complications

Lustful gazes causes excessive loss of precious semen, which in turn results in the weakening and malfunctioning of the vital organs; i.e. the kidneys, the heart, the brains, the eyes and the nerves. This in turn leads to many complications in the functional systems of the body. The health of a person is thus wrecked.

30. Ashen Faces

The countenance and eyes of those involved in this evil become completely pallid and lustreless. This is the direct effect of the curses of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) upon those who cast lustful gazes and those that are gazed at in this way. (i.e. those women that expose themselves to other's gazes). The meaning of *La'nat* (curse) is, to be far removed from the mercies and grace of Allah (سُبْحَانَكَ يَا رَبُّ الْعَالَمِينَ).

A face that is the target of descending *La'nat* will certainly be fickle and Ashen.

31. Sinister Looks

An elderly man was studying a handsome youth with an evil intention. Due to his inherent piety, the youth immediately sensed and perceived the darkness that was emanating from that look and finding an opportunate moment, he upbraided the elderly person regarding his foul deed. The person admitted his folly and resorted to repentance at once.

32. Bitter Life

No person can aspire to become the friend of Allah with this abhorred habit in his life. Never will he enjoy the sweetness and delight of *Imaan* and *Ibadah*.

Hazrat Thanwi (رحمۃ اللہ علیہ) comments:

“The denial of the sweetness of Ibadah and Zikr is no small punishment for the one that recklessly casts his gazes around.”

33. Heart to Heart

The similitude of one that gazes around, is that of a person who sells his heart away to a created being. The heart is not stolen away from the breast; it is snatched through the doorway of the eyes.

Alluding to this reality, **Shaikh Sa'di** (رحمۃ اللہ علیہ) writes:

“If you desire to protect your heart from being stolen, then close your eyes to the “beauties” of the world.”

The heart should only be gifted to Him who is the Creator and Maker of the heart. It is for this reason, that the saintly ones are referred to as *“Ahle-Dil”* - “People of the heart” because they have done justice to the heart by granting it to the Real Owner of the heart - Almighty Allah.

When the heart is stolen away by an ordinary created mortal, it's suffering and torment knows no bounds (like a fish out of water). When it is placed in the custody of Allah (سببہ تعالیٰ), then He in return fills it with such peace, tranquility, happiness and delight, that great and mighty monarchs have not even dreamt about in their lives.

The entire creation is unaware of the pleasures that are conferred upon the hearts of the lovers of Allah (سببہ تعالیٰ). He that is the Creator of the sweetness in sugar and honey, alone knows what sweetness, bliss and comfort He can confer upon the hearts of His loving servants.

Allah (سُبْحٰنَہٗ و تَعَالٰی) states in the *Qur'aan Shareef*:

﴿ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ﴾

“Verily in the remembrance of Allah do hearts find peace and tranquility”

The person that has spent an entire lifetime, bereft of this indescribable joy should attempt to experience the sweetness of *Zikr* by associating with some saintly personality for some time.

The “air-conditioner” of peace and tranquility is ever-operating in their company. The heart will testify to this fact, provided that the heart be kept completely neutral and unprejudiced. If *Majnoon* (a lover) could recognize *Layla's* (his beloved) grave from it's fragrance, it would be much easier to recognize the fragrance that emanates and exudes from the Friends of Allah - the *Auliya*.

The value of the *Itr* (perfume) bottle is in proportion to the value of the *Itr* it contains; thus the physical body and existence of the *Auliya*-Allah is highly precious, due to the invaluable *Itr* of the love of Allah (سُبْحٰنَہٗ و تَعَالٰی) that they contain within themselves.

34. From Frying Pan to Fire

A little child that is snatched away from the protective lap of the mother by a total stranger, knows no end to his fretting and agitation.

Similarly, a heart that has been snatched away from it's Creator and given over to a stranger (through lustful gazes and illicit love relationships) knows no peace and tranquility until it is returned to it's Creator.



Sleep and food become *Haraam* upon this unfortunate wretch, and frustration develops to a stage where suicide seems the only escape from the torments of life. The stages ahead (of the Hereafter) are much severer and dreadful and to his utter dismay, the person finds himself jumping from the frying pan right onto the fire.

35. Step-by-Step Towards Hell

Lustful gazes lead to inclination, inclination towards affection, affection to love, and love overpowers the intellect and thinking powers of the lover. His actions are now based on mere impulse and emotions. His entire purpose of life is gratification of his passions and burning desires. He ignores the consequences and after-effects of his rash actions and ultimately lands himself in the midst of a hornet's nest; facing disgrace, emotional upheaval, physical harassment in the form of imprisonment, assault and even loss of life, at times.

In this way his life is utterly ruined and destroyed. *Hazrat Thanwi* (رحمۃ اللہ علیہ), via authentic sources, has narrated some heart-rendering, soul-searing incidents of the woeful plight of illicit love-affairs in his works.

36. Perpetual Bliss

The fleeting dream of life should be envisaged as a place of trial and tribulation. The requirements for success in this trial is a life of *Taqwa* and piety.

Taqwa is only achieved by consistent striving and effort (*Mujahada*), the rewards of which is a life of perpetual bliss and pleasure.

At times of temptation, the dreadful picture of *Jahannam* should immediately flash to mind; at the same time the boundless pleasures of *Jannah* should be visualized in the mind's eye which will be the reward of abstaining from sin.

Death will soon relieve the believer of his striving and soon thereafter he will be granted entry into *Jannah* where his *Hur* (beautiful celestial damsel), with big, lustrous eyes and fair complexion will eagerly await to welcome him with outstretched arms. There follows then a life of untold happiness and joy.

No pleasure sacrificed, no desire shattered goes unrewarded in the Hereafter. Through sacrifices and striving, Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) takes half the life of His believing one, but grants him in return countless lives of joy and pleasure.

In this life the servant should gladly sacrifice his aspirations and lead a life in conformity to the *Shari'ah* and taste the pleasure of submission. His value in the Divine Court will increase manifold. 5 bricks of exact appearance and composition are utilized in different buildings. One is used in a brothel, a toilet, a local *Masjid*, in *Musjide-Nabawi* (صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ) and one in the *Kabah Shareef*. In composition and cost they are exactly the same but due to their usage in various buildings, their value, worth and status varies greatly.

Thus, if this youth and life is applied to material gains, the end result is dust and soil; both will perish in a short while. On the other hand, if applied to the obedience and pleasure of Allah, it will result in Divine Pleasure, a shade beneath the *Arsh* and bounties that are inconceivable to the human mind.

To summarize; lustful gazes and infatuation with perishable beings is a terrible chastisement and affliction upon the soul that destroys the life of both the worlds.

Neglect of this malady only serves to aggravate this chronic spiritual disease. The remedy is to engage the services of an accomplished spiritual specialist, a *Waliullah* (saint) and act meticulously upon his advices and directives.

Never should the thought that the “patient” will be regarded contemptuously or despicably by the “specialist”, prevent the patient from remedying himself. In reality, these personalities are greatly sympathetic and compassionate towards their “patients” and consider any service they could render as a means of their own salvation and acceptance in the Divine Court. Under no circumstances will they ever divulge the private matters of any individual. These are regarded as strictly confidential information.

37. Greatest Jihaad

The person who by repeated protection of the gazes has sacrificed and bled the aspirations of his heart is granted a heart brimming with compassion; due to which his speech becomes moving and touches the hearts of his audience, creating a restless urge for reform within their hearts.

Striving against the *Nafs* and maintaining iron-fisted control over it’s rebelliousness is indeed a great struggle and an allegorical *Jihaad* of the highest form.

The returns of these strivings is the creation of such a fragrance within the heart of a *Mu’min*, that not only overwhelms him, but even those that associate with him.

Hazrat Shah Waliullah (رحمۃ اللہ علیہ) writes regarding himself:

“I have within my breast a heart, brimming over with the gems of Allah’s love, who could be more fortunate and honoured beneath the kingdom of the heavens than myself, for owning such a priceless treasure?”

38. The Taste of Jannah on Earth

The person that desires to taste the pleasures of *Jannah* on earth, should spend some time in the auspicious companionship

of the *Ahlullah* (the people of Allah); he will attain such peace and pleasure, that kings would have fought him to snatch this away, had they only but perceived this condition.

Living in their company feels like the heavens have descended upon earth.

39. 4 Steps to Success

Following this prescribed remedy diligently will cure the malady of lustful gazes:

- ① Acquire *Taqwa*,
- ② Spending at least **40** days in the company of a “spiritual specialist”,
- ③ Informing the *Shaikh* about one’s faults and practicing precisely upon his prescriptions,
- ④ Patiently bearing the difficulties of contradicting the carnal desires of the *Nafs*. Soon these difficulties are transformed into ease.

40. Effective Remedy

An anecdote regarding the remedial measures prescribed by my spiritual guide and mentor, *Hazrat Moulana Abrarul-Haq Saheb* (رحمۃ اللہ علیہ) for a certain *Mureed* who was afflicted by this malady of lustful gazing, *Hazrat* stipulated a penalty of **5** rupees upon him for every lustful glance he casted. This remedy proved highly effective and within ten days he was completely cured.

41. Handsome Lads

Some words of wisdom regarding handsome lads:

Hazrat Abu Huraira (رضی اللہ عنہ) reports that Rasullullah (صلی اللہ علیہ وسلم) said:

“Do not stare at beardless youth.”

Hazrat Anas (رضی اللہ عنہ) reports that Rasulullah (صلی اللہ علیہ وسلم) said;

- ❁ “Beware of beardless youth for they are a greater source of mischief than young maidens.”

Hazrat Umar (رضی اللہ عنہ) used to say:

- ❁ “I do not fear the danger of a wild animal let loose upon an Aalim, as much as I fear the danger of a beardless, handsome lad upon him.”

Hazrat Sufyan Thauri (رحمۃ اللہ علیہ) says:

- ❁ “If every woman has one Shaitaan accompanying her, then a handsome lad has two.”

Imaam Ghazzali (رحمۃ اللہ علیہ) writes:

- ❁ “Turning a hungry lion upon an Aabid (worshipper) is not as detrimental to him as a handsome lad left before him.”



LETTERS OF DISTRESS

THIS CHAPTER CONTAINS A RANDOM SELECTION
OF LETTERS FROM THE OUTSTANDING WORKS
OF HAZRAT THANWI (رحمۃ اللہ علیہ) ENTITLED
TARBIYATUS - SAALIK



FROM A LOVE STRUCK HEART

Letter - 1

In 1901, I happened to undertake a journey to *Shimla* (India). Coincidentally while journeying that evening, I passed by a woman riding a horse, travelling in the opposite direction. My heart was captivated by her exceptional beauty. Never have I observed such splendid beauty in all my life. Six months have since elapsed and yet memories of her charming looks haunt

my mind. I feel greatly remorseful and guilty regarding this feeling. I request *Hazrat Moulana Thanwi* to pray that Allah grants me respite from this calamity and transform my love into a burning love for Rasulullah (ﷺ).

Reply - 1

- ❁ Appoint a special time for privacy daily. Recite the *Kalimah Tayyibah* in such a manner that with “LA ILAHA” imagine the love of every created being expelled from the heart and with “ILLALLAH” love of Allah being entrenched within the heart.
- ❁ Thereafter contemplate upon death, the conditions after death, reckoning, etc.
- ❁ Ponder upon her condition after her death; the corpse will rot and disintegrate; worms and insects will be feasting upon the decaying body.
- ❁ In your spare time recite *Istighfaar* in abundance.
- ❁ After two weeks inform me of your progress.

Letter - 2

Practicing upon *Hazrat's* advice has created an inexplicable disinclination and detestation in my heart for this woman. I do not think of her anymore.

Reply - 2

- ❁ ALHAMDULILLAH, Allah be praised a million times.

FROM ONE OF INCONSISTENT TAUBAH

Letter - 1

My *Nafs* has overpowered me and I continue to commit major sins. I greatly regret my actions and after a sincere repentance, I resolve firmly not to go near those sins; but my resolutions are weak and soon I return to my former condition. Please assist me in remedying my situation.

Reply - 1

- ❁ Stipulate a stiff penalty upon the *Nafs* for every misdeed committed, **INSHA-ALLAH** this will prove-tremendously beneficial.
- ❁ In my opinion, resorting to a former act after *Taubah*, requires a penalty ranging from **40** to **50 Rakaats** of *Nafil Salaat*. After applying this remedy, inform me of your progress.

FROM ONE MADLY IN LOVE

Letter - 1

I am madly in love with a certain woman, I desire to rid my heart of this unlawful feeling-but I find myself helpless in this regard. Both my *Deen* and *Dunya* are suffering it's consequences. *Hazrat!* Please assist.

Reply - 1

- ❁ Leave the company of the beloved one immediately. This separation should be both, physical and intellectual.
- ❁ Physical separation entails that you do not converse with her, nor do you allow her to converse with you. Do not look at her, do not allow anyone to discuss her in your presence, nor should you ever discuss her before anyone.
- ❁ Mental separation entails that you do not deliberately entertain or introduce any thoughts about her in the mind. Involuntarily, if her thought or image flashes in your mind, engage yourself in some diversive activity at once.
- ❁ Make *Dua* abundantly to Allah for assistance.
- ❁ Constantly engage in *Zikr* of Allah no matter how routine or mechanical it appears.
- ❁ Thereafter inform me of your progress.

Letter - 2

Allah be praised! I am already beginning to feel a decrease in my sentiments for her.

Reply - 2

- ❁ INSHA-ALLAH, you will make further progress. Continue with the prescription.

Letter - 3

Love for her has almost diminished completely from my heart. Whenever her thought comes to mind, a slight pang is experienced in the heart, *Hazrat* is requested to make *Dua* that Allah Ta'ala removes all traces from my heart.

Reply - 3

- ❁ The remedy is the same as above. Adopt total separation under all circumstances; all emotions will disappear. If any inclination still remains thereafter, do not be concerned about it, for this is harmless.

FROM ONE AFFILICTED BY LUSTFUL GAZES

Letter

When gazing at handsome lads, a fire of desire is kindled within my heart. However, I immediately turn away my gaze.

Reply

- ❁ Together with the physical gaze the "mental" gaze should also be turned away.
- ❁ The simplest method of achieving this is by directing the thoughts in another direction. It is a unanimously accepted principle of psychology that the mind cannot concentrate on two varying subjects simultaneously. Thus no effort should be expended in attempting to remove these thoughts (as this is extremely difficult); nor should the causes be pondered upon as this would only compound the problem.

- ❁ The best remedy is to redirect the thoughts, and the problem will automatically be solved. This is the only effective solution. (At times such terrible thoughts afflict the mind that a person begins to doubt the validity of his *Imaan*; there is no cause for concern so long as these thoughts “appear” and are not voluntarily “introduced”).
- ❁ A certain group amongst the *Sahaba* (رضی اللہ عنہم) complained to Rasulullah (صلی اللہ علیہ وسلم) about the evil nature of the thoughts crossing their minds; they preferred to be burnt to cinders than mentioning these thoughts to anyone. Rasulullah (صلی اللہ علیہ وسلم) exclaimed: “Praise be to Allah who has confined the scheming and plotting of *Shaytaan* to mere thoughts and has not allowed it to proceed beyond that.”
- ❁ The authorities of *Ahadith* have deduced from this *Hadith* that those experiencing such thoughts should not despair or be depressed; in fact they ought to be happy and cheerful because it is the engineering of *Shaytaan* that has brought about these thoughts. The *Mu'min's* happiness greatly disturbs and angers the *Shaitaan*. When he observes the *Mu'min's* indifference to his whisperings, he becomes frustrated and terminates his activities at once.
- ❁ It is also recommended that “*A'uzu*” be recited on such occasions. In short, *Zikr* is an invaluable remedy to this problem because, turning the attention to Allah means turning the heart away from everything besides Him. Thus, the “whispers” will terminate immediately, as the mind cannot concentrate and focus on two subjects in one and the same moment.
- ❁ May Allah save us all from the deadly spiritual malady of lustful gazing and illicit love affairs.

AAMEEN.

End Of Part One

PATR TWO

CHAPTER -1

IGNORANCE & IT'S REMEDY

Hadith - 1

Rasulullah (ﷺ) said:

“The world and all it’s contents are cursed except the remembrance of Allah Ta’ala and that which is the like thereof, the Aalim and the Student of Deeni-knowledge.” (Tirmizi, Ibn-Majah)

Those material objects that assist in maintaining the *Zikr* of Allah (ﷻ) such as food, drink, clothing and other such necessities of life are contained within the purview of the term “and the like thereof” and “remembrance of Allah (ﷻ)” entails all forms of *Ibadat* and Obedience (*Ta’aat*), wherein the acquisition of knowledge is also included; in fact it is the foundation and basis of all other acts of *Ibadat*; without it no possibility exists of correct *Ibadat* being rendered by the servant of Allah. It was to emphasize this important fact that Rasulullah (ﷺ) mentioned “the *Aalim* and the Student of *Deen*” separately although they had already come within the general purview of “*Zikrullah*”.

Hadith - 2

In one tradition, it is mentioned that the acquisition of knowledge for the pleasure of Allah (ﷻ) is on par with the Fear of Allah (ﷻ); travelling for the acquisition of knowledge is *Ibadat*; memorising it is equal to *Tasbeeh*; discussing academic topics of *ilm* equals *Jihad* (Striving in the path of Allah); reading it is equal to *Sadaqah* (Charity); imparting it to the family is a means of acquiring Allah’s closeness; because knowledge differentiates between lawful and unlawful, it is a signpost of the road leading to *Jannah* (Paradise), it is a companion in solitude, it is a companion

on a lone journey, it is a guide in happiness and grief, and a weapon against enemies, Allah (رَبُّ الْعَرْشِ) elevates the fraternity of the *Ulama* due to this knowledge. They become such leaders who set the trend for their followers; such people whose models are emulated; whose opinions are resorted to; they are such people who the angels wish to befriend and these angels rub their wings upon them (out of love and honour), every dry and wet object begs pardon on their behalf, until even the fish in the sea, the wild animals of the jungle and the venomous animals pray for their forgiveness. All this because knowledge is the light of the heart, the sight of the eyes. Through it, the servant of Allah becomes an exalted member of the community and *Ummah* and acquires the lofty stations of the world and Hereafter. Studying this knowledge is equal to fasting, learning it is on par with *Tahajjud Salaah*; through it, ties are joined and *Halaal* is distinguished from *Haraam*; it is the *Imaam* of *Amal*, *Amal* is subservient to it; the fortunate are inspired with it and the wretched are deprived of it. (*Fazaile-Zikr*)

Hadith - 3

Rasulullah (صلى الله عليه وآله) said: "The virtue of an *Aalim* upon an *Aabid* (a worshipper who is a non-*Aalim*) is similar to my virtue upon the lowest amongst you. Allah (رَبُّ الْعَرْشِ), His angels, the inhabitants of the earth and the skies, even the ants in their ant-holes and the fish in the seas, send blessings upon those that impart the knowledge of *Deen* to others." (*Tirmizi*)

Hadith - 4

One learned man (*Faqeeh*) is severer upon *Shaytaan* than a thousand *Aabid* (worshippers). (*Tirmizi*)

Hadith - 5

Three persons are such, whom none other than a hypocrite would ridicule and consider inferior; an elderly Muslim, an *Aalim* and a Just Ruler. (*Jam'ul-Fawaid*)

Hadith - 6

He who teaches another person will attain the reward of the person who practices without having the practicing one's rewards reduced in anyway.

Hadith - 7

It is compulsory upon every Muslim to acquire the knowledge of *Deen*. (*Jam'ul-Fawaid*)

Hadith - 8

When passing the gardens of *Jannah*, eat well. The *Sahaba* (رضی اللہ عنہم) enquired: "O Rasulallah (صلى الله عليه وآله) what are the Gardens of *Jannah*?" He replied: "The gatherings of knowledge."

(*Jam'ul-Fawaid*)

Hadith - 9

It is not permissible for an *Aalim* to remain silent upon his knowledge, neither is it permissible for an ignorant person to remain silent upon his ignorance (by not going to the *Ulama* and acquiring the knowledge of *Deen*), Allah (رَبُّ الْعَرْشِ) says:

"Ask the people of knowledge if you do not know."

(*Jam'ul-Fawaid*)

Hadith - 10

A person who acquires the knowledge of *Deen* other than the Pleasure of Allah should prepare his abode in Hell-fire. (*Targheeb*)



CHAPTER - 2 ANGER & IT'S REMEDY



The maidservant of *Hazrat Ali bin Hussain* (رحمة الله عليه) accidentally dropped boiling water on her master, an act that infuriated him and caused his face to turn scarlet in anger. She immediately recited the verse:

وَالْكٰظِمِيْنَ الْغَيْظِ

"And those who restrain anger"

Upon which he immediately calmed down. She continued reciting:

وَالْعَافِينَ عَنِ النَّاسِ

“And those that forgive people”

Whereupon he forgave her, and when she recited;

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“And Allah loves those that do good.”

He set her free.

In the state of anger, the intelligence is clouded and the consequences of actions are forgotten due to which such deeds and actions are committed by the limbs and tongue, which result in destruction of life, respect and families, which in turn brings in it's wake irreplaceable damage and countless miseries and anxieties in the form of guilt, legal battles, sleepless nights and torment of mind; which naturally hampers all worldly and spiritual progress. Anger is the antithesis of human behaviour. The way of the pious servants of Allah (سبحانك وتعالى) is not only to forgive the oppressor, but to pray for him as well.

Two men were arguing when *Moulana Rumi* (رحمۃ اللہ علیہ) passed by. He intervened and requested them to hurl their abuse at him because he would not retaliate thereto. This caused both of them to repent and they thanked him greatly.

Remedy

- ① Remove the object or person of anger immediately. If this is not possible move away yourself.
- ② Weigh his shortcoming against your own shortcomings before Allah (سبحانك وتعالى) and consider then that if Allah (سبحانك وتعالى) had to truly exercise His wrath upon you, what would you do? Just as you desire forgiveness, so too does he desire to be forgiven for his error. Forgive him.
- ③ Recite *Ta'awwuz* continuously.

- ④ Drink cold water.
- ⑤ Perform *Wudhu*.
- ⑥ Change posture. If standing, sit down; if sitting lay down.

Once the anger has subsided and punitive measures are required, for example, the rectification of ones's erring children, then consider the offence well and mete out the appropriate remedial treatment accordingly.

Once *Hazrat Moulana Zakariyya Saheb* (رحمۃ اللہ علیہ) was chiding and reprimanding an assistant who continued to plead for pardon on his error. The *Shaikh* enquired as to how often did he expect him to forgive him. *Hazrat Moulana Ilyas Saheb* (رحمۃ اللہ علیہ) who was present there at that time, was overhearing the conversation, exclaimed softly: "Just as much as you would love to be forgiven on the Day of Judgement, forgive that much!" These few words calmed him down completely. Friends! these words, if remembered in anger, will serve well to extinguish the flames of anger and wrath!

Hazrat Abubakr (رضی اللہ عنہ) in a fit of anger, swore not to assist his needy nephew *Hazrat Mistaah* (رضی اللہ عنہ), whereupon the following verses of the *Qur'aan* were revealed:

لَفَضْلٍ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ
سَبِيلَ اللَّهِ ۗ وَيَعْفُوا وَيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ
اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

"And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masaakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should for give you? And Allah is Oft-Forgiving, Most Merciful."

(Para 18; Surah Noor, Juzz of Ayah 22)

﴿الَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ﴾

“Do you not love Allah to forgive you.”

When these verses were revealed **Hazrat Abubakr** (رضی اللہ عنہ) exclaimed: “Most certainly! Most certainly!” Saying so, he immediately resumed his financial assistance to his nephew **Hazrat Mistaah** (رضی اللہ عنہ) and according to some narrations even dubbed his assistance. It is narrated in the **Ahadith**:

Hadith - 1

“He is not a powerful man who overpowers others in combat; a powerful man is he who overpowers his emotions at the time of anger.”

Hadith - 2

“The best gulp that is drunk by a Muslim is the gulp of anger.”

Hadith - 3

“A Muslim who is in the position of venting his anger and yet subdues his anger, Allah (رَبُّ الْعَزَّةِ) will fill his heart with faith and security.”



CHAPTER - 3 JEALOUSY & IT'S REMEDY



Jealousy can be defined as a state of anger, grief and misery upon witnessing the successes of another person, accompanied by hope and desire for the person's failure. This is **Haraam** and condemned strongly in Islam. Jealousy implies displeasure at the decree and distribution of Allah (رَبُّ الْعَزَّةِ) and questioning His wisdom and authority of granting whom He desires and how He desires. If this feeling is experienced without desiring the failure of the other person but hoping that the blessing remains with the envied one and granted to the envier, then such a feeling is termed as “**Ghibtah**” which is permissible.

The religious harm of jealousy is the destruction of righteous deeds; it's worldly harm is the perpetual state of grief, sorrow and heartache experienced by the jealous one.

“Jealousy devours good deeds just
as fire devours dry wood.”
(Hadith)

A Wonderful Remedy

Hazrat Moulana Thanwi (رحمۃ اللہ علیہ) prescribed the following remedy (to be acted upon for 3 weeks at least) to a person who complained of suffering this destructive spiritual remedy:

- ① *Dua* to be made on behalf of the object of jealousy at least once daily.
- ② Praising him verbally amongst one's associates.
- ③ To occasionally invite him home for a meal.
- ④ Occasionally to bless him with a gift.
- ⑤ Meeting him before departing on a journey and bringing him a gift upon the return.

After three weeks of applying this remedy, he wrote back stating that half his illness had disappeared. He was asked to continue for another three weeks. This time his reply was that all feelings of hatred and malice had changed to love and compassion. Undoubtedly, the remedy is bitter, but the peace of mind and happiness that is acquired through meticulous application of this bitter remedy is unsurpassable and incomparable to the continuous heartache and destruction that was experienced hitherto.

CHAPTER - 4 PRIDE & IT'S REMEDY

Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) states:

“Most abhorrible is the abode of the haughty ones.”

Hadith - 1

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) says:

“Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ) says that Pride is My Mantle, whosoever wishes to snatch it from Me, I will deal with him.”

Hadith - 2

Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

“The person that has pride to the extent of a mustard-seed in his heart, will not enter Jannah (Paradise).”

Pride has been defined in the *Hadith* as considering others to be low and contemptible, to treat them in a belittling manner and to reject the truth. The proud one is bereft of humility and never attains salvation from anger and jealousy. It is almost impossible for him to discard ostentatious behaviour towards people and he can never be kind, polite and courteous towards people; he wallows in his self-conceived notion of self-esteem and haughtiness.

It is reported in the *Hadith* that when a person adopts humility for the pleasure of Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ), while considering himself to be despicable and inferior, he is actually elevated and honourable in the sight of Allah (سُبْحٰنُہٗ وَّعَٰلٰیہٗ). On the other hand, when he considers himself to be superior and laudable, he is contemptible and lowly in Allah's sight, and the creation also hold him in this regard.

Remedy

- ① Always ponder over the sins committed and ponder over Allah (رَبُّ الْعَرْشِ)'s seizure of the sinful ones.
- ② When this frame of mind is developed, no scope remains to think of the faults of others, let alone thinking of others in a degrading manner.
- ③ How can he who suffers from leprosy laugh and jeer at a person suffering from a common cold?
- ④ Always fear the end of life, the last minutes of one's existence, and it's outcome. This is better-understood by the example of a girl, beautifully attired and dressed on her wedding day. Her friends were lauding praises upon her, while she was crying away. The reason she forwarded for this strange behaviour was:

“It is useless getting pleased with the praises of my friends alone. Until my husband does not approve of me, I cannot truly be satisfied and happy. My happiness pends on his pleasure alone.”

The moral to learn from this incident: Until the Creator Himself does not express His approval and pleasure, the praises of the creation are of no avail. He who has no knowledge of what his end would be upon (whether *Imaan* or disbelief), he has no right to be proud and haughty. *Hazrat Abdul Qadir Jilani* (رحمۃ اللہ علیہ) states:

“When I take Islam with me safely into the Qabr (grave), then only do I have the right to celebrate and be happy.”

It is for this reason that the *Auliya-Allah* never boast or brag about their achievements because none has any guarantee, upon how his condition would be when departing from this world. For this reason, the *Auliya-Allah* constantly request *Duas* from even ordinary folks for a favourable end. It is the foolishness of imbeciles who form a favourable opinion about themselves even before their Creator has decided about them.

THE DIFFERENCE BETWEEN VANITY AND PRIDE

Pride entails considering someone else as inferior and oneself as superior, while *Ujub* (Vanity) entails considering oneself laudable and praiseworthy without considering the next person inferior. Both are prohibited in Islam.

When a servant considers himself to be unworthy and inferior, he is elevated in Allah's sight, and when he considers himself to be superior, then he appears disgraceful and despicable in Allah's sight.

Even though sin and transgression is hated in Islam, but in the same breath it is impermissible to despise the sinner and the per-petrator of evil. Similarly a *Kafir's* disbelief should be abhorred, not his person; for it is quite likely and possible that his end be destined on *Imaan*.

Hazrat Hakeemul-Ummah (رحمة اللہ علیہ) used to remark:

- ❁ *“Presently, I consider myself Inferior to every Muslim and Believer and in matters of the future, inferior even to the disbelievers and animals for I do not know what my end would be upon, belief or disbelief?”*

Hazrat Mujadid-Alif-Thani (رحمة اللہ علیہ) states:

- ❁ *“A Mu'min (Believer) will not attain perfection until he does not consider himself inferior to animals and disbelievers even.”*

When it is the sole right of Allah (سبحانہ و تعالیٰ) alone to forgive the most heinous of crimes and seize upon the minutest fault, who then has the authority to form a high opinion of himself and view others with an eye of contempt.

Shaikh Saadi Shirazi (رحمۃ اللہ علیہ) states:

- ❁ *“The beloved ones of Allah attain positions superior to even the angels, due to their considering themselves inferior to dogs.”*

Imaam Ghazzali (رحمۃ اللہ علیہ) states:

- ❁ *“Allah (رَبُّ الْعَوْنِ) has concealed the potentiality of Wilayat (sainthood) within the hearts of His servants; therefore never consider any person to be inferior, no matter how sinful he maybe for it is very possible that such a person may someday repent sincerely and attain high positions, as history has proven time and again that many a drunkard and sinful persons have suddenly repented and become the leading Auliya of their eras; the example of which is that of a handsome young prince whose countenance is marred by grime and dirt, but when washed away and removed, his face shines forth like the full moon in radiance.”*

It does not behove man to become proud, since even great and mighty monarchs have become the prey of worms, once placed into their graves. Just as the student who boasts even before his examination results are announced is considered foolish and presumptuous, so too the person who is proud and boastful even before his Book of Deeds are judged is indeed a fool. This point can be better understood in the light of the following incident:

Incident

A person's horse was disobedient, so he desired to sell it. A marketeer was hired to advertise and sell this horse. So moving and inspiring was his praise for the animal that the owner himself was affected by this false and exaggerated description of the animal and desired to retain it instead of selling it. The advertiser tried in vain to convince him that the horse was still the same disobedient beast that he had shortly wished to dispose of; but the owner, overcome by this false

propaganda of the advertiser would not listen to a single thing and took back his animal. Such is the parable of he who is well aware of his own faults and shortcomings, yet becomes inflated with pride and self-glory upon the slightest praise that he receives, considering himself to be totally deserving of it.

On the contrary, the *Auliya-Allah* become even more humble and bashful when praised by anyone, becoming ever more grateful to Allah (سُبْحٰنَہٗ وَتَعَالٰی) for concealing their faults and shortcomings. *Hazrat Haji Imdadullah* (رحمۃ اللہ علیہ) used to say:

✽ “It is the favour of Allah (رَبُّ الْعَزْمٰتِ) upon me that He has concealed my faults and sins, else these admirers would flee from my presence and none would call upon me anymore.”

Thus the good opinions of people is a great boon and favour of Allah (رَبُّ الْعَزْمٰتِ) upon a person; whereas considering oneself as unworthy of any praise or commendation is accepting reality and surrendering to the hard facts of life.



CHAPTER - 5 OSTENTATION & IT'S REMEDY



Ibadat or any other virtuous deed when performed with an ulterior motive, to attain or acquire any worldly end such as name, fame or popularity is known as *Riya* (ostentation) which is forbidden in *Shari'ah*.

N.B. If it is done with the intention of pleasing one's *Ustadh*, *Shaikh* or a Pious Sainly personality then this would not be regarded as a form of *Riya* that is forbidden in Islam. Proof of this is: Once Rasulullah (صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ) informed a certain *Sahabi* (رضی اللہ عنہ) that he had heard him reciting *Qur'aan*. The *Sahabi* replied that, had he been aware of Rasulullah (صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ)'s listening to him, he would have endeavoured to recite in a more melodious voice. Rasulullah (صَلَّى اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّمَ) did not reprimand

him on this intention thus proving the validity of the above *Mas'ala*.

A tradition of *Muslim Shareef* states that a person once questioned regarding that person who performs good deeds (with the intention of pleasing Allah) and people praise him and speak highly of him? (Is this also regarded as show?) Rasulullah (ﷺ) replied: "This is the immediate glad-tidings for the believer in this world already."

This *Hadith* should serve as an eye-opener to those who discard performance of good deeds for fear of others admiring and viewing their good deeds. This is incorrect. The experts in this field say that, just as the performing of good deeds for show is regarded as hypocrisy, so to is the discarding of good deeds for fear of showing-off also a subtle form of *Riya* and show. The safest course is to punctually perform one's deeds on time, irrespective of who is present or who is not.

Riya is not an involuntary state or condition which automatically attaches itself to a person; rather it is a conscious intention of acquiring worldly ends. Mere thoughts or "whispers" (*Wasawis*) of *Riya* are not to be regarded as *Riya*. There is absolutely no harm in such thoughts flirting across the mind. *Shaytaan* uses this opportunity to frustrate and vex the Believer with such thoughts, ultimately hoping to denude and rob him of all his pious actions and deeds under the pretext of *Riya*.

Hazrat Thanwi (رحمۃ اللہ علیہ) explained this reality by way of a parable: A fly, when seated on the surface of a mirror appears to be within the mirror; whereas it is only seated on the surface and not within. *Shaytaan* is thus seated on the outside of the heart of a Believer and he inspires the *Waswasa* (whisper) of *Riya* onto the surface of the heart of the Believer in order to trick him into believing that such show lurks within the heart

too, thereby throwing him into a state of confusion and anxiety. Thus complete indifference and nonchalance should be expressed towards such feelings. This is the ideal remedy.

It is reported in *Tirmidhi Shareef* that once *Hazrat Abu Hurairah* (رضی اللہ عنہ) was once performing *Salaah* at home when a person came in, sat down and began to observe him. This created a pleasurable sensation in his heart. He thus complained to *Rasulullah* (صلی اللہ علیہ وسلم) about this state of affairs; to which he received the following reply:

“O *Abu Hurairah!* Allah have mercy on you. You shall be rewarded twice; one reward for stealthy worship and one reward for worship in public!”

One of the most reprehensible forms of *Riya* is to publicize one’s *Ibadat* and good deeds before friends and family. Sometimes this *Riya* assumes a very subtle form, by making certain remarks such as:

“I derived tremendous pleasure in my *Tahajjud* Prayers last night! or “Last night my eyes opened very early!” etc.

Hazrat Thanwi (رحمۃ اللہ علیہ) writes:

“One *Haji Saheb* destroyed the reward of two *Hajj* in one rash statement! It so happened that he was once entertaining a guest who asked for something to drink; immediately the servant was commanded “Bring it in the jug I had bought on my second *Hajj* trip”; thus destroying the reward of both the *Hajj* in one careless statement.”

Remedy

The remedy for *Riya* is to attain *Ikhlāas* (Sincerity) and the reality of *Ikhlāas* as explained in the *Ahadith* is that a person imagines Allah (رَبُّ الْعَزَّتِ) to be in front of him at all times. When the Grandeur and the Awe of Allah (رَبُّ الْعَزَّتِ)’s majestic presence is in the heart, the greatness of the creation dwindles away from the heart.

This constant awareness and consciousness of Allah's presence is acquired by constant practice and striving. This contemplation should be practiced for a while in solitude, whereby the level of consciousness will eventually develop into a stage wherein Allah's presence will be felt every moment of life. In reality, purity from show and development of sincerity is only acquired after spending some time in the companionship and nurturing of an accomplished Saint (*Shaikhe-Kaamil*). It is for this reason that *Hazrat Thanwi* (رحمۃ اللہ علیہ) states that it is *Fardh* to establish an *Islahi-Ta'aluq* (Spiritual Rectification Contact) with a genuine *Waliullah*.

Hazrat Thanwi (رحمۃ اللہ علیہ) writes that when performing good deeds it should be expressed verbally too that: "O Allah! I am performing this deed for Your pleasure." In a few days **INSHA-ALLAH** the *Saalik* will be rid of this destructive malady if he practices meticulously on what is prescribed here.



CHAPTER - 6 LOVE OF MATERIAL WEALTH & IT'S REMEDY



The love of this world is the root to all sins. This is the primary cause of negligence and carelessness towards the Life of the Hereafter. Constant and concentrated contemplation of death, the severer of all delights, will remove the love of material wealth from the heart. Regular visits to the graveyard and reflecting upon the fact that here lie young and old, rich and poor men and women, paupers and lords who all have now become the sustenance of ants and worms and have turned to soil and dust will create disdain for the world in the heart.

Total annihilation of the love of the world is not the goal; mere disinclination is the required object. **Moulana Rumi** (رحمۃ اللہ علیہ) gives a beautiful parable of the world and Hereafter by that of a boat sailing upon water. Without the presence of the water (the world), the boat (man) will not be able to reach his destination (the Hereafter). However the water should always remain below the deck and not in the boat, else it will sink. Thus the world should always remain out of the heart, not within; else the heart will “drown”. Thus possessing the world is not in itself harmful in anyway. The world when possessed by an obedient person is a blessing of Allah (سبحانہ و تعالیٰ) and when utilized by a transgressor becomes the means of disobedience to Allah (سبحانہ و تعالیٰ).

It is most astonishing that the Creator of the world terms this world as “**the showpiece of deception**” (*Qur’aanic* Verses) and we the creation have attached our hearts to this house of deception and corruption. To trust on this world is like leaning and taking support upon a rotten rafter. It is indeed foolish to over-indulge in the pleasures of life when death is always upon the threshold. How beautiful is the **Dua** of Rasullullah (صلى الله عليه وسلم):

“O Allah! When others are deriving pleasure from the perishable objects of this temporary world, You cool our eyes through Your Worship and Ibadat.”

Remedy

Constant pondering on death, the solitude of the grave and separation from this world. Companionship with a **Wali** of Allah (سبحانہ و تعالیٰ) is a superb remedy, coupled with shunning the company of the lovers and admirers of the world; as this disease is very contagious indeed.

Regular visits to the graveyard which induce remembrance of the Hereafter and constant engagement in **Zikrullah**.

Reflection in the coming and going of day and night; the power of the Creator and preparation to face Him for the Reckoning of deeds performed.



CHAPTER - 7 LOVE FOR FAME AND POPULARITY & IT'S REMEDY



Constant desire and aspiration for name and fame is a destructive spiritual illness termed as *Hubbe-Jaah* or love for fame. A person is deprived of accepting the truth due to this illness.

Rasulullah (ﷺ) says: “Two hungry wolves released into a flock of sheep do not cause as much damage as love of wealth and popularity does to a *Mu'min's Deen*.”

It is *Haraam* to desire fame and popularity. However, if a person is granted popularity without desiring it, as is normally in the case with the *Auliya-Allah*, then Allah (رَبُّ الْعَرْشِ) will protect him because this was granted to him without his hankering or desiring for it.

The lover of fame always desires others to praise and speak highly of him and he eagerly lends an ear to such speech, thereby pampering his *Nafs*. Animals are fattened by eating grass and fodder, while a man's *Nafs* is fattened by listening to his praise, (and the end result of a fattened animal is known to one and all... ! - Trans.)

Remedy

The remedy to this disease is to ponder over death. If the entire world were to fall at the feet of a person in reverence and adulation, it will be of no avail in the solitude of the grave for there will be none to salute and none to laud praises. Rather than striving for this temporary pleasure, the Everlasting pleasure of Allah's acceptance and happiness should be aspired for.

Whenever praised, consider and appreciate that Allah (سُبْحٰنُہٗ وَتَعَالٰی) is concealing our physical and spiritual shortcomings and defects. Amongst the physical defects, is that our stomachs and digestive systems are clogged with filth and muck in such a way that if a little hole was to be made therein, the stench would drive people far away. As far as spiritual defects are concerned, the filthy thoughts and ideas that cross our minds would horrify anyone that would come to know of it. Allah (سُبْحٰنُہٗ وَتَعَالٰی) has concealed all these defects.

Instead of being grateful to Allah (سُبْحٰنُہٗ وَتَعَالٰی) for this favour, how unbecoming it would be if we yet consider ourselves deserving of greatness and hanker after praise from the creation? The crux of this path leading to Allah is centered around debasing and effacing the ego (*Fana-e-Nafs*). How foolish and futile to crave for praises from such a weak creation who cannot in anyway harm or benefit one?

Love for praise is destructive because when man considers himself high and noble, he becomes complacent and smug and this is extremely dangerous for him. *Shaytaan* spent 4000 years in *Ibadat* yet his end was disgraceful. The *Sahaba* (رضی اللہ عنہم) despite their lofty positions, feared that their deeds would be rejected.

To admire oneself before the Eternal Beauty and Grandeur of Allah (سُبْحٰنُہٗ وَتَعَالٰی) is similar to a lover standing before his extremely beautiful beloved with a mirror in his hand, admiring himself. Such a lover, who is only interested in himself and who only admires himself, hardly tucring uwart. hi-beloved, deserves to be ejected and expelled from the presence of the beloved. Thus every commendable quality should be considered the gift of Allah (رَبُّ الْعَرْشِ) and He alone should be praised and adored.



CHAPTER - 8 GOSSIPING AND FALSE SUSPICIONS & IT'S REMEDY



This is an evil quality which is spreading like wild fire in the *Ummah*, especially amongst the so-called "pious" people. In a bid to establish their superiority over others, many a pious one becomes victim to this spiritual disease, Entertaining false suspicions and evil thoughts with regard to others has also become the fashion of the day. This malady is the root of all quarrels and disputes. It is the major cause of hatred and animosity amongst people.

Each and every evil thought or suspicion will be questioned about on the Day of Judgement. On the otherhand, there will be no reckoning for harbouring good thoughts with regard to others even if those thoughts happened to be contrary to reality. It is sheer folly to throw away one's good deeds and earn others' sins merely on the basis of false suspicions.

Allah (سُبْحٰنَہٗ وَتَعَالٰی) has condemned both these maladies in the *Qur'aan* and has commanded His servants to abstain therefrom. The *Ahadith* describe gossiping to be worse than adultery and false suspicious have been described in the *Ahadith* as the worst form of lies and untruth.

It is due to the ever-growing habit of this sinful act that *Hazrat Moulana Abrarul-Haq Saheb* (رحمۃ اللہ علیہ), at the time of initiating *Bay't* to a *Mureed* (disciple), takes a firm pledge from him to abstain, interalia from the above mentioned sins, lustful gazes and reciting *Qur'aan* without *Tajweed*.

Remedy

Gheebah (backbiting) is a destructive spiritual malady in both the worlds. Hereunder are mentioned some harms of **Gheebah** which, if reflected upon regularly will facilitate in abstaining from this evil:

- ① **Gheebah** leads to mutual conflict and strife. The harms of disunity and enmity need no elaboration.
- ② A darkness envelopes and clouds the heart stifling all spiritual progress and spiritual illumination.
- ③ Allah (سبحانہ و تعالیٰ) becomes displeased with the backbiter and the person being backbited becomes his enemy and antagonist.
- ④ In the **Hadith**, **Gheebah** has been described as worse than **zina** (adultery) and fornication.
- ⑤ Allah (سبحانہ و تعالیٰ) will not forgive the perpetrator of **Gheebah** until the backbited person does not forgive him because this sin is related to **Huququl-Ibaad**. (rights of man)
- ⑥ **Gheebah** has been equated to eating the flesh of a dead brother. Just as this action is abhorred and detested, so should the perpetration of **Gheebah** be.
- ⑦ The backbiter is a cowardly person. Why does he discuss the faults of others behind their backs only and not in front of them?
- ⑧ The **Noor** (effulgence) of the face of a backbiter dissipates and is replaced by a hue of darkness and disgrace.

- ⑨ One of the greatest harms of *Gheebah* is that on the Day of *Qiyamah*, the backbiter will have to part with his hard-earned rewards to those he had backbited and in return relieve them of their burden of sins. Such a person has been described as the “Bankrupt Man” of the Hereafter.
- ⑩ If a person engages in *Gheebah* in the presence of another, the listener should immediately leave his presence without any consideration for his feelings or sentiments. It is sheer folly to destroy one’s *Deen* in favour of another person’s feelings.
- ⑪ One practical remedy is to inform the backbited person of one’s gossiping and beg his forgiveness, Doing so a few times will soon correct this malady.
- ⑫ It is highly recommended that the services of a qualified and accomplished Saint (*Shaikhe-Kaamil*) be employed in overcoming and combatting this malady.

N.B. It is permissible under certain circumstances to indulge in *Gheebah*. However the reason has to be sanctioned by the *Shariah*. It is always safer to refer to an *Aalim* and acquire his opinion before commencing with the act of *Gheebah*.

The End

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