

THE POISON OF SEDUCTION
SUGAR-COATED BY SATAN

ZINA

**A MUST READ FOR ALL MARRIED COUPLES AND
TEENAGE BOYS AND GIRLS**

Contents

Introduction	2
Zina, the scourge of modern society	3
Zina was prohibited in the previous religions as well.....	3
Islam detests Zina	4
Zina is naturally detested by man, and is logically abominable	4
The Harms of zina	4
1) Imaan leaves the body.....	4
2) Poverty.....	5
3) Disgrace	5
4) Abortion, killing of the illegitimate child or living in misery	6
5) Zina keeps one in constant anxiety and creates a permanent cause of guilt:	10
6) Zina causes immorality or abuse to your own spouse or children:.....	10
Punishment in Aakhirah	11
The Safety Net	12
The precaution of Rasulullah (ﷺ).....	13
Common Causes of Zina	13
1) Servants	13
2) Secretaries and Work Colleagues	14
3) Schools.....	16
4) Television.....	16
5) Evil friends	18
6) Cell-phones.....	18
7) Intermingling, especially between family members and friends	19
Family Members	22
8) Dating	30
Warning to parents with regards to their children	33
The Solutions to save ourselves from zina	33
The Result of Young People of Marriageable Age who Do Not Get Married	35
The Reward for those youth who control their passions and adopt chastity	35

Introduction

In a Hadith reported by Imam Bukhari and Muslim, narrated by Anas ibn Malik رضي الله عنه, Rasulullah ﷺ is reported to have said, “From amongst the signs of Qiyaamah are; that religious knowledge will be taken away (by the

death of the Ulama), ignorance will prevail, intoxicating drinks will be consumed freely and zina (fornication and adultery) will become prevalent.”

The above Hadith is one of the miraculous sayings of Rasulullah ﷺ in which he predicted and foretold some occurrences that will happen in the future. The occurrence of the incidents he mentioned confirms and affirms his Messengership. Unarguably, zina has emerged as a normal lifestyle in the world of today. The more it spreads, the more its dangers widen. The Muslim, who hopes to meet his Lord and attain His forgiveness and mercy and to be welcomed with open doors to the Paradise, ought to know of its dangers, seek protection against zina from Allah, and abstain from all avenues leading towards this terrible evil as long as he lives. The following booklet is a collection of excerpts from articles and real-life incidents which inform us of the harms of this great evil, as well as outlines the causes which lead up to it, which we tend to overlook and are generally inattentive towards. Many naively imagine that these causes and avenues are innocent forms of fun, entertainment or progress and immaturely assume that they or their families are safe from its evils.

All married men and women are urged to share the following booklet with their spouses and children, as well as educate them on this serious, alarming and current plague.

May Allah protect us, our families, friends and the entire Ummah from this scourge and eradicate immorality from the Muslim society. Aameen.

Imraan Kajee

8 Zul-Hijjah 1438

Zina, the scourge of modern society

Zina is of two types: fornication and adultery. Fornication refers to pre-marital sexual interaction, while adultery refers to sexual interaction with someone other than one's spouse after marriage. All the revealed religions have prohibited fornication and adultery and have fought against these crimes against society. Islam, the last of the divinely revealed religions, is very strict in prohibiting Zina, for it leads to the following harms:

- 1) confusion of lineage,
- 2) child abuse,
- 3) the breaking-up of families and bitterness in relationships,
- 4) the spread of venereal diseases i.e. sexually transmitted diseases (STIs), such as HIV/AIDS and gonorrhea, which Rasulullah (ﷺ) indicated to in the following Hadith “When shamelessness becomes prevalent and the norm (among people), they would become entangled in plague and in such diseases that never existed during the time of their forefathers.” (Ibn Majah),
- 5) and a general laxity in morals which opens the door to a flood of lust and self-gratification. Nabi (ﷺ) said, “If you have no hayaa (morals, shame and modesty), then do as you please.” (Bukhari)

In fact, most problems and crimes in the world stem from issues connected to either zina or poverty.

Zina was prohibited in the previous religions as well.

The following is mentioned in the Old Testament: "The Lord gave the following regulations. Do not have sexual intercourse with any of your relatives. Do not disgrace your father by having intercourse with any of

his wives. Do not have intercourse with your sister or step-sister, whether or not she was brought up in the same house with you. Do not have intercourse with your granddaughter that will be disgrace to you. Do not have intercourse with your aunt, whether she is your father's sister or your mother's sister. Do not have intercourse with your uncle's wife. She is, your aunt too. Do not have intercourse with your daughter-in-law or with your brother's wife. Do not have intercourse with the daughter or grand-daughter of a woman with whom you had intercourse, they may be related to you, and that would be incest. Do not take your wife's sister as one of your wives, as long as your wife is living. Do not have intercourse with a woman during her monthly period. Do not have intercourse with another man's wife ...

Islam detests Zina

In Islam, only five crimes have been considered so abominable that hudud (fixed punishments) have been prescribed for it: Riddah (renegading from Islam), Zina, accusing another of zina, stealing and drinking. (Qisas (Retaliation) after intentional killing, by the death penalty can be regarded as a sixth crime of this nature, although it falls in a slightly different category). A married person who commits adultery and is proven guilty in the court of law will be stoned to death, while an unmarried person who commits fornication will be lashed one hundred times, which is the highest amount of lashing prescribed by Shari'ah for any crime.

Zina is naturally detested by man, and is logically abominable

A youth (from the outlying regions) came to Nabî (ﷺ) and said: "Please permit me to commit adultery." The Companions of the Nabî (ﷺ) took this very ill and were enraged at his words, but Nabî (ﷺ) said to him: "Come nearer to me. Would you like anyone to commit adultery with your mother?" He said: "Not at all." Nabî (ﷺ) said: "Then other people will also never tolerate such a shameful act with their mothers." Nabî (ﷺ) next asked him the same question about his sister, aunt, etc. And he answered each time in the negative. Then Nabî (ﷺ) put his hand on his chest and prayed: "O Allâh! Purify his heart, forgive his sins and guard him against adultery." The reporters say that after this, nothing was more hateful to him than adultery. (Musnad Ahmad)

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

اللَّهُمَّ اغْفِرْ ذَنْبِي، وَطَهِّرْ قَلْبِي، وَحَصِّنْ فَرْجِي

The Harms of zina

1) Imaan leaves the body

Rasulullah (ﷺ) said, "A person who commits zina, while indulging in zina, can never be a believer." (Bukhari, Muslim) According to another narration, "When a man commits zina, imaan leaves him, and hovers above him like a cloud. When he terminates, imaan might return to him." (Abu Daud, Tirmizi)

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

2) Poverty

Rasulullah (ﷺ) warned, "Zina always brings in its wake poverty." (Baihaqi) He also said, "When zina and riba (interest) becomes common in any society, the people living there have brought upon themselves the punishment of Allah." (Haakim)

Moulana Shah Hakeem Akhtar (رحمۃ اللہ علیہ) has written, "I personally have met some unfortunate persons who were afflicted by this terrible malady. One such person, a shopkeeper, was in great distress. His business was in shambles; dust covered the shelves that were empty of stocks. Upon seeing me, he called me in, explaining that his business was on the brink of insolvency, his children were suffering due to his poverty and he personally was emotionally drained. I enquired the reason for his pitiable condition. He replied that it was the result of an illicit love-relationship. Allah alone knows what became of him thereafter.

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

3) Disgrace

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

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

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

4) Abortion, killing of the illegitimate child or living in misery

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

Allah ﷻ says to Nabi Muhammad ﷺ: O Nabi, when the believing women come to you to pledge allegiance to you that they will not associate partners to Allah, they will not steal, they will not commit zina, they will not kill their children, they will not come forth with slander which they fabricate between their hands and legs (by claiming that another man's child is her husbands) and that they will not disobey you in any good, then accept their pledge and seek forgiveness from Allah on their behalf. Indeed Allah is Most Forgiving and Most Merciful. (Surah Mumtahinah v.12)

It was part of the Arab men's customs to bury their daughters at the age of 4. As for the women, this was not common for them. Therefore, the ayah above seems to clearly and directly prohibit the women who embrace Islam from doing abortion (willfully causing miscarriage to themselves) as well as all other forms of infanticide. This perfectly fits Allah Almighty's Command, "that they will not kill their children", since 'children' are mentioned and not daughters. And as will be explained, abortion is absolutely prohibited after the first 120 days of pregnancy.¹

Also, notice that this Command came right after the prohibition of committing adultery and fornication. The word "zina" in Arabic means both fornication and adultery. There are no two separate words for zina as

¹ يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايِعُكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايِعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (12)

وقوله { وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ } وهذا يشمل قتله بعد وجوده، كما كان أهل الجاهلية يقتلون أولادهم خشية الإملاق، ويعم قتله وهو جنين، كما قد يفعله بعض الجهلة من النساء، تطرح نفسها لثلا تحيل إما لغرض فاسد أو ما أشبهه. (تفسير ابن كثير) ويقال ولا يشربن دواء فيسقطن حملهن كما في تفسير ابي الليث وفي نصاب الاحتساب تمنع القابلة من المعالجة لاسقاط الولد بعدما استبان خلقه ونفخ فيه الروح ومدة استبانة والنفخ بمائة وعشرين يوما (روح البيان)

there is in English (fornication and adultery). Zina includes both. **Allah Almighty has here indicated a warning to women who get pregnant through zina to not commit the sin of abortion.**

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

Allah in the Qur'an refers to this sin of murdering one's child as 'a grave crime'. (Surah Bani Israil) Allah also explains in the Qur'an that these children and foetuses will be brought forward on the day of Qiyaamah and an answer will be demanded from their murderers as to why they were killed. (Surah Takwir)

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

Moulana Abdul-Hamid Ishaq (daamat barakaatuhu) explained: Amrandir Bajaj, a gold medalist gynaecologist, after doing thousands of abortions makes a confession. He says that it has been ultrasonically proven that the body feels pain when being aborted. When the mother feels life in her womb she feels such a sense of joy and honour that Allah has used her for this great miracle of bringing a human-being into the world. The child has just gained life, it starts kicking, playing in its mother's protection. It is about to put its first step into the world. The mother will grant it protection at the risk of her own life. The worst sculptor does not destroy his own creation but marvels at it. But when the mother or rather the murderer wants to take the life of her own child because of some petty excuse like an examination, wedding function or holiday, she realizes she cannot commit the gruesome and cruel murder of an innocent life so she hires an assassin - a gynaecologist. The poor child has no inkling of its impending doom. It is enjoying itself when suddenly metallic instruments come one after another, then the one-eyed monster comes with its open greedy mouth, grabs a part of a limb, wrenches it off and the comfortable protective womb is transformed into a sea of blood. The child sends signals of fear to the mother? (murderer!) The stupid fool is crying for help from its murderers ? ? ?! Like a fish out of water it is opening and closing its mouth, screaming in silence, gasping for life - everything fights for life - why not this little wonderful being? But it is condemned to die by its own mother. The one eyed monster strikes again and again taking limb after limb. Finally the head is grabbed by a bigger sinister monster which crushes it and the brains ooze out and finally those beautiful little eyes follow like pearls. The gynaecologist wipes his hands on his white coat, money changes hands and the most gruesome, cruel and brutal murder, worse than burying alive or neck-lacing has taken place which goes down in the flowery medical terminology as an MTP (medical termination of pregnancy). Is this any culture or civilization? Is this medical advancement??!! The Qur'aan asks (to highlight the innocence of the child) "For what sin were you killed?"

Abortion that comes after zina constitutes two major sins. The act of zina is one, and the act of killing an innocent soul through abortion is another.

Killing the child: Wahb ibn Munabbih narrates an incident: There was a raahib (ascetic) and aabid (worshipper) from amongst the Bani Israeel who had renounced the world and devoted himself to the ibaadah of Allah (ﷻ). He was the most pious saint in Bani Israeel. During his time, there were three brothers who had one young sister. The three sons planned to go on a jihad expedition. However they were concerned about their sister. They had no relatives with whom they could leave their sister. They did not trust anyone. Finally they decided to leave her in the care of the worshipper. They held him in the highest esteem and regarded him as most trustworthy.

They approached the worshipper and requested that he takes custody of their sister until they return. He first refused and sought refuge with Allah (ﷻ) from them and from their sister. But the brothers pleaded with him. Finally, he submitted to their appeals and instructed them to leave their sister in the room opposite his place of worship.

Every day, the worshipper would descend from his place of worship to leave food for her outside the door of his place of worship. He would then lock his door and ascend the stairs. From inside, he would call the girl and she would come to collect her food. This continued for quite some time.

Then Iblīs began with his talbis (treachery). He started to whisper into the heart of the worshipper that the girl's emergence from her room was improper. People passing by would see her, and perhaps some evil man may even molest her. He then developed the idea that it would be better if he left the food at the door of her room. That would be even more rewardable by Allah (ﷻ). This 'logic' whispered into his heart by Shaytān appealed him. He would then place the food at the door of her room without speaking to her. Some time went by in this manner.

Then Iblīs approached him with exhortations of virtue and reward. The argument developed in his mind that if he placed the food inside her room, it would be better. This logic appealed to him. He submitted to this ploy of Shaytān and for some time thereafter he would deliver the food inside the room.

Iblīs then whispered to him, "She is extremely lonely and scared of living all alone. She will be comforted if at least you say a few words of advice to her." However he would not speak to her inside the room. He would speak to her from the window in his place of worship which was upstairs.

Then Iblīs whispered that it would be better if he descended from his place of worship and spoke to her from outside his door, to make her feel more comfortable. Thus he submitted to this satanic 'logic' and daily sat outside by the door of his place of worship and conversed with her while the girl sat outside by the entrance of her room. By this time, mutual conversation had become the norm, and this pattern continued for quite some time.

Iblīs then tempted him to go a step further, with the excuse of earning reward through showing more kindness to her and comforting her, by sitting near the entrance of her room. The worshipper then began to sit near to her, by the entrance of her room.

Iblīs, pursuing his pernicious plot, whispered to him that it is more in conformity with modesty if he sat inside her room to converse with her, so that passers-by do not see her. The worshipper was by this time fully in the clutches of Iblīs. He submitted to the satanic logic and would spend the whole day talking with her inside her room. At night time he would leave, ascend into his place of worship, and engage in ibaadah (worship).

The deception of Iblīs had thoroughly eroded his spiritual fibre. Now the process leading to the ultimate act of fornication was quite simple for Iblīs. Soon, the worshipper committed fornication and the girl became pregnant. She gave birth to a baby boy.

Now Iblīs came and whispered to him, “What will you do when her brothers return? You will be utterly disgraced and punished. The best option is to kill the baby and bury him. She will keep it a secret, fearing the anger of her brothers over her evil actions” And this is exactly what he did. He murdered the baby. After he killed the baby, Iblīs again appeared to him and said, “She has seen what you had done with her baby. Do you think she will conceal this from her brothers? It is best that you kill her as well, so that your deeds remain a secret.” Submitting to this satanic command, he killed the girl. Then he threw her body and the body of the baby into a pit and covered it with a huge slab of stone. He then ascended into his place of worship and once again engaged in ibaadah.

When the brothers finally returned, they came to fetch their sister and questioned the worshipper regarding her. He praised her much, expressing grief and sorrow. He pointed to a grave saying, “That is her grave. She has died.” The brothers went to her grave and remained there for a long time making dua. They grieved and cried much. They stayed at the place for many days and then departed for their home.

When they arrived home and went to sleep, Iblīs appeared to the eldest brother in a dream. He assumed the form of a traveller. In the dream, Iblīs explained the entire episode of his sister, mentioning where her body as well as the baby’s were. Then Shaytān appeared in a dream of the other two brothers as well. He informed them precisely as he had informed the eldest brother.

In the morning, when the three brothers met, they related their dreams. They were very surprised to learn that all three had seen identical dreams. The eldest said that the dreams were most probably false and satanic, and they should ignore them. The youngest brother however insisted that they visit the place to check. This they did.

They went directly to the spot indicated to them in the dream and found the two bodies there. When they questioned the worshipper, he now had no other alternative but to make a confession. The brothers apprehended him and took him to the king. He was found guilty and sentenced to death by hanging.

When he was mounted on the scaffold for execution, Iblīs appeared to him and said, “Do you know I was your companion who had trapped you into fornicating with her and into killing her and her baby? If today you will obey me, and reject Allah who created you, I shall save your life.” The worshipper, panicking and, utterly bereft of any spirituality, in desperation obeyed and committed kufr. After he committed kufr, Iblīs abandoned him. The worshipper was executed.

Living with the child in unhappiness: The above incident is a worse-case scenario. On the other hand, even if one comes to terms living with the child, the fornicator and the people related to him all feel unhappy and uncomfortable around the child, knowing that the child is illegitimate. A grandfather wrote to Moulana Yunus Patel: *“I have been recently informed that my daughter is involved with a Christian boy and has just had a baby out of wedlock. And that her relationship is no secret. My feelings presently are feelings of anguish, hurt and betrayal; sometimes anger. As a father, I am trying very hard to come to terms with the situation but it is very difficult for me. Bringing up my daughters, I often thought of the joy I would have in having grandchildren, spending time with them and playing with them. However, there is no joy in my heart*

knowing that my grandchild has been born out of wedlock and is illegitimate, and knowing that this is the consequences of my own daughter's immoral behavior."

5) Zina keeps one in constant anxiety and creates a permanent cause of guilt:

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

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

This constant anxiety will subsequently evolve into guiltiness that hunts the person. Both parties know, deep down their hearts, that they are committing a sinful act. It's only a matter of the level of sense of shame they possess at that point in time. Furthermore, it will also hunt you if anyone is affected by your action. And certainly, someone will be affected. How could a thief break into someone's mansion, steal his jewelries, take his possessions, and expect no one to be affected? The same thing applies when zina takes place. When you break someone's chastity, isn't he or she affected? When you drag someone son or daughter into zina, wouldn't he be affected, even if he didn't know about it? When you cause someone to betray her husband or his wife. Isn't that usurpation of his or her right? Doesn't that cause damage to the dignity and bond of a family? More important than all the above; it breaks the boundaries of Allah Himself. The boundaries of Allah are only broken by oppressors.

6) Zina causes immorality or abuse to your own spouse or children:

Abdullah ibn Umar رضي الله عنه narrated that Rasulullah ﷺ said: Be good to your parents, your children will be good to you. Adopt chastity (with regards to unlawful women), your women (wives, daughters etc.) will remain chaste." (Tabraani in Al-Mu'jamul Awsat)

A pious man once said: I once gazed at a woman who was unlawful for me to look at. Consequently, my wife also began gazing at men whom I did not want her to look at. (Al-Aadaabul Kubra of Ibn Muflih)

There are many who will bear witness to the fact that after they became involved in illicit love-affairs, their spouses suddenly lost interest in them and found them unattractive and unappealing. In fact, they suddenly found themselves attracted to other men or women. This happened despite not even knowing of the haraam which their partner was committing. Although this is not always the case, especially when one's partner is Allah-fearing, it is certainly a reality in many cases. Mufti Ahmad Khanpuri has narrated an incident of a young man who had become a habitual adulterer. After marrying a beautiful young woman, his evil habits

did not leave him. He would call other immoral women to his house and commit adultery with them in his wife's presence. Sometimes, he would push her with force out of the house and, after closing the door behind him, he would enjoy himself in his filthy illicit activities. The time soon arrived when his wife too became involved in similar illicit affairs. As he became older, he was unable to continue with his illicit affairs. However, his wife was now so enamored by this filthy lifestyle that she would forcefully push him out of his own house and commit indecent acts with her lovers in his presence, which he could do nothing about.

Sometimes, it is not one's partner that is affected, but one's daughter, grand-daughter or another close family member. At times, they voluntarily get caught up in haraam, and in some situations, inspite of their chastity and purity, they are subjected to sexual abuse and sometimes even rape, all as a result of one's own misdemeanors. As we have explained, although this is not always the case, it certainly is a reality in many cases. May Allah protect us all.

Punishment in Aakhirah

Nabî (ﷺ) said, while recounting a dream he had seen in which he was shown some realities of the Hereafter by Jibreel and Mikaeel (عليه السلام): "We walked until we came to a cave that looked like an oven. Its top section was narrow and the bottom was broad. A fire was burning at the bottom. As the fire would rise, they would be carried by it till they reached the top and almost managed to escape. Suddenly, the fire would be doused and they would all fall back to the bottom. It was filled with naked men and women." According to one narration, "From it sounds of screaming and noise was heard. We looked inside and we saw naked men and women. We also saw flames from beneath them. When these flames scorched them, they screamed." I asked Jibra'il (AS): "Who are these people?" He replied, "These are the males and females who committed the grave act of zina. This will be their punishment till the day of Qiyamah." (Bukhari)

According to another narration, Rasulullah (ﷺ) saw people whose bodies had swelled and from whom a most vile and foul stench emanated. Each of them smelt like a stinking toilet. When he enquired about them, Jibreel (عليه السلام) informed him that they were the fornicators. (Ibn Hibbaan, Ibn Khuzaimah)

A Frightening Dream

A doctor narrated the following: In 1961, I was working as a Registrar in a ward. One night, I saw an astonishing dream, which made me ill for six months. In the dream, I was taken inside a grave, where I saw a dead body rolling about restlessly; it looked as if the dead was in severe agony. His mouth was opened, but no voice was coming from it. His arms and legs were shaking due to severe pain. For quite a while, this condition remained. He then experienced some ease to some extent. After a while, I saw a third person inserting in his private part something like a shining whip, and due to its pain, the dead man again began rolling about restlessly. Looking at his pain and suffering, I enquired from that person as to why this dead man was being given such a punishment. He replied that this man was an adulterer in his worldly life and, since his death, he was being given this punishment. For quite a while, I continued watching this scene, overtaken with pity for this dead person. While I watched this punishment, someone forced me to lie down on the ground and the same thing which looked like a shining whip was put in my private parts. I felt such a severe pain that I also began rolling on the ground like a fish out of water. Even today, when I remember this dream, my hair stands on end due to fear. (In my dream) I continued rolling about for a lengthy period of time. When I awoke, I saw that my bed was wet and I could still feel the severity of the pain. I thought that I

had urinated due to fear. But I observed that the bed was wet with water even up to the pillow. Thereafter, when I urinated, it was red like blood, and this blood-like urine continued for the next six months. During this time, I became very weak. Every kind of laboratory tests and x-rays were taken, many doctors were consulted and all treatments were tried, but neither could anyone determine the cause of the disease, nor did I feel any relief. During this period, I remained on a lengthy leave from service. At last, when I turned my attention to prayers and istighfaar (seeking forgiveness from Allah), Allah relieved me of this calamity. (Exemplary stories of people on the verge of death or after death in their graves – Dr. Noor Ahmad Nur)

The Safety Net

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

The Qur'aan mentions: 'And approach not adultery, for it is a shameful deed, opening the road to other evils.' (Surah Bani Israaeel)

Rasûlullah (ﷺ) said: "...adultery of the eyes is when it looks at that which is Harâm; adultery of the ears is when it listens to that which is Harâm; adultery of the tongue is when it utters Harâm; adultery of the hands is when it touches Harâm; adultery of the feet is when it walks towards Harâm; adultery of the heart is when it desires and hopes for that which is Harâm; adultery of the private parts is when it succumbs to that which is Harâm." (Muslim)

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

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

The precaution of Rasulullah (ﷺ)

Umayma bint Ruqayqa said, "I went to the Messenger of Allah (ﷺ) with the women who took an oath of allegiance (took bay'ah) with him in Islam... They said, 'Allah and His Messenger are more merciful to us than ourselves. Come; let us give our hands to you, Oh Messenger of Allah!' The Messenger of Allah (ﷺ) said, 'I do not shake hands with women. My word to a hundred women is like my word to one woman. (Muwatta Maalik)

Common Causes of Zina

1) Servants

Here in South Africa, many of the Muslims are dependent on domestic assistance. There is nothing wrong with employing someone to do some of the work at home, or outside the home. However, here too, we don't use our intelligence. Many families have some young woman brought into the home to do the cleaning, washing, taking care of the children, and so forth. She is taken to be just the maid or servant, and many men and even women do not apprehend any evil in the presence of a poor woman brought in for house-work. Many even have live-in maids. They live in the house, they work at night, and sometimes they even have meals with the family. Sometimes they serve the husband or son themselves. Sometimes the man of the house is left alone with her, or the adult son is alone with her, and shaytaan gets to work. Rasulullah (ﷺ) said, "No man should be alone with a strange woman, because shaytaan is the third among them." (Musnad Ahmad) The cases of adultery and fornication, illegitimate children and broken marriages are innumerable, all because everyone becomes too 'friendly'.

Adding to our overall carelessness and laxity is the new trend of employing foreign men to do the housework. Many Muslim homes today have foreign men working inside the house alongside the wife, mother, daughter. Because these men are generally also Muslim, and are very skilled and hardworking, who do not mind house-work, cooking, ironing, etc. we think that cheap labour and less work will reward us with more time for entertainment, shopping, and other activities. They have free access into the homes. Everyone becomes friendly. Even women in Hijaab leave off their purdah. Sometimes they even leave off the scarf and modest dress because they are in their homes and it is too much of a bother for them to cover up modestly. Yet these are strange men moving in and around the house. Many women are so comfortable with these male workers that they stroll about in their pyjamas, kaftans, or whatever else, in the presence of these men. In the one e-mail, a woman who is in hijab and niqaab wrote to Moulana Yunus Patel to discuss different problems. She wrote therein that she does not even wear a scarf when interacting with the gardener because she is at home, and just too busy with this and that, but knows it is a compromise of her modesty. The husbands too have lost their sense of honour. How can they allow for their womenfolk to be so shameless and brazen?

So these men, who are working at home, get to see the wives and daughters. All are not going to be lowering their gazes and guarding their hearts and minds. Many of them are separated from their wives for months on end, or are young and unmarried. The women too seem to be too confident when it comes to their piety, whereas the situation is fraught with great danger. We should not think that there is no scope of the wife or daughter inclining towards him or vice-versa. This is being naive. Shaytaan, himself, tendered the following advice to Nabi Musa (عليه السلام) "Beware of sitting with a woman to whom you are not related. I am her messenger

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

2) Secretaries and Work Colleagues

Rasulullah (ﷺ) had instructed: “Do not enter on strange women (i.e. women not lawful), for verily, shaytaan moves in any one of you like the movement of blood (in your veins).”(Daarmi)

We have to be cautious when it comes to receptionists and secretaries. Why do they have to be women? And that too, young and pretty? Is this a pre-requisite or qualification for work? It is the nafs which entices us to hire them! Besides the fact that many employ women to save on salaries and wage, there is also the strong, evil desire of the nafs contributing to employing a young and pretty woman. Who are we fooling? We are certainly not fooling or deceiving Allah.

Some women have a musical way of speaking. A person who hasn't even got any evil ideas will be drawn by the way some women say hello. What will happen to the poor person who hears this type of a greeting? When such a person will listen to her seductive tone he will be drawn to her. Girls are trained to speak in that manner. When they become secretaries etc. they are trained to speak seductively. They go for speech courses where they are trained to speak in an appealing tone. Unfortunately, how sad it is that many of our Muslim girls also take up such careers and they also talk in such a manner. They are taught to be gracious as the company cannot afford to lose the customer therefore they should speak sweetly to the customer. Secretaries and receptionists are trained that when they want to speak to a client, they must put their faces right into the face of the client or customer. They must position themselves right next to a person, so close to the client that he can actually feel her body heat. So close they will come and they will speak about work. Is this necessary? But the West wants to exploit the entire situation. They have encouraged this type of behaviour, knowing that people will fall prey to their natural desires.

Maulana Muhammad Umar Palanpuri رحمه الله used to say, “Previously, they used to send their women to spoil the Muslim men. They have now reached such a stage that they don't even have to send their women. They have corrupted the Muslim women to such an extent that Muslim women are sufficient to spoil the Muslim men, and the Muslim men spoil the Muslim women.

Incident 1

‘Abd al-Fattaah says: I work as the head of department in one of the big companies. For a long time I admired one of my female colleagues, not for her beauty, but for her serious attitude towards her work, her intelligence and her excellent achievements – in addition to the fact that she was a decent and modest person who focused only on her work. This admiration turned into attachment, and I am a married man who fears Allaah and never misses any obligatory prayer. I expressed my feelings to her and she rebuffed me. She is married and has children as well. She sees no reason why I should have any kind of relationship with her, whether it be friendship, as work colleagues or based on admiration... etc. Evil thoughts come to me sometimes, and deep down I wish that her husband would divorce her so that I could get her.

I started to put pressure on her at work and put her down in front of my bosses. Perhaps this was a form of revenge on my part, but she accepted it with good manners and did not complain or comment. She works and works; her performance speaks of her quality, and she knows this well. The more she resisted me, the stronger my infatuation grew.

I am not a person who is easily tempted by women, because I fear Allaah and I do not overstep the mark with them and go beyond what is required by my work. But this woman attracted me. What is the solution?... I do not know.

Incident 2

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

In the beginning, I used to cover and screen myself from men by wearing niqaab (face-veil), but some of the sisters advised me that this dress was attracting more attention to my presence, and it would be better for me to take off the niqaab, especially since my eyes were somewhat attractive. So I removed the cover from my face, thinking that this was better. But by continuing to mix with my colleagues, I discovered that I was the odd one out because of my antisocial attitude and my insistence on not joining in the conversation and chatting with others. Everyone was wary of this “lone-wolf” woman (as they saw me), and this is what was stated clearly by one person who affirmed that he would not want to deal with such a snooty and stand-offish character. But I knew that I was the opposite, in fact, and I decided that I would not oppress myself and put myself in a difficult position with my colleagues. So I started to join in their chats and exchanges of anecdotes, and they all discovered that I could speak eloquently and persuasively, and that I could influence others. I could also speak in a manner that was determined yet at the same time was attractive to some of my colleagues. It was not long before I noticed some changes in the expression of my direct supervisor; with some embarrassment, he was enjoying the way I spoke and moved, and he would deliberately bring up topics in the conversation where I would see that hateful look in his eyes. I do not deny the fact that I started to entertain some thoughts about this man. I found it astonishing that a man could fall so easily into the trap of a woman who was religiously committed, so how must it be in the case of women who adorn themselves and invite men to commit immoral actions? In fact, I did not think of him in any way which went beyond the bounds of sharee’ah, but he did occupy a space in my thoughts for quite some time. But soon my self-respect made me reject the idea of being a source of enjoyment for this man in any way, shape or form, even if it was only psychological in nature, and I stopped getting involved in any kind of work that would force me to sit alone with him. In the end, I reached the following conclusions:

- 1- Attraction between the sexes can occur in any circumstances, no matter how much men and women may deny that. The attraction may start within the bounds of sharee’ah and end up going beyond those bounds.
- 2 - Even if a person protects himself (by marriage), he is not safe from the snares of the Shaytaan.
- 3- Even though a person may be able to guarantee himself and he works with the opposite sex within reasonable limits, he cannot guarantee the feelings of the other party.

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

3) Schools

Moulana Yunus Patel (رحمہ اللہ) wrote: The environment at the schools and colleges, even here in South Africa, is such, which destroys not only the morality and chastity of our children, but also destroys their Imaan. Besides the increase in adultery, homosexuality, atheism is also becoming more and more rife. Our hearts bleed that these are the sons and daughters of the Ummah of Nabi (ﷺ)-that have become easy prey to the enemies of Islam. It is for this reason that the Scholars advocate for alternate means of acquiring knowledge homeschooling, and studying through correspondence, or attending an all-girls college, if the environment is not a threat to Imaan and Islam...Moreover, exposure to so much of Haraam leads many to them to accepting Haraam as the norm of society, until the person then considers it acceptable to also engage in it. This is what is happening to the majority of Muslims young and old. May Allah Taala guide and protect.

The above was written in response to the following letter he received: *Having brought up my daughters in a religious environment, I had instilled in them the beliefs and practices of Muslims. My eldest daughter, having completed school, applied to and was accepted by a college, some 700 miles away from home. Having given her good Islamic education, and trusting her on her intentions to study and qualify, arrangements were made for her board and lodge. In the few years that she has been away, we have visited her, but not frequently. I have been recently informed that my daughter is involved with a Christian boy and has just had a baby out of wedlock.*

And that her relationship is no secret. My feelings presently are feelings of anguish, hurt and betrayal; sometimes anger. As a father, I am trying very hard to come to terms with the situation but it is very difficult for me. Bringing up my daughters, I often thought of the joy I would have in having grandchildren, spending time with them and playing with them. However, there is no joy in my heart knowing that my grandchild has been born out of wedlock and is illegitimate, and knowing that this is the consequences of my own daughter's immoral behaviour. I would like your guidance on how to deal with the situation, whether I should accept the child, what are the Shar'i rulings in respect to an illegitimate child, how do I respond to the behaviour of my daughter? And requesting duas.

There was an incident of a girl who insisted that she wants to marry the neighbour's son, who was not Muslim. The girl's father was enraged, bashed his daughter, and threatened the boy if he continued pursuing his daughter; whereas it was with the father's blessings that his daughter travelled to university with the boy alone. The father himself said that he would make sure that she sat in the backseat of the car. Apparently, the neighbour's son owned a car and, being big-hearted, gave her a lift daily. So the father was saving on expenses. The parents refused the proposal. The girl eloped.

4) Television

A father of four children mentioned that he had got rid of his television, and he thereafter explained why. He said that, late one night, he heard strange noises from his childrens' room. On opening the door of their room, he found their television switched on. This is a strange concept of modesty which some parents abide by that parents must have their own television, to view all kinds of filthy programmes in their privacy, and children must have their own television to view all kinds of indecency in their privacy (*Na-uzu Billah*).] The

father mentioned that there were dirty and obscene scenes of naked people on the television screen. He mentioned that it was filthy and that it shocked him; but what had him even more shaken was that his children were all undressed, engaging in the same kind of indecent acts. They were imitating the pornography they were viewing. He said himself, that until then, he had not considered the harm of television. It took this kind of incident to wake him up.

Many have written, that after watching certain films or programmes, the desire came strongly into their hearts to take drugs, drink liquor, murder their parents, indulge in homosexuality, engage in adulterous relationships, commit suicide, rape, and many of them do so. A Muslim teacher, teaching at a Muslim School, wrote the same, stating that he was a perfectly normal male, but just one film altered his behaviour so much that whilst teaching the boys, he would become so attracted to some of those young boys that he was finding it extremely difficult to control his evil desires. He was afraid of engaging in the sin, and wanted desperately to overcome this weakness. Others too, including females, have complained along the same lines; that it is particularly challenging to restrain the nafs, and whilst they are trying to hold back, they fear falling into the sin.

Characters in books, authors and journalists, actors and actresses, pop-stars and singers, sportsmen and sportswomen, sorcerers and magicians, atheists and satanists and others, manipulate the person's behaviour and thinking. Don't we see the tremendous influence of literature and media in our lives and that of our children? It is as clear as daylight.

Moreover, with sins like television and evil, lustful glancing, Allah Ta'ala removes the love between husband and wife, and even ones children become disobedient. There are many husbands who entertain thoughts of and fantasize of other women when with their wives, and that is to be expected, especially when they are watching different actresses and television presenters. Many wives are guilty of the same infidelity having seen or socialized with ghair-mahareem (unrelated men). Many women are so infatuated and obsessed with some soccer player or cricket player that they become dissatisfied with their husbands, and spend their time fantasizing. Had the person not viewed all those ghair-mahareem on the television screen and computer screen, and had lowered his gaze in real life situations, then he would not have desired that which he cannot have, and there would not have been dissatisfaction with his (or her) spouse.

Worse than the above is the epidemic of porn, which has today broken out within every stratum of society. One brother contacted Mr. Yunus Patel and said that he had to learn the hard way. He did not think if he engaged in some Haraam secretly, it would be exposed but said that he had to contend with unimaginable humiliation. He is an outwardly *pious person*. He was spending the night at a hotel where the guests can hire films and view them in their rooms. He hired a porn movie and watched that. The next morning, when checking out, he was told the cost of watching the porn movie and this was said to him, with the name of the film, loud and clear, in the presence of a group of Muslim visitors. Even though he tried to deny hiring the porn movie, reception was adamant that that was what was on record. He said that he was extremely humiliated, put to shame and disgrace because those Muslim guests were standing close by, and had overheard the exchange. His actions were exposed.

5) Evil friends

This is an aspect that we generally overlook, whereas companionship and friendship are such, which benefit or destroy. One student e-mailed me and mentioned to me that she completed an Islamic course at a certain institution. After leaving the institution, she came into contact with a Christian man. After some time of communication, he convinced her that Christianity was the religion to follow and she accepted it. Her argument to me was that she did not see herself to be accountable for her choice, since it was in her taqdeer to become a Christian.(we seek protection in Allah)

What led this student away from Islam, from Belief in One Allah? Why did she choose to believe in an illogical ideology of three is equal to one and one is equal to three? Why? Company. **The Wrong Company.** How many befriend atheists and are then left in doubt about Islamic Beliefs and teachings, to the extent of even inclining towards rejection in Allah Ta'ala? How many have admitted that it was their friend who introduced them to drugs, fornication, raves, pornography and other vices?

It is for these reasons that Rasulullah (ﷺ) said: "A person is on the Deen (way of life) of his friend, so everyone of you should look at who he befriends." (Tirmizi) It is the nature of man to steal from the character of others, to the extent that he would even adopt the same way of life, culture and would even accept the religion of his friend.

The likeness of good company and bad company is presented in an excellent analogy by Nabi (ﷺ). "A good friend and a bad friend are like a perfume seller and a blacksmith: The perfume-seller might give you some perfume as a gift, or you might buy some from him, or at least you might smell its fragrance. As for the blacksmith, he might singe your clothes, and at the very least, you will breathe in the fumes of the furnace." (Bukhari, Muslim)

Young boys and girls are allowed to go with friends to the cinemas, shopping centres, beaches, parties, and elsewhere. But where are they going? For many, it is just a cover to other plans. Sometimes the reason is that it is just the girls meeting at some girl's house and they are having a girls-night, or a sleep-over or a braai, or a party there.

A neighbour of one such house where some girls stayed over, said that cars were coming and boys were picking up some of the girls, one by one, and they drove off into the darkness of night. At Fajr time, those cars returned, the boys dropping off each girl. And when the parents came to fetch them the next morning at 9 o' clock, the girls were all waiting, ready to be taken home. The neighbour was watching, and out of concern, tried informing the parents, but with the lies many children speak, the parents refused to believe. Instead, they blamed the neighbour of mischief.

6) Cell-phones

The following incident is regarding a married man, a father of two children, who keeps a beard and is dressed in Islamic garb. His wife wrote that she awoke at 2 a.m., only to find him busy with his cell-phone. As soon as she asked: "Whose message? What are you reading?", the husband got upset and defensively said, "What! Are you suspecting me? What do you think? I'm involved with someone?" The wife said, "Then let me see the phone." The person responds, "No .I was reading a friend's message." Later, when she checked the phone, she found that he was communicating with some woman. When the wife confronts him and tells him

that he is communicating with a woman, he strongly denies it, even saying, “No, no, no. I was watching a porn site.”

Many get very upset if the wife has to look into the cellphone messages. What is there to get upset about? If the person has got nothing to hide, what is there to be upset about? It is only if he has got something to hide that he will get upset. Otherwise why get upset?

There are **so** many young children from the ages of five upwards that are viewing pornography; either by being exposed to it through other students at the schools, or worse still, by keeping company with their shameless fathers or uncles who do so. And then we have experimentation and disaster.

One person related a dream to Moulana Yunus Patel. The interpretation given to that dream was: “It seems as if movies are viewed in the Masjid.” Within a few days, this interpretation was made evident. A visiting Aalim was giving a talk in the Masjid. Moulana observed some youngsters deeply occupied with their cell-phones. He requested one of the musallis to quietly go to the back and see what they were up to. From behind them, he observed that they were viewing dirty pictures on their cell-phone screens. We do not even think of the gravity of engaging in sins in the House of Allah.

It is unfortunate, but very much a reality, that many good Muslim girls and boys have been caught up in MXIT, FACEBOOK, BBM, etc. And sadly many have lost the respect they had, falling into the fitnah of illicit relationships, photographs of themselves, and so forth. Many have described MXIT and FACEBOOK as a drug they are addicted to.

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

7) Intermingling, especially between family members and friends

Incident 1

A person wrote to Moulana Yunus Patel, saying that he allowed his friend to come into his home. Visits were even common when the husband was not at home. Friend and wife would chat away, and like that, befriended each other. They travelled together, socialized, went for coffees and teas, went here and there and what happened was what should have been expected. The husband was left crying and devastated, saying, *“My best friend took my wife away.”* Moulana commented, “Who is to be blamed for this? This is what happens when husbands/fathers do not have any sense of honour when it comes to their wives and daughters. They allow them free reign ; to do as they like, go anywhere they wish, entertain whomsoever they want. In fact, many husbands want to flaunt their pretty wives before their friends. They want their

wives to dress in a provocative manner and they want to show those wives off like trophies. Then it is no surprise when that wife disappears, or loses interest in her husband, or gets involved with the friend/s. Some wives want to introduce their handsome, rich husbands to their pretty, young friends. Then it is no surprise that that friend pursues him or vice versa. This is very common as well. This is what happens when people want to act very broadminded and want to be liberal. Many a time, the contention is: *“Be broadminded”*. I also say, *“Be broadminded. But you don’t have to open the mind so broadly that your brains fall off.”*

Incident 2

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

Incident 3

Umm Muhammad, a mature woman over the age of 40, tells her story:

I lived a life of modest means with my husband. There was never any closeness and harmony, and my husband did not have the kind of strong personality that a woman would hope for, but his good nature made me overlook the fact that I was the one who was responsible for most of the decision making in the family.

My husband often used to mention the name of his friend and business partner, and he would talk about him in my presence, and I often used to meet with him in his office which was originally part of our apartment. This went on for many years, until circumstances led to us exchanging visits with this person and his family. These family visits were repeated and because of his close friendship with my husband, we did not notice how the number of visits increased and how many hours a single visit would last. He often used to come on his own to sit with us, me and my husband, for long visits. My husband’s trust in him knew no bounds, and as days passed I got to know this person very well, and saw how wonderful and decent he was. I began to feel a strong attraction towards this man, and at the same time I began to sense that the feeling was mutual.

Things took a strange turn after that, when I realized that this man was the kind of person I had always dreamed about. Why had he come along now, after all these years? The more this man’s status increased in my eyes, the more my husband’s status diminished. It was as if I had needed to see the beauty of his character in order to discover how ugly my husband’s character was.

The matter between this person and myself did not go beyond these persistent thoughts which were occupying my mind night and day. Neither he nor I ever voiced what we felt in our hearts... until today. Yet despite that my life is over and my husband is little more than a weak man with no self-esteem. I hate him and I do not know how all this hatred towards him started to boil over. I wonder how I put up with him all these years, bearing all these burdens by myself, facing life’s problems on my own.

Things got so bad that I asked him for a divorce, and he divorced me at my request. After that he became a broken man. Even worse than that is that after my marriage was wrecked and my children and husband were devastated, problems arose in this man's family. His wife, with her feminine intuition, realized what had been going on in his heart of hearts, and his life became hell. She was overwhelmed with jealousy to the extent that one night she left her house at 2 a.m. and came to attack my house, screaming, weeping and hurling accusations. His marriage was also about to collapse.

I admit that the lovely gatherings which we used to enjoy gave us the opportunity to get to know one another at a time that was not appropriate at this stage in our lives.

His marriage has been wrecked and so has mine. I have lost everything, and now I know that my circumstances and his will not permit us to take any positive step towards coming together. Now I am more miserable than I have ever been, and I am looking for illusionary happiness and lost hopes.

Incident 4

Umm Ahmad narrates: My husband had a group of married friends, and because of our close friendship with them, we used to get together with them once a week in one of our houses, to enjoy an evening of chat. Deep down in my heart I was never really comfortable with the atmosphere in which we would have dinner, sweets, snacks and drinks of juice accompanied by waves of laughter because of the jokes and chit-chats that often went beyond the bounds of good manners.

In the name of friendship, the barriers were lifted and every now and then one would hear suppressed laughter between a woman and the husband of another woman. The jokes were too much, dealing – with no sense of shyness –with sensitive topics such as sex and women's private matters. This was usual and was even accepted and regarded as desirable.

Although I indulged in these things along with them, my conscience made me feel guilty. Then the day came when it became quite clear just how ugly and filthy this atmosphere was. The telephone rang, and I heard the voice of one of the friends in this group. I said hello to him and apologized that my husband was not home. He replied that he knew that, and that he was calling to speak to me! After he suggested starting a relationship with me, I got very angry and spoke harshly to him and cursed him. All he could do was laugh and say, "Don't try and show these good manners to me; go and check on your husband's good manners and see what he is doing..." I was devastated by what he said, but I pulled myself together and said to myself, this person is only trying to cause the break up of your marriage. But he succeeded in planting the seeds of doubt concerning my husband.

Shortly after that, the major disaster struck. I discovered that my husband was cheating on me with another woman. It was the matter of life or death as far as I was concerned. I found my husband out and I confronted him, saying: "You are not the only one who can have a relationship. I have received a similar proposition." And I told him all about his friend. He was stunned and absolutely shocked. (I said:) "If you want me to respond in kind to your relationship with that woman, then this is for that, tit-for-tat." This was a huge slap in the face for him. He knew that I did not intend to do that in reality, but he realized the great disaster that had befallen our lives and the immoral atmosphere in which we were living. I suffered a great deal until my

husband finally left that loose woman with whom he was having a relationship, as he admitted to me. Yes, he left her and came back to his family and children, but how can I ever feel the same towards him as I used to? Who will restore respect for him in my heart? This huge wound in my heart is still bleeding out of regret and rage at that filthy atmosphere; it still bears testimony to the fact that what they call innocent get-togethers are in reality anything but innocent. My heart still begs for mercy from the Lord of Glory.

Incident 5

N.A.A., a nineteen-year-old girl, narrates:

At that time I was a little girl. My innocent eyes watched those evening get-togethers when family friends would meet in the house. What I remember is that I could only see one man, who was my father. I watched him as he moved about the room, how his glances would devour the women present, looking at their thighs and chests, admiring this one's eyes, that one's hair, the other's hips. My poor mother had no choice but to take care of these get-togethers. She was a very simple lady.

Among the women present there was one woman who would deliberately try to attract my father's attention, sometimes by coming close to him, and sometimes by making enticing movements. I would watch this with concern, whilst my mother was busy in the kitchen for the sake of her guests.

These gatherings stopped suddenly and I tried, young as I was, to understand and make sense of what had happened, but I could not.

What I remember was that my mother collapsed completely at that time, and she could not stand to hear my father's name mentioned in the house. I used to hear mysterious words whispered by the adults around me: "Betrayal... bedroom... she saw them with her own eyes... despicable woman... in a very shameful position..." etc. These were the key words which only the adults could understand.

I grew up and came to understand, and I bore a grudge against all men. All of them were treacherous. My mother was a broken woman and accused every woman who came to us of being a man-snatcher who wanted to make my father fall into her trap. My father hasn't changed. He is still practicing his favourite hobby of chasing women, but now he does it outside the home. Now I am nineteen years old and I know lots of young men. I feel great pleasure in taking revenge on them, because every one of them is an exact copy of my father. I tempt them and entice them, without letting them get anywhere near me. They follow me in gatherings and in the marketplaces because of my movements and deliberate gestures. Sometimes my phone never stops ringing and I feel proud of what I do to avenge for my mother. But sometimes I feel so miserable and such a failure that it almost chokes me. My life is shadowed by a huge dark cloud, and its name is my father.

Family Members

Closer to home, we have the brothers-in-law, who are taken as family members. As a result it's free for all. It is as if a woman marries all her brothers-in-law. There is just no shame, no modesty, no hijab and segregation. The brother-in-law is perhaps the most dangerous individual to the security and safety of a

marriage. This is why Rasulullah (ﷺ) said: “The brother-in-law is death.”(Sahih Bukhari); because the brother-in-law has the freedom to come in and out of the house, and he is trusted.

Even some intelligent non-Muslims have understood this reality. Doctor Steven Klark, a psychologist of Sicily has published his observations, “The intermingling of males and females, unrestricted visiting of cousins, family members staying and dining at each other’s homes - are according to me very harmful and its effects’ lasts for generations. By this socializing, I have seen women inclined to other men. Due to this intermingling, I have witnessed divorces and an increase in immodesty and adultery. I have observed breaking up of homes, suicide and people ending up in jail. The underlying cause is this free access into one another’s homes.”
(*Sunnat e Nabawī aur Jadīd science – Hakīm Muḥammad Tariq Mahmūd Chughtai*)

The Incident of Khaalid

Consider the following incident, which occurred in the recent past in a certain Arab country: Khalid sat at his desk in great concern and worry. His friend, Salih, noticed signs of grief on his face. He arose from his desk, walked over and addressed Khalid, “We have been friends for a long time. For over a week now, I have been noticing that you are in deep contemplation and seem very distracted. The signs of grief and worry are apparent on you. It seems as though you are carrying the problems of the entire world on your shoulders. Don’t you know that all matters lie in Allah (ﷻ)’s control?”

Khalid kept quiet for a while and then said, “Salih, I commend you on your excellent perception. At the moment, I am in need of someone to communicate my problems and worries. Perhaps you can assist me in solving them.”

Khalid straightened up in his chair, poured a cup of tea for his friend Salih and then said, “The problem, O Salih, is that, as you know, I have been married for approximately eight months. My wife and I are living alone in our house. My younger brother, Hamd, who is twenty years of age, has just completed high school and he has been accepted in the university here. He will be arriving in a week or two to commence his lessons. My parents are persistently commanding me to allow him to live with me in my house, instead of living with friends in some bachelor flat. They are afraid that he should not deviate. These apartments have a lot of different people living there, who might influence him. I refused this offer most vehemently since he is a young man. His being in my house could lead to great danger. We have passed that age of adolescence and we know what our condition was at that time. I will at times have to leave my home whilst he will still be asleep. Sometimes for work, I will have to be away from home for a couple of days.

I informed one of the Ulema of my dilemma. He cautioned me from allowing any person, even my brother, to stay with my wife and me in one house. He mentioned to me the statement of Rasulullah (ﷺ), “The in-law is death” (Narrated by Bukhari and Muslim) i.e. the most dangerous thing for a woman is her husband’s family - his brothers, uncles and cousins. They enter the house quite freely and nobody has any doubt regarding them. Thus the harm and trouble caused by them is much more severe and grave. Another thing is that a man likes solitude with his wife so that he can enjoy her to the maximum. This will not be possible if my brother, Hamd, is also residing in our house.” Khalid kept quiet for a while, sipped his tea, and continued, “When I explained my situation to my parents, gave them my reasons and took an oath that I only desire

good for my brother, they became very angry with me. They complained about me to our relatives, accused me of disobedience to parents, and depicted me to be sick hearted, evil minded and full of evil intentions, since I had such evil thoughts regarding my brother, whereas he regards my wife as his elder sister. They then portrayed me to be jealous and full of malice, disliking goodness for my brother and not desiring him to complete his university studies. The worst was when my father threatened me saying, "This is a great embarrassment. How can your brother live with strangers, when your house is available? By Allah, if you do not allow Hamd to stay with you, your mother and I will never speak to you for the rest of our lives. We will have nothing to do with you after this day and we exonerate ourselves from you in this worldly life and the hereafter."

Khalid lowered his head and then said, "Now I am in great confusion. On the one hand, I want to please my parents, and on the other hand, I don't want to sacrifice my family happiness. What is your opinion and solution to this taxing and complex problem?"

Salih sat up and answered, "You want my clear and open opinion in this matter! O Khalid, it seems that you are a person of great misgiving and suspicion. Otherwise, why would you create problems with your parents? Don't you know that the pleasure of Allah ﷻ lies in pleasing your parents and the displeasure of Allah ﷻ is in displeasing them? If your brother lives in your house, he will take care of the needs and duties of the house in your absence. He will be the man of the house in your absence." Salih kept quiet for awhile so that he could see the effects of his speech sink into Khalid. He then continued, "Why are you harbouring evil thoughts about your brother? Why are you being suspicious regarding an innocent person without proof? Have you forgotten the command of Allah ﷻ, "O believers, abstain greatly from thoughts. Verily some thoughts are sin."(Surah Hujurat)

Don't you trust your wife and your brother?"

Khalid interrupted, "I trust them both, but....."

Immediately, Salih cut him, saying, "You are returning to suspicion, thoughts and delusions. Trust me, Khalid. Your brother, Hamd, will be the guardian of your house in your presence and absence. He will never think of approaching his brother's wife with evil intentions, since he will regard her as his elder sister. Ask yourself, if your brother was married, would you have held any evil thoughts regarding her, or would you have interfered with her? I think the answer is quite clear, Khalid. Why are you causing anxiety to your parents and your brother, why are you breaking family unity and why are you causing a split due to your suspicions, doubts and misgivings which possess no solid basis. Be intelligent and please your parents so that Allah ﷻ may be pleased with you. To eliminate any doubts, why don't you place Hamd in the front portion of your house and lock the door separating the front portion from the remaining section of the house."

Khalid was satisfied with the advice of his friend and could not find any reason to now refuse the request. After a few days, Hamd arrived by plane. Khalid welcomed him and took him home where he began residing in the front section of the house.

Days passed. Four years later, Khalid had just reached the age of thirty. He was now the proud father of three beautiful children. Hamd was in the final year of his studies. Khalid had promised to get him a good job

at the university. Until that time, Khalid mused, Hamd could remain living with him until he married and acquired his own home.

One night, Khalid, driving his car, was returning home quite late. On the street adjoining his house, he saw from a distance two forms on the side of the road. As he drew closer, he saw an old woman positioned over a young woman lying flat, outstretched on the ground, screeching in pain and turning from side to side. The old woman, on seeing him, started shouting and wailing, "Young man, please assist us."

Khalid, on seeing this, became curious. He proceeded closer to them and enquired regarding their situation. The old woman informed him that they were not originally from this city. They had just moved in a couple of weeks before and they did not know anybody in the area. This woman was her daughter. Her husband had gone on journey out of the city for some work and her labour pains had begun well before her due date. She was in severe pain and they could not find anyone to transport her to hospital, to deliver the baby. Tears flowing from her eyes, the old lady pleaded, "I beg you, come forward. Do me a favour. Transport my daughter and myself to the nearest hospital. May Allah ﷻ protect yourself, your wife and your children from all types of difficulties!"

The flowing tears of the old lady as well as the screeching cries of the young lady lying on the floor affected the heart of Khalid. Compassion overcame him. Motivated by self-honour, noble-mindedness, gallantry and the desire to aid a distressed person, he agreed to transport them. Facilitated by the old woman, they carried the expectant mother to his car, and they proceeded to the nearest hospital. The old woman continued to supplicate for his well-being the whole way.

Khalid's self-honour and noble-mindedness did not allow him to return home and leave this destitute lady and her feeble daughter alone before ascertaining a successful operation and the birth of healthy child. He informed the old lady that he would wait for her in the men's waiting room. As soon as the child was born, she should inform him of the good news. He then phoned home and informed them of the situation, stating that he would arrive late, so that all at home would be at ease. Khalid seated himself in the waiting room. He reclined on the wall. His eyes drooped and soon he fell into a deep slumber. He could not recall how much time had passed. All he remembered well was the scene, which will never be erased from his mind, when he awoke to the shout of the doctor-on-call. Two police men and the doctor walked towards him, followed by the old lady wailing and lamenting, "This is the one. This is the one." Khalid was taken aback by this scene. He awoke and hastened towards the old woman soliciting her, "Was the birth successful?" Before the old lady could answer, the police officer asked, "Are you Khalid?" He replied in the affirmative. The officer then remarked, "We have to speak to you for a few minutes in the office."

They all entered the office, locking the door. The old woman then began wailing, slapping her face and cheeks, and pulling her hair, "This is the evildoer. I hope you never set him free. O sorrow and grief is the lot of my daughter."

Khalid was shocked and dumbfounded, not understanding at all what was transpiring. He had not fully regained his senses from his shock, when he heard the doctor saying, "She claims that you raped her daughter. Due to this, she bore this illegitimate child. When she threatened to expose and disgrace you, and to report you to the police, you promised to marry her. Now you want to take this child, place it by the door of one masjid so that some good Samaritan will take it to some welfare organization."

Khalid was absolutely dumbfounded by these accusations. Life appeared bleak to him. He could not see what was occurring around him. Words seemed to be stuck in his throat. He fell to the ground, unconscious.

A while later, he regained consciousness. He found himself in a room with two officers. One of them spoke out, "Khalid, tell me the truth. Your countenance portrays you to be a man of honour and your actions show that it is quite unlikely that you would have committed such a monstrous crime."

Khalid responded with pain penetrating his heart, "O people, is this the recompense of good? Is this how kindness is repaid? I am an honourable, chaste man. I am married, have 2 sons and 1 daughter. I reside in a good neighbourhood."

Khalid could not control himself. Tears flowed from his eyes, tears of oppression and injustice, tears portraying his innocence and purity. When he regained his composure, Khalid narrated the whole incident which had occurred. After narrating his side of the story, the officer said to him, "Do not worry. I believe that you are innocent. However we have to follow legal proceedings to prove your innocence. The matter is very simple in this case. We will have to conduct some medical tests which will expose the truth."

Khalid interrupted, "What truth? The truth is that I am innocent, honourable and chaste! Don't you believe me? Even dogs show kindness to those who are kind to them. However there are so many people who cause harm and deceive those who do good to them."

In the morning, samples of Khalid's sperm were taken and sent to the laboratory for testing. Khalid sat with the officer in another room, making dua and beseeching Allah (ﷻ) to expose the reality. Approximately two hours later, the results returned. The medical tests proved Khalid to be innocent of those accusations. Khalid could not control himself with joy. He fell down in sajdah (prostration), praising Allah ﷻ for having made apparent his innocence. The officer apologized for the inconvenience caused to him. The old lady and her daughter were handed over to the police for investigation and so that they could be punished accordingly.

Before leaving the hospital, Khalid decided to bid farewell and thank the doctor who had presided over the case. He proceeded to his office and thanked him for his effort. The doctor unexpectedly remarked, "If you don't mind, I would like to speak to you for a few minutes." The doctor then began discussing some side issues before he gathered courage and said, "In reality, Khalid, I think that you suffer from some kind of illness, which I noticed after studying your samples. However, I am not certain. I would therefore like to test your wife and children so that I could be certain."

Fear appeared on the face of Khalid. He remarked, "O doctor, please tell me what is wrong with me? I am happy with the decree of Allah. My concern is my small children. I am prepared to sacrifice for them." He then burst out crying. The doctor soothed and calmed him, and then said, "I cannot tell you anything until I am convinced. It could happen that my doubts are incorrect. Please bring your wife and children without any delay."

A few hours later, Khalid returned with his wife and children. Tests were carried out on them. After completion, he left them in the car and returned to talk to the doctor. Whilst speaking to him, Khalid's phone rang. He answered and spoke for a short while. After ending the conversation, he turned to the doctor, who enquired, "Who were you telling not to break the door of the room?" Khalid answered, "That was my brother, Hamd. He lives with me in my apartment. He has misplaced his key. He asked me to return quickly

to open the door.” The doctor asked, surprised, “And for how long has he been living with you?” Khalid answered, “For the last four years. He is now in the final year of his studies.” The doctor enquired, “Is it possible for him to come so that we can see whether this sickness is hereditary or not?” Khalid replied happily, “I will bring him tomorrow.”

At the appointed time, Khalid and Hamd came to the hospital. Necessary samples which were required were taken. The doctor requested Khalid to return a week later so that he could show him the final analysis after being certain. Khalid remained perturbed and worried the whole week. The following week, he returned to the doctor, who welcomed him with open arms. He served him some lemon juice to soothe his nerves. He then narrated the virtues of patience in difficulties and problems, explaining that this was the system of this worldly life. Khalid interrupted him saying, “Please doctor, do not wreck my nerves any longer. I am ready to accept whatever sickness I have. This is the decision and judgement of Allah (ﷻ). What is the problem?”

The doctor lowered his head and then said, “Many times the truth is bitter and painful. However it has to be known. Running away from problems will not solve them, nor change the reality.” The doctor kept quiet for a moment and then dropped the bombshell saying, “Khalid, you are sterile. It is impossible for you to beget children. Those three children are not yours. They are actually from your brother, Hamd.” Khalid did not possess the capacity to hear such startling news. He screamed out loudly, which reverberated in the whole hospital, and then fell down unconscious.

After two weeks, Khalid regained consciousness to find that his whole life had been shattered and destroyed. He had become partially paralyzed. He had lost his mind due to the shock. He had already been transported to the mad hospital, where he would be spending the rest of his life.

His wife was handed to the Shariah court so that she could confess and thereafter be stoned to death for committing the heinous act of adultery. His brother, Hamd was placed behind bars, waiting for the shar’i punishment of 100 lashes to be meted out to him. The three beautiful children were taken and placed in an orphanage, to live with other unwanted and orphaned children. This is the system of Allah (ﷻ). ‘The brother-in-law is death.’ “And you will never find in the system of Allah any change.”

Note: This is the disastrous consequence of disobeying the commands of Allāh ﷻ. Enjoining of family ties is undoubtedly a noble action and an important command in our religion. However, the commands of Allāh ﷻ must be adhered to. Most people object to observing hijāb in family circles and segregation of non-maḥram family relatives citing the reason that it is too difficult or that one is breaking family ties. The answer to this is that it is better to bear a slight amount of difficulty and inconvenience than to face the serious repercussions thereafter. Family ties should definitely be maintained but only with those whom Allāh ﷻ has ordained and to the level which He has allowed. Even if one has to disobey one’s parents in these matters, then there is no harm as Rasūlullāh ﷺ has stated, “There is no obedience to the creation in the disobedience to the Creator (Allāh ﷻ).”

Divorced before child-birth

Another man, who outwardly seemed pious, became attracted to his wife’s sister due to non-observance of hijāb. Their love for each other reached such an extent that no thought of their own respect as well as harm to others remained. This evil woman became her sister’s enemy who was a mother of small children. The

man too became an enemy of his own wife and siblings. They decided to marry but could not do so as it is not permissible to be married to two sisters at one time. They posed the question to a scholar, who mentioned that he could not marry his wife's sister until her iddah was not complete (which is three menstrual cycles or birth if pregnant). As the wife was expecting, the husband waited until just before birth. He then divorced his wife. As soon as she gave birth, he absconded with his sister-in-law and married her.

A Nephew becomes an enemy

A man gave scant regard to the laws of hijāb. He allowed his nephew unrestricted visits to his home. In fact, he commanded his wife not to observe any form of hijāb with him. He left his village once for some work. His wife was all alone with his nephew. From before, a spark of love had lit up in their hearts. Now it exploded into flames. They were in seclusion and thus fulfilled their bestial desires. So enamoured were they with each other that they now regarded the husband to be a barrier to their future. Shayṭān whispered to them that as long as he was alive, they would not be able to enjoy themselves. The husband returned fatigued due to his long and arduous journey. As soon as he fell asleep, the merciless nephew and conniving wife crushed his skull with a boulder, placing him into an everlasting sleep.

An orphaned sister-in-law

Salimah lived a happy life with her husband Safdar and their children. When Salimah's father passed away, he left behind a 5 year old daughter, Naimah. Concerned about her welfare, Salimah took her home and lovingly bought her up. After a few years, Naimah began attending college. A pious woman of the locality, who used to teach the Qur'ān to Naimah, explained to Salimah that Naimah was now mature and that she should now observe hijāb from her brother-in-law. She reasoned thus, "My daughter, Allāh ﷻ has ordered this separation for some reason. He has kept many benefits concealed in His laws. Observance of hijāb from family non-mahrams is a protection from immodesty in households, families and amongst relatives." However Salimah understood their relationship to be that of brother and sister or father and daughter. The fear which the old lady expressed materialized. The husband and sister-in-law fell in love. He divorced his wife and married his sister-in-law. Salimah, who had once showered mercy on her sister by bringing her home, now became a stranger in this very home. She went to live elsewhere. The children lived with their father but refused to accept Naimah as their mother. They made her life miserable. Finally she told Safdar, "I married you, not your children. It would have been better if I married my classmate, Sajjad." On hearing this, Safdar was dumbstruck. He realized his mistake and divorced Naimah as well.

We spend so much of money on so many different luxuries. Should we not spend some of that money towards such facilities whereby the eating between males and females is separate; their sitting, joking and laughing are all separate; the males amongst themselves and the ladies amongst themselves? The doors of mischief can remain shut and locked, and Insha-Allah, no threats will hover over our marriages. Does it state in any kitaab (book) that for family unity, men and women, young boys and girls must sit together and have meals, or intermingle? In fact, if some girl, who is trying to follow Islamic teachings, has to object, then she is ridiculed and treated as an outcast.

Brother-in-law feels offended

Two brothers formed a spiritual link with Maulānā Abrārul Haq رحمہ اللہ. Due to the blessings of attending his majlis (discourses), one of the brothers introduced shar'ī hijāb in his home. Once, when his brother came to visit him, he went out of his way to host him, gave him the best food, and demonstrated a lot of affection to him. The brother asked where his sister-in-law was. The first brother informed him that they had commenced observing proper hijāb. On hearing this, the second brother became upset and stopped speaking to him. He complained to Maulana Abrarul Haq. He said, "Nowadays, when I go to my brother's house, my brother makes my sister-in-law adopt purdah from me. She does not sit with us and does not eat with us. She avoids me, and does not want to talk to me anymore. I am very upset and have stopped speaking to him." Maulana Abrarul Haq questioned him, "Who did you go to meet?" He replied, "My brother."

Moulana: Did you meet him?

Brother: Yes.

Moulana: Did he respect and honour you?

Brother: Yes.

Moulana: Did he feed you?

Brother: Yes.

Moulana: Then why did you become upset? You went to meet your brother and you did so. Is it not that your nafs (carnal self) desired to meet your brother's wife?

The brother then regretfully admitted that this was his hidden desire.

Admiration for his sister-in-law

One person wrote to Maulana Ashraf Ali Thanwi, informing that his sister-in-law had passed away. He then began to pay tribute to her, praising her and expressing his admiration for her qualities, and he also said that he really missed her. Moulana replied: "It seems like you had a different kind of relationship with that sister-in-law. Due to that, you are writing a great deal of 'ta'reef' (praises) of your sister-in-law. It indicates that your nafs was involved." The person admitted and acknowledged his weakness and Haraam feelings for his sister-in-law.

It's about time for us to recognize that no matter how we try to beautify the issue of intermingling and take the matter lightly, its consequences are bound to catch up with us, and the harm it causes will have disastrous results for our families. Sound common sense refuses to accept that intermingling of the sexes is a healthy atmosphere for human relations. A group of people aver that such intermingling is acceptable but within the limits set by custom ('urf), traditions, good manners, conscience, modesty, covering and other worthy values which, in their opinion, keep mixing within proper limits. We ask them: Is the mixing which we see nowadays in our universities, market-places, work-places and family and social gatherings, taking place

within the limits referred to above? Or are these places filled with transgressions in terms of clothing, speech, interactions and behaviour? We see immoral dressing, no proper covering; fitnah (temptations) and impermissible relationships, with no good manners and no conscience and no covering. We can conclude that the kind of mixing that is happening nowadays is unacceptable even to those who approve of mixing in a clean atmosphere. It's about time for us to recognize that free intermingling provides a fertile breeding-ground for social poisons to invade and take over our society without anyone ever realizing that it is this very intermingling which is the cause. Mixing is the prime element in this silent fitnah, in the shade of which betrayals erupt, homes are wrecked and hearts are broken.

We ask Allah to keep us safe and sound, and to reform our society.

Once Nabî (ﷺ) remarked, "A dayyûth [cuckold], a woman who imitates men and a drunkard will never enter Jannah." The Sahâba enquired, "Who is a Dayyûth?" Nabî (ﷺ) replied, "A man who is not bothered about who visits (or mixes with) his wife." (Tabraani)

8) Dating

The evils and disastrous consequences of this incorrect practice which many Muslims have adopted in imitation of immoral disbelievers and which has become the norm today is too detailed for this short treatise. We will suffice by mentioning just one incident which should clarify many justifications for this evil practice and explain how it negatively impacts a person's future:

Why Buy The Cow When You Can Get The Milk For Free?

The phone rings... Tring.....Tring....Tring... "Hafsah! Where are you? Hafsah! Answer the phone...calls Hafsah's mother Jee! Ammy Jaan...replies Hafsah... Hello! Who is speaking? At the other end she can hear her cousin, Rummanah sobbing... Calm down Rummanah, what is the matter, why are you crying...?

After a few more sobs, Rummanah tells her that her eldest sister; Nabeelah who was recently married has been divorced. The marriage did not last two months and her parents are fighting and blaming one another for the break-up; and to top it all, Nabeelah is pregnant and has been expecting for the past four months. Hafsah pacifies Rummanah and tells her that she will be by her house in the next hour.

As Hafsah's brother leaves her at Rummanah's she realizes that she does not know what to say and how to console her friend...after much thought she comes to a solution. Once inside the house, she greets everyone and rushes to Rummanah's room. She can instantly feel the melancholy in the house, the gloominess as if someone had passed away. Assalāmu Alaikum Wa Rahmatullahi Wa Barakātuhu" says Hafsah whilst giving her dear cousin a big hug. Once again Rummanah starts crying. Hafsah looks her in the eyes and tells her: "Rummy, stop crying and get ready! We are going to see my Abba."

Hafsah's father was a well-known scholar. Once there, Rummanah tells Maulana everything about her sister's divorce that her sister Nabeelah was dating this boy for almost two years and when they decided to tie the knot it did not even last two months. She exclaimed: "Maulana! They look very happy with one another... I just can't understand... Hafsah's father ponders for a while and exclaims: "Why don't you both come to the Masjid's ladies section...I am about to give a short lecture and Insha-Allāh I will discuss this topic as well, Insha Allah... Perfect,

exclaims Hafsa ecstasically. We'll get the answers to our dilemma and we'll also have the opportunity of sitting in the garden of Jannah. After a short while the lecture starts...

In The Name Of Allah the Most Merciful, Most Compassionate May He Send His Choicest Salutations upon Our Beloved Master, Nabi Muhammad ﷺ.

Respected brothers, mothers and sisters...

Islam is a perfect and complete religion. Every injunction of Islam is the command of Allah Ta'ala. One of the last verses of the Quran-e-Kareem to be revealed was: "Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as your Deen" (5:3)

In order for us to be successful in the everlasting life of the Hereafter, it is incumbent upon us to strictly abide by the commandments of Allah Ta'ala and teachings of Rasulullah ﷺ in all aspects of life. Allāh Ta'ala states: "Whoever obeys the Messenger ﷺ has surely obeyed Allah" (4:80)

Indeed in the Rasul of Allah (Nabi Muhammad ﷺ) you have a perfect example to follow In this day and age, immodesty and shamelessness has become common and widespread because of which many societies and lives have been destroyed. Lifelong marriages have been broken due to illicit affairs; society is plagued with unlimited problems such as rape, AIDS, drugs etc... The question arises as to what is the root of all these problems.

One of the many reasons for this calamity is shamelessness, immodesty, unnecessary intermingling of sexes and casting evil glances. Many a time we hear of Muslim youth who are cohabiting and more sadly is the fact that their own family members do not dissuade them from destroying their own lives. Some parents call it trial marriage and will say: "if it does not work out the first time, it does not matter...there are plenty of fish in the ocean!!! Many a parent actually encourages that the future groom and bride to go out on dates to acquaint themselves with one another...but to the detriment of everyone, they do not realize that they are actually destroying the life and marriage of their sons or daughters.

"Rasulullah صلى الله عليه وسلم said, "A man must not be alone with a strange woman unless there is a Mahram"

In their defense, parents would usually say: "so and so is a good boy or so and so is a good girl and they know their limits...respected friends! It is a famous saying of the pious that if Junaid Baghdadi (Rahimahullah) and Rabi'ah Basriyah (two of the most elite and pious servants of Allah Ta'ala) were alone then the third would be Shaytan. Similarly, any unnecessary contact, conversation, gazing at, and avoidable instances of mixing with the opposite gender is forbidden. The sexual instinct is one of the greatest weaknesses of human beings, especially in this time of Fitnah (Temptation).

When any of the abovementioned acts are committed unnecessarily, it usually ignites the fire of temptation which in many cases leads to major sins such as adultery, fornication, indecency, rape, unwanted pregnancies and eventually in ends up in destroying society. Allah Ta'ala has warned in the Glorious Quran by saying: "And do not even go close to fornication. It is indeed a shameful act and an evil way to follow". (17:32)

In this verse, Allah Ta'ala did not just say "Do not fornicate", but He said do not even go close to it, meaning do not do things which may lead to adultery or fornication as Shaytan is quick to mislead the believers.

One of the noblest qualities a person can possess is that of Haya (modesty). Rasulullah ﷺ said:

1. “Modesty is from Iman, and Iman leads you to Paradise. Shamelessness and immodesty is from among those things which are futile, and futile things lead you to the fire of Hell. (Sunan Al-Tirmidhi)
2. When Haya leaves a person, then he/she will do as he wishes.
3. “Verily in every religion there is morality, the morality of Islam is modesty”. (Sunan Ibn Mājah)
4. “Modesty only brings goodness”. (Sahīh Muslim)

Intermingling is one of the main reasons behind the disappearance of Haya (modesty), which is an intrinsic attribute that Allah Ta’ala has blessed both men and women with, so that they do not stoop lower than animals. This is why Islam promotes preventive measures by forbidding such get-togethers from the beginning. We must not give preference to our own intellect over the dictates of the Shariah. Rasulullah ﷺ has taught us how to choose our life partners by means of Salaatul Istikhārah, mutual consultation and due deliberation.

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

1. Those who live together or dated before marriage have higher separation and divorce rates and even if they stayed together after marriage they usually end up less happier than traditional couples. (University of Columbia – Woman’s magazine)
2. The detriments and results of “cohabiting relationships and dating relationships are similar.” (Ibid)
3. Nearly, 40 % of babies born in the United States in 2007 were delivered by unwed mothers and sadly the rate of unwanted pregnancies has increased to 25 % more in the last five years. In 2009 there were 80 million unwanted pregnancies and 42 million induced abortions. (All about socializing before marriage)
4. A study by the first clinic of internal diseases and acute poisonings – medical university of Gdansk, Poland shows that the most often reason for suicidal attempts was unplanned pregnancies (47.9%). (Ibid)
5. A study by the Guttmacher institute, a leading reproductive health research and advocacy group, estimates that unwanted pregnancies cost the U.S. government an estimated \$11.1 billion dollars on a yearly basis. (Ibid)

A group of youth was surveyed and when asked if they will rather get married and commit to a long-lasting relationship, one of them said: ***“Most girls in today’s time are fools...they will do anything to get attention, therefore why buy the cow when I can get the milk for free?”***

Therefore respected friends ... Safeguard yourselves and your children...verily, intermingling prior to marriage leads to dating, Haraam intimate relationships, cohabiting and eventually towards depression, suicide, and destruction of one’s Dunya and Akhirah. The solution to these dilemmas lies in adhering to the teachings of Rasulullah ﷺ and abiding to the injunctions of the Glorious Qur’an.

Once in a gathering Maulana Ashraf Ali Thanwi (Rahimahullah) said: “Teach your children to adhere to the Shariah even if they are not mature.” Someone asked: “Hadhrat, if they are not mature, they are not mukallaf (responsible to abide to the dictates of the Shariah and answerable to Allah Ta’ala).” Maulana replied: “Yes, as children they are not mukallaf, but as parents certainly you are mukallaf.”

MAY ALLĀH TA’ALA BLESS US WITH THE ABILITY OF UNDERSTANDING THE GRAVITY AND CONSEQUENCES OF HARĀM INTERMINGLING

Warning to parents with regards to their children

Abu Saeed and Ibn Abbaas (رضي الله عنه) have narrated that Rasûlullah (ﷺ) has said: "When he (one's son) attains maturity, get him married. If he attains maturity and his father does not get him married (and as a result, he commits a sin), this sin falls upon the father." (Mishkat, quoting Baihaqi in Shu'abul-Imaan) Umar and Anas (رضي الله عنه) have also reported that Rasulullah (ﷺ) said, "It is written in the Taurah: "Whoever's daughter reaches the age of eighteen and is not married off by the father, if she commits a sin, this sin falls upon the father. (Mishkat, quoting Baihaqi in Shu'abul-Imaan) Therefore, once a child becomes bâligh (of age) and mentally matured, parents and guardians should not delay in getting them married. It is Harâm for boys and girls to court. The parents will be sinful if they allow strange men or boys to visit the girls of their homes.

An appeal to parents whose children have reached marriage age, and need to get married: Please do your children one small favour. You are responsible for getting them married. Forget big fancy weddings which is done to please everybody (other than Allah and His Rasul ﷺ) and please allow them to opt for low-cost marriages, where there will be no big and fancy wedding receptions. We, as well as our children, should get married to please Allah, not to please the society.

The society will talk about the low-cost marriage of your child. The same society will talk about your unmarried child's involvement in *zinā*. Either way, the society will talk. And the victim is your child.

We must remember that, if Allah does not reward you for allowing your child to opt for a low-cost marriage, He will not punish you for doing so. But... surely, He shall hold you responsible for pushing your child to choose the path of *zinā*.

Moreover, history has proven that marriages that cost less have had more blessings and given more satisfying marriage life. They've also produced more responsible children to the society. Just think of any great man in history, whom you know of, including the Ambiyaa (عليه السلام), and see how humble their family lives started. Rasulullah (ﷺ) said, "Indeed, the marriages which contain the most blessings are those in which the least expenses are incurred." (Mishkat)

Likewise, please do not refuse your children's requests to marry just because they are too young or because they are still studying. Such excuses will not save one from the punishment of Allah. Any young man or woman who is old enough to enjoy chatting with members of the opposite gender and date them is certainly old enough to get married.

A parent who makes it difficult for his son or daughter to get married, and the child ends up in fornication or adultery, will bear the responsibility of committing a major sin. Not only have you encouraged your child to commit *zinā*, you've pushed him to the extent of thinking that his parent has been a selfish parent, who only cares for his image and perhaps social status, and cares not about the emotional and physical wellbeing of his son or daughter.

The Solutions to save ourselves from zina

1) To make nikâh. Nikâh in Islâm is very simple, easy and full of barakâh. Rasûlullah (ﷺ) said: "O young men, who amongst you can afford to get married should marry, for this will be a means of restraining the eyes

from casting evil glances and a means of keeping oneself pure and chaste." (Mishkât) Rasûlullah (ﷺ) hereby encouraged young men to become married so that they be saved from sin and the wrath of Allâh. Remember the following: **"When (nikah) marriage becomes expensive, zina becomes cheap."**

2. Protect the eyes from looking at strange men/women. Allah has commanded both men and women in two separate verses to 'lower their gazes and avoid eye-contact, which will ensure protection from zina'. This evil is the root of the entire problem. We should remember that we're responsible for our own behaviour and attitudes. We are not responsible for others' behaviour and attitudes, except that of our minor children. In other words, just because the opposite gender (male or female) has chosen to dress immodestly doesn't give me the green light to focus my gaze at him or her. When he or she does, he or she's committed a wrongdoing. And I, too, have committed a wrongdoing when I do. May Allah forgive our shortcomings!

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

3. To avoid mixed gatherings.

4. To have the thought that Allâh is at all times watching and aware of your actions.

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

Remember that if a person is a manager with his personal office, then it is Haraam for him to be in seclusion with a strange woman, even if the woman is his secretary. If, unfortunately, a man does have a female secretary, he should ensure that the door to his office remains open when she comes inside. If that is not possible for security reasons, then he should leave his office and speak to her outside in view of others. It is totally Haraam for him to be alone with her, with nobody else being able to access the office without his permission. The same applies to a man being alone in his office with a female client. A man should avoid being alone with a woman in a lift (elevator) as well. If you are in a lift and a woman comes in, then you should leave. You should rather delay your work by five or ten minutes. Don't ask her to go out, but you should go out. If perchance, you are co-incidentally caught in such a situation, then exit the lift at the next floor and take the stairs. Similarly, women should never be alone with a driver who is not a mahram..

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

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

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

9. Get rid of the television.

10. Ask Allâh for protection from His disobedience. Remind oneself of the punishment of Allah for the one who indulges in this illicit activity and other forms of disobedience.

If one cannot make nikâh due to some shar'î reason, he/she should also resort to the following:

1. Keep abundant fast.

2. Never allow oneself to be idle. An idle mind is the devil's workshop.

3. Keep good company and avoid evil friends.

4. Keep a simple cell-phone which has no internet, no access to chat-sites and is not able to hold pornographic material, if a cell-phone is needed.

5. Spend one's free time in Jama'at or in the company of the Ulama and the pious.

The Result of Young People of Marriageable Age who Do Not Get Married

When there is no taqwa (fear of Allâh) in an unmarried person's life, the passions of such a person are fulfilled in one of the following ways:

1. Having unlawful relationships with men or women.

2. Having mistresses.

3. Visiting escort agencies and prostitutes.

4. Frequenting clubs or discos.

5. Viewing pornographic material.

6. Gazing at women with lust.

7. Masturbation

The Reward for those youth who control their passions and adopt chastity

Abdullah ibn Abbas ؓ narrates that Rasulullah ﷺ said: O youngsters of the Quraysh! Don't ever commit zina! Protect your chastity! Listen well, whoever protects his chastity will certainly be granted Jannah."

(Mustadrak Haakim, Tabraani in Kabir and Awsat)

The above Hadith proves that Allah acknowledges the sacrifice of a young man who is at the prime of his youth, who possesses vigour and vitality, whose carnal desires are heightened and whose passions are uncontrollable, who is able to achieve sexual gratification with the slightest amount of effort in the form of zina, masturbation and pornography, yet he restrains himself for the sake of Allah and preserves his chastity. Based on the extent of his sacrifice, Allah rewards him with a promise of Jannah, where his every need will be seen to and his every desire will be fulfilled.

Rasulullah ﷺ taught us the degree of appreciation from Allah for that man who is able to give vent to his passions and fulfil his desires, yet he holds himself back for the sake of Allah, by narrating the following incident: Kifl was a man from the Bani Isra'il who would not shy away from committing any sin. A woman once came to him (seeking help). He offered to give her sixty gold coins if she allowed him to sleep with her. When he sat above her in the position that a man sits above his wife (for intercourse), she began trembling and shivering and she cried. He asked her, "Why are you crying? Did I force you into this?" She replied, "No, but I have never done this action before. Only need and poverty have compelled me to do this (otherwise I

would never have agreed).” He said, “You are doing this now, and you have never done so before. Go, the money is yours. By Allah, after this, I will never disobey Allah ever again.” That night, Kifl died. The next morning, there was the following inscription on his door: “Allah has certainly forgiven Kifl”. (Tirmizi)

Abdullah ibn Umar ؓ says that he heard this incident from the mouth of Rasulallah ﷺ more than twenty times. (Ibn Hibbaan) The fact that Rasulallah ﷺ repeated this incident so many times proves the great desire within his heart to impress this message upon the heart of his every Ummati: Whenever you find yourself in such a situation that nothing stops you from fulfilling your desire, abstain for the sake of Allah, for Allah knows of the pain you felt in your heart when you let go of the sin for His sake. Remember that Allah is not unaware of your sacrifice and that He watches it with pleasure, knowing that you have given preference to Him over yourself. Experience enjoyment in your heart, knowing that my Allah has seen what I did for him, acknowledged it and appreciates it. Then understand that He, the True Beloved and the Mighty Ruler will reward you abundantly over that pain, in accordance with his grandeur, love and kindness. He will never allow your sacrifice to go in vain. Therefore, He will finally enter you into Jannah, where you may do as you wish.

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