

Modesty of Our Pious Predecessors

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Modesty of our Pious Predecessors

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نَبِيَّ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, upon remembering, make the intention of *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salat* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

خَلَقَ اللَّهُ تَعَالَى فِي الْجَنَّةِ شَجَرَةً تَبْرُهَا أَكْبَرُ مِنَ الثُّغَامِ، وَأَصْعَرُ مِنَ الرُّمَانِ، أَلْيَنُ مِنَ الرُّبْدِ، وَأَحْلَى مِنَ الْعَسَلِ، وَأَطْيَبُ مِنَ
الْبَسِكِ، وَأَغْضَانُهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ، وَجُدُّو عَهَا مِنَ الدَّهَبِ، وَوَرَقُهَا مِنَ الزَّيْتِ جَدِيدٍ لَا يَأْكُلُ مِنْهَا إِلَّا مَنْ أَكْتَرُ مِنَ الصَّلَاةِ عَلَى
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Translation: “Allah Almighty created a tree in Paradise. Its fruit is larger than an apple and smaller than a pomegranate. It is softer than cream, sweeter than honey, and more fragrant than musk. Its branches are made of pearls, its stump of gold, and its leaves of green jewels. Only the person who sends abundant *salat* upon Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be able to eat the fruit from that tree.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ**, meaning, a truthful intention is the best action.² O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ AL-Haawi al-Qaari, vol. 2, p. 48

² Jami' al-Saghīr, p. 81, Hadith 1,284

Dear Islamic brothers, إِنَّ شَاءَ اللَّهُ, in today's weekly sunnah-inspired *ijtima*, we will listen to some accounts regarding the modesty of the pious predecessors.

The modesty of Sayyiduna Uthman رَضِيَ اللَّهُ عَنْهُ

Umm al-Mumineen, Sayyidatuna Aisha Siddiqa رَضِيَ اللَّهُ عَنْهَا narrates:

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once on his bed whilst covered in my shawl. During this time, *Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ* sought permission to enter, so the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ granted him permission. He beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fulfilled his need and then he left; this was all whilst he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained wrapped in the shawl. Then, *Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُ* sought permission from him, so the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him permission and fulfilled his need too. Thus, he also left, and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained in the shawl.

Then, *Sayyiduna Uthman رَضِيَ اللَّهُ عَنْهُ* sought permission to enter, but when he came, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat up and said to *Sayyidatuna Aisha رَضِيَ اللَّهُ عَنْهَا*, "Take your shawl." Thereafter, the Prophet fulfilled his need too, and he also left. *Umm al-Mumineen Sayyidatuna Aisha رَضِيَ اللَّهُ عَنْهَا* commented, "O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You did not make the same arrangements with *Sayyiduna Abu Bakr* and *Sayyiduna Umar رَضِيَ اللَّهُ عَنْهُمَا* as you did with *Sayyiduna Uthman رَضِيَ اللَّهُ عَنْهُ*." The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "Uthman is a very modest person; if I were to give him permission in that state, then I fear that his need would remain unfulfilled (i.e., he would have returned without mentioning anything)."¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ *Ṣaḥīḥ Muslim, p. 1,307, Hadith 2,402*

Dear Islamic brothers, you just heard how modest the Companion *Sayyiduna* Uthman رَضِيَ اللهُ عَنْهُ was. His modesty reached a level whereby the embodiment of modesty, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself would be mindful of *Sayyiduna* Usman's modesty, and even the sinless angels of Allah Almighty would feel shy before him. *Sayyiduna* Abdullah bin 'Amir bin Rabi'ah رَضِيَ اللهُ عَنْهُ states, "We were with Ameer al-Mumineen *Sayyiduna* Uthman رَضِيَ اللهُ عَنْهُ (on the day of the siege). He رَضِيَ اللهُ عَنْهُ said, "By Allah Almighty! I never committed fornication during the age of ignorance nor after accepting Islam. (In fact), my modesty only increased after accepting Islam."¹

Dear Islamic brothers, let us listen to some key points from the life of Ameer al-Mumineen *Sayyiduna* Uthman al-Ghani رَضِيَ اللهُ عَنْهُ:

- His name is "Uthman", his teknonym "Abu 'Amr", and his titles include "Jami' al-Quran" and "Dhun-Noorayn".
- He رَضِيَ اللهُ عَنْهُ is the third caliph from amongst the rightly-guided caliphs.
- He رَضِيَ اللهُ عَنْهُ was married to two daughters of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, one after the other.
- He رَضِيَ اللهُ عَنْهُ bore great resemblance to *Sayyiduna* Ibrahim عَلَيْهِ السَّلَام and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Verses of the Quran were revealed regarding his virtue.
- Even the angels felt shy before him.
- He رَضِيَ اللهُ عَنْهُ migrated twice in the way of Allah Almighty.
- He رَضِيَ اللهُ عَنْهُ was a successful trader and very generous.
- The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the glad tidings of Paradise.

¹ *Sunan al-Nasā'i*, p. 2,351, Hadith 4,024

- He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ lived for 82 years.
- He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was brutally martyred whilst reciting the Quran in a state of fasting.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The modesty of the Prophet ﷺ

Dear Islamic brothers, ponder for a moment! If this is the level of modesty shown by a Companion of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, then what can be said about the modesty of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ himself. In relation to this, the renowned Companion, *Sayyiduna* Abu Sa'eed al-Khudri رَضِيَ اللهُ عَنْهُ states, "The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was more bashful than an unmarried girl in seclusion."¹

The renowned Quranic commentator, Mufti Ahmad Yaar Khan رَحِمَهُ اللهُ عَزَمَةً makes the following comments on this hadith:

When an unmarried girl is about to get married, she is confined to one corner of the home; this is known as "*mayoon bithaana*" in Urdu. In this period, a girl is very shy. She even displays shyness before her own family and does not say things openly. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ was more bashful than that. Modesty is an exclusive attribute of humans; the stronger one's faith, the greater their level of modesty.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic brothers, a person must generally pass through three stages in their life: (1) Childhood (2) Youth (3) Old age. During childhood, a person is inclined towards play and entertainment. In old age, a person's limbs become weak, he becomes afflicted with illnesses, his

¹ *Mishkat*, vol. 2, p. 365, Hadith 5,813

² *Mirāt al-Manājīh*, vol. 8, p. 73

inclination towards sin decreases, and he becomes more interested in worship. A person's youth is that important stage of life when the carnal desires are most dominant over a person's nature. As a person's limbs are sound during this stage of life, they become overwhelmed with unruliness and forget the purpose of life. Consequently, they waste the precious moments of their lives in committing shameless acts rather than spending them in carrying out those acts which earn the pleasure of Allah Almighty.

Therefore, the lives of the pious predecessors are ideal examples to save the young generation from the destructions of shamelessness. The carnal-self and Satan would encourage these righteous individuals to commit evil, but these noble people would cling firmly to modesty, and they became rightful of reward and grace from the court of Allah Almighty. Let us listen to a faith-refreshing account of one such young man.

Indeed, I have been granted two Paradises

There was a young man during the era of Ameer al-Mumineen *Sayyiduna Umar al-Farooq* رَضِيَ اللهُ عَنْهُ who was very pious and a devout worshipper. *Sayyiduna Umar al-Farooq* رَضِيَ اللهُ عَنْهُ would also be amazed by his worship. The young man used to go to serve his elderly father after performing Isha salah in the masjid. On the way, a beautiful woman would call him towards her, but the young man would pass by without looking at her or giving her any attention. Eventually, one day, the young man gave in to Satan's evil whispers and the invitation of this woman, going towards her with an evil intent. However, when he reached the door, he remembered these glorious words of Allah Almighty:

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

“Indeed, those who fear (Allah), whenever a temptation from the Devil touches them, they become alert; and at that very moment, their eyes open up.”¹

¹ [Kanz-ul-Iman (translation of Quran)] (Part 9, Surah al-A'raaf, verse 201)

As soon as he remembered this verse, the fear of Allah Almighty overcame his heart so much that he fell unconscious on the ground. When he did not arrive home for a long time, his elderly father went out looking for him, and with the help of some people, he was found and carried home. When he regained consciousness, his father asked him about the incident. When the young man narrated the entire incident and mentioned this verse, he was once again overwhelmed by the fear of Allah Almighty. He screamed out loudly and passed away.

His ghusl, shroud and burial were arranged overnight. In the morning, when this incident was mentioned to Ameer al-Mumineen *Sayyiduna* Umar al-Farooq رَضِيَ اللهُ عَنْهُ, he went to offer his condolences to the young man's father. He رَضِيَ اللهُ عَنْهُ said to him, "Why did you not inform us at night? We also would have attended the funeral." The father replied, "Ameer al-Mumineen! Considering you were asleep, it did not seem appropriate." *Sayyiduna* Umar رَضِيَ اللهُ عَنْهُ said, "Take me to his grave." Having arrived there, he رَضِيَ اللهُ عَنْهُ recited this verse:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ ﴿٦٦﴾

"And the one who fears standing in the majestic court of his Lord, for him are two Paradises (i.e. Jannah 'Adn and Jannah Na'eem)."¹

The young man called out from the grave in a loud voice, "O Ameer al-Mumineen! Surely, my Lord has granted me two Paradises."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, you just heard that even during their youth, the friends of Allah Almighty had a firm mindset of performing acts of worship and avoiding immodesty, such that they would spend most of

¹ [Kanz-ul-Iman (translation of Quran)] (Part 27, Surah al-Rahman, verse 46)

² Sharh al-Sudoor, p. 213

their time in worship and serving their parents. They would remain wary of Satan's attacks at all times, which was the reason why, despite having the ability to sin, they would safeguard their gaze, and avoid staining their pure character with acts of immorality.

Remember, Satan is the age-old enemy of Muslims, and he tries his best to divert them from the path of the righteous and towards the path of evil so that modesty disappears in society, and immorality and indecency become widespread. Thus, the wise person is the one who continues his war against the accursed Satan, avoids his traps and holds on firmly to the flagbearers of modesty, i.e., the pious predecessors

رَحْمَةً اللّٰهِ عَلَيْهِمْ اَتَّبِعِينَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Allah Almighty has prohibited the Muslims from following Satan. Hence, it is stated in part 2 of the Holy Quran, verse 169 of Surah al-Baqarah:

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

إِنَّمَا يَأْمُرُكُمْ بِالسُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

“And do not follow the footsteps of the Devil; undoubtedly, he is your open enemy. He (i.e. the Devil) will instruct you only towards evil and indecency, and (he will instruct) this: that you should fabricate that matter concerning Allah which you know not.”¹

What is the mission of Satan?

Regarding these verses, it is written in *Tafsir Sirat al-Jinan*: It is the job of Satan to invite people towards evil; disbelief and polytheism; attributing false beliefs regarding Allah Almighty; declaring His halal as

¹ [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verses 168 - 169)

haram, and His haram as halal; or towards immoral deeds, such as lying, backbiting, tale-telling, breaking promises, slandering, quarrelling, being jealous, having malice, and other evils. Similarly, calling towards immortality—such as music, films, dramas, dancing, unlawful gazes, immoral and indecent speech, unlawful relations, looking and touching with an evil intention—is all the job of Satan. Unfortunately, in today’s day and age, a person’s family, friends, household, boss; the marketplace; and society at large; all play a role in inviting towards these evil actions.¹

Dear Islamic brothers, we should try to rectify ourselves, our family members, friends, relatives and all Muslims, and we should encourage them to dress as described by shariah. Islam is the only religion that protects the honour and chastity of women, which is the reason why they have been given the responsibility of staying at home, keeping the household affairs in place, and raising the children.

It is mentioned in part 22 of the Holy Quran, verse 33 of Surah al-Ahzaab:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

“And stay in your homes and do not remain unveiled like the former unveiling in the times of ignorance.”²

Also, it is stated in part 18, verse 31 of Surah al-Noor:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا

ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

¹ *Sirat ul Jinan*, vol. 1 p. 270

² [*Kanz-ul-Iman (translation of Quran)*] (Part 22, Surah al-Ahzaab, verse 33)

“And command the Muslim women to keep their gaze slightly low, and to protect their chastity, and not to reveal their adornment except what is apparent itself, and to keep the head-covering wrapped over their bosoms, and not to reveal their adornment.”¹

Dear Islamic brothers, a woman plays a major role in the waywardness and rectification of society. For example, if the woman is righteous and modest, then these qualities will be transferred to her children too. Therefore, instead of adopting impermissible fashion trends and attending places of indecency, she should take lessons from the pure lives and character of the blessed wives and daughters of the Prophet ﷺ, particularly the Queen of Paradise, *Sayyidatuna* Fatima al-Zahra رَضِيَ اللهُ عَنْهَا. In doing so, sisters should make a habit of remaining veiled, for these were the blessed individuals who became embodiments of modesty due to remaining in the company of the Prophet ﷺ.

The modesty of the noble Prophet’s most beloved daughter, *Sayyidatuna* Fatima رَضِيَ اللهُ عَنْهَا, is particularly worthy of imitation. Let us listen to a faith-refreshing account that demonstrates her impeccable modesty.

The modesty of *Sayyidatuna* Fatima رَضِيَ اللهُ عَنْهَا

After the Prophet ﷺ departed from this world, *Sayyidatuna* Fatima رَضِيَ اللهُ عَنْهَا was overcome with such grief that a smile was not seen on her face, and she was only seen to have smiled once before her departure from this world. The detail to this is that as *Sayyidatuna* Fatima رَضِيَ اللهُ عَنْهَا managed to protect herself from the eyes of unrelated men throughout her life, she was concerned at the possibility of people’s gaze falling upon her shroud-covered body after she passes away.

¹ [Kanz-ul-Iman (translation of Quran)] (Part 18, Surah al-Noor, verse 31)

On one occasion, *Sayyidatuna* Asma bint ‘Umays رَضِيَ اللهُ عَنْهَا said, “I have seen in Abyssinia that they tie branches of a tree upon the funeral bier—creating a frame—and then they place a cloth over it.” Then, she asked for some date branches, tied them together, placed a cloth over it and showed *Sayyidatuna* Fatima رَضِيَ اللهُ عَنْهَا. She رَضِيَ اللهُ عَنْهَا became overjoyed at this, and a smile was seen on her face. This was the final smile that was seen from her after the passing of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ¹

سُبْحَانَ اللهِ! The world has probably never witnessed such a unique display of modesty. Despite being remaining overcome with grief after the passing of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she رَضِيَ اللهُ عَنْهَا held firmly to her modesty until her final breath. The only fear that she رَضِيَ اللهُ عَنْهَا had was concerning the possibility of a non-*mahram*’s gaze falling upon her shroud.

The modesty of Umm Khallaad رَضِيَ اللهُ عَنْهَا

Likewise, it is narrated about the female Companion of the Prophet, *Sayyidatuna* Umm Khallaad رَضِيَ اللهُ عَنْهَا, that her son was martyred in a battle. In order to find out about his state, she went to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst covered and with a veil over her face. Someone exclaimed at this in astonishment, “Even at this moment you have a veil on your face!” She رَضِيَ اللهُ عَنْهَا replied, “I have lost my son, not my modesty.”²

Dear Islamic brothers, you heard how *Sayyidatuna* Umm Khallaad رَضِيَ اللهُ عَنْهَا observed proper veiling despite the martyrdom of her son. Unfortunately, covering up properly is starting to be considered a burden in our society (مَعَادَةَ اللهِ).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Jazb al-Quloob*, p. 159

² *Sunan Abī Dāwūd*, vol. 3, p. 9. Hadith 2488

Dear Islamic brothers, women wandering the marketplaces and places of entertainment whilst being uncovered is a cause of immodesty being spread. It is also resulting in unlawful gazing becoming widespread among men. Our young men are becoming habitual of gazing lewdly, and in pursuit of this indecent goal of theirs, they roam the streets, marketplaces, shopping centres, places of entertainment, schools, colleges, and other places where improperly covered women gather; there, they gaze at them, resulting in them damaging their hereafter. Remember, making unlawful glances is not the work of humans, but of Satan.

Let us listen to three sayings of the Prophet ﷺ regarding unlawful gazing:

1. **الْمَرْأَةُ أَعْوَرَةٌ فَإِذَا خَرَجَتْ اسْتَشَفَّ فِيهَا الشَّيْطَانُ**: “A woman is something to be hidden, so when she comes out, Satan gazes at her closely.”¹
2. **زَنَا الْعَيْنِ النَّظَرُ**: “The adultery of the eyes is to look.”²
3. “The gaze is an arrow of Satan dipped in poison. So, the one who leaves it for My sake, I will grant him such faith, the sweetness of which he will feel in his heart.”³

Imam Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ mentions in *Minhaj al-Abidin*, “It is narrated from *Sayyiduna* Isa عَلَيْهِ السَّلَام, ‘Save yourself from unlawful glances, for it sows the seed of lust in the heart, then lust causes the one who gazes unlawfully to fall into trials.’”⁴

Dear Islamic brothers, we heard how unlawful glancing has been condemned in Hadith. Therefore, the one who is involved in this evil habit should repent and try to stay away from it. Otherwise, it will cause

¹ *Jāmi’ al-Tirmidhi*, vol. 2, p. 392, Hadith 1,176

² *Sunan Abī Dāwūd*, vol. 2, p. 358, Hadith 2,152

³ *al-Mu’jam al-Kabīr*, vol. 10, p. 173, Hadith 10,362

⁴ *Minhāj al-‘Ābidīn*, p. 62

him to incur the displeasure of Allah Almighty, and Satan's influence will remain on his heart and mind at all times. Such a person remains overwhelmed by a strange restlessness and carnal desires, falling into further harmful sins in order to satisfy his carnal-self.

Let us listen to some more accounts regarding the modesty of our pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ and how they would protect their gazes.

It is narrated that *Sayyiduna* Aswad bin Kulthum رَحْمَةُ اللَّهِ عَلَيْهِ was a very modest and righteous young man. Whilst walking, he رَحْمَةُ اللَّهِ عَلَيْهِ would always keep his gaze lowered, such that he would be unaware of who was passing by him. At that time, the walls of homes were not very high. Once, he رَحْمَةُ اللَّهِ عَلَيْهِ was walking by some houses when he heard a woman say to some women, "Quickly enter your homes; a young man is coming." Hearing this, the women replied, "But this is *Sayyiduna* Aswad bin Kulthum رَحْمَةُ اللَّهِ عَلَيْهِ; he never lifts his gaze from the ground. So, how will he look at a non-mahram woman?"¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

I will never look up again

Sayyiduna Majma' رَحْمَةُ اللَّهِ عَلَيْهِ once looked up and his gaze happened to fall upon a woman who was on a rooftop. He lowered his gaze at once and vowed to never look up again.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, modesty is a beautiful quality. It is unfortunate that new ways of committing sins today have caused this quality to disappear. Shame and modesty are being neglected today. Through the

¹ 'Uyoon al-Hikayat, p. 329

² Iḥyā al-'Ulūm, vol. 5, p. 141

use of mobile phones, the internet, and social media, people are establishing non-Islamic relationships and destroying their hereafter. They do not only stop at speaking with one another, they even go to the extent of exchanging photos.

مَعَادَ اللَّهِ On various occasions, such as Eid, Independence Day and birthdays, people make arrangements for music parties, and shamelessness is at its peak. مَعَادَ اللَّهِ Unveiled women adorn themselves, as though inviting others to look. Whether one travels by bus or train, coach or aeroplane, it has become extremely difficult to save yourself from shameless scenes. May Allah Almighty protect our faith and safeguard us from the sins of the tongue, eyes, ears and other parts of the body.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The pleasure of Allah Almighty is more beloved than my eyes

The well-known saint of his age, *Sayyiduna* Yunus bin Yusuf رَحْمَةُ اللَّهِ عَلَيْهِ, was a young man who would spend most of his time in the masjid. Once, whilst returning home from the masjid, his gaze unexpectedly fell upon a woman, and his heart inclined towards her. However, he felt ashamed at once and repented. He then made this *du'a* in the court of Allah Almighty, "O my Almighty Lord! Although my eyes are a great blessing, I am beginning to become concerned that they will lead to my destruction, and that I will be afflicted with punishment because of them. O my Creator! Take away my sight!" Thus, his *du'a* was accepted and he became blind.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ 'Uyoon al-Hikayat, p. 165

Dear Islamic brothers, you have just heard how modest our pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ were, such that if their gaze was to unexpectedly fall upon a woman, they would lower it at once, seeking repentance and forgiveness in the court of Allah Almighty. However, it is unfortunate that there are many who accept the *awliya* رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ, arrange gatherings to convey reward to them, but those who try to act upon their teachings are very few. There are a small number of people who show modesty today and remain conscious of the fact that Allah Almighty is watching them and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sees their actions. There are very few who fear the hereafter. There are very few who keep in mind punishment of the hereafter and avoid sins. And those who have the mindset of protecting their gazes are very small in number.

أَلْحَبَدُ لِلَّهِ In today's age, Ameer Ahl al-Sunnah Maulana Ilyas Attar Qadri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is not an individual who only imitates the lives of the pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ himself, rather, he encourages his *murids* and followers to also follow these righteous people by giving them the mindset to fear Allah Almighty, be modest and protect their gazes.

Once, before setting off from U.A.E. to Karachi, he sent an email to his elder son and successor, Maulana Abu Usayd Ubayd Raza Attari Madani مَدَّ ظِلُّهُ الْعَالِي, a part of which is being presented here:

إِنْ شَاءَ اللَّهُ We are scheduled to depart via P.I.A on the night between Thursday and Friday at around 12 o'clock and will land at Karachi Airport at 3am إِنْ شَاءَ اللَّهُ. As the airport is filled with uncovered women, I do not wish to call anyone to the airport, because if I call them, they will come. However, they will be unable to avoid unlawful glances, and perhaps I will also have to answer for this on the Day of Judgement. [It might be said to me:] "When you were aware of the situation and knew that not everyone would be able to protect their eyes, why did you gather them at the airport in order to please you carnal-self?"

Alas! I do not have the ability to withstand the accountability. I have repented from all my sins countless times, and I also make you witness that I have repented. Make *du'a* for my steadfastness. However, the presence of security guards is a necessity. If possible, only the drivers and security guards should come, and they should remain in the car parking area.¹

Encouragement for pious deed number 22

Dear Islamic brothers, you heard how sensitive Ameer Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is when it comes to protecting the gaze, such that he discouraged those prophetic devotees who wished to see him from coming to the airport due to the environment there. Explaining his reason, he said it is very difficult to protect the gaze in that place.

Therefore, we should also follow in the footsteps of Ameer Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** and the pious predecessors **رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ** by making ourselves embodiments of modesty and protect our eyes from sin, both inside and outside the home. To attain steadfastness upon this, we should make a habit of holding ourselves to account daily through use of the *72 Pious Deeds* booklet. **الْحَمْدُ لِلَّهِ** In the *72 Pious Deeds* booklet, there are some deeds which, if acted upon, will make us successful in protecting our eyes from sins. Of these 72 pious deeds, let us listen to pious deed 22 and make an intention to act upon it.

Pious deed 22 states: “Today, did you avoid looking outside of your windows unnecessarily, or through someone’s door in order to peek inside their home?”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Infiradi Koshish, p. 117*

Useless and immodest speech

Dear Islamic brothers, just as the majority are seen to be involved in other shameless acts, useless and immodest speech has also become widespread in our society. This has happened to an extent whereby it is very uncommon for a gathering to be free of this sin. Friends gather and begin to laugh and joke, and then they lose fear of the hereafter and start to speak of indecent things. They have no concern over the fact that this speech of theirs can lead to the displeasure of Allah Almighty as He has prohibited us from speaking about such things. It is stated in part 14 of the Holy Quran, verse 90 of Surah al-Nahl:

وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ

“And forbids from obscenity, and evil and rebellion.”¹

We should also act upon this command of Allah Almighty and spend our lives carrying out deeds that please Him, and we should attempt to become righteous believers by avoiding those actions that bring about His displeasure. According to the saying of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a believer does not pick out faults, does not curse, does not speak indecently and is not immodest.² Our pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ أَجْمَعِينَ were such that not only would they avoid indecent and evil speech themselves, but they would also prohibit their followers from listening to such speech too.

Dear Islamic brothers, there are some people who avoid speaking of indecent things themselves, but if they hear someone else speaking inappropriately, they take pleasure in this (مَعَادَةَ اللهِ). And instead of

¹ [Kanz-ul-Iman (translation of Quran)] (Part 14, Surah al-Nahl, verse 90)

² Jāmi' al-Tirmidhi, vol. 3, p. 393, Hadith 1,984

stopping them, they encourage them further, thereby destroying their hereafter. The Prophet ﷺ said the following about such people:

There will be four types of people who will run between scalding water and fire asking to be destroyed. There will be one from among them who will have blood and pus flowing from his mouth. The people of Hell will say, “What is wrong with this wretched person; why does he add to our torment?” It will be said, “This wretched individual would incline towards immoral and evil speech and take delight in it, such as speech about intimacy.”¹

Sayyiduna Shu’ayb bin Abi Sa’eed رَضِيَ اللهُ عَنْهُ states, “The one who takes pleasure in immodest speech, blood and pus will flow from his mouth on the Day of Judgement.”²

Appearing in the form of a dog

Dear Islamic brothers, those who fulfil their desires by watching indecent dramas, those who watch immodest films, those who go to the cinema, and those who sing songs found in films should take heed from the above-mentioned Hadith. *Sayyiduna* Ibrahim bin Maysarah رَضِيَ اللهُ عَنْهُ states, “The one who speaks indecently will come in the form of a dog on the Day of Judgement.”³

The renowned commentator of the Quran, Mufti Ahmad Yaar Khan رَضِيَ اللهُ عَنْهُ states, “It should be noted that all people will be raised from the grave in the form of humans, then after arriving at the plains of resurrection, some of their appearances will be changed.”⁴

¹ *Ithaf al-Sadah*, vol. 9, p. 187

² *Ithaf al-Sadah*, vol. 9, p. 881

³ *Ithaf al-Sadah*, vol. 9, p. 190

⁴ *Mirāt al-Manājīh*, vol. 6, p. 660

Introduction to the booklet, “Ba Haya Naujawan”

Dear Islamic brothers, in order to learn more about the modesty of our pious predecessors رَحْمَةُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ, read the 64-page booklet of Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ entitled “Ba haya naujawan”. In this booklet, he دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ has mentioned the definition of modesty, its types, its rulings, the definition of *dayuth* and *fasiq*, guidance for women, and the modesty of the limbs.

Maktaba-tul-Madina has also published another booklet by the name of “Tazkirah Ameer-e-Ahl-e-Sunnat, qist 7: Peykar-e-sharm-o-haya”. This booklet contains some accounts from the life of Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ which act as an excellent point of reference for us. Therefore, purchase both of these booklets from the stall of Maktaba-tul-Madina and gift them to others too. Both of these booklets can also be read, downloaded and printed from the website of Dawat-e-Islami: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, there are various groups of people in terms of modesty. There are the pious people of Allah Almighty who avoid shameless acts and sins out of fear of Allah. There are also some people who avoid evil actions in public out of shame and fear of getting a bad reputation in front of others. Then there are completely shameless individuals who do not fear a bad reputation. Such people commit every sin without hesitation. They do not hold moral values and have bad character. They feel no shame in committing actions that are not worthy of humans. Day and night, their hands, feet, tongue, eyes, heart and mind remain occupied with sins. Remember, these healthy, functioning limbs of ours are an immense bounty of Allah Almighty. We should express gratitude to Him by fulfilling the rights of these body parts.

The meaning of having modesty before Allah Almighty

Sayyiduna Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ narrates that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the Companions رَضِيَ اللهُ عَنْهُمْ, "Show modesty before Allah Almighty in the manner it is due." *Sayyiduna* Abdullah bin Mas'ud رَضِيَ اللهُ عَنْهُ states: "We said, 'We have modesty before Allah Almighty, and all praise belongs to Allah Almighty.'"

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained:

"Not this. Rather, showing modesty before Allah Almighty in the manner it is due means to protect the head and all the parts it contains, and the stomach and all the parts it encompasses, and to remember death and the decomposition after it. The one who desires the hereafter abandons the beauty of the world. Whoever does this has fulfilled the right of having modesty before Allah Almighty."¹

If we spend our entire lives using our hands and feet to engage in sins, habitually use our tongue in immoral speech, making unlawful glances with our eyes, then remember that these very limbs will testify against us on the Day of Judgement. It is stated in part 18 of the Holy Quran, verse 24 of Surah al-Noor:

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

"On the day when their tongues, and their hands and their feet will testify against them regarding what they used to do."²

Dear Islamic brothers, we should fear using our limbs to commit shameless acts and to disobey our Lord without hesitation, lest these very limbs become witnesses against us on the Day of Judgement and cause us to enter Hell. Therefore, sincerely repent from your sins today,

¹ *Musnad Imam Ahmad, vol. 2, p. 3, Hadith 3,671*

² [*Kanz-ul-Iman (translation of Quran)*] (Part 18, Surah al-Noor, verse 24)

make an intention to avoid any acts of shamelessness in the future, and attempt to adopt modesty. Let us listen to some methods of adopting modesty.

Allah Almighty is watching

Dear Islamic brothers, it is a natural thing for us to feel shame and embarrassment if we were to be seen committing a sin in private by someone who knows us; we would feel ashamed to face them. If we were to develop a mindset regarding Allah Almighty that “**Allah Almighty is watching us**”, then as well as avoiding such sins, we will also develop modesty.

A way of protecting the eyes

Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ mentions in *Ihya al-'Uloom: A* person asked *Sayyiduna Junaid Baghdadi رَحْمَةُ اللَّهِ عَلَيْهِ*, “What will help me with lowering my gaze?” The great imam replied, “Develop the mindset that even before you look towards someone, there is already One watching you (meaning, Allah Almighty).”¹

Virtues of modesty and admonitions regarding immodesty

In order to become modest, constantly read and listen to the virtues of modesty and the warnings regarding being immodest, and then ponder over them. Also, mention such narrations to others as well to change their mindset too. The benefit of this will be that these narrations will become engraved on our mind, and like this, we will avoid immodest acts and become modest. إِنَّ شَاءَ اللَّهُ

¹ *Ihya al-'Ulūm, vol. 5, p. 325*

Imamat Course Department

Imamat is an honourable field that is respected by every person. Ameer Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** states, “*Imamat* is an excellent way to serve Islam and a great means to earn halal income.” The responsibilities of the Imamat Course Department include the appointing of capable and responsible imams and muazzins both at home and overseas. This department ensures that those imams serving under Dawat-e-Islami are aware of fard knowledge in relation to salah and *imamat*, that they are pious and practicing, that they seek to aid the religion, and that they take part in the 12 religious works in accordance with the guidance of the Central Advisory Board (Madani Markaz).

Alongside being able to deliver speeches, having firm beliefs, being capable of performing *imamat*, delivering *khutbas* and reciting the Quran correctly with *tajweed*, imams should also lead lives that are conducive to a good society. It is for this reason that in the imamat course, attendees are taught basic beliefs, necessary rulings regarding salah and *imamat*, *tajweed*, *qiraat* and morals, as well as being given organisational training. **اَلْحَمْدُ لِئِهٖ** Through the blessings of the imamat course, many people rectify their salah, become imams and attain a place of honour in society. Therefore, the one who has the opportunity to do so should definitely acquire knowledge through the imamat course.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Study the lives of the pious predecessors

Dear Islamic brothers, one way of developing modesty is to study the lives and accounts of the pious predecessors **رَحْمَةُ اللهِ عَلَيْهِمْ اَجْمَعِيْنَ**. Sometimes, through becoming inspired by the lives and conduct of the pious predecessors, a person develops modesty, an aversion to sins, an inclination towards good deeds, and a desire to become more like them.

Let us listen to what the Companion of the Prophet, *Sayyiduna* Salman Farsi رَضِيَ اللهُ عَنْهُ said regarding modesty, “Rather than looking at a person’s private area or someone looking at my private area, I deem it better to die, then come to life, then die, then come to life, then die and then come to life.”¹

Adopt good company

A good environment and correct upbringing play a major role in developing modesty too. Being part of an environment built on modesty causes it to grow, whereas the company of shameless people takes away the purity of the heart and eyes, resulting in shamelessness and a person falling into countless immoral and impermissible actions. Every Muslim should adopt the company of Allah’s righteous servants, and before adopting someone’s company, he should ponder over their company. Regarding seeking a religious friend, Ameer al-Mumineen *Sayyiduna* Umar al-Farooq رَضِيَ اللهُ عَنْهُ states, “Seek true friends, and spend your life in their shade, for they are an adornment in times of happiness, and support in times of hardship. And do not adopt the company of a sinner, otherwise you will learn how to sin from him.”²

Ponder upon the harms of immodesty

Dear Islamic brothers, the harms of immodesty in the hereafter have their own place, but its worldly harms are many too. The shameless person is despised by society, he has no awe or admiration, the people have no respect for him in their hearts, and there are many harms besides this too.

Another way of developing modesty is to ponder upon the harms of immodesty, for its repercussions in the hereafter are severe. *Sayyiduna*

¹ *Tanbeeh al-Ghafileen*, p. 258

² *Ihya al-'Ulum*, vol. 2, p. 214

Ibrahim bin Maysarah رَحْمَةُ اللَّهِ عَلَيْهِ states, “The one who speaks of immodest things will be brought in the form of a dog on the Day of Judgement.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Etiquettes of making *du'a*

O devotees of the Prophet! Let us hear some etiquettes of *du'a* from the book of Ameer Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمْ أَعْلَانِيَةً entitled, “*Faizan-e-Sunnat*.” This *du'a* can be found on page 217 in the chapter “Etiquettes of Food”:

- It is *wajib* to make *du'a* at least 20 times in a day. اَلْحَمْدُ لِلَّهِ For those who offer salah, this *wajib* is fulfilled in salah when reciting Surah al-Fatiha, as

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“The path of those upon whom You have bestowed favour.”²

is a *du'a*, and saying

اَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All praise is due to Allah, the Owner of all the worlds.”³

is also a *du'a*.⁴

¹ *Ithaf al-Sadah*, vol. 9, p. 190

² [*Kanz-ul-Iman (translation of Quran)*] (Part 1, Surah al-Fatihah, verse 6)

³ [*Kanz-ul-Iman (translation of Quran)*] (Part 1, Surah al-Fatihah, verse 1)

⁴ *Faizan-e-Sunnat*, pp. 123 - 124

- Do not exceed the limits in *du'a*, for example, by asking for the rank of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ or desiring to ascend the heavens. It is also prohibited to ask for every goodness and every quality in both worlds, because those qualities also include the rank of the Prophets, which cannot be attained.¹
- One should not make *du'a* for something that is impossible or close to impossible. Therefore, asking for perpetual health and well-being, such that a person does not fall into any hardship throughout their life, is to ask for something that is generally impossible. Likewise, it is prohibited for a tall person to make *du'a* to become shorter, or for a small-eyed individual to make *du'a* for larger eyes, because this is to make *du'a* for something which has already been ordained.²
- Do not make a *du'a* for something sinful, like another person's wealth, as asking for something sinful is also a sin.³
- Do not make *du'a* for severing ties of kinship (for example, may so-and-so family quarrel with one another).⁴

Announcement:

The remaining etiquettes of making *du'a* will be learnt in the study circles. Therefore, take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ *Faizan-e-Sunnat*, pp. 80 - 81

² *Faizan-e-Sunnat*, p.81

³ *Faizan-e-Sunnat*, p.82

⁴ *Faizan-e-Sunnat*, p.82