

THE POISONOUS ARROW OF SHAYTAN!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَامِدًا وَمُصَلِّيًا وَمُسْلِمًا

Introduction

The Messenger of Allah (*sallallahu alaihi wa sallam*) has said:

«إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَإِنَّ خُلُقَ الْإِسْلَامِ الْحَيَاءُ»

“Verily in every religion there is morality, the morality of Islam is modesty.”
[Sunan Ibn Majah, 4182, Book of Zuhd, Chapter of Hayā]

In another Hadith, the Messenger of Allah (*sallallahu alaihi wa sallam*) states:

«الْحَيَاءُ مِنَ الْإِيمَانِ، وَالْإِيمَانُ فِي الْجَنَّةِ»

“Modesty is part of faith, and faith will be in Paradise.”
[Sunan Ibn Majah, 4184, Book of Zuhd, Chapter of Hayā]

Islam advocates respect and honour for both Males and Females, however in order to maintain this respect and honour, the beauty and wisdom of Islam has blocked all evil from the very root. Islam does not tolerate that people become bill boards whereby hungry wolves fulfil their lustful appetites by gaping at them.

Ayats & Ahadeeth on guarding the gaze

It is foolish to let a disease spread and grow and then only to run hither and thither and become perplexed in finding a remedy and solution. The beautiful teachings of Islam advocate the prevention of the sickness from the very beginning!

The above wisdom is clearly evident in the following Ayat of the Noble :

وَلَا تَقْرَبُوا الزَّانَا إِنَّهُ كَانَ فَاحِشَةً

Do not (even) come near Zina, verily it shamelessness (Surah Isra 17:32)

In the above Aayah, we are strongly advised that we abstain from all things which would even lead one towards fornication. Undoubtedly, the first step that leads one into the lewd pit of Zina is the glance. Allah Ta’ala states in the Noble Qur’an:

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قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ. وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ

(٣١- سورة النور)

Say to the believing men that they must lower their gazes and guard their private parts; it is more decent for them. Surely Allah is All-Aware of what they do. [30]

And say to the believing women that they must lower their gazes and guard their private parts, and must not expose their adornment. [31]

[Al-Quran, 24:30-31]

Sayyidatina Fatimah (*Radiallahu Anha*) was asked as to what is best for women. She replied:

"ألا ترى رجلا ولا يراها رجل"

"Her gaze should not fall on a man and a man's gaze should not fall on her."

Rasulullah (*Sallallahu Alaihi wa Sallam*) was very pleased with her answer. ¹

The Messenger of Allah (*sallallahu alaihi wa sallam*) said:

كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزَّيْنَةِ، مُدْرِكُ ذَلِكَ لَا مَحَالَةَ، فَالْعَيْنَانِ زَيْنَاهُمَا النَّظَرُ، وَالْأُذُنَانِ زَيْنَاهُمَا الإِسْتِمَاعُ، وَاللِّسَانُ زَيْنَاهُ الكَلَامُ، وَالْيَدُ زَيْنَاهَا البَطْشُ، وَالرِّجْلُ زَيْنَاهَا الحُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الفَرْجُ وَيَكْذِبُهُ

Allah Ta'ala has written for the children of Adam alaihis salam their share of Zina which he commits inevitably. The Zina of the eyes is the sight (to gaze at a forbidden thing), the Zina of the ears is to hear, the Zina of the tongue is the talk, the Zina of the hands is to touch (that which is forbidden), the Zina of the feet is to take steps (towards that which is forbidden) and the heart wishes and desires and the private parts testify all this or deny it.

[Sahih Muslim, 2657, Book of Al-Qadr]

عن أم سلمة أنها كانت عند رسول الله صلى الله عليه وسلم وميمونة إذ دخل ابن أم مكتوم فدخل عليه فقال رسول الله صلى الله عليه وسلم احتجبا منه فقلت يا

¹ MUSNAD BAZZAAR, DAARU QUTNI quotation taken from Darul Ifta Azaadville archives.

رسول الله ليس هو أعمى لا يبصرنا فقال رسول الله صلى الله عليه وسلم
أفعمياوان أنتما ألستما تبصرانه²

*Trans: It is reported from Umme Salima (Radhiallâhu 'anhu) that once she and Maimoona (Radhiallâhu 'anha) were with Rasulullâh Sallallahu Alayhi wa Sallam when Ibn Umme Maktoom (Radhiallâhu 'anhu) entered. (Ibn Umme Maktoom was a blind Sahabi) Rasulullâh Sallallahu Alayhi Wasallam commanded both of them to veil/conceal themselves from Ibn Umme Maktoom (Radhiallâhu 'anhu). I (Umme Salima) said O The Rasul of Allah!, Is he not blind, thus he **cannot** see us? Rasulullâh Sallallahu Alayhi wa Sallam thus responded that, Are you two (also) blind? Can't you see him?*

قال رسول الله صلى الله عليه وسلم لعن الله الناظر والمنظور إليه³

Rasulullâh Sallallahu Alayhi wa Sallam has said "May Allah's curse be on the one who looks (at a strange women) and the one which is looked at (the one who exposes oneself in front of others).

عن جابر بن عبد الله قال سألت رسول الله صلى الله عليه وسلم عن نظر الفجاءة
فأمرني أن أصرف نظري⁴

Hadhrat Jaabir (Radhiallâhu 'anhu) reports that he asked Rasulullâh Sallallahu Alayhi wa Sallam about the gaze that suddenly falls (on a strange woman), so Rasulullâh Sallallahu Alayhi wa Sallam commanded him to immediately turn his gaze away from that strange woman.

قال رسول الله صلى الله عليه وسلم النظر سهم مسموم من سهام إبليس فمن تركها
خوفا من الله أعطاه الله إيمانا يجد حلاوته في قلبه⁵

Rasulullâh Sallallahu Alayhi wa Sallam has said: "A gaze on a strange woman is a poisonous arrow from the arrows of shaitaan. The one who immediately turns it away from a strange woman, Allah Ta'ala will give this person such Imaan, the sweetness of which this person will taste in his heart at that very moment.

من نظر الى محاسن اجنبية عن شهوة صب في عينيه الآنك يوم القيامة⁶

Whoever looks at the beauty of a non-Mahram women with desire then molten lead will be put in the eyes on the day of Qiyamah.

واه أبو داود والترمذي وقال حديث حسن صحيح²

مشكوة المصابيح ص ٢٦٠، باب النظر الى المخطوبة، الفصل الثالث، قديمي³

صحيح مسلم ٢١٥٩ 4

"ورواه الحاكم في المستدرک" 313 / 4 "وصححه رواه الطبراني في الكبير" 10363. وذكره الهيثمي في مجمع الزوائد " 8 / 63⁵

البحر الرائق: ج ٨-ص ١٩٢-سعيد وتبيين الحقائق: ج ٧، ص ٣٩-العلمية ومجمع الأنهر في شرح ملتقى الأبحر: ج ٢-ص ٥٤٠، بيروت⁶

The poisonous arrow of Shaytan!

From the above Ayats and Ahadeeth we clearly learn the severity of looking at Ghair Maharim (those whom one may marry in Islam).

The ruling on Pardah

If there was no harm in gazing at the opposite gender then there was no need for the laws relating to Pardah. However, on numerous occasions the issue of Pardah has been mentioned. We will suffice on a few places for the sake of brevity:

Allah Ta'ala states in the Noble Qur'an:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ط ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ الْح
(الأحزاب ٥٣)

And when you ask anything from them (the blessed wives of the Messenger), ask them from behind a curtain (Surah Ahzaab, Ayat 53)

عن عقبه بن عامر رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ايّامكم
والدّخول على النّساء فقال رجل يا رسول الله ارأيت الحمّو؟ قال الحمّو الموت!
(رواه البخاري - ٤٩٣٤)
(رواه مسلم - ٢١٧٢)

Hazrat Uqbah bin Aamir (radhiyallâhu anhu) narrates that Rasulallah (sallallahu alaihi wasallam) has said that abstain from going to (Ghair mahram) woman, one person asked oh Rasulallah! What is the law pertaining to a brother in-law? Rasulallah (sallallahu alaihi wasallam) said: The brother-in-law is death!

قال الحافظ أبو بكر محمد بن عبد الله العامري: (اتفق علماء الامّة ان من اعتقد
هذه المحظورات، وإباحة امتزاج الرجال بالنسوان الأجانب، فقد كفر ... وان اعتقد
تحريمه وفعله واقر عليه ورضي به، فقد فسق، لا يسمع له قول ولا تقبل له
شهادة).⁷

Hafidh Abu Bakr Muhammad bin Abdullah Al-Aamori rahimahullah states: The Ulama of the Ummah are unanimous that whoever believes such prohibitions and the mixing of males and females as permissible is undoubtedly a disbeliever, and whosoever regards the action as impermissible, however he engages in it and remains firm on it, and is pleased

⁷ احكام النظر (ص ٨٣)

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with it, than he has committed Fisq, his word will not be heard and nor will his testimony be accepted!

وعن ابي سعيد الخدري قال: قالت النساء للنبي صلى الله عليه وسلم غلبنا عليك الرجال، فاجعل لنا يوماً من نفسك. فوعدهن يوماً لقيهن فيه، فوعظهن وامرهن.⁸

Hadrat Abu Saeed Khudri radiyallahu anhu states: The ladies said to Nabi Sallallahu alai wa sallam that the men have overpowered us i.e. they are benefitting from the advices of Nabi Sallallahu alai wa sallam, whilst we are deprived. Thus they said "(Please) stipulate for us a day" Thus Nabi Sallallahu alai wa sallam promised a day for the ladies, in which he will meet them, advise and command them.

(This narration shows that a separate program was initiated for the females, rather than having a mixed gathering for both genders. Furthermore, one cannot make an analogy of a Messenger with a non-messenger)

قال احمد بن عبد الله الرؤوف القرطبي المالكي (٢٤٢ ت) في واجبات المحتسب: (ويمنع من اختلاط النساء مع الرجال عند الصلاة وفي الأعياد وفي المحافل ويفرق بينهم).⁹

Ahmad bin Abdullah Ra'oof Al-Qurtubi Al-Maaliki rahimahullah states : Mixing of genders is prohibited during Salaah, Eid and (other) gatherings. Men and Females will be separated.

وقال أبو الحسن الماوردي رحمه الله تعالى (ت ٤٥٠): (وللمحتسب ان يمنع ارباب السفن من حمل ما لا تسعه ويخاف منه غرقها، وكذلك يمنعهم من المسير عند اشتداد الريح، وإذا حمل فيها الرجال والنساء حجز بينهم بجائل)¹⁰

Abul Hasan Mawardi rahimahullah states: ...when women and males are boarded on a ship then a barrier/Pardah should be placed between them.

⁸ اخرجه البخاري برقم (١٠١)

⁹ آداب الحسبة والمحتسب (ص ٣٨)

¹⁰ الاحكام السلطانية: (٣٠٦)

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وقال أبو حامد الغزالي (ت ٥٠٥) عن منع الاختلاط في مجالس الذكر: (ويجب ان يضرب بين الرجال والنساء حائل يمنع من النظر، فان ذلك مظنة الفساد، والعادات تشهد لهذه المنكرات).¹¹

Abu Hamid Ghazali rahimahullah states (with regards to the prohibition of genders mixing in the gatherings of Zikr): It is obligatory that a barrier/pardah is placed between the men and women, in order to prevent (males and females) looking (at each other). Undoubtedly, (a gathering of both genders) is a place wherein there lies a (great possibility) of Fasaad! And Aadat bears testimony to its evil.

وقال المحافظ ابن حجر (ت ٨٥٢) في شرحه لحديث ام سلمة: (وفي الحديث مراعاة الامام أحوال المأمومين، والاحتياط في اجتناب ما قد يفضي الى المحذور. وفيه اجتناب مواضع التهم، وكراهة مخالطة الرجال للنساء في الطرقات فضلا عن البيوت).¹²

Hafidh Ibn Hajar rahimahullah states: ...The Hadeeth (teaches us)...the detestability of men and women mixing in the roads..

...إذا كانت اهله لا ينبغي له ان يتركها تلج الأسواق وتمارس الرجال لشراء حاجتها¹³

In the commentary of Hidayah, under the chapter Khiyarus Shart it is mentioned: It is not appropriate that one leaves his spouse to enter the markets and contend with males in order to purchase her needs..

احياء علوم الدين (٣/٤٣-٤٤)¹¹

فتح الباري (٢/٣٣٦)¹²

شرح فتح القدير: ج ٦-ص ٣٢٦-دار الفكر¹³

Statements of the Fuqaha

Finally, we will terminate with the decisive statements of the Fuqaha, wherein they have clearly mentioned the impermissibility for a person to gaze at the opposite gender (refer to footnote)¹⁴ It is mentioned in *Hashiyah Tahtawi Alal Durr*.

(قوله واما في زماننا فممنع من الشابة) أي فممنع نظر الوجه من الشابة ولو من غير
شهوة¹⁵

In our times, one is prohibited to (look at) the face of young women, even though this may be without desire!

If this was the condition over 300 years ago then one can imagine what is the poor state we live in!

ولا الى الحرة الاجنبية الا الوجه والكفين ان امن وهذا في زمانهم واما في زماننا
فممنع من الشابة
الدرر المنتقى في شرح المنتقى ص ٢٠٢ ج ٤

Furthermore, if there was permission for men to gaze at the opposite gender then why would there be the ruling of the Niqab?

We can also learn from the Ahadeeh regarding the issue of seeing ones future spouse before marriage (albeit with certain conditions), this permission indicates towards the general prohibition at other times, otherwise there would be no real reason to instruct people to see their future spouses if they were already gazing at each other.

¹⁴ وان غلب على ظنه انه يشتهي فهو حرام وكذا في البنايع، النظر الى وجه الأجنبية إذا لم يكن عن شهوة ليس بحرام لكنه مكروه كذا في السراجية

(الفتاوى الهندية: ج ٥-ص ٣٢٨-رشيدية)

واما في زماننا فممنع من الشابة فهستائني وغيره (در المختار مع رد المحتار: ج ٦-٣٧٠-سعيد)

وقممنع الشابة من كشف وجهها خوف الفتنة (الهدية العلانية: ٢٨٢)

حاشية الطحطاوي على الدر المختار -ج ٤-١٨٥-رشيدية¹⁵

فتاوى محمودية: ص ١٩٢، ١٨٦-ج ١٩-فاروقية

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Conclusion

Thus, in conclusion, we learn from the abovementioned statements that it is incumbent in this day and age of promiscuity that both males and females guard their gazes. In this lies the safety of ones Deen and Dunya. It is ludicrous for one to gaze at the opposite gender and claim in these times of Fitna that one's gaze is free from any desire.

And Allah Ta'ala knows best

(Mufti) Muhammad Irshad Motara
9th Rabiul Awwal 1444
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The above is an answer to a question regarding guarding ones gaze.

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