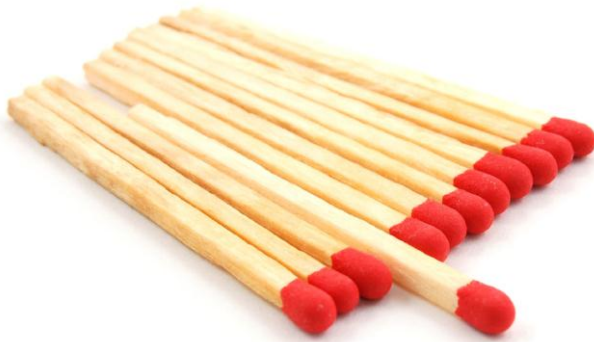


E-Book

Lust



Sheikh | *Muhammed Salih Al-Munajjid*



| Lust



All praise is for Allaah, and may Allaah's peace and blessings be on the most honorable of all Prophets and Messengers, our Prophet Muhammad, sallallaahu `alayhi wa sallam, and on all his family and Companions.

To proceed :

The sound heart does not find true pleasure or happiness in anything besides the love of Allaah, getting closer to Him, and shunning everything beloved besides Him.

This love is the reality of the testimony of monotheism, which is that there is no deity worthy of worship besides Allaah. It is the religion of Allaah's intimate friend, Ibraaheem (Abraham), may Allaah exalt his mention, and the tradition of the seal of the Messengers, Muhammad, sallallaahu `alayhi wa sallam. One of the greatest things that corrupt the heart and drive it away from Allaah is the disease of lust. It is a sickness that casts a person into destruction, drives him away from the best of actions, causes him to succumb to temptations, and misguides them from the right path.

It is humiliation in one's soul, a stain on one's heart, insignificance in this world, and a punishment in the Hereafter. It is an ocean with an agitated tide, and whoever sails on it drowns, as it has no shore.

Thus, what is Al-`Ishq (lust)? What are its types? Is it something one chooses, or is it embedded in one's natural disposition?

There are many questions that arise, which we wish to answer in this book. We ask Allaah to grant us righteousness and goodness, and to guide our steps towards the correct path and towards success, for He is capable of all things.



The definition of lust (Al-`Ishq)

Linguistically, it means to go overboard in love.¹ Ibn Manthoor, may Allaah have mercy on him, said: “Al-`Ishq is to go overboard in love. It was also said that it means the obsession of a lover with the beloved.”²

Ibn Taimiyyah, may Allaah have mercy on him, said:

“What is known with regard to how this word is used linguistically is that its usage is limited to when the love is sexual, such as when a person loves another person whom they can enjoy [sexually], such as a woman or a child. This term is not used to describe a person’s love for their children, relatives, country, wealth, religion, and so forth. It is also not used for the love of a person towards intangible things, such as loving a person for their knowledge, religiousness, bravery, generosity, good conduct, and so forth.

Rather, it is well-known regarding the term Al-`Ishq is that it is used for love that results in sexual relations. A person who is suffering from Al-`Ishq wants to satisfy themselves by looking at and listening to the one who is beloved in this fashion. Also, by making love to them through a kiss, feeling, hugging, or by having sex.”³

There are two points of benefit to be taken from this :

First : It is impermissible to describe the relationship between a slave and Allaah as `Ishq (extreme love), as deviant Soofis and

¹Maqaayees Al-Lughah (4/262)

²Qaa`idah fi Al-Mahabbah (pg. 54-55)

³Qaa`idah fi Al-Mahabbah (pg. 54-55)



heretics such as Ibn `Arabi and Ibn Sab`een, and others, have done. They said that the extreme love, the lover, and the beloved are all one. They believed that Allaah the Exalted became one with His creation, so those things became one in all. Allaah is Exalted above what they say!

Second : It is not to be said that a person has `Ishq for a scholar, or to say that one has `Ishq of a person for their knowledge, character, or religion; these phrases are not to be used, because `Ishq deals with desires and the relations one has through their desires.

The types of lust (`Ishq)

Lust occurs between two parties: the one who is lustful, and the one who is lusted after. Both parties may feel lust towards each other, and the lust may occur on behalf of just one of the two parties.

There are many examples in the history of lust from both parties, such as Qais and Layla, `Antarah and `Ablah, Jameel and Buthaynah, Kuthayyir and `Azzah, and others, whose stories consisted of both parties showing lovesickness.

There are examples of one-sided lust in the Prophetic Sunnah, such as the story of Bareerah, may Allaah be pleased with her, and her husband Mugheeth. Bareerah, may Allaah be pleased with her, was a slave-girl, and when she was freed, the Prophet, sallallaahu `alayhi wa sallam, gave her the choice between remaining with her husband and being set free. A woman has a religious right to receive a choice if she is freed while her husband remains a slave. Mugheeth loved Bareerah a great deal, and when she decided to leave him, he was deeply affected by that.



Ibn `Abbaas, may Allaah be pleased with him, said: “It was as if I can see Mugheeth walking behind her crying, while his tears were flowing down his face, and the Prophet, sallallaahu `alayhi wa sallam, said [to me]: ‘O `Abbaas, are you not amazed at how much Mugheeth loves Bareerah, and how much Bareerah hates Mugheeth?’ Then the Prophet, sallallaahu `alayhi wa sallam, said [to Bareerah]: “If only you were to take him back.” She said: “O Messenger of Allaah, are you ordering me [to do so]?” He said: “[No], rather, I am just interceding [on his behalf].” She said: “I have no need for him.”¹

In this story, lust occurred between two parties who were allowed to lust for one another, since they were involved in a spousal relationship. However, lust may occur between two parties who are not permitted to have such a relationship, as is the case for many love and lust-based relationships that are prohibited.

Lust is of four types, when taking the parties involved into account

First : Lust of men towards women:

This is the most common form of lust.

If we are to say that there is an allowed and permissible form of this lust, then it would be marital relations between a man and his wife, or the relationship between a master and his slave girl. If it does not reach the level of servitude [such as the type that

¹ Reported by Al-Bukhaari (5283)



only Allaah The Almighty deserves], and that the person does actions that are forbidden or abandons actions that are obligated, then it remains within the realm of things that are allowed.

Second : Lust of women towards men :

Just as the previous type, it has permissible types, and has forbidden types. Among the forbidden types is what Allaah the Exalted told us in His Book about the story of the wife of the King [of Egypt] and Yoosuf (Joseph), may Allaah exalt his mention. Yoosuf, may Allaah exalt his mention, showed levels of abstinence, patience, and godliness, while she showed levels of lust, pursuit, and keenness in order to make him fall into something forbidden.

There was a strong cause for him to be tempted, but Allaah made him firm. He had a natural inclination to the woman, due to what Allaah has instilled in men, which is a natural inclination towards women.

He was a single young man in a foreign land, and she was a beautiful woman of high status who was not against [having relations with] him nor abstaining from such a thing; rather, she was the one who called for it.

She did away with the psychological barriers; he was in her home, and under her control. He was her slave, so he should not have feared an accusation; rather, he could enter and exit her home under the pretext of working for her.

She used the women of her country to help her against him, and she threatened him with prison and humiliation if he did not to do what she requested.



Despite all this, Yoosuf, may Allaah exalt his mention, preferred the pleasure of Allaah the Exalted, and chose prison over fornication, saying (what means): *"My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant."* [QUR'AAN 12:33] Thereafter, Allaah the Exalted safeguarded him from her and their plot, and this incident had great lessons and many benefits.

Third : Lust of men towards men :

This is something abhorred by Allaah the Exalted, and something that brings about Allaah's anger and wrath. It is one of the most harmful things for the one who is lusting and the one who is lusted after, in their religion, worldly life, and Hereafter.

This type includes the love that some men have towards those without beards, as well as the actions of the people of Loote, may Allaah exalt his mention, who brought about Allaah's punishment and wrath on themselves, due to committing this great crime, which stems from having lust towards other men. Allaah the Exalted even described their lust as intoxicating, Saying (what means): *"By your life. [O Muhammad], indeed they were, in their intoxication, wandering blindly."* [QUR'AAN 15:72] It is a deterioration of one's natural inclinations, and a deviation from one's innate leanings.

Fourth : Lust of women towards women :



This is in the same category of the previous category in its criminality, lowliness, and vileness. A study showed that the main reason behind it is being attached and obsession.

It indicates a frightening level of corruption and a repulsive decay of morality.

There are many phenomena that point to lust, among them are:

1. Keeping the relationship hidden and trying to keep it a secret.
2. Sitting for long hours with the one lusted after.
3. Both parties trust their secrets with one another.
4. Saying phrases which show their love, and being extreme in the relationship.
5. Declaring their jealousy towards them.
6. Accepting everything they do, even if it includes some sort of bad action or sin.
7. Always mingling with them, and loving to be alone with them.

Is lust a choice or something embedded in one's natural disposition ?

Many times, we hear from those who complain of the sickness of lust, saying that they cannot abandon their lovers, and that dying is less severe than leaving them. So, the question comes to mind: is lust a choice one makes, or is it a natural disposition one cannot avoid?

Throughout history, those who lust after others try to give themselves excuses by saying that lust is naturally embedded in themselves, and that there is no way around it. They also said that lust is Allaah's predestination and pre-decree, and that it is in Allaah's Hand, not in that of the creation.



The truth, however, is what Ibn Al-Qayyim, may Allaah have mercy on him, and other scholars said: which is that the beginnings of lust and its causes arise because of one's willingness, and are subject to being accounted for and being a burden. They also said that the person who is consumed by lust, willingly indulges in lust by looking, thinking, and meeting with the person he lusts after. Therefore, since the causes of lust occur because of the one who lusts, then he is the one responsible for the entire process.

This is similar to intoxication by drinking alcohol. Drinking alcohol is one's own decision, however, its consequences, such as the loss of one's intellect, is the natural result. However, since the effects of intoxication occur due to one's one free-willed choice, they are not excused.

Similarly, since continually looking at and thinking about the someone, becoming attached to them and lusting after them are all free-willed choices, then the person doing so is blamed for their lust.

The danger of lust

Some who have fallen into lust claim that lust raises one's self, and transcends one's soul. They claim that lust is a positive thing. However, the truth is that lust has more negative aspects than it does positive.

Ibn Taimiyyah, may Allaah have mercy on him, said: "The effects that lust has on a person, such as loss of intellect and knowledge, corruption of manners and religion, and being busied by it leading to neglect of religious and worldly benefits, are far more than the positive [effects of lust]. The most truthful witness to that is what is known about the conditions



of the various nations, and hearing the news of people. [These two things] suffice someone from having to try and witness it themselves. However, whoever has been through that would take heed in the necessary fashion; there is no lust except that its harms outdo its benefits.”¹

Among the harms and negative aspects of lust are:

First : Lust could cause a person to fall into disbelief in Allaah :

Ibn Al-Qayyim, may Allaah have mercy on him, said about lust:

“It is of [various] types, and sometimes, it could be disbelief, such as someone taking the one they lust as a rival [to Allaah], loving them as they love Allaah, so how about if they have greater love in their hearts for the one they lust than they do for Allaah! This type of lust is not forgiven for the one who does it, because it is one of the greatest types of polytheism, and Allaah does not forgive that He should be associated in worship with anyone.

The sign of this disbelieving and polytheistic lust is that the one who lusts gives precedence to the pleasure of the one they lust over the pleasure of their Lord. Further, if the right of the one they lust after and the right and obedience of their Lord are at odds, they give precedence to the right of the one they lust after over the right of their Lord, and prefer the pleasure of [the one they lust after] over [their Lord]. Also, they sacrifice and put in efforts for the one they lust after to the utmost of their capabilities, but only sacrifice in the least bit for their Lord. Further, they would use all of their capabilities in trying

¹ Al-Istiqamah (1/459)



to please and in obedience to the one they lust, and in efforts to get closer to them, but they leave the meager remnants for their Lord.

Thus, [if you] ponder over most cases of lustfulness, you would find that it is in agreement [with what has preceded]. Then, place their situation on one hand and their monotheism and faith in another, then weigh them both in a way which would make Allaah and His Messenger happy, and in a way which is in accordance with justice.

Perhaps someone who is lusting would admittedly say that the one they lust after is more beloved to them than the monotheism of their Lord, and that being close and communicating with them is more beloved than the mercy of their Lord. We seek refuge in Allaah from such loss, and there is no doubt that such lust is of the greatest ways of committing polytheism.

Many of those who have lust admit that they have no place in their hearts for anyone or anything besides the one they lust after, period. Rather, the one they lust after has taken their heart over, making them a sincere slave to [the one they lust after] in every possible manner. Such a person is pleased with showing servitude to a created being like themselves over showing servitude to the Creator, Exalted be He. Servitude is to show complete love, obedience, and submission. Such a person has expended the strength of their love, submission and humiliation for the one they lust after, so [in reality], they have shown them true servitude. There is no comparison between the evil of this great matter and between committing a lewd or immoral action, for the immoral action is a big sin that the person does, and its ruling is similar to other big sins, however, the evil of this type of lust is precisely the [same] evil as polytheism!



Some Shaykhs used to say: ‘To be tested with an immoral action is more beloved to me than to be tested with being lustful, causing my heart to show servitude to it, and busying my heart from Allaah.’”¹

There was a man from Baghdad who was called Saalih the Mu’athhin, who was a caller to prayer for forty years. He was known to be pious, and it was narrated that one day, he ascended the minaret to call to prayer, and saw the daughter of a Christian man whose home was next to the mosque, and became tested by her. He went to her door, knocked at it, and she said: “Who is it?” He said: “I am Saalih the Mu’athhin.” She opened the door, and when he entered he embraced her, at which she said: “You are people that are trustworthy, so what kind of treason is this?” She said this because the Mu’athhin (caller to prayer) is trusted with the honor of others, since they climb on the minaret and the roofs of the mosque, enabling them to see the homes around. He said: “I am free from Islaam and from whatever Muhammad has brought,” and got closer to her. She said: “You only said that to satisfy your desire, then you will go back to your religion. So, [if you are truthful], eat some pork.” So he ate some pork, and she said: “Drink some alcohol.” So he drank. When the alcohol flowed through his body, he approached her. She entered a house and closed the door, then said, “Go to the roof, so that when my father comes he can marry me to you.” He went to the roof, and on the way, his foot slipped, and he fell and died. She went out and wrapped him in a torn casket. When her father came, she told him the whole story, so at nightfall, he went and

¹ Al-Jawaab Al-Kaafi (pg. 150)



threw him in the street. His story became well-known among the people, and he was then thrown in a garbage bin.¹

Ibn Al-Qayyim, may Allaah have mercy on him, said: “When the Christians wanted to convert a captive to Christianity they would show them a beautiful woman, and order her to feed him on her own. Then, when he fell in love with her, she would say that she would be his if he entered her religion. At that moment, Allaah makes firm those who believe with a firm statement.”²

Second : The one who is given to lust will use all the possible means to reach the one they lust after :

The one who lusts after someone will strive to reach the object of their lust through any and every means. Perhaps they would even resort to winning the one they lust through the devils among the Jinn, by using magic. This is a reality which most people know about.

In order to reach the one they lust after, a person would use magic in order to get the one them to submit to them, making them approachable at all times; they would not cover themselves from them or forbid them. This is a huge calamity, because magic is a form of disbelief in Allaah the Exalted.

Third : The one who lusts becomes busied with remembering the creation in favor of the Creator :

¹Thamm Al-Hawa (pg. 459)

² Al-Jawaab Al-Kaafi (pg. 155)



Among the corruptions of lust is that a person who is lusting after someone would become busied with remembering and loving the creation instead of loving and remember the Lord. The reason is that love of Allaah the Exalted and love of the person they lust after cannot be gathered in a single heart, but one must prevail over the other.

That is why you find that those who have Satanic lusts are overpowered by Satan; you find that many of them are slaves to the one they lust after, and admit that they are slaves to them in their presence and even when they are not present!

This sickness is more prevalent in people who engage in singing. They explicitly say in their songs that they are slaves to those whom they love and lust, and they might even show that through prayer and worship.

Someone who has this type of lust will give precedence to the pleasure of the one they lust after over that of their Lord the Exalted. They give precedence to meeting the one they lust after over meeting their Lord. They wish to be close to the one they lust after more than they wish to be close to the Lord the Exalted. They avoid angering the one they lust after more than they avoid the anger of the Lord the Exalted. They might make their Lord the Exalted angry just to make the one they love happy. They give precedence to the interests of the one they lust after over obedience to their Lord. If there is some spare time and some vestiges of faith, they give these remnants to worshipping their Lord. However, if the needs of the one they lust after take all the time in the world, they would use all their time serving the needs and interests of the one they lust after and would completely disregard Allaah and His Orders.

Such a person is extremely generous to the one they lust after, giving them their all. However, they give their Lord only that



which is lowly and despicable from their wealth, if that. So, they give the one they lust after their essence, heart, time, and the best of their wealth, but for their Lord, they save the remnants! They neglect their Lord and forget to remember Him. When they stand in prayer to their Lord, their tongues call to Him, but their hearts call to the one they lust after. When their body faces the direction of prayer, their hearts face the one they lust after.

They run away from the service of their Lord, to the point that they feel as though their feet have been standing on hot coals. However, when they are asked to serve the one they lust after, they run towards them with their hearts and bodies, happy to serve them; and their service is easy and light on their hearts; they neither find it burdensome nor do they find it too lengthy. There is no doubt that such a person is one of those who have taken partners along with Allaah The Almighty, loving them as they love Allaah the Exalted.

Fourth : The heart of the person who is given to lusts becomes tormented :

Anyone who loves anything besides Allaah is punished by it, without a doubt. If the one who is given to lust finds pleasure in the lust, then it is one of the greatest punishments. The heart of the one who gives in to lusts is captive in the grip of the one they lust after; they are afflicted with the worst humiliation and move them right and left, and he who lusts responds to them like a child's remote control toy. However, due to the intoxicating nature of lust, the one who lusts after someone is not aware of the calamity they are in. Their hearts are like helpless birds in the hands of children, on the verge of being killed, while the children play merrily.



The one who is given to lusts is like a sick captive, seeking his own destruction; he is a dead man in the form of someone alive. His heart is lost, and remains so until his dying day.

Fifth : The one who is given to lusts becomes distracted from the benefits of his religion and worldly life :

There is nothing that makes a person lose their religion and the benefits of the Dunyaa more than lusting after images. As for losing their religion, it is because the person has separated their hearts from Allaah through lust. Such a person finds no time to please their Lord. As for the benefits of the Dunyaa, then they are secondary to the benefits of the religion. If a person is distracted away from the benefits of their religion, then they would be even more distracted and neglectful towards the benefits of their worldly lives.

Sixth : Hardships of the worldly life and the Hereafter are closer to those who give in to lust than fire is to dry firewood :

The reason is that whenever the heart becomes more and more attached to lust and the connections to the one they lust after become stronger, the further the heart draws away from Allaah. The hearts that are furthest from Allaah are of those who have lust. When hearts draw away from Allaah, disasters happen. Shaytaan (the devil) takes control of them from every angle, and when someone is captured by an enemy, the enemy would not leave any harm except that they inflict it on them. Thus, what would be the case of a heart that has been taken hold of by its enemy and by the creature that is most eager to corrupt and misguide it!



Likewise, if lust takes control of the heart, it corrupts the intellect and mind, causes whisperings [of Satan], and does away with the ability to think coherently. That is why you find that they cannot understand a lesson, cannot be successful in business, cannot examine an issue and cannot solve a problem. That is because their thinking has been taken away, and their hearts have become engulfed by a stain, hampering their ability to think.

The most honored thing a person has is their intellect. It is through one's intellect that we differ from cattle. If intellect is done away with and is absent, one becomes equal to cattle. In fact, perhaps livestock is better than them. Is there anything other than lust that has done away with and harmed the intellects of so many men?

As for intangible corruption, it is when a heart becomes corrupted. If the heart is corrupt, the eye, ear, and tongue all become corrupt. A corrupted heart makes something evil look good to its owner. Lust makes the heart's eye blind to the evils of the loved and lusted after person; it makes it unable to see their faults. The eye of the one who lusts sees no fault in the one he lusts after. Their ears are deaf to anything bad said about them, or any mention any of their mistakes. They fight desperately to defend them, even if the mistake of the one they lust after is evident and clear.

When it becomes too extreme, and reaches this level, a person would not like that the one they lust after is mentioned in a bad light at all, that they are censured in the least, or are criticized by anyone. Therefore, they defend them with truth and with falsehood, and fight desperately for their sake.

Urges hide faults. When someone is urgently seeking something, they cannot see its faults. When that urge is done



away with, they are able to see the faults, and this urge turns out to be a curtain covering the eyes. When the individual was lustful, the one they lusted after was blurred. After the lustfulness went away, they begin to ask: “How did I become impressed with such a thing?”

Why were the Companions who entered Islaam after disbelief better than those who were born into Islaam ?

It is because they knew disbelief, saw it, tasted it, and lived it. Then, after that, they became guided, causing them to know their times of ignorance and know Islaam. This is what `Umar, may Allaah be pleased with him, meant when he said: “Islaam will be taken one tie at a time when those who are born into Islaam do not know a time of ignorance.”

As for how lust corrupts the senses, it is something clear and evident. Senses become sick just as the body becomes sick. The body of a lustful person it is stripped of health; you find that the lustful person skinny, sick, depressed, lean, bedridden, and unable to neither do any type of work nor benefit anyone else.

A lustful young man was brought to Ibn `Abbaas, may Allaah be pleased with him, while Ibn `Abbaas, may Allaah be pleased with him, was in `Arafah. The young man was so thin that he was almost literally skin and bones. Ibn `Abbaas, may Allaah be pleased with him] said: “What is the matter with that one?” They said: “He is suffering from lust.” At this, Ibn `Abbaas, may Allaah be pleased with him, began seeking refuge in Allaah from lust for the rest of his day at `Arafah.¹

Lust takes control over the heart, to the point that a person cannot part from or stop thinking about the one they love. The

¹Madaarij As-Saalikeen (3/29)



image of their beloved is always in their mind, their name is on their tongues, they see them in their dreams, and daydream of them when awake.

They wake up remembering them and sleep with their image; they are never out of their minds.

Such a person loses any bodily strength, his soul becomes corrupt, his actions change, and characteristics become opposite, and he develops a disorder in his intellect, body and soul. It is one of the most dangerous sicknesses, for which it is almost impossible to find a cure .

The beginning of lust is easy and sweet. Its middle part is distress, when the heart becomes distracted and sick.

Its ending is usually damage and death.

Many lustful people have died because of their lust and because they continued to put in all their efforts [for the one they lusted after], and they did not desire food or taste rest till they died.

The damage is brought onto the lustful person by himself, as he is the one who looked (at an unlawful thing) according to his own free will. He is the one who intended to think the way he thought. He is the one who accustomed himself to sitting for long hours and speaking to the one he lusts after, to the point that it reached the level of lust.

The matter was in their hands.

It was possible for them to turn back before being drowned by the ocean that is lust. However, after they are in the depths of desire, how can they turn back?

That is why whoever enters this matter cannot leave through anything besides the help of Allaah the Exalted.



Seventh : The person's reputation will be tarnished :

The one who is lustful harms his own reputation among the people. Such a person's story will be mentioned by everyone and the people will transmit the story to one another with pleasure and perhaps rejoice at his misfortune. Further, perhaps they would fabricate things against him in order to beautify the story and make it more scandalous. They might even accuse the person of illicit acts.

Eighth : At times, the object of lust exploits the one who is lusting after them :

At times, people take advantage of the giddy-headedness of the one who lusts after them, by, for instance, taking part of their wealth or property.

A family tells of their son who travelled to a particular land. He lusted after a woman there, and she stole his heart and made him lose his mind. He spent a lot of his money on her in restaurants, hotels, gifts, clothes, jewelry, and so forth, to the point that he went back to his home country penniless. Some people would go to jail due to theft or would have to borrow money just to spend on the one they love.

Ninth : Lust might even cause a person to commit a murder or a crime :

How many lives has lust taken? Perhaps the lustful person would even kill someone to become closer to the one they lust after. How many blessings has lust done away with? How many rich folks were made poor? How many individuals of high statuses had their statuses lowered? How many united fronts



were disunited? How many people have been corrupted by it? There is no strength or might except through Allaah.

Tenth : A lustful person might not receive divine aid to have a good ending :

Among the evils of lust is that the lustful person might not be given Tawfeeq (divine aid) to have a good ending, unless Allaah the Exalted envelopes the person in His mercy. Even when a person is fully alert in mind and body and in possession of his faculties, Satan can deceive them, so how about if they are heedless about the remembrance of Allaah?

How about when death approaches the person, they lose their strength, their souls are removed, the plots of Iblees (Satan) gather on them and Iblees tries his best to take his last chance while the person is leaving the Duniyaa – would the lustful person be safe in that moment of weakness?

At that moment: *"Allaah keeps firm those who believe, with the firm word, in worldly life and in the Hereafter. And Allaah sends astray the wrongdoers. And Allaah does what He wills."* [QUR'AAN 14:27]

The question is, how can a person whose heart is heedless of the remembrance of Allaah, who followed his desires, and was a captive to them and to destructive sins be allowed a good ending?

The person whose limbs are suspended from obedience to Allaah and the remembrance of Allaah, and is busied with sin and serving the one they lust after, how can such a person have a good ending written for them?



The story of the owner of the Hammaam (bathroom) of Munjaab, who died while remembering the one he lusted after, is an admonishment for the one who has a mindful heart and listens with presence of mind.

It was narrated that a man was about to die, and it was said to him: “Say, ‘Laa Ilaaha Illa Allaah (There is no deity worthy of worship besides Allaah).’” He said: “What is the way to get to the bathroom of Munjaab?”

His story is that he was standing at the door of his home, and his door looked like that of a bathroom.

A beautiful young girl passed by him, saying: “How do I get to the bathroom of Munjaab?” He said: “This is the bathroom of Munjaab,” and pointed to the door of his home. She entered the house, and he entered after her. She saw that she was alone with him and that this was not a bathroom, but that he had tricked her.

She pretended to be happy that she was alone with him, and said: “We should have something to make us merry, so will you not bring some food?” He said to her: “I shall bring you whatever you want and desire now.”

He went out and left her in the house without locking the door. He purchased whatever was fit for them, and went back to the house, only to find that she had left without a trace. He fell in love with her and continuously mentioned her. He would walk in the pathways and alleyways searching for her, which increased his worry and anxiety even more, making him agitated and restless.



He remained thus until he died in the state mentioned. We seek refuge in Allaah The Almighty from tests and trials.¹

Eleventh : Corruption of intellect :

Lust might ruin one's intellect. The lustful person is always thinking about their lover and they cannot benefit from their intellect, and cannot benefit anyone else. Actually, they might consider medicine to be a sickness.

The causes of lust

There are many causes for falling into lust, among them:

First : The heart turning away from the love of Allaah :

The scholars have said about lust: "It is the action of an empty heart."² The intent behind this statement is that if the heart had love of Allaah, lust would not be able to enter it, for lust tests hearts that are empty, not possessing love of Allaah. Ibn Al-Qayyim, may Allaah have mercy on him, said: "One of the most harmful aspects to a slave is when they are inactive and have free time, for a soul does not remain idle, but if it does not busy itself with something beneficial, it would benefit itself through something that harms the person, without a doubt."³

Therefore, if one does not have strong love of Allaah the Exalted, then no doubt the love of another person will enter their heart, for a soul does not remain idle, and if you do not

¹ Al-`Aaqibah fi Thikr Al-Mawt (pg. 179-180)

²Zaad Al-Ma`aad (4/246)

³Tareeq Al-Hijratin (pg. 413)



busy it with obedience to Allaah, it will busy you with disobedience. Likewise, if a heart is void of love of Allaah, it will fill up with something else.

Second : Emotional yearning :

Some people have an emotional yearning. Their emotions were not satisfied when they were young. Perhaps they did not have the affection of a mother who suckled and cared for them, and without the compassion of a father who would protect and sympathize with them. Therefore, they look for that affection by way of lust.

Children who grew up in broken or dysfunctional households, as well, where the parents are divorced and did not care for their children, or the child grew up in a third home and did not taste the affection of their mother and the compassion of their father, such children are the most susceptible to this type of lust, due to their emotional yearning. That is why satisfying the child's emotional impulses with compassion and affection on the part of both parents causes the child to have emotional and psychological stability, and would possibly move them further from such disasters.

Third : Forbidden songs, despicable movies, and romance stories :

Some of the greatest causes for falling into lust are things like songs and movies, which call to immorality and illegal relationships. Most songs and a majority of movies revolve around these topics.



Song lyrics revolve around the beloved and the object of one's lust, and only speak about love and passion, and only describe the conditions of lustful individuals.

Movies present the stories of lustful people with the best technological means possible, with professionals writing the stories, actors playing them, accompanied by romantic music and enticing words. People entertain themselves with this and rush to act upon what they hear and see. Romantic stories are not far from these corruptions, but rather, their corruption, sometimes, is worse.

These films and stories have harmed our youth in the greatest way possible, and have made them fall into the sickness of lust. This emotional yearning has made our youth severely agitated, searching for illegal desires and dubious relationships at all times.

Fourth : Weak personality and copying others :

A lustful person has a weak personality, and cannot control their emotions and feelings; rather, they fall into the same mistakes as others without thinking.

Had the person been strong willed, they would be able to control themselves and would have turned away from this sin.

Fifth : Absence of a righteous role-model :

Among the reasons for falling into lust is the absence of a good and righteous role-model, one who guides the emotions of the young men and women to that which should be loved, meaning, Allaah first, His Messenger, sallallaahu `alayhi wa sallam, second, and then the righteous people.



Training one's soul to love Allaah the Exalted, His Messenger, sallallaahu `alayhi wa sallam, and righteous people makes the heart immune to being filled with forbidden images and lust.

Sixth : Free time :

Free time is the calamity and sickness of today. It has made most young men fall into sins, especially when the young man lives in a rich society, where he doesn't work. At such times, they would be free to succumb to lust and love, go to malls chasing after this woman or that man and wasting long hours in this pursuit.

Seventh : Beautification :

One of the things that cause people to fall into lust is that its various aspects are beautified and have become rampant during our times. People adorn and beautify their bodies in ways that amaze hearts and cause them to be imprisoned by lust.

Eight : Not safeguarding one's limbs :

Not safeguarding one's limbs causes a person's heart to succumb to lust and desires, and lust can occur through seeing or hearing.

Falling into lust through sight is clear. Abu Hurairah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Allaah has written each child of Adam's share of fornication, and they will fall into it without a doubt. The fornication of the eye is to look [at something unlawful]. The fornication of the tongue is to speak. The soul wishes and desires, but the private parts*



*confirm all of that or deny it.*¹ Therefore, ponder on how he, sallallaahu `alayhi wa sallam, began by mentioning vision. Also, hearing could be a cause, for many young men have been caused to fall into lust through listening to songs; so, listening to songs that settle in their hearts could also be a cause of this disaster.

`Abdullaah ibn Mas`ood, may Allaah be pleased with him, said that the Prophet, sallallaahu `alayhi wa sallam, said: *"Let not a woman describe another woman to her husband, making it is as if he is looking at her."*²

Why is that? It is so that the man does not lust after her, for a heart can lust after someone just from hearing about them. This is a mistake many wives fall into. She would sit and describe another woman to her husband; her shape is such-and-such, her height is such-and-such, her color is such-and-such. Further, she would explain her unique qualities, how she laughs, and how she jokes, making the man fall in love with this woman, even if he has never seen her. Some men marry their second wives because of how the first wife described her before he married her; so, her friend would actually become her co-wife!

Ways to protect oneself from lust

There are many ways to protect from lust, the most prominent of which are:

First : Keeping away from things that cause lust :

¹ Reported by Al-Bukhaari (6243) and Muslim (2657)

² Reported by Al-Bukhaari (5240)



Natural inclinations vary in how inclined they are to desires. Therefore, someone with a strong resolution should keep away from these causes and keep away from anything that could potentially lead to lust, by protecting their hearing and vision from the causes of desire.

Second : Loving Allaah and filling the heart with love of Allaah :

Ibn Al-Qayyim, may Allaah have mercy on him, said: “Due to this, the best and most righteous thing for a person is to use all of their heart’s strength in loving Allaah the Exalted alone, to the point that a person loves Allaah with all of their heart, soul, and limbs.

As such, they should unify the one they love. To unify the one you love means to love none but the one you love.”¹

Therefore, it is obligatory on a person that their heart does not have any remnants of love except that they use it for Allaah. So, they love Allaah, love for Allaah’s sake, hate for Allaah’s sake, and make Allaah and His Messenger, sallallahu `alayhi wa sallam, the most beloved to them, apart from anything else. This is the utmost righteousness, bliss, and comfort for the slave.

A person’s heart does not become righteous or blissful by anything else.

Love of Allaah the Exalted is far above the love that lovers have for each other. It is more complete, more abundant, and more intense than the love of wealth, children, and parents, because loving Allaah constitutes complete humility, submission,

¹Rawdhat Al-Muhibbeen (pg. 199)



glorification, obedience, and yielding to Him the Exalted, both secretly and apparently.

Third : Analyzing relationships :

A person with a sound intellect must analyze their relationships with others, and see why they love or hate a particular person. One should not deceive himself and make excuses that they love such-and-such person for Allaah's sake, knowing that the real reason for their love is the looks of the person.

Fourth : Lowering the gaze :

It is obligatory on someone who looked at another person who is beautiful and felt pleasure from that to look away, because they will be to blame both legally and according to sound intellect if they continue looking.

Ponder upon what Allaah the Exalted Says (what means):

"Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them." [QUR'AAN 24:30] Therefore, Allaah made lowering the gaze and guarding private parts purer for the soul.

Purity of the soul consists of doing away with all evils therein, and among those evils is lust. Lust has a strong connection to vision, and its cure is to lower the gaze and to not look repeatedly.

Vision is like a seed that is planted in the earth. The first look is the seed, but looking repeatedly is the water that the seed needs to grow.

If a person continually waters that seed, it will eventually grow to become a strong tree that cannot be uprooted.



That is why lowering the gaze is one of the greatest preventative measures.

The cure for lust

The cure for lust differs in accordance with the intensity of the lust. Entering into desires is easy, but leaving is extremely hard.

Among the cures for lust are :

First : Leaving :

Leaving the country or area of the person one lusts after is one of the greatest cures for lust. As the saying goes: “The one who is far from the eye is far from the heart.”

The lustful person should travel to another area, and should leave the area where they see the one they lust. They should change the place they live in or the place they work. The Muslim should also be wary of the deception of Iblees and the suggestions he gives people in lust and in love in the guise of advice.

The one lusted after also has a role in the cure. They should forsake the one that lusts after them and leave, so that the lustful person cannot hear of what they are doing or find any trace of them, causing them to forget them slowly but surely.

The lustful person would naturally, feel pain at this departure and would be tormented by it, but they should be advised to have patience, for victory comes with patience.

They might say that they feel they will die at the separation, the response to which is that if you die, you are given your due



reward, by Allaah's permission, because you withheld yourself from falling into something unlawful, and if you remain alive, then you shall live a honorable life wherein you are through and done with this test.

Also, beware of the "last look". Some people say (when the separation is hard on them) to bring the one lusted after or the one lusting so that they can sit with them and see them for just a little while. If they say that, it is said to them that if they sit with you, it will just make you go back to what you were doing.

Likewise, the one lusted after should fear Allaah and get out of the path of the one lusting, otherwise, they will be prone to self-destruction and would be guilty of injustice. Rather, they should strive by any means possible to save [the one who lusts after them], by staying away from them.

Second : Thinking about the bad qualities of the one lusted after :

The eye of someone in love is weak and cannot see the flaws of the one they love. The one in lust cannot see the flaws of the one they lust after; rather, they might find that those flaws are actually good qualities.

One way to cure one's desire is to think about the evil qualities of the one they love. They should look to how they carry disgusting things in their bowels and intestines. Also, if it is a woman, she menstruates, has postpartum bleeding, and bleeds. Ibn Mas`ood, may Allaah be pleased with him, said: "If one of you likes or is impressed with a woman, let them remember the disgusting aspects of her."¹

¹Thamm Al-Hawaa (pg. 15)



It is mentioned that a man and his wife went to one of the princes of `Iraq in order to judge between them in a dispute they had. The woman was wearing a Niqaab (face covering) but was wearing eyeliner. She spoke eloquently and with a beautiful voice. It is as if the prince leaned towards her against her husband. He said to her husband: “One of you would marry a good woman, then treat her badly.” The man then leaned towards his wife and ripped the Niqaab (veil) off her face. The prince said: “Curse be on you! You are saying the words of someone wronged and have the face of someone unjust.”¹ He said that when he saw the true appearance of the rest of her face, and it became clear to him that the woman was not beautiful.

Third : Restraining the soul from committing unlawful acts :

A person must restrain themselves from falling into impermissible actions. If a man lusts after the wife of another man, he should say to himself that this is the wife of another man, so how can I lust after her? If it was another man, he should say that this is the relationship because of which, Allaah cursed the people of Loote, may Allaah exalt his mention, destroyed them, punished them severely with punishments that were not used on anyone before them. Allaah the Exalted Says (what means):

- *"We obliterated their eyes."* [QUR'AAN 54:37]
- *"We made the highest part [of the city] its lowest and rained upon them stones of layered hard clay."* [QUR'AAN 11:82]

¹Thamm Al-Hawaa (pg. 585)



- *"So the shriek seized them at sunrise."* [QUR'AAN 15:73]

No other peoples were punished in a manner similar to the people of Loote, may Allaah exalt his mention.

Therefore, if one has an urge to lust after another man or a beardless youth, let them restrain themselves from this lust by reminding their souls of this grave punishment.

Fourth : Reminding the soul of the greatness of the Lord, Exalted is He :

If a person were to see the wife of a king, fall in love with her, and his heart becomes attached to her, what would enable him to keep his distance from her? Indeed, it is fear of that king, and fear of his revenge and strength.

A person should remind themselves of the greatness of the Lord, Exalted is He, and that He has severe punishment and Strong Power.

Fifth : Looking at the outcome of lust :

Lust reduces a person to a state of constant worry and has other disgraceful outcomes and great harms. Lust makes a person foolish and deprives him of his intellect and wisdom. Lust is mixed with worry, grief, fear of departure, disgrace in the Dunyaa and regret in the Hereafter.

If someone of sound intellect sees that a particular sickness will finally result in death, they would try to seek treatment for themselves, without a doubt.

Likewise is the case with lust; a person who has this disease of the heart while possessing a sound intellect would hurry towards curing themselves from it if they fall into it.



Sixth : Supplicating :

Supplication is the weapon that does not betray in any circumstances or in calamities. It is the weapon that every believer should use at all times and moments. Allaah the Exalted Says (what means): *"And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me."* [QUR'AAN 2:186]

From the guidance of the Prophet, sallallaahu `alayhi wa sallam, was to teach his Companions supplications that counter lust. Shakl ibn Humain, may Allaah be pleased with him, said: "I said: 'O Allaah's Messenger, teach me a supplication.' He responded saying:

'Say, 'O Allaah, I seek refuge in you from the evils of my hearing, the evils of my vision, the evils of my tongue, from the evils of my heart, and from the evils of my private parts.'

1

He, sallallaahu `alayhi wa sallam, also used to say: *"O Allaah, I ask you for guidance, piety, abstinence, and richness."*² Therefore, beware of being deceived by your own self, abandoning supplication and feeling that you are safe.

Ibn Al-Qayyim, may Allaah have mercy on him, said: "If all of these medicines do not help the person, then the only remaining thing is for them to call on the One who answers the

¹ Reported by Abu DawoodDaawood (1551) and it was ruled as being authentic by Al-Haakim, may Allaah have mercy on him,

² Reported by Muslim (2721)



one in need if they call on Him, and to call on Him with sincerity.

Let them throw themselves at His door and before Him, seeking His help, in full submission, humility and humbleness. When the person is given the ability to do such a thing, then they have knocked on the door of success.”

Seventh : Patience :

Patience has a praiseworthy final result, and victory comes through patience.

Drinking the bitter taste of patience now is better for you than tasting the bitter taste of the discharge of wounds in Hellfire – we seek refuge in Allaah the Exalted.

Eighth : Struggling against one’s own soul :

Allaah the Exalted Says (what means):

“And those who strive for Us - We will surely guide them to Our ways. And indeed, Allaah is with the doers of good.”

[QUR’AAN 29:69]

Ninth : Seeking the counsel and advice of those whom are trusted :

The one who seeks advice is never regretful of what they have done. That is why it is incumbent on the one who has fallen into this calamity to seek the opinion of their brothers [and sisters] in what they can use to counter this sickness.



They should seek help with righteous Muslims who give correct advice and guide them to the religious path which saves from this sickness.

Conclusion

Ibn Al-Qayyim, may Allaah have mercy on him, said about lust:

“That is, by Allaah, a big trial and great tribulation. It causes souls to worship something other than their Creator and grants possession of hearts to the people one lusts after, which will humiliate them. It creates a war between lust and monotheism and calls to taking every rebellious devil as a friend. It causes the heart to be a captive to desires, and made desires rule and dictate to the heart. By that, it causes the hearts to go through trials and fills them with tribulations. It comes between [hearts] and their guidance, and diverges it from the path of its goal. It calls for it in the slave market and sells it for the cheapest of prices. It compensates the worst luck and lowest goals in favor of the loftiness of the chambers of Paradise, let alone what is beyond that, such as closeness to Ar-Rahmaan. It causes the heart to relax with the lowly beloved thing which brings more pain than pleasure. Seeking and reaching it is one of the biggest ways that it causes harm. It is on the verge of being something beloved which changes to an enemy when close, and then further disowns the person as if it was never beloved.

If a person enjoys it in this life, then they shall find it truly painful in the Hereafter, especially when the best of friends will become enemies, save those who are pious. Therefore, how regretful is it for the lover who



sold themselves to something other than the true love for a cheap price and a momentary desire; its pleasure has gone away, while its evil consequences remain; its benefit ended, and only its harms remained; desires perished and only misery remained; the ecstasy leaves and only regret remains. So may mercy befall a deep love that falls between two regrets: the regret of losing the greatest and truest love and the everlasting bliss, and the regret of what they suffer in terms of pains in the great painful torment. At that moment, the deceived person will know what they have lost, and that the owner of their servitude and heart was not worthy of even being a servant or follower! What greater calamity is there than a king getting off his throne and making some person who is not fit to be ruled his captive, making them subjugated beneath his orders and prohibitions?

If you were to see the person's heart when it is in the hand of the one they love, you would see it as a bird in the palm of a child, on the verge of killing it, while the child is merely in play and amusement. If you were to see their situation and their life, you would say that there is no person going through more misery than a lover, even if desires are sweet when tasted, in the end you find them crying out of fear of leaving the one they lust after, or out of fear that they leave them.

If you were to see their sleep and relaxation, you would know that love and sleep made a pact and a promise that they would never meet in a single place. If you were to see how their tears fall and how the burning flame burns their insides, you would become sad at their state. If you were to see how love conducts itself in the heart and



how it infiltrates the heart you would know that it conducts itself more graciously than souls in their bodies.

Therefore, is it befitting for someone of sound intellect to sell this obeyed King in favor of someone who will put them through the worst of punishments, and cause a veil to be put between themselves and their true Master, the One who is indispensable?

The lover, to the one they love, is almost as if dead. They are humiliated submissive slaves. If they are called, they answer, and if it is said what do you want, they only want the one they love. They do not find comfort or solace in anything besides them.

Therefore, he ought to not forfeit his freedom except for the Beloved (i.e. Allaah) and not to sell his share in Him in return for the meanest of prices.”¹

We ask Allaah the Exalted to fill our hearts with His Light, to have His Mercy flow on us, to send tranquility on us, to make us firm with the firm statement in the Dunyaa and the Hereafter, and to fix our hearts, intentions, and offspring. Surely, He is ever-Hearing, answers the call, and is ever-Close.

¹Ighaathat Al-Lahfaan (2/122)

