



WEEKLY BOOKLET: 281

PROTECTING YOUR GAZE

25 Pages



Translated into English by
Translation Department
(Dawat-e-Islami)

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of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razawi کاتب القرآن

نظر کی حفاظت کی فضیلت

Protecting your gaze

Protecting your gaze

THIS booklet was presented in Urdu by *Madinah al-Ilmiyyah*. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

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Protecting your gaze

An English translation of 'Nazar Ki Hifazat Ki Fazeelat'



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

Du‘ ā for reading this book

Read the following *du‘ ā* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

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Protecting your gaze

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This work was extracted from pages 314 to 332 of *Call to Righteousness*.

Protecting your gaze

Supplication of Amir Ahl al-Sunnah:

O Lord of Muṣṭafā! Whoever reads or listens to the 25-page booklet “*Protecting your gaze*”, help them to avoid all sin, save them from infringing the rights of Muslims, and forgive them without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

“Whoever recited *ṣalāt* upon me three times in the morning and evening out of love for me, it is for Allah to forgive that person’s sins of that day and night.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Al-Mu’jam al-Kabir*, vol. 18, p. 362, *hadith*: 928

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Rights of sitting on a path

It is stated in *Saḥīḥ al-Bukhārī* from Sayyidunā Abū Sa'īd al-Khudri رَضِيَ اللهُ عَنْهُ that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said (to his Companions), “You should avoid sitting on paths.”

The Companions رَضِيَ اللهُ عَنْهُمْ replied, “We converse (regarding important issues) in these gatherings, and this is a matter of necessity for us.”

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, “When you come to gatherings, give the path its right.”

They asked, “What is the right of the path?”, to which the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Keeping the gaze lowered, removing that which is harmful, replying to salaam, enjoining good and forbidding evil¹

Giving account for every look on the Day of Judgement

Dear Islamic brothers, the hadith above described four rights of a path.

Its first right is to **keep the gaze lowered**. This is indeed pivotally important. With the intention to earn reward of the Hereafter, I present you with a quote to encourage you to contemplate where you glance.

¹ *Saḥīḥ al-Bukhārī*: 6,229

Ḥujjat al-Islam, Imam Abū Ḥāmid Muhammad b. Muhammad b. Muhammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, has explained:

One should protect his eyes from looking at anything trivial (unnecessary to look at), because Allah will even ask a person about trivial glances on the Day of Judgement the same way He will ask about trivial speech.¹

It is essential to avoid looking at non-*maḥram* women (women with whom marriage is not always haram). It is stated in a hadith, الْعَيْنَانِ تَزْنِيَانِ (The eyes commit adultery).²

If one continues looking in all four directions on the street, it will be extremely difficult to refrain from unlawful gazing. By Allah, none will be able to bear the torment that comes with this.

Quranic commandment to protect the gaze

Let us take a look at some extracts from *Parday kay Baaray mayn Suwal Jawab* (Questions and Answers about Islamic Veil), published by Dawat-e-Islami's Maktaba-tul-Madinah.

Ordering men to guard their eyes, Allah commands in verse 30 of Sūrah al-Nūr:

¹ *Iḥyā al-'Ulūm*, vol. 5, p. 126

² *Musnad Imam Aḥmad*: 8,852

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قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

Translation from Kanz al-Iman: “Command the Muslim men to keep their gaze somewhat low.”¹

Women have also been commanded:

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

Translation from Kanz al-Iman: “And command the Muslim women to keep their gaze slightly low.”²

Eyes will be filled with fire

Imam al-Ghazālī رَحِمَهُ اللّٰهُ عَلَيْهِ writes, “Whoever fills his eyes with haram will have his eyes filled with fire on the Day of Judgement.”³

Needle of fire

‘Allāmah Abū al-Faraj ‘Abd al-Raḥmān b. al-Jawzī رَحِمَهُ اللّٰهُ عَلَيْهِ narrates:

Seeing the beauty of a woman is one of the poison-tipped arrows of Satan. One who does not protect his eyes from looking at a non-*maḥram* will have a needle of fire cast across his eyes on the Day of Judgement.⁴

¹ al-Quran, 24 : 30

² al-Quran, 24 : 31

³ Mukāshafat al-Qulūb, p. 10

⁴ Baḥr al-Dumū ‘ p. 171

Four hadith about protecting the eyes

1. Sayyidunā Jarīr b. ‘Abd Allāh رضى الله عنه said, “I asked the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about looking at something (impermissible) by chance or suddenly, to which he commanded, ‘Avert your gaze.’”¹
2. The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to Sayyidunā ‘Alī كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ:

After looking once, do not look again (meaning: if you look at a woman by chance without bad intention, then do not look again). The first look is permissible, the second is impermissible.)²

3. The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beautifully said:

The Muslim who looks at the beauty of a woman (unintentionally) and then lowers his gaze, Allāh will bestow upon him (the ability to perform) worship whose pleasure he will experience.³

4. On one occasion, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ relayed a hadith al-Qudsi (a statement of Allāh), “Gazing is a poison-tipped arrow of Satan. Whoever gives this up in

¹ *Ṣaḥīḥ Muslim*: 2,159

² *Sunan Abī Dawūd*: 2,149

³ *Musnad Imam Aḥmad b. Ḥanbal*: 22,341

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fear of Me, I will bestow upon him such faith that he will feel its sweetness in his heart.”¹

Do not even look at a woman’s shawl

The hadith scholar ‘Alā’ b. Ziyād رحمه الله عليه said, “Do not even cast your eyes at the shawl of a woman, because looking creates lust in the heart.”²

Where should we look when speaking to someone?

Q: Is it essential to keep one’s gaze lowered when conversing?

A: There are different scenarios that can exist in this regard. For example, if a man speaks to an *amrad* and experiences lust because of looking at him, or if a man is talking to a *non-mahram* woman with *shar‘i* permission or vice versa, they should talk with their gaze lowered so that their sight does not fall on the face, body or clothing of the other person. If there is no *shar‘i* prohibition, then there is no harm in talking whilst looking at face. To get into the habit of protecting the eyes from sin, lowering the gaze when speaking to everyone is commendable. In today’s day and age, it is often observed that someone who is not habitual of lowering his gaze when conversing will find it very difficult to do so when speaking to an *amrad* or woman.

¹ *al-Mu‘jam al-Kabir*, vol. 10, pp. 173, *hadith*: 10,362

² *Hilyat al-Awliya*., vol. 2, p. 277

12 people became Muslim after watching Madani Channel

Dear Islamic brothers, guarding the eyes has great blessings. Note an inspirational story in this regard.

A preacher of Dawat-e-Islami from Karachi once went to Madinah al-Munawwarah. On Friday 6 May 2011 (2 Jumād al-Ukhrā 1432 AH), at around 4pm, he met a young man wearing a green imāmāh.

During the conversation, the young man disclosed he was from Mumbai, and all of his 12 family members including him had accepted Islam on Friday 5 Dhu al-Ḥijjat al-Ḥarām 1431 AH (12 November 2010).

Describing what led to this, he explained how his family members had started watching Dawat-e-Islami's Madani Channel for some time. Seeing Muslims in an Islamic attire smile and explain things in a simple manner appealed to them greatly. They initially had reservations about Muslims and held ill-opinions about them after seeing some who were not practising and ill-mannered. Madani Channel, however, had shown them the true image of Islam, and this led to them being greatly impressed.

They were particularly inspired by the motivation repeatedly offered by Dawat-e-Islami's preachers regarding lowering one's gaze. Listening to the benefits of guarding one's eyes captivated them. Their mother would say, "In these testing times, these

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people advise people to lower their gaze. Indeed, one should keep his gaze lowered.”

With the passage of time, they developed so much love for Islam by watching Madani Channel’s programmes that they eventually contemplated accepting Islam and becoming Muslim. However, they were worried of what people would say in response to this.

This fear of theirs was also eliminated by virtue of Madani Channel. When the Head of Dawat-e-Islami’s Central Executive Committee, Abū Ḥāmid Muhammad Imran Attari سَلَّمَهَ الْبَارِي, delivered a Sunnah-inspiring speech entitled ‘Log Kya Kehein Ge?’ (What will People Say?), the family collectively decided to not care about what anyone would say. اَلْحَمْدُ لِلّٰهِ They all recited the shahada and became Muslim.

The young man further explained how he was a government employee. After becoming Muslim, his name became Muhammad Ibraheem. اَلْحَمْدُ لِلّٰهِ He also became a disciple in the Qādiriyyah spiritual order of Shaykh ‘Abd al-Qādir al-Jilāni رَحْمَةُ اللّٰهِ عَلَيْهِ.

The preacher narrating this incident went on to further explain how he and the young man presented themselves at the resting place of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم together. The young man was overwhelmed with emotion. He was heard saying repeatedly, “O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم! Bestow upon me the ability to guard my eyes.” Then, whilst under the shade

of the Green Dome, the young man further declared, “I will try my best to bring non-Muslims to accept Islam **إِنْ شَاءَ اللَّهُ**.”

May Allah grant him steadfastness in Islam and the Madani environment of Dawat-e-Islami, and may the Almighty grant us the same for his sake. ‘Log Kya Kehein Ge?’, the speech that led to 12 people becoming Muslim, can be watched or listened to at www.dawateislami.net

أَمِينٌ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The gaze of the Prophet ﷺ

Q: Please describe the Prophet’s ﷺ manner of looking.

A: He would never affix his sight upon someone’s face. When not looking at something, he would lower his gaze. As opposed to looking up, his gaze remained focussed downwards. By extension, this means he would mostly lower his gaze when remaining silent.

He would frequently look from the corner of his eyes due to his exponential level of modesty, not looking squarely. When focussing upon something, he would do so intently without looking here and there.

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Some have explained how he would not simply turn his neck and head to focus on something, rather he would turn his entire body.¹

Jis taraf uth gae dam mein dam aa gaya

Us nigah-e-'inayat pe lakhon salam

Explaining the poetry of Imam Aḥmad Razā Khān

In the above couplet, my master Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ extolls:

Wherever our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cast his blissful glance in this world and the Hereafter, the dead came to life and freshness was given to every soul. May hundreds of thousands of salaams be upon his pure, merciful and generous gaze.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Molten lead poured into the eyes

It is narrated: “If a person lustfully looks at the beauty of a woman who is not his *maḥram*, molten lead will be poured into his eyes on the Day of Judgement.”²

One’s sister-in-law is also a *non-maḥram* woman. Men who deliberately look at their sister-in-law, remaining informal or joking with them, should fear the punishment of Allah and repent immediately. For a sister-in-law to call her younger or

¹ Jama‘ al-Wasāil fī Sharḥ al-Shamāil li al-Qāri, pp. 53 - 52; Iḥyā al-‘Ulūm, vol. 2, p. 442

² Hidāyah, vol. 2, p. 368

elder brother-in-law 'brother' does not permit unveiling and informality. These days, brothers-in-law and sisters-in-law are engrossed in sins such as unlawfully gazing at each other, meeting informally and joking around with one another. Heed the advice that informal interaction between a brother-in-law and sister-in-law is a cause for concern. It is better for both to neither see nor talk to each other informally unless required.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A patient of tuberculosis

To cultivate the qualities of shyness and modesty within you and protect yourself against misusing your eyes, build willpower to protect your eyes from looking at impermissible things. Furthermore, develop the habit of lowering your eyes when speaking to others and always remain affiliated with the religious environment of Dawat-e-Islami.

To accomplish the aim of “*I must strive to reform myself and the people of the entire world*”, remain focussed on protecting your faith. Offer salah, act upon the sunnah and fill in the *Pious Deeds* booklet with consistency. To gain steadfastness in all these areas, review your deeds every day by filling in the *Pious Deeds* booklet and submit it to the relevant representative of Dawat-e-Islami on the first day of every month. You should also punctually travel every month with at least a 3-day Sunnah-inspiring Madani *qafilah* in the company of those who love the Prophet

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صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. For purposes of encouragement, let me tell you an amazing story about this.

At the time of writing, a particular Islamic brother from Nankana (Punjab, Pakistan) has been in the religious environment of Dawat-e-Islami for 12 years. The reason for his affiliation was his participation in a 3-day international *ijtimā* (held in Sahra-i-Madinah, Multan).

Around seven and a half months after the *ijtimā*, he fell seriously ill and was diagnosed with tuberculosis. After living with the disease for four and a half months, the time for the proceeding year's international 3-day *ijtimā* drew near. He deeply desired to attend it, but his family members disagreed. He attempted to convince his mother by saying, "Those who love the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم will be there in huge numbers. Please allow me to go. By virtue of being around pious people and the heartfelt *du'ā* made there, I will return cured
”إِنْ شَاءَ اللّٰهُ.”

اَلْحَمْدُ لِلّٰهِ He was ultimately granted permission, took his medicine and other necessary items, and proceeded to attend.

To conclude the gathering, the final touching *du'ā* was underway and close to ending. Saddened, he thought to himself that many prayers had been made, but none were made specifically for patients of tuberculosis, and he was hoping that this particular prayer was made.

Just as this thought crossed his mind, something amazing occurred. The voice of the person making *du'ā'* on the microphone then echoed out exclaiming, "O Allah! Completely cure patients of cancer and tuberculosis." (The names of some other illnesses were also mentioned during the *du'ā'*, which the narrator of this story said he has forgotten.) Hearing the specific *du'ā'* being made for the illness he was suffering from, he felt as though his heart was telling him, "You have been cured now." The very next day, he went to the city of Sheikhpura for a check-up. X-rays and other tests were performed, and seeing the results, even the specialist doctors were left amazed. "Congratulations!", they proclaimed, "You have been cured of tuberculosis."

Virtues of enduring illness

Dear Islamic brothers, did you see how an Islamic brother suffering from tuberculosis was miraculously cured by the mercy of Allah when he attended a Sunnah-inspired *ijtimā'*? We implore Allah to give us good health, which leads us to having the strength to worship Him. If you do become ill, however, do not give up. Be patient and focus your attention on the great reward reserved for you in the Hereafter for enduring illness.

It is narrated by *Sayyidunā* Anas b. Mālīk رضي الله عنه that the Prophet صلى الله عليه وآله وسلم said:

When a Muslim is afflicted with any physical disease, an angel is ordered, "Write the same good deeds he used to

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do.” If he is given cure, he is cleansed and purified. If he is given death, he is forgiven and granted mercy (by Allah).¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The second right of the path: removing that which is harmful

We have thus far discussed one facet of the hadith from *Saḥīḥ al-Bukhārī* mentioned at the beginning of this booklet which centred around the rights of sitting on a pathway. The one right we have discussed up to now is ‘keeping the gaze lowered’.

We shall now go on to discuss the second right mentioned in the hadith—‘**removing that which is harmful**’—with further points mentioned from the work *Call to Righteousness*. Read attentively, for there is great excellence in removing harmful things from the path of Muslims.

Dawat-e-Islami’s Maktaba-tul-Madinah has published *Jannat Mein Le Jane Wale Amāl* (Deeds that take you to Paradise), and on page 623 of this book, the following hadith of the Prophet ﷺ can be found: “A person passed by a path. He found a thorny branch on it and proceeded to remove it. Allah liked this deed of that person and forgave him.”²

¹ *Sharḥ al-Sunnah*, vol. 3, p. 187, *hadith*: 1,424

² *Saḥīḥ Muslim*: 1,914

Reward for removing something harmful from the path

Sayyidunā Abū Dardā' رضى الله عنه has narrated:

Whoever removed from the path of Muslims that which is harmful, a virtue is written for him. He who has a virtue written for him with Allah will be made to enter Paradise by Him due to it.¹

Identifying that which is harmful on a path

Dear Islamic brothers, whilst seeking to please Allah, removing stones from the path of Muslims which otherwise may cause harm, removing glass which can injure their feet, or removing anything else that may cause them to slip or fall are all acts of reward.

Similarly, if there is a hole in the ground or an uncovered manhole, try to cover them with something if possible. Uncovered manholes are so dangerous that children etc. sometimes fall into them and die. If there is the risk of an iron lid being stolen from the manhole, use a cement one instead.

Nobody should throw onto a path anything which can cause difficulty to others, such as fruit peels or rubbish. Issues such as a blockage in the sewer system of a home causing dirty water to flow onto the street should be resolved immediately.

¹ *al-Mu'jam al-Awsat*, vol. 1, p. 19, raqm: 32

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Items such as clothes that have been washed should not be hung to dry in places where water may drip upon passers-by. To throw garbage outside someone's home and thus cause harm is a sin. Violation of public rights—such as blocking public paths to hold religious gatherings, an outdoor *ijtimā'*, or any religious or worldly ceremony—is impermissible and sinful. Islam deems it impermissible for someone to deliberately bring harm and difficulty to others by setting up a stall to sell things outside their home or park there. The same applies to carrying out these actions to limit space for the passers-by on a footpath.

However, if a masjid is filled to the brim and people must pray outside, or a road is blocked due to a funeral procession, there is no sin in these cases. In the same way, there is no harm in holding a procession to see off or welcome those travelling for hajj, or to celebrate Mawlid on 12 Rabī' al-Awwal.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The third right of the path: replying to salaam

Acquiring 90 mercies out of 100

Now, the subject of **replying to salaam** will be addressed, which is the third facet of the hadith mentioned earlier.

When any Muslim says salaam, it is *wājib* to reply instantly in a voice loud enough so that the one giving salaam can hear.

Saying salaam and meeting Muslims hold great excellence. The Messenger of Allah ﷺ said:

When two Muslims meet and one of them gives salaam to his companion, the one who meets the other with greater warmth and affection is more beloved to Allah. One hundred mercies descend upon them when they shake hands, 90 of which are for the one who gave salaam first, and 10 for the one who shook hands first.¹

The Messenger of Allah ﷺ also said, “When two Muslims shake hands with each other at the time of meeting, they are forgiven before they separate.”²

Commenting on the part “When two Muslims shake hands with each other at the time of meeting”, ‘Allāmah ‘Abd al-Ra’ūf al-Manāwī رحمه الله عليه explains, “This is in reference to men shaking hands with men and women with women.”³

Dear Islamic brothers, every Muslim usually gets the privilege of saying salaam, replying to it, and shaking hands with other Muslims. Intending to reap the reward for spreading goodness, let us note some points from the booklet *101 Madani Pearls*, published by Dawat-e-Islami’s Maktaba-tul-Madinah.

¹ Musnad Bazzār, vol. 1, p. 437, hadith: 308

² al-Tirmidhī: 2,736

³ Fayḍ al-Qadīr Sharḥ al-Jām ‘i al-Ṣaghīr, vol. 5, p. 637, hadith: 8,109

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Do not consider every point listed here to be a Sunnah of the Prophet ﷺ. Although some acts of Sunnah will be mentioned, there may also be other sayings of pious predecessors رَحِمَهُمُ اللَّهُ. Unless known for sure, no deed can be declared a Sunnah.

11 Madani pearls of salaam

1. It is sunnah to say salaam when meeting a Muslim.¹
2. The following summary can be found on page 49 of *Bahār-i-Sharī'at* published by Maktaba-tul-Madinah (comprising of 3 volumes and 1,332 pages):

When saying salaam, one should have the following intention in his heart, "The wealth and respect of the person I am about to say salaam to is under my protection, and I consider it haram to interfere in any of these things."

3. However many times you meet in a day, even when repetitively going from one room to another, giving salaam to the Muslims present there is an act of reward.
4. Giving salaam first is sunnah.
5. He who gives salaam first gains closeness to Allah.

¹ Islamic sisters should give salam to fellow Islamic sisters or their mahrams

6. The Prophet ﷺ has said, “He who gives salaam first is free from arrogance.”¹
7. Ninety mercies descend upon the one who says salaam first, and ten mercies descend upon the one who replies.²
8. The person saying salaam is granted 10 good deeds for saying *اَسْلَامٌ عَلَيْكُمْ* (may peace be upon you), 20 good deeds by adding *وَرَحْمَةُ اللَّهِ* (and the mercy of Allah) and 30 for adding *وَبَرَكَاتُهُ* (and His blessings).

Some people add the words *Jannat al-maqām* and *Dozakh al-harām* when saying salaam; this is not correct. Imam Aḥmad Razā Khān *رحمته اللہ علیہ* writes on page 409 of the 22nd volume of *Fatāwa Razawiyyah*, “One should at least say *اَسْلَامٌ عَلَيْكُمْ*; it is better to add *وَرَحْمَةُ اللَّهِ*, and it is even better to add *وَبَرَكَاتُهُ* but not anything else”.

If a person giving salaam has said *اَسْلَامٌ عَلَيْكُمْ*, the replier should say *وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ*. If the former has said *وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ*, the latter should say *وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ*. If the former has already added *وَبَرَكَاتُهُ*,

¹ *Shu'ab al-Īmān*, vol. 6, p. 433, *hadith* 8,786

² *Kīmiyā-e-Sa'ādat*, vol. 1, p. 394

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the latter should also only add **وَبَرَكَاتُهُ** in reply and nothing else. **وَاللَّهُ تَعَالَى أَعْلَمُ.**

9. The replying person can earn 30 virtues by saying **وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.**
10. It is wājib to reply to salaam instantly in a voice loud enough for the giver of salaam to hear.
11. Learn the correct pronunciation of saying and replying to salaam. Allow me to say it first, then repeat after me- **(أَس- سَلَامُ- مُر- عَلَي- كُمْ) أَلَسَلَامُ عَلَيكُمْ**

Now, I will say the wording of the reply, and you should repeat it after me, **(و- ع- لَيْك- مُس- سَلَام) وَعَلَيْكُمْ السَّلَام**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

14 Madani pearls of shaking hands with others

1. When two Muslims meet, it is Sunnah for them to use both hands for shaking hands.
2. Give salaam before shaking hands.
3. Also say salaam when leaving. You may shake hands too.
4. The Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said:

When two Muslims shake hands whilst meeting and ask each other regarding their wellbeing, Allah showers 100 mercies between them. Out of them, 99 mercies are for the one who meets more cordially and enquires about his brother's wellbeing in an excellent manner.¹

5. Recite *ṣalāt* upon the Prophet when shaking hands; past and future sins will be forgiven before your hands separate **إِنْ شَاءَ اللَّهُ**.
6. After reciting *ṣalāt* upon the Prophet while shaking hands with each other, also recite this *du'ā'* if possible: **يَغْفِرُ اللَّهُ لَنَا وَلكُمْ** - "May Allah forgive us and you."
7. The *du'ā'* made when two Muslims are shaking hands with each other will be accepted, and both of them will be forgiven before their hands separate **إِنْ شَاءَ اللَّهُ**.
8. Shaking hands removes enmity.
9. Saying salaam to Muslims, shaking hands with them and even looking at them with love are all acts of reward. A hadith states, "If someone looks at his Muslim brother with love and a heart devoid of hatred, both of their previous sins are forgiven before the person looks away."²

¹ *al-Mu'jam al-Awsaṭ*, vol. 5, p. 380, *hadith*: 7672

² *al-Mu'jam al-Awsaṭ*, vol. 6, p. 131, *hadith*: 8,251

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10. Regardless of how many times you meet, you can shake hands each time.
11. These days, some people meet by shaking just one hand with each other. Some even just use their fingers. All this is contrary to Sunnah.
12. It is *makrūh* to kiss one's hand after shaking hands with someone else.¹

(Brothers who kiss their own palm after shaking hands with others should do away with this habit.)

There is no reason to prohibit someone who kisses his own hand for blessings after having shaken hands with a saint. Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated:

If a person shakes hands with someone and then kisses his own hand to receive blessings, there is no cause for prohibition provided that the one whose hands were shaken is the sort of person from whom blessings are received.²

13. If anyone feels lust while shaking hands with an *amrad* (physically attractive young man), it is not permissible

¹ *Bahār-i-Sharī'at*, vol. 3, p. 472

² *Jadd al-Mumtār*, p. 4551, unpublished

to shake hands with him. If he feels lust due to looking at him, even looking at him will be a sin in this case.¹

14. When shaking hands with each other, the Sunnah is for the palms of both people to come into contact without anything (such as a handkerchief) in between.²

Torment of shaking hands with a *non-mahram* woman

A hadith contains the following:

Whoever shook hands with a *non-mahram* woman (a woman with whom marriage is not permanently forbidden) will come forth on the Day of Judgement in the state that his hand is tied to his neck with a chain of fire.³

In volume 3, page 446 of *Bahār-i-Sharīʿat*:

To shake hands with a *non-mahram* woman is not permissible. For this reason, the Messenger of Allah ﷺ would not shake hands with women even when administering *bayʿah*. He would only make women undertake it verbally. However, if a woman is so old that there is no risk of lust, then there is no harm in shaking

¹ *al-Durr al-Mukhtār*, vol. 2, p. 98

² *Bahār-i-Sharīʿat*, vol. 3, p. 471

³ *Qurrat al-ʿUyūn*, p. 389

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hands with her. Similarly, if a man is so old that there is no risk of lust at all, then he can also shake hands.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fourth right of the path: enjoining good and forbidding evil

Enjoining good and forbidding evil is the fourth and final right referred to in the opening hadith of this booklet.

There is no limit to the reward one can earn by calling people towards righteousness and stopping them from evil. One has many opportunities of fulfilling this right on a path. For example, if you are sitting down and someone shakes your hands without giving salaam, you can offer them good advice and say, “My dear brother, saying salaam before shaking hands is Sunnah for the one who has come to meet someone.”

Some people bow low when saying salaam. They should also be offered advice based on the circumstances. For example, they can be informed:

Ruling 31 in volume 3, page 464 of *Bahār-i-Sharī‘at* states: “Some people bow low when saying salaam. If anyone bows to the extent of *rukū‘*, this will be haram, whereas bowing lesser than this is *makrūh*.”²

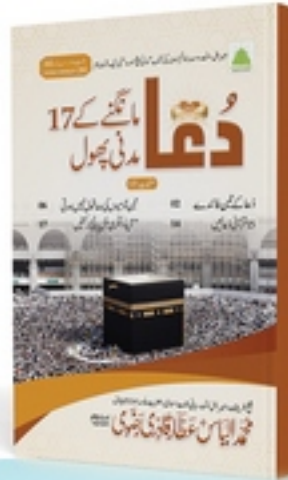
¹ *Bahār-i-Sharī‘at*, vol. 3, p. 446

² *Bahār-i-Sharī‘at*, vol. 3, p. 464

However, there is no harm in bowing in order to kiss someone's hand. In fact, it is difficult to do so without bowing.

An excellent way of conveying this type of call to righteousness is to keep a Madani bag with Maktabat al-Madinah's published booklets, such as *101 Madani Pearls*, for example. This way, you can show these Madani pearls to others. You can even make good intentions and gift the booklet to a person after you have shown someone its content. Remember, it is important to make good intentions before every act. If there is no good intention, no reward will be granted. For example, make the following intention before you gift the booklet, "*I intend to please a Muslim for the pleasure of Allah by presenting this booklet to him.*" Without making a good intention, if anyone conveys the call to righteousness, makes individual effort to spread good, informs others of the Sunnah, motivates others to attend the Sunnah-inspiring gatherings, invites others to travel with Madani *qafilahs* and to act upon the *Pious Deeds* booklet, he will not gain any reward.

Next Week Booklet



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