

Protect Your Gaze

(25-September-2025)



Thought-provoking speech of weekly
sunnah-inspiring ijtima
(For Islamic Brothers)

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

Protect Your Gaze

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا بَنِيَّ اللَّهُ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Remember, eating, drinking, sleeping, having saḥūr or ifṭār, or even drinking Zamzam water or the water upon which prayers have been recited is not permitted inside a masjid. If the intention of *i'tikāf* is made, all of these acts become permissible. One should not make this intention solely to eat, drink, or sleep; rather, it should be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody wishes to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and engage in the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so)."

The Virtue of Sending salat upon the Prophet ﷺ

The Holy Prophet ﷺ, the sovereign of land and sea and the emperor of both worlds, stated:

مَا جَلَسَ قَوْمٌ مَجْدِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهَا إِلَّا كَانَ عَلَيْهِمْ تِرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

Whenever people sit in a gathering in which they neither remember Allah Almighty nor recite salutations upon their Prophet ﷺ, that gathering will be a source of regret for them on the Day of Judgement. Thereafter, if Allah Almighty wills, He may punish them, and if He wills, He may forgive them.¹

Speech Intentions

The Messenger of Allah ﷺ said: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ** – “The best of deeds is a sincere intention.”²

Dear Islamic brothers! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

An Extraordinary Supplication for Protection from Sins

Sayyidunā Yūnus b. Yūsuf رَحِمَهُ اللَّهُ عَلَيْهِ was among the renowned saints (*awliyā'*) of his time. He spent most of his time in the masjid, engaged in the worship of Allah, having dedicated his youth entirely to the service

¹ Jāmi' Tirmidhī, vol. 5, p. 247, Hadith 3391

² Al-Jāmi' al-Ṣaghīr: hadith 1284

of his Lord. One day, as he was leaving the masjid, his gaze inadvertently fell upon a young woman in the street, and for a moment, his heart was inclined towards her. However, he immediately felt remorse and raised his hands in the court of Allah to supplicate: "O my Lord! You have bestowed upon me the gift of sight, a tremendous blessing. Yet I fear that these eyes may lead me into torment and become the cause of my destruction. O my Lord! Take away my sight."

As soon as he finished his supplication, his vision was gone, and he became blind. From then on, his nephew would accompany him, guiding him to the masjid at prayer times and assisting him with other needs. His nephew would leave him at the masjid and then go off to play with other children, and returned when called for assistance. Time passed in this manner.

Once, while he was in the masjid, he felt something crawling on his body. He called out to his nephew, but the boy was busy playing with other children. He feared it might cause him harm, so he turned to Allah once more, saying, "O my master! I now fear that if my sight is not restored, it will become a source of trial and humiliation for me. Since I cannot see, a harmful creature could injure me, and I constantly require the assistance of others to meet my needs, which I find to be a great tribulation. O my Generous Lord! Please restore my sight so that I may be saved from humiliation and dependency on others."

Sayyidunā Mālik b. Anas رَحْمَةُ اللَّهِ عَلَيْهِ states:

He had not yet finished his supplication when his sight was restored, and he returned home without the help of others. I witnessed him in both conditions: when his vision had been taken away, and later when, through the blessings of his supplication, the gift of sight was bestowed upon him once more. Just as before, he would travel to the masjid by himself and engage in the worship of his Generous Lord.¹

¹ 'Uyūn al-Ḥikāyāt, p. 165

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

This account demonstrates the profound piety of our pious predecessors رَحِمَهُمُ اللهُ. These blessed personalities would readily accept worldly loss for the sake of benefit in the Hereafter, yet they would never compromise their Hereafter for worldly gain.

As is evident from the narrated account, the close friend (*walī*) of Allah, Sayyidunā Yūnus b. Yūsuf رَحِمَهُ اللهُ عَلَيْهِ, was prepared to lose his eyesight but would not, under any circumstances, allow his eyes to be used in disobedience to Allah Almighty. May Allah, for the sake of these pious individuals, grant us the ability to refrain from unlawful gazes, protect every limb from sin, and especially to apply the *Qufi-e-Madinah* (a spiritual 'lock' to prevent the body from sinning) to our eyes.

أَوْيُنْ بِجَاةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Importance of the Gaze

Regrettably, just as an individual can be reckless in speech, so too can they be reckless with their gaze, often without realising that looking is also an act that can earn one either reward or punishment. For instance, if one looks at their mother with love, they receive the reward of an accepted Hajj. Conversely, if one looks at a non-maḥram with lust, they become deserving of the punishment of Hell, because looking at a non-maḥram woman is not the act of a righteous human, but of the Devil. As narrated from Sayyidunā ‘Abdullāh ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

الْبُرَأَةُ عَوْرَةٌ لَقَدْ إِذَا خَرَجَتْ اسْتَشْفَرَهَا الشَّيْطَانُ

A woman is ‘*awrah* (i.e., something to be concealed). When she goes

out, Shaytan gazes at her intently.¹

The proof of Islam, Imam Muḥammad al-Ghazālī رَحْمَةُ اللهِ عَلَيْهِ, states: A person who is unable to control their eyes cannot protect their private parts either.²

The importance of guarding the gaze is further highlighted in the Quran, where a clear command has been revealed.

In verse 30 of Surah al-Nūr, Part 18, Allah declares:

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاجَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا

يَصْنَعُونَ ﴿٣٠﴾

Command the Muslim men to lower their gaze and protect their concealed parts. This is purer for them—Allah is aware of their deeds.³

It is stated on page 62 of the book ‘*Mukhtaṣar Minhāj-ul-‘Abidīn*’, published by Maktaba-tul-Madinah, that the command has been given here to lower the gaze. It is incumbent upon the servant to act upon the command of his Master; otherwise, he will be deemed disrespectful and will not be granted permission to enter the presence of the Master. The statement in the blessed verse, ذَٰلِكَ أَزْكَىٰ لَهُمْ (that is purer for them), means it purifies their hearts and increases their goodness. This command informs us that in lowering the gaze lies the purity of the heart and an abundance of worship and goodness. For if you do not restrain your gaze and leave its reins loose, it will look upon futile things, and if the mercy of Allah the Almighty is not with you, you will be destroyed. This is because you will either look upon the unlawful (*ḥarām*) and thus fall into sin, or you will look towards the permissible (*mubāḥ*), and your heart

¹ Jāmi‘ Tirmidhī, vol. 18, p. 392, Hadith 1176

² Iḥyā’ al-‘Ulūm al-Dīn, vol. 3, p. 125

³ Al-Quran, al-Nūr, verse 30; translation from Kanz al-‘Irfān

will become preoccupied with it. This will lead to whispers and distracting thoughts, and ultimately, your heart will become heedless of goodness and remain absorbed in them.¹

Remember, just as Allah Almighty has commanded the avoidance of improper glances in the Holy Quran, numerous hadith also instruct Muslim men to lower their gazes and refrain from looking at what Allah has made unlawful.

Let us listen to three sayings of The Holy Prophet ﷺ regarding this matter.

Three Blessed Hadith Regarding Lowering the Gaze

1. The Merciful Prophet ﷺ said: ‘Avoid sitting in the pathways.’ The noble Companions رَضِيَ اللهُ عَنْهُمْ responded: ‘O Messenger of Allah ﷺ, we have no alternative but to sit in the pathways; we sit there to converse.’ He instructed: ‘If you have no choice but to sit in the pathways, then you must fulfil the rights of the pathway.’ The noble Companions رَضِيَ اللهُ عَنْهُمْ asked: ‘What are the rights of the pathway?’ He answered: ‘To lower the gaze, remove harmful objects, respond to the greeting of salām, enjoin good, and forbid evil.’²
2. He stated: ‘You must certainly lower your gazes, protect your private parts, and keep your faces straight, or else Allah will disfigure your faces.’³
3. He stated: ‘Do not follow one glance with another (meaning, if your gaze falls upon a non-mahram unintentionally, you should

¹ Mukhtaṣar Minhāj al-‘Abidīn, p. 62

² Sahih Bukhari, vol. 2, p. 132, Hadith 2465

³ Mu‘jam al-Kabīr, vol. 8, p. 208, Hadith 7840

immediately avert it and not look again), for the first glance is permissible, but the second is not.¹

What is Meant by the First Glance?

Some ignorant individuals misinterpret the third hadith, fail to avert their gaze, and continue to look improperly because ‘the first glance is forgiven’, *مَعَادَ اللَّهِ*.¹ In reality, the first glance that is forgiven is the one that falls upon a woman unintentionally and is immediately averted. A deliberate first glance is also forbidden (*ḥarām*) and an act that leads to Hell. As Mufti Aḥmad Yār Khan *رَحْمَةُ اللَّهِ عَلَيْهِ*, states in the commentary of this hadith:

The first glance refers to an unintentional look at a non-maḥram woman, and the second glance refers to looking at her again intentionally. If the first glance is deliberately prolonged, it falls under the ruling of the second glance, and it too will be a sin.²

The Ruling on Looking at a Woman

On page 30 of the book ‘*Parday ke bare mein Suwal Jawab*’, published by Maktaba-tul-Madinah, the grand Shaykh, Mawlānā Muhammad Ilyas ‘Aṭṭār al-Qādirī *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ*, while answering a question about whether a man can look at the face of a non-maḥram woman, writes the following:

(A man should) not look (at the face of a non-maḥram woman). However, out of necessity, he may look under certain restrictions. The Hanafī jurist, Mufti Amjad Ali al-A‘zamī *رَحْمَةُ اللَّهِ عَلَيْهِ* explains: Looking at a non-maḥram woman’s face and hands is permissible when necessary, such as when giving testimony for or against her, or to pass a judgment. If one has not seen her, how can one testify accurately? The same condition applies to looking at her: there should be no fear

¹ Sunan Abī Dawūd, vol. 2, p. 358, Hadīth 2149 selected

² Mir’āt al-Manājīh, vol. 17, p. 5

of lust. There is also a necessity in that (in modern times) many women come and go in public, making it difficult to avoid this. Some scholars have also permitted looking at the feet.

He further states:

Although looking at the face of a non-maḥram woman is permissible when there is no fear of lust, this is an age of tribulation (*fitnah*), and people are not like those of the past. Therefore, in this age, looking at it (i.e., the face) will be prohibited, except for a witness or a judge, for whom it is permissible to look due to necessity.¹

Remember that it is essential for a Muslim to acquire knowledge about which women Islam requires him to veil from, and from whom it permits not veiling from. Let us learn which women a man must observe Sharῑ veiling from.

From Whom Must a Man Observe *Pardah*?

The leader of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: A man must observe Sharῑ veiling from certain relatives such as his maternal aunt by marriage (*mumānī*), paternal uncle’s wife (*chachī*), father’s elder brother’s wife (*tā’ī*), sister-in-law (*bhābhī*), and his wife’s sister, among other such relations. Purdah is also required with non-biological relations such as so-called “adopted” or “fictive” kin: a man-made (*munh-bolā*) brother and sister, a man-made mother and son, and a man-made father and daughter. Even with an adopted child — once he reaches the stage of understanding interactions between men and women — purdah is necessary. However, there is no veiling in fosterage (*raḍā’ah*, milk-relations). For example, between a foster

¹ Parday ke bare me suwal jawab, p. 30

mother and son, or foster brother and sister, appropriate segregation does not apply.¹

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

If we study the lives of the friends of Allah concerning the protection of one's gaze, we will find many pearls of wisdom. For instance, these blessed individuals strictly adhered to the rulings of Shariah and were embodiments of modesty and shame from head to toe. Alongside other limbs, they possessed an exceptional mindset regarding the protection of their eyes, refraining not only from speaking to a non-maḥram, but even from casting a glance in her direction. As a source of encouragement, let us listen to three faith-inspiring accounts and make the intention that, by acting upon the commands of Shariah and emulating the practice of the friends of Allah, we too will protect our gaze, **إِنْ شَاءَ اللهُ**.

He Always Kept His Head and Eyes Lowered!

It is stated on page 529, volume 1, of the book '*Iḥyā-ul-'Ulūm*', published by Maktaba-tul-Madinah: It is narrated that Sayyidunā Rabīʿ b. Khaytham رَحِمَهُ اللهُ عَلَيْهِ always kept his head and eyes lowered, to the extent that some people thought he was blind. For twenty years, he frequented the home of Sayyidunā 'Abdullāh b. Mas'ūd رَضِيَ اللهُ عَنْهُ. Whenever the female servant of Ibn Mas'ūd رَضِيَ اللهُ عَنْهُ saw him approaching, she would say, "Your blind friend has arrived."

Sayyidunā 'Abdullāh b. Mas'ūd رَضِيَ اللهُ عَنْهُ would smile upon hearing her words. When he knocked at the door, the female servant would come out and see him with his head and eyes lowered. When Sayyidunā 'Abdullāh b. Mas'ūd رَضِيَ اللهُ عَنْهُ saw Sayyidunā Rabīʿ b. Khaytham رَحِمَهُ اللهُ عَلَيْهِ, he would recite this sacred verse:

¹ Karbala Ka Khoni Manzar, p. 33

وَبَشِّرِ الْمُخْبِتِينَ

And give glad tidings to the humble.¹

After reciting the sacred verse, he would say, “By Allah! If the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were to see you, he would be pleased with you.” In another narration, he said, “...he would have been pleased with you.” And in another narration, it was said, “...he would have smiled upon seeing you.”²

Spiritual Lock of the Eyes

Sayyidunā Ḥassān b. Abī Sinān رَحْمَةُ اللهِ عَلَيْهِ once went out for the Eid prayer. When he returned home, his wife asked, “How many women did you see today?” He remained silent. When she persisted, he replied, “From the moment I left the house until I returned to you, I kept my gaze fixed upon my toes.”³

He Would Close His Eyes Because of the Nurses

Several Islamic brothers have stated that whenever we took Haji Zam Zam Raza ‘Aṭṭārī رَحْمَةُ اللهِ عَلَيْهِ to the hospital, he would often keep his eyes closed. He explained, “There are nurses and other women in the hospital. I fear that my gaze might fall upon them, and my soul may depart in that very state.”

A member of the Shura, Haji Abu Raza Muḥammad Ali ‘Aṭṭārī, relates: Once, I was visiting him at the hospital and noticed that he was closing his eyes repeatedly. I thought he was feeling sleepy, so I sought his leave, saying, “You should sleep; I will go now.” He replied, “Please stay.

¹ Al-Quran, al-Hajj, verse 34; translation from Kanz al-‘Irfān

² Iḥyā’ al-‘Ulūm, vol. 1, p. 232

³ Mawsū‘ah Ibn Abi al-Dunya, vol. 1, p. 205

I am not sleepy; rather, I close my eyes out of fear that nurses may come into view, so that my gaze does not fall upon them.”¹

سُبْحَانَ اللَّهِ! Did you hear how cautious the friends of Allah are in guarding their gaze? Despite having the ability, they make every possible effort to protect themselves from looking at non-mahram women. They are firmly convinced that whether anyone sees them or not, Allah Almighty is always watching. If only we too could be blessed with this passion for guarding the gaze and become protectors of our eyes.

The Best Way to Protect the Eyes

One excellent method for attaining steadfastness in protecting the eyes is to engage in self-accountability regularly. For instance, review your actions by addressing yourself in this way: “O servant! Allah Almighty has blessed you with the great gift of eyes, with which you can see whatever you wish. But reflect for a moment on how you have used them? Did you use them to navigate your path, to learn and teach the knowledge of religion, to recite the Quran, to behold the Holy Ka‘bah, the Green Dome, and other sacred sites, and to look upon your parents and pious people? Or, مَعَاذَ اللَّهِ, did you use them to look at non-mahram women, to indulge in unlawful glances on social media, to watch films and dramas, to look at pictures of non-mahram women in newspapers, to gaze at large advertising billboards featuring images of women, to read someone’s letter or writing without permission, to view obscene pictures or videos on a computer or mobile phone, to peep into someone’s house, or to look around aimlessly?

You were commanded to keep these eyes pure. You should have longed for the vision of Allah, His beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the noble Companions and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ, the saints رَضِيَ اللَّهُ عَنْهُمْ, and Paradise. For this, it was necessary that your gaze not rest upon anything unlawful

¹ Mahboob-e-Attar ki 122 Hikāyāt, p. 52

or futile in this world. But alas, the eyes could not be protected. Today, you find delight in looking at unlawful things, but remember! The very eyes filled with sinful gazes will one day be filled with fire.

Your eyes are so delicate that if a tiny mosquito or a grain of sand enters them, the pain overwhelms you. When you suddenly move from bright sunlight into a closed room, your vision weakens so much that you cannot even see an object lying nearby. Then consider this thought: ‘If these eyes are punished on the Day of Judgement for unlawful gazes and for what Allah has forbidden, what will become of me?’”

Now, let us listen to three narrations about the punishments of unlawful gazes and take heed.

(1) The Punishment for Unlawful Gazes

Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا narrates: A person went to Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while bleeding. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “What has happened to you?” He replied, “A woman passed by me, and I looked at her. My gaze continued to follow her until a wall suddenly appeared before me, which injured me and put me in the state that you see.” The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, “When Allah intends goodness for a servant, He hastens his punishment in this world.”¹

(2) Eyes Will Be Filled with Fire

The proof of Islam, Imam Muhammad al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ, relates: Whoever fills his eyes with unlawful gazes, Allah will fill his eyes with fire on the Day of Judgement.²

¹ Majma‘ al-Zawā‘id, vol. 10, p. 313, No: 17471

² Mukāshafat al-Qulūb, p. 10

(3) A Rod of Fire

‘Allāmah ‘Abd al-Raḥmān b. al-Jawzī رَحْمَةُ اللهِ عَلَيْهِ relates:

Looking at the attractive features (i.e., beauty and charm) of a woman is a poison-laced arrow from the arrows of Iblīs. Whoever does not protect his eyes from a non-maḥram, a rod of fire will be applied to his eyes on the Day of Judgement.¹

Reflect on this! Our hands tremble even when applying kohl (*surmah*). If the kohl applicator lightly touches the eye or if the kohl is slightly strong, we cry out in discomfort. When a simple kohl applicator can cause us such distress, what will become of us if Allah becomes displeased due to our sinful glances, and a rod of fire is applied to our eyes? Regrettably, today some ignorant people have become so accustomed to unlawful glances that, مَعَاذَ اللهِ ثُمَّ مَعَاذَ اللهِ, they find no peace until they have stared at non-maḥram women.

To fulfil this evil urge, they wander through markets, shopping malls, and recreational areas—in short, wherever there are gatherings of unveiled women—indulging in sinful glances and thereby preparing their own ruin in this world and the Hereafter. Let us ask ourselves: have we forgotten death? Have we received a certificate of forgiveness? Have we forgotten the punishments that befell the previous nations? Do we not take heed from the funerals we witness daily? Do we not learn a lesson from the patients groaning in pain on their beds? Have we forgotten the narrow, dark grave? Will we be able to answer the questions of Munkar and Nakīr? Will there be no reckoning for us on the Day of Judgement?

¹ Baḥr al-Dumū‘, p. 171

Before the angel of death severs our connection with this world forever, let us awaken and awaken our fellow Islamic brothers too!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed No. 9

To protect ourselves from improper glances and to develop a passion for acting upon the Sunnah, remain connected with the religious environment of Dawat-e-Islami and participate wholeheartedly in the 12 religious activities to earn good deeds. One of the 12 religious activities is to fill out the ‘Pious Deeds’ booklet daily. Making it a routine to fill out the ‘Pious Deeds’ booklet will enable you to perform good deeds and refrain from sin. **إِنْ شَاءَ اللهُ**, you will feel a positive change within yourself.

Among these pious deeds, Pious Deed No. 9 is: “Did you protect your eyes from sins today (i.e., impermissible gazing, watching films and dramas, viewing inappropriate pictures and videos on mobile phones, looking at non-maḥram women and cousins, etc.)?” Through the blessing of acting upon this pious deed, we will be saved from the misfortune of sinful gazes. **إِنْ شَاءَ اللهُ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Sign of a Perfect Believer

Remember! Sinful gazes leave a person ruined in this world and the Hereafter. Due to it, a person falls deeper into the disobedience of Allah. The Devil remains ever-present in his heart and mind, and a strange state of restlessness overcomes him. Lustful desires and thoughts dominate him, and in order to satisfy them, he becomes entangled in even more destructive sins, such as fornication, and may even waste his youth with his own hands.

Dear Islamic brothers! We have heard that:

- The Holy Quran teaches Muslims to guard their gaze.
- Numerous hadith encourage and emphasise refraining from sinful gazes.
- Guarding the gaze leads to purity of the heart.
- Sinful gazes lead to the displeasure of Allah and the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The friends of Allah are extremely cautious in guarding their gaze.
- The punishment for sinful gazes is sometimes given in this world.
- Unlawful gazes are a cause of humiliation and disgrace in this world and the Hereafter.
- Those who engage in sinful gazes are afflicted with a strange restlessness.

May Allah Almighty protect all Muslims from the devastations of sinful gazes and the lack of adherence to Islamic veiling.

اُمِّيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلُّوا عَلَى الْحَبِيبِ

Important Madani Pearls on Conversation

Let us listen to a few important Madani pearls concerning conversation from the booklet '101 Madani Pearls by the Amir of Ahl al-Sunnah

دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ:

- Speak with a smile and a cheerful expression.

- With the intention of pleasing Muslims, adopt a compassionate tone with those younger than you and a respectful tone when addressing elders.
- Be extremely cautious of speaking in a loud or shouting manner.
- Even with a one-day-old child, make it a habit to address them respectfully with good intentions. **إِنْ شَاءَ اللَّهُ**, your manners will improve, and the child will also learn etiquette.
- While conversing, it is inappropriate to touch the private area, remove dirt from the skin, repeatedly touch the nose in front of others, put a finger in the nose or ear, or to keep spitting.

Announcement

The remaining Madani pearls on conversation will be discussed in the training circles. Therefore, to learn them, please ensure you attend the training circles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du‘ā’s recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي
الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated from Sayyidunā Anas رَضِيَ اللهُ عَنْهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. Seventy portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.³

4. The reward of 600,000 ṣalāt

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامٍ
مُلْكِ اللَّهِ

Shaykh Aḥmad Ṣāwī رَحِمَهُ اللهُ عَلَيْهِ reports from some saints of Islam that by

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

³ Al-Qawl al-Badī, p. 277

reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.¹

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللَّهُ عَنْهُ. The noble Companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْمَفْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”³

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

² Al-Qawl al-Badī’, p. 125

³ Al-Targhīb wa al-Tarhīb: Hadith 31

has stated, "Whoever recites this, 70 angels write good deeds for him for 1,000 days."¹

2. An easy way to spend every night in worship

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever recites this du'ā' three times, it is as if he found Laylat al-Qadr."²

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ
الْعَرْشِ الْعَظِيمِ

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent 'Arsh.

Weekly gathering schedule for 25th September 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

The Remaining Madani Pearls on Conversation

- Listen patiently while another person is speaking, and avoid interrupting. Furthermore, refrain from laughing loudly during a conversation, as loud laughter is not established from the Sunnah. When speaking, always remember that excessive talk diminishes one's gravitas.

¹ Majma' al-Zawā'id: Hadith 17305

² Tārīkh Ibn 'Asākir: Hadith 4415

- When engaging in conversation, there should be a proper objective, and one should always speak according to the capacity and nature of the listener.
- Abstain from foul language and shameless talk at all times. Refrain from verbal abuse, and remember that insulting a Muslim without a Sharī justification is definitively forbidden (*ḥarām qaṭʿī*).¹ Paradise is forbidden for the one who speaks shamelessly. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Paradise is forbidden for the person who engages in obscene speech (shameless talk).²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Supplication for the first morsel of food and for every morsel

In accordance with the schedule of the weekly Sunnah-inspired congregation of Dawat-e-Islami, we will now memorise a dua. This week, we will learn what to recite when taking the first bite of food. We can also read this for every morsel thereafter.

For the first bite:

يَا وَاسِعَ الْغُفْرَةِ

O The Vastly Forgiving!

The supplication to be recited upon every morsel is:

يَا وَاجِدُ

¹ Fatawa Ridawiyah, vol. 21, p. 127

² Musu'ah Imam ibn abi dunya, vol. 7, p. 204, Hadith 325

O The Self-Sufficient!¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”²

Let’s make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).

¹ Khazina-i-Rahmat, p. 103

² Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-ʿIrfān* or *Nūr al-ʿIrfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?

7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet ﷺ at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat* al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?

19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du'ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?

31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak'āt*) of sunnah for Ḥuḥr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of 'Aṣr or 'Ishā'?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others

despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.

43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite ‘بِسْمِ اللَّهِ’ before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using

gestures?

54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an ‘*imāmah*’?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters’ gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i’tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them?
Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?

65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلِّ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in

everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ