



غیبت کی تباہ کاریاں



BACKBITING

A CANCER IN OUR SOCIETY

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
the Founder of Dawat-e-Islami
Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi کاتبِ نبوت
المنشئ



MC 1288

غِيْبَتِ كِي تَبَاهِ كَارِيَاں
Ghībat kī Tabāh Kāriyān

It is Fard (mandatory) to learn essential rulings related to Backbiting.

BACKBITING
A CANCER IN OUR SOCIETY

A chapter of Faizan-e-Sunnat, Volume 2

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

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Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه



Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Backbiting – A Cancer in our Society

An English translation of 'Ghībat ki Tabāh Kāriyān'



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

Du'ā for Reading the 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 عَزَّوَجَلَّ*,

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us, O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after Du'ā.

Contents at a Glance

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Preface

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: *‘Seeking knowledge is an obligation (Farḍ) upon every Muslim.’* (Sunan Ibn Mājah, vol. 1, pp. 146, Ḥadīṣ 224) Here ‘knowledge’ does not refer to the type of material taught in schools and colleges, rather it refers to the basic religious knowledge which one needs to attain (as a Muslim). Therefore, first and foremost it is obligatory (Farḍ) to attain the knowledge of the basic tenets of our religion-Islam. Thereafter it is essential to learn the fundamentals of Ṣalāh (i.e. its pre-conditions and requirements, and the acts that invalidate it).

Further, before the approach of the month of Ramadan, when observing fast becomes Farḍ, it is obligatory (upon Muslims) to know the basic rulings regarding fasting. Likewise, whoever is obligated (under Islamic law) to pay Zakāh, is required to learn the essentials of Zakāh as well. When Hajj becomes obligatory upon someone, he has to learn the fundamentals of Hajj; for someone who desires to get married, must learn about the matters of marriage (Nikah); and for a businessman it is obligatory to be aware of the issues and conditions of legal validity concerning his trade; for an employee it is essential to seek the knowledge about employment issues; and for an employer it is critical to obtain knowledge about the issues of hiring and providing employment, وَعَلَى هَذَا الْقِيَاسِ.

It is obligatory (Farḍ-e-‘Ayn) for every sane and adult, male and female Muslim to learn the religious rulings that are requirement of his/her condition. Likewise, it is obligatory (Farḍ) for every Muslim to know what Ḥalāl is and what Ḥarām is. It is also obligatory to know the methods of purifying the heart, for example, how to attain humility, sincerity and submission to Allah’s Will (Tawakkul); and to learn about the spiritual diseases of the heart such as arrogance, ostentation, malice etc.

Furthermore, it is a personal obligation upon every Muslim to learn how to cleanse his heart from such diseases. (For further details, study *Fatāwā Razawiyyah*, volume 23, pages 623-624.) It is also obligatory to learn about major sins or acts which may lead to torment (on the Day of

Judgement) e.g. lying, backbiting, tale-telling and laying false allegations etc., so that one may protect himself from them.

In this context, you have the book ‘*Backbiting – A Cancer in our Society*’ in your hands which provides a detailed explanation of backbiting with a vast number of examples and also provides an overview (and a brief discussion) about various other major sins. I had initially intended to make a few changes to my published letter ‘*Ghībat kī Tabāḥ Kāriyān*’ so that it could be republished with some additions and revisions, but then I thought why not make it detailed and add it as a chapter of *Faizān-e-Sunnat*, volume 2. In this undertaking, I sought the advice of the panel of scholars of Dawat-e-Islami – Al-Madīna-tul-‘Ilmiyyāḥ. The Islamic brothers who were members of this Majlis, helped me and provided me with lots of material including Quranic verses, parables and narratives and also e-mailed me several examples of backbiting. One Mufti from Dawat-e-Islami’s Dār-ul-Iftā Aḥl-e-Sunnat took keen interest in this work. He read this book cover to cover and provided very good guidance and made useful changes, thus providing a scholarly touch to this work. In reality, the writing and compilation of this book along with all my other books and booklets are by virtue of the blessings of scholars of Aḥl-e-Sunnat *كَفَّرَهُمُ اللَّهُ تَعَالَى*, otherwise I know what I am.

Yā Rab *عَزَّوَجَلَّ*! All the scholars and Islamic brothers, who have aided in this book ‘*Ghībat kī Tabāḥ Kāriyān*’ (in Urdu), grant them an excellent reward. Accept this endeavour of mine, which I find completely devoid of sincerity, for the sake of Your sincere servants and make it beneficial for the Muslims. Safeguard me...¹ and all those, who read this chapter of *Faizān-e-Sunnat*, volume 2 in its entirety, from the perils caused by backbiting and provide them an abode in the neighbourhood of Your Beloved Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* in Jannat-ul-Firdaus (the highest level of Paradise), without any accountability.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Longing for Madīnah, Baqī, absolution without any accountability & abode in the neighbourhood of the Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* in Jannat-ul-Firdaus!

14th Ramadan-ul-Mubārak, 1430 A.H.
September 05, 2009

¹ Here Shaykh wrote some words to describe his humble self which we cannot dare to translate.

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23 Reading Intentions

It is narrated from the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘A Muslim’s intention values more than his deed.’ (Al-Mu’jam-ul-Kabīr, vol. 6, pp. 185, Hadīth 5942)

Remember the following pearls of wisdom

- i. Without a good intention, no reward is granted for a righteous deed.
- ii. The more righteous intentions, the greater the reward.

23 Intentions for reading this book

- 1-4. Every time [I read this book] I will start with Ḥamd¹, Ṣalawāt², Ta’awwūz³ and Tasmiyāh⁴ (by reading the two lines of Arabic given at the top of this page you will be acting on all these four intentions).
5. I will read this book from the beginning to the end to please Allah عَزَّوَجَلَّ.
6. To the best of my ability, I will try to read it whilst in the state of Wuḍū, and
7. I will read it facing the Qiblaḥ.
8. I will behold the Quranic verses, and
9. Aḥādīš.
10. Wherever I read the Exalted Name of Allah, I will recite “عَزَّوَجَلَّ”.

11. And wherever I read the blessed name of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I will invoke Ṣalāt-‘Alan-Nabī “ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ”.
12. I will try to learn Islamic rulings.
13. In case, I do not comprehend something I will ask the scholars of Islam.
14. By virtue of mentioning the pious people, I will strive to gain the blessings as mentioned by Sayyidunā Sufyān Bin ‘Uyaynah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ: *عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزُلُ الرَّحْمَةُ*: ‘Blessings descend during the mention of pious people.’
(*Hilyat-ul-Awliyā*, vol. 7, pp. 335, Number 10750)
15. (On my personal book) I will underline phrases to highlight important information as needed.
16. (On my personal book) I will write down important points to remember in this book.
17. To complete reading this book with the intention to gain Islamic knowledge, I will read a few pages daily and be deserving of the reward of attaining the knowledge of Islam.
18. I will try to persuade others to read this book.
19. With the intention of acting upon the Ḥadīṣ: *تَهَادَوْا تَحَابُّوا* ‘Give gifts to each other, it will increase affection amongst you.’ (*Muwaṭṭā Imām Mālik*, vol. 2, pp. 407, Ḥadīṣ 1731) I shall buy this book (at least one or whatever number my pocket allows) and pass on as a gift to others.
20. Whenever I gift them this book, I will try my utmost to give them a time deadline (e.g. twenty five days) to complete reading this book.
21. I will teach those who do not know.
22. I will pass the reward (Iṣāl-e-Ṣawāb) of reading this book to the entire Muslim Ummah.
23. If I spot any Shar’ī mistake, I will inform the publisher in writing (verbal intimation is usually ineffective).

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Ahl-e-Sunnat founder of Dawat-e-Islami Shaykh 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ into various languages of the world, is pleased to present the book 'Ghībat ki Tabāh Kāriyān' in English under the title of 'Backbiting – A Cancer in our Society.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully justified substitute. However, a glossary has been given at the end of the book, elaborating the Islamic terms. Further, the index and the bibliography have also been added. The 'pp.' in the citation stands for the page number and 'vol.' stands for volume.

This translation has been accomplished by the grace of Allah Almighty عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ. If you find any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, and not the author of the original book. Therefore, if you find any mistake or shortcoming in this book kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

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BACKBITING

A Cancer in our Society

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Backbiting

A Cancer in our Society

Satan will try its utmost to keep you from reading this book, but read it at its entirety. You will come to know as to why Satan was not letting you study it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.



Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Shaykh Majduddīn Fīrauzābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَائِرِي has stated, ‘When you sit in a gathering and recite *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ عَلَى مُحَمَّدٍ*, Allah عَزَّوَجَلَّ will designate an angel that will keep you from backbiting. When you depart from that gathering and recite *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ*, the angel will keep others from backbiting against you.’ (*Al-Qaul-ul-Badī*, pp. 278)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Majority is involved in backbiting

Dear Islamic brothers! Majority of ours is involved in committing the severe sin of backbiting, whether it is the father or the mother, the brother or the sister, the husband or the wife, the mother-in-law or the daughter in-law, the father-in-law or the son-in-law, the teacher or the student, the employer or the employee, the buyer or the seller,

the foreman or the labourer. Similarly, the rich or the poor, the ruler or his subject, the materialist or the spiritual, the old or the young and the ones affiliated with a religious organization or members of a worldly institution – almost everyone is involved in backbiting. These days, none of our gatherings are devoid of this heinous act of speaking ill against others because of the habit of constant gossip.

Perils of backbiting at a glance

Many people, who are apparently devout, are also indulged in this grave sin. They are seen listening to, smiling at and nodding their heads in favour of backbiting. Since backbiting is so commonplace, no one turns a deaf ear to the backbiter and so instead of remaining pious, the listener becomes a sinner and worthy of the fire of Hell. Presented here are twenty perils of backbiting compiled from the Quranic verses, Ḥadiṣ narrations and the sayings of our pious predecessors. Glance at these perils. It might instill fear in your heart:

1. Backbiting severs faith.
2. It can cause a faithless end.
3. Furthermore, excessive backbiting is also a major cause for one's supplication not being accepted.
4. Backbiting deprives one from the blessings of Ṣalāḥ and Ṣaum (fasts).
5. It erases the good deeds.
6. It devours the good deeds.
7. Even if the backbiter repents, he will still be the last one to enter Paradise.
8. Backbiting is absolutely Ḥarām, a major sin that condemns one to the inferno of Hell.
9. It is worse than fornication.
10. The one, who backbites against a Muslim, commits a sin worse than fornication.
11. If backbiting is submerged in the ocean, the whole ocean would smell foul.

12. Backbiters will be made to eat the dead in Hell.
13. Backbiting is like eating the dead body of the brother.
14. It brings torment in the grave.
15. In Layla-tul-Mi'rāj (the night of ascension), the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ witnessed that the backbiter was eating his own flesh cut from the sides and was peeling his face and chest with his own copper nails.
16. Backbiters will be forced to eat their own flesh.
17. In addition, the backbiter will be resurrected looking like a dog on the Day of Judgement.
18. The backbiter will be a monkey of Hell.
19. The backbiter will be running between the boiling water and the blazing fire of Hell asking for death. Even the dwellers of Hell will be sick of him.
20. The backbiter will be the first one to enter Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
 تُوْبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

An inspiring Madani parable

Şadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي states on the 823rd page of his commentary of the Holy Quran, *Khazāin-ul-'Irfān* that when the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would set out on an expedition he would group one poor person with two rich individuals so that the poor person would serve his rich companions and the rich would in turn feed him. This way all would benefit from each other. Once on a journey, Sayyidunā Salmān رَضِيَ اللهُ تَعَالَى عَنْهُ was grouped with two well-off individuals; at one time during the journey, he was unable to prepare food as he had gone to sleep. His

companions, therefore, sent him to get some food from the Beloved and Blessed Prophet ﷺ. The Noble Prophet's chef at that time was Sayyidunā Usāmah رضى الله تعالى عنه who did not have any food left, hence Sayyidunā Salmān رضى الله تعالى عنه had to return empty-handed. When he informed his companions about the situation, they replied, 'Usāmah has been stingy.' When those two people came before the Noble Prophet ﷺ he (revealing the unseen by the Will of Allah عزوجل) said, 'I can see the traces of flesh in your teeth.' The two replied, 'We have not eaten any meat!' The Prophet ﷺ told them, 'You have just committed backbiting and the one, who backbites against a Muslim, eats his flesh.' (*Tafsīr Baghwī, vol. 4, pp. 194*)

Allah عزوجل has stated in the Glorious Quran:

وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا ۗ أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ

And do not backbite one another. Would any one of you like to eat the flesh of his dead brother? You would not tolerate it!

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 26, Sūrah Al-Hujurāt, verse 12)

Why is backbiting Ḥarām?

Commenting on backbiting, Shaykh Imām Aḥmad Bin Ḥajar Makkī Shāfi'ī رضى الله تعالى عنه states that the wisdom behind the forbidding of tarnishing someone's character or reputation (by backbiting), even if it is factual, is to protect, to the highest degree, the honour and reputation of a Muslim. This also signifies the importance of preserving the rights, reputation and character of others. Moreover, Allah عزوجل emphasised the honour of a Muslim by likening it to flesh and blood, and not only this, backbiting was related exaggeratedly with eating the dead body of brother. Hence, it is stated in the Quran:

أَيُّبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۗ

Would any one of you like to eat the flesh of his dead brother? You would not tolerate it!

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 26, Sūrah Al-Hujurāt, verse 12)

A reason for likening honour to flesh is that the victim suffers the similar (emotional) pain due to being insulted that he would feel if his flesh were physically cut off from his body, or maybe more. The wise considers a Muslim's prestige far more valuable than the flesh and blood, therefore like any sane person detests eating human flesh, the wise person also detests dishonouring a Muslim's reputation even more strongly because it also causes agony for the victim. Also, the reason for relating with 'eating the flesh of one's brother', is that eating the flesh of one's brother is unspeakable, in fact it would be impossible to even chew on it. (*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 2, pp. 10*)

Refuting an objection about backbiting

In order to explain backbiting, Shaykh Imām Aḥmad Bin Ḥajar Makki Shāfi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَبِيرِ poses an objection about backbiting and then goes on to refute it himself:

Objection: It is understandable that it is Ḥarām to expose someone's faults in his immediate presence because that causes pain to the victim, but why is it Ḥarām if the person (whose flaws are being revealed) is not present, because then he would feel no pain because he is not even aware of the conversation about him taking place?

Refutation: By the use of the word 'dead' (مَيِّتًا) (in Sūrah Al-Ḥujurāt, part 26, verse 12) this objection is automatically answered. Although this is a very despicable act, the dead person whose flesh is eaten, does not (seemingly) feel the pain. However if the dead person would come to know that he is being eaten, then he would certainly go through much agony. Similarly, if the person disparaged is not present, then he would certainly be hurt if he comes to know that someone spoke ill of him behind his back.

(*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 2, pp. 10*)

Difference between backbiting and slander

The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked, 'Do you know what backbiting is?' They (the companions) answered, 'Allah عَزَّ وَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know the best.' Then the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, 'Backbiting is that you talk about your brother in a manner which he would dislike.' Someone then asked, 'What if that (fault) is present in him?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'If the statement you

are making (about his fault) is present in him, you have in fact committed backbiting against him; whereas if that (fault) is not in him, then you have slandered him.’

(Ṣaḥīḥ Muslim, pp. 1397, Ḥadīṣ 2589)

The renowned commentator of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَتَّان has stated, ‘Backbiting is to make disparaging remarks that are true and

Backbiting is a sin and
slander is two sins.



slander is to lay false allegations and make remarks that are untrue. Backbiting is speaking the truth; however, it is Ḥarām. The abuses are often true but remain profane and Ḥarām. This leads us to the following principle that truth

is not always Ḥalāl. The conclusion is that backbiting is a sin and slander is two sins.’

(Mirāt-ul-Manājīḥ, vol. 6, pp. 456)

Defining backbiting

Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has defined backbiting as ‘backbiting is to mention someone’s hidden fault in his absence in order to disparage him.’

(Baḥār-e-Sharī’at, vol. 16, pp. 175)

Ibn Jauzī definition of backbiting

Dear Islamic brothers! Sadly, the majority of the population today is not even aware of the definition of backbiting, even though understanding and knowing laws related to backbiting is Farḍ (obligatory) upon all Muslims.

On page 256 of *Ānsūon kā Daryā* [the 300-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], Shaykh ‘Allāmaḥ Abul Farāj ‘Abdur Raḥmān Bin Jauzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘For you to mention your brother in such a manner that would upset him, if he hears or comes to know about it, even if it is the truth. That is to say that you talk bad about or find faults in his personality, intellect, clothes, deeds, the statements that he makes, his lack of practice of the religion, house, means of transportation, children, slaves, and everything that is associated with him. Even saying that his sleeve or shirt is too long is considered an act of backbiting.’

(Baḥr-ud-Dumū’, pp. 187)

What is backbiting?

Shaykh Imām Aḥmad Bin Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The honourable scholars رَحْمَةُ اللَّهِ السَّلَام concur that backbiting is to mention any shortcoming that the person possesses. Whether the fault is in his non-practice of religion, worldly affairs, personality, character, wealth, children, spouse, servant, slave, ‘Imāmah, demeanour and mannerism, clothes, smile, lack of common sense, rudeness, politeness and anything related to him. Examples of backbiting about the other’s appearance are: ‘*He is blind, crippled, bald, midget, lanky, and black or yellow, etc.*’ Whereas statements such as: ‘*He is corrupt, thief, deceitful, oppressive, lazy in offering Ṣalāh, disobedient of his parents*’ would fall under examples of backbiting about someone’s irreligiousness.’

The Imām عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further mentioned, ‘It is said that backbiting is as sweet as dates and as sharp and exhilarating as alcohol.’ May Allah عَزَّوَجَلَّ protect us from this evil. May He عَزَّوَجَلَّ fulfil the rights (with His mercy and compassion) of those that we may have violated as He عَزَّوَجَلَّ is the only One who knows the exact number of our violations.

(Az-Zawājir ‘Aniqirāf-il-Kabāir, vol. 2, pp. 19)

*Gunah-e-gadā kā ḥisāb kyā woḥ agarchay lākḥ say ḥayn siwā
Magar ay ‘Afū, Tayray ‘afw kā to ḥisāb ḥay na shumār ḥay*

| | |
|--|-------------------------|
| صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد | صَلُّوا عَلَى الْحَبِيب |
| أَسْتَغْفِرُ اللَّه | تُوبُوا إِلَى اللَّهِ |
| صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد | صَلُّوا عَلَى الْحَبِيب |

Was I an infamous gangster?

Dear Islamic brothers! Sincerely repent from the serious habitual sin of backbiting and make an ardent effort to safeguard your tongue (from sins). In order to attain perseverance in repentance, embrace Dawat-e-Islami’s fragrant Madanī environment and travel in the Madanī Qāfilaḥ to learn the Sunnaḥ. To seek inspiration and motivation, read the following account that shows the marvels of Dawat-e-Islami:

A Muballigh states that while travelling with a Madanī Qāfilāh in Jumādil-Aulā, 1428 A.H. (June 2008) he reached Okara, Punjab. There, he met a bearded old man crowned with a green ‘Imāmaḥ (turban). The old Islamic brother iterated how his amazing transformation took place, ‘Before embracing the Madanī environment of Dawat-e-Islami, I was an infamous gangster in my locality. My addiction to alcohol was so severe that bottles of it could always be found in my car. I would always carry a weapon for my safety with the armed bodyguards that would accompany me. Because of my evil actions, people resented me so much that they preferred not to even pass by me.

What caused me to walk on this Madanī path is that the Muballighīn (preachers), who were actively calling people towards righteousness in our area, would try to invite me too, but I was drowned in heedlessness. Therefore, instead of answering to their call, I would hold their hand and say, ‘Come sit and have a drink with me.’ Sometimes I would rebuke them, at other times I would reprimand them harshly; but despite that adverse reaction, they would still find opportunities to come and try to inspire me.

A long period passed by like this where they resolutely persisted with their invitations and I kept consistently putting them off. Then, as usual, when the brothers came to me, I thought to myself that these poor people had been striving for a long time, why don’t I pay attention and listen to what these brothers have to say. Following my heart, I listened to them carefully. By the grace of Allah ﷻ, their message pierced my heart. I said Labbayk (i.e. I am ready), and went along with the brothers to the Masjid. As far as I could recall, that was the first time I had entered the Masjid after attaining maturity.

The company of the devotees of the Prophet and the Sunnah-inspiring Ijtimā’ completely transformed my heart. Then I began to regularly seek the company of these Islamic brothers and also became a Murīd (disciple) into the Spiritual Sufi order of Ghauš-e-A’zam (Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ). After I became a Murīd, gradually, my demeanour began to change. I sincerely repented from all my sins, gave up alcohol, began to offer Ṣalāh punctually. I also grew a beard according to the Sunnah, and wore the crown of the green ‘Imāmaḥ (turban) on my head. People were astonished on that transformation and could not believe how such an evil person could become an upright individual.

Once, an amusing incident took place when two journalists were astonished to see me as they crossed my path. They confirmed with me as to whether I was the same gangster and wanted to publish my story in their newspaper, but I refused. By the grace of Allah ﷺ, it was the blessings of the righteous Madanī environment of Dawat-e-Islami that a person as corrupt and immoral as me made a change within himself. I began to step on the path of Ṣalāh and Sunnah and became a respectable person of the community.

Allah karam aysā karay tujh pay jahān mayn

Ay Dawat-e-Islami tayrī dhūm machī ho

*O Dawat-e-Islami, may Allah bless you so;
That, around the world, you prosper and glow!*

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Inspirational efforts led him onto the path of Paradise

Dear Islamic brothers! Did you observe the benefits of sincerity and perseverance in striving to invite towards good? Due to someone's inspirational efforts, one who was trailing on the path of devastation of the Hereafter, changed course and set out on the path to Paradise. All Islamic brothers should call everybody towards righteousness without hesitation. You never know that a few words you say may change someone's life and in turn might lead to continuous reward for you. Inviting towards good has many virtues.

Attaining the Ṣawāb of worshipping one year for every word

Once, the Prophet Sayyidunā Mūsā Kalimullāh ﷺ asked Allah ﷺ, 'Allah ﷺ! What is the reward for the one who invites his brother towards good and forbids evil?' Allah ﷺ replied, 'For his every word, I grant him the reward worth a year's worship and I observe Ḥayā in punishing him with the torments of Hell.'

(Mukāshafa-tul-Qulūb, pp. 48)

*Mujhay tum aysī do himmat Āqā
Dūn sab ko naykī kī da'wat Āqā
Banā do mujh ko bhī nayk khaṣlat
Nabī-e-Raḥmat Shaftī'-e-Ummat*

*Give me such strength my Master, that I invite all towards righteousness,
Make my manners refined, please, the Intercessor, the Prophet of Mercifulness*


صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Our homes are like war zones

Dear Islamic brothers! By Allah ﷺ, the consequences of backbiting are extremely perilous. Our homes are like war zones and families and communities are falling apart because of this evil. Even many preachers of the religion have built walls of resentment around each other. Alas! How will our weak flesh bear the severe and terrifying punishment of backbiting?

Hanging by the chest

Listen carefully! The Holy Prophet ﷺ has warned us, 'On Layla-tul-Mi'rāj (the Night of Ascension), I came across such men and women who were hanging by their chests. I asked, 'Jibrīl! Who are these people?' He replied, 'These are the ones who slander people (with false allegations) in their presence and speak ill against them behind their backs. Regarding these people, Allah ﷺ states in the Quran:

Woe to the one who scorns the people openly, badmouths in (their) absence.  وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

*[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Ĥumazāh, verse 1)
(Shu'ab-ul-Īmān, vol. 5, pp. 309, Ḥadīṣ 6750)*

Nails of copper

The Noble Prophet ﷺ has cautioned, ‘On Layla-tul-Mi’rāj (the Night of Ascension), I came across such a nation that were scratching their faces and chests with nails made of copper. I asked, ‘Jibrīl! Who are these people?’ He replied, ‘They used to eat the flesh of humans (backbite) and would tarnish their honour.’

(Sunan Abī Dāwūd, vol. 4, pp. 353, Hadīth 4878)

Indulgence of women in backbiting

The renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ الْوَالِدِ has expounded on this subject, ‘They were inflicted with the torment of itching. They would scratch and wound their own faces and chest with their sharp and pointy nails that were made of copper. May Allah عَزَّوَجَلَّ grant us refuge from such punishment as it is indeed severe. What the Prophet ﷺ observed with his own eyes will take place after the Day of Judgement.’ He رَحْمَةُ اللهِ الْوَالِدِ has further added, ‘Those people used to backbite against and disparaged the reputation of Muslims. Women indulge in it more often therefore they should derive a lesson from this.’ *(Mirāt-ul-Manājih, vol. 6, pp. 619)*

Being fed their own flesh

Dear Islamic brothers! I urge you to reflect about this in solitude. If we cannot even bear a minor itch or a minor cut, then how will we endure the punishment of picking and peeling the chest and the face – as a punishment for indulging in backbiting and failing to repent from this major sin? Listen carefully to the following narration about another serious punishment for backbiting. Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet ﷺ stated, ‘The night in which I was made to travel through the Heavens, I came across a nation that was being fed flesh cut off from their own sides. They were told, ‘Eat, as you used to eat the flesh of your brothers.’ I asked, ‘Jibrīl! Who are they?’ He replied, ‘Master! They used to backbite against people.’

(Dalāil-un-Nubūwwah, vol. 2, pp. 393; Tanbīh-ul-Ghāfilīn, pp. 86)

Brother’s dead body will be fed

The Merciful and Compassionate Prophet ﷺ has stated, ‘Whoever eats the flesh of his dead brother (i.e. backbites) in this world, (that brother) will be brought close

to him on the Day of Judgement and he (the backbiter) will be ordered, ‘Eat his dead body, (just as) you used to eat him alive.’ He will then eat his dead brother’s flesh and moan and cry (because of pain) expressing disgust from his facial expressions.’

(*Al-Mu’jam-ul-Awsaṭ*, vol. 1, pp. 450, Ḥadīṣ 1656)

The tongue will not burn

Dear Islamic brothers! Break away from backbiting and other sinful conversations and engage in the remembrance of Allah ﷻ and the recitation of Na’at of His Beloved Prophet ﷺ. Reap numerous rewards by immersing in the recitation of the Quran, sending salutations upon the Holy Prophet ﷺ.

(Tafsīr) ‘*Rūḥ-ul-Bayān*’ cites a Ḥadīṣ Qudṣī: Whoever recites once بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and Sūrah Al-Fātiḥah by joining them together (like this بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ till the end of the Sūrah) then be a witness that I have forgiven him, accepted all his good deeds and forgiven his sins, and I will not burn his tongue, I will free him from the torment of the grave, the torment of the fire, the torment of the Day of Judgement and from fear.’ (*Rūḥ-ul-Bayān*, pp. 9, vol. 1) Note the proper manner of joining [join the last letter Mīm (with Kasrah) of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ with Lām (with Jāzm) in الْحَمْدُ لِلّٰهِ] as in ... بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ-مِلْ-حَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ...

Rihāī mujh ko milay kāsh! Nafs-o-Shayṭān say gunāh

Tayray Ḥabīb kā daytā hūn wāsiṭah Yā Rab

Bay ‘adad aur jurm bhī ḥayn lā-ta’ dād

Ker ‘afw, seh na sakūn gā koī sazā Yā Rab

Would that I be free of Satan and sins

I supplicate by means of Your Ḥabīb Yā Rab

Sins are too many to be counted

Forgive! I won’t be able to bear the torment Yā Rab

صَلُّوا عَلَى الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللّٰهِ اَسْتَغْفِرُ اللّٰهَ

صَلُّوا عَلَى الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

Deprived of the virtues of Ṣalāh

Dear Islamic brothers! One of the problems of backbiting is that it leads to the deprivation from the blessings of Ṣalāh and fasts. One day, when two people completed their Zuhr or ‘Aṣr Ṣalāh, the Knower of the Unseen (Ghayb), the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told them, ‘Both of you do Wuḍū, repeat your Ṣalāh, complete your fast and make up (perform Qaḍā of) today’s fast by tomorrow.’ They asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why have you ordered us to do this?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘You have committed backbiting against so-and-so.’ (*Shu’ab-ul-Īmān*, vol. 5, pp. 303, Ḥadīṣ 6729)

Two sayings of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Backbiting is detrimental to worship. Here are two sayings of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that further clarify this point:

1. ‘Fast is a shield until it is broken.’ Upon which he was asked, ‘What breaks it?’ He replied, ‘Lies and backbiting.’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 3, pp. 264, Ḥadīṣ 4536)
2. ‘Fasting is not just abstaining from food and drink. Fasting is to (also) abstain from profane and irrelevant conversation.’ (*Al-Mustadrak*, vol. 2, pp. 67, Ḥadīṣ 1611)

Does backbiting invalidate the fast?

Backbiting causes the deprivation of blessings from the fast and worship. The Guiding Light of Spirituality, the Scholar of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي explains on page 984 of *Bahār-e-Sharī’at*, volume 1 [the publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: ‘The fast is not invalidated by nocturnal emission or backbiting.’ (*Durr-e-Mukhtār*, vol. 3, pp. 421, 428) Even though backbiting is a major sin as the Quran likened backbiting to devouring the flesh of your dead brother and the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ classified it as a sin ‘worse than fornication.’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 5, pp. 63, Ḥadīṣ 6590) However, the blessings are taken away from the fast. (*Bahār-e-Sharī’at*, vol. 1, pp. 984)

On page 996, the Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further added, ‘Sinful acts such as lies, tale-bearing, backbiting, abusing, vulgarism, and hurting others are generally Ḥarām, moreover, whilst observing fast these acts are even worse and bring a sense of repugnance to the fast.’ (*Bahār-e-Sharī’at*, vol. 1, pp. 996)

Running between scorching water and fire

The Noble Prophet, the Sultan of the Worlds ﷺ has warned us, ‘Four types of dwellers in Hell will be running between Ḥamīm and Jaḥīm (i.e. the scorching water and fire) seeking Wayl and Šubūr (i.e. destruction). One of them will be eating his own flesh. The dwellers of Hell will say, ‘What is wrong with this wretched soul, he is intensifying our suffering.’ They will be told, ‘This wretched person used to eat others’ flesh (backbite) and was a tale-teller.’ (*Żamm-ul-Ghībah li-Ibn-e-Abid Dunyā, pp. 89, Raqm 49*)

How one should fear sins

Dear Islamic brothers! Alas, the painful torment of Hell! It is imperative that we distance ourselves from backbiting and sins or else we will face extreme hardship. We should have remorse and fear because of our sins. Here is a parable that explains tremendous fear that our righteous predecessors possessed: Once a caravan of ‘Ābidīn (righteous worshippers) set out on a journey. Sayyidunā ‘Aṭā رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also a part of the group. Their devotion in worship had caused sunken eyes, swollen feet and weakness. So weak, that it looked as if they had just come out of their graves. One of them fainted during the journey. Despite the fact that it was very cold, he started sweating out of fear. When he regained consciousness, people asked him about the cause of his perspiration, to which he replied, ‘When I crossed this area, the sin that I had once committed here came to my mind and an intense fear of the accountability on the Day of Judgement touched my heart and I lost consciousness.’ (*Iḥyā-ul-‘Ulūm, vol. 4, pp. 229*)

*Kisī kī khāmiyān daykhāyn na mayrī ānkḥayn aur
Karay zabān na ‘aybaun kā taḥkirāḥ Yā Rab
Tulayn na ḥashr mayn ‘Aṭṭār kay ‘amal Maulā
Bilā-ḥisāb ḥī Tū is ko bakhshnā Yā Rab*

*Allah, may I never see others’ deficiency
Nor may I ever talk about their frailty
Allah, on the scales don’t weigh ‘Aṭṭār’s deeds
May he be forgiven without any accountability*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

You devoured your brother's flesh

The companion Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘We were in the noble court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person stood up and left. After his departure, a person started backbiting against him, upon which the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Pick your teeth.’ The person asked, ‘Why should I pick my teeth as I have not eaten any meat?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Indeed you have eaten your brother’s flesh (you slandered him).’

(Al-Mu’jam-ul-Kabīr, vol. 10, pp. 102, Ḥadīṣ 10092)

16 Examples of backbiting when one departs from a gathering

When some people leave from a gathering, others often slip into backbiting against them. They should learn a lesson from the aforementioned narration. Here are some expressions of backbiting listed to serve as examples:

1. Good riddance, he is gone!
2. We were bored in his company.
3. He argues just for the sake of it.
4. It is his way or the highway.
5. He does not listen to anyone.
6. He thinks he knows it all.
7. Take his talk with a grain of salt.
8. He is always looking for a reason to burst into laughter.
9. He is so full of himself.
10. He is stubborn.
11. Brother! May Allah save us from such individuals.
12. He is a bit of a bigmouth.
13. He spreads news everywhere.
14. He blurts out everything.

15. Whatever you said in front of him; now watch how it spreads and everyone finds out.
16. Yes brother! Next time he comes, change the topic, because he is a loudmouth, etc.

*Tū ghībat kī ‘ādat chūřā Yā Ilāhī
Burī bayīhākon say bachā Yā Ilāhī
Ĥo bayzār dil tohmaton chugliyon say
Mujhay nayk bandaĥ banā Yā Ilāhī!*

*From the habit of backbiting, my Allah, May I abstain
From the wicked gatherings, may I restrain
From tale-bearing and accusations, my heart is in disdain
Righteousness and piety, my Allah! May I attain*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Vomited meat

Someone asked Sayyidatunā Umm-e-Salamah رَضِيَ اللَّهُ تَعَالَى عَنْهَا a question regarding backbiting to which she replied, ‘One Friday, when I woke up in the morning the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to offer Ṣalāt-ul-Fajr. One of my neighbours, an Anṣārī woman from Madīnaĥ, came to the house and began to speak-ill (backbite) against some men and women. I also took part in it and began to laugh. Upon the return of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we became silent. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ covered his nose with a corner of his shawl as he stood in the doorway and ordered, ‘Both of you go and rinse your mouth with water.’ I vomited a lot of (pieces of) flesh. Similarly, the other woman also vomited out flesh. I asked the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as to why I threw up pieces of flesh. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘This flesh is of the person against whom you have committed backbiting.’ (Ad-Dur-rul-Manšūr, vol. 7, pp. 572)

23 Expressions of backbiting common amongst women

Islamic sisters should also carefully read to this narration over and over again and give it due consideration. Sadly! When the Islamic sisters sit together, they often indulge in backbiting against other sisters who are not present. Here are 23 examples of such expressions that are commonly used:

1. She is divorced.
2. She has a long tongue.
3. She does not let her husband stay in peace.
4. She is disrespectful of her husband.
5. Well, she is then beaten.
6. She has no decency.
7. It seems that she will only rest after she gets a divorce.
8. She breathes down her daughter-in-law's neck.
9. She treats her daughter-in-law like a maid.
10. She even beats her daughter-in-law.
11. She purposely starves her daughter-in-law.
12. Though her daughter-in-law is sick, she does not let her rest.
13. She quarrels with her neighbours.
14. She is irritable.
15. She is snobbish because of her husband's wealth.
16. She yells at her children.
17. She is so stingy.
18. She acts poor, but has lots of (wealth and) gold.
19. The girl is good mannered but because of her mother her engagement was broken.
20. She is getting older but no one is ready to take her hand in marriage.
21. Her daughter is a teen now, but she does not make her stay home.

22. She got her two daughters married, but did not invite her neighbours, even verbally.
23. She has left her in-laws (after quarrelling with them) and gone back to her parents' house.

Vision of the Prophet ﷺ

Islamic sisters! Sincerely repent from backbiting and protect your tongue from such insinuations. Embrace the Madanī environment of Dawat-e-Islami to achieve steady persistence in your course of actions against backbiting. Continue to endeavour in the Madanī activities organised by Dawat-e-Islami and travel in the auspicious Madanī Qāfilāh to learn the Sunnah. If anyone were to ask me as to what benefit does Madanī Qāfilāh bring; I would ask them what benefit does it not bring? Here is an account that shows the blessings of the Madanī Qāfilāh. Read it as it is filled with the love of the Holy Prophet ﷺ and put your seal of approval on it by saying *شَهِدْنَا اللَّهَ عَزَّوَجَلَّ* at the end of the couplet after the parable.

An Islamic sister from Hyderabad (Bāb-ul-Islam, Sindh) has reported that, 'A sisters' Madanī Qāfilāh came to my city. I was fortunate to attend the Sunnah-inspiring Ijtimā' on the second day after the area visit to call people towards righteousness. After the speech in the Ijtimā' while Ṣalāt-'Alan-Nabī was being recited, I saw with my very own eyes that the source of Peace for our Hearts, the Holy Prophet ﷺ, wearing a garland of flowers, arrived to the Ijtimā'. My tears began to flow involuntarily as I was overwhelmed by the glorious sight of my Beloved Prophet ﷺ. Then, the faith-refreshing sight of the Beloved and Blessed Prophet ﷺ vanished and afterwards the Ijtimā' came to its conclusion.'

Mil gaye woh to phir kamī kyā hay

Dauno 'ālam ko pā liyā ham nay

Do we really need anything else?

When we got him, both the worlds we possess

You just had some meat

The Holy Prophet ﷺ was once in his blessed home when some meat was brought before him as a gift. Sayyidunā Zayd Bin Šābit رضي الله تعالى عنه was teaching Ḥadiš

narrations to the Aṣḥāb-e-Ṣuffāḥ next to the Masjid-un-Nabawī. They asked Sayyidunā Zayd Bin Ṣābit رَضِيَ اللهُ تَعَالَى عَنْهُ if he would ask the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for some meat on their behalf as they had not eaten any meat in days. When he left, they started talking amongst themselves that Sayyidunā Zayd Bin Ṣābit رَضِيَ اللهُ تَعَالَى عَنْهُ meets the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the same manner as they would, so why is it that he would narrate Ḥadīṣ to them!

When Sayyidunā Zayd Bin Ṣābit رَضِيَ اللهُ تَعَالَى عَنْهُ came into the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and repeated the desire of the Aṣḥāb-e-Ṣuffāḥ, the Knower of the Unseen, the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told him, ‘Go and tell them that they have just eaten some meat.’ When Sayyidunā Zayd Bin Ṣābit رَضِيَ اللهُ تَعَالَى عَنْهُ relayed the message of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to them, they swore that they had not eaten meat for several days. Sayyidunā Zayd Bin Ṣābit رَضِيَ اللهُ تَعَالَى عَنْهُ went back to the holy court and requested again for some meat. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said the same thing, ‘They just ate some meat.’ Sayyidunā Zayd Bin Ṣābit رَضِيَ اللهُ تَعَالَى عَنْهُ came back and relayed the same message. That time all the Aṣḥāb-e-Ṣuffāḥ went to ask the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ themselves. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You just ate your brother’s flesh and the traces of the meat are still in your teeth. Spit it out and have a look at the redness of the flesh.’ Thereupon, they did exactly and blood was all over (in their saliva). They all repented, took back their words, and asked Sayyidunā Zayd Bin Ṣābit رَضِيَ اللهُ تَعَالَى عَنْهُ to forgive them. *(Tanbīḥ-ul-Ghāfilīn, pp. 86)*

Dwellers of Hell eating the dead body

Sayyidunā ‘Abdullāḥ Bin ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has reported that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the dwellers of Hell on Layla-tul-Mi’rāj (the Night of Ascension) who were eating a dead body (of a person). The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Jibrīl! Who are these people?’ Angel Jibrīl عَلَيْهِ السَّلَام replied, ‘They are those who would eat peoples’ flesh.’ The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also saw a person who was extremely red in colour and had blue eyes. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked Jibrīl عَلَيْهِ السَّلَام as to who he was. Jibrīl عَلَيْهِ السَّلَام replied, ‘He is the one who cut off the legs of the she-camel of Prophet Sayyidunā Ṣāliḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَام.’ *(Musnad Imām Aḥmad, vol. 1, pp. 553, Ḥadīṣ 2324)*

Eating a dead animal is not easy

Dear Islamic brothers! Backbiting seems very easy but keep this in mind that eating a dead body in Hell will not be easy by any means. One cannot consume the fresh raw meat of a goat. Sometimes we do not feel like eating meat if it is not cooked properly, or if it does not have enough salt or proper spices or if it is cold. Just imagine! How can one eat, not Żabiĥā meat but that of the dead and not of a Ḥalāl animal but of a dead human being. Further, the person with red skin and blue eyes mentioned in the Ḥadīṣ was none other than the evil Qadār Bin Sālif from the nation of Šamūd. He cut off the legs of the Sayyidunā Šālīĥ’s she-camel.

*Mujĥay ghībaton say bachā Yā Ilāĥī
 Gunāĥaun kī ‘ādat ĉĥuřā Yā Ilāĥī
 Pa-ay Murshidī day mu’āfi Khudāyā
 Na dozakh mayn mujĥ ko jalā Yā Ilāĥī*

*Allah, from backbiting, may I am saved
 Allah, habit of sins, may it be erased
 Forgive me, for my Murshid’s sake
 From fire of Hell, may I be spared*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تُوْبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The pigs and monkeys of Hell

Just glance at the devastating punishment of backbiting. The famous saint Sayyidunā Ḥātīm Aṣam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ has stated, ‘It has been relayed to us that in Hell a backbiter’s face will be turned into the face of a monkey, a liar’s face will be turned into the face of a dog and a jealous person’s face will be turned into the face of a pig.’

(Tanbīĥ-ul-Mugĥarrīn, pp. 194)

Four advices

From page 163 of *Minhāj-ul-‘Ābidīn* [the 344-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], following sayings of Sayyidunā Ibrāhīm Bin Adḥam عليه رحمة الله الأكرم are extracted: ‘I stayed in the company of many saints رحمهم الله تعالى in the Lebanon mountains. All of the saints advised me to disperse the following four pieces of advice wherever I go:

1. Whoever eats to the fullest of his appetite will not enjoy the taste of worship.
2. Whoever sleeps excessively will not have blessings in his lifespan.
3. Whoever seeks only to please the people will be in despair from Allah’s pleasure.
4. Whoever excessively backbites and indulges in lots of irrelevant conversations will not die on Islam.’ (*Minhāj-ul-‘Ābidīn (Arabic)*, pp. 98)

Backbiting is detrimental to the faith

The Beloved Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘Backbiting and tale-telling sever faith as a shepherd cuts a tree.’ (*Attarghīb Wattarḥīb*, vol. 3, pp. 332, Ḥadīṣ 28)

The torment for a faithless end

Dear Islamic brothers! From the above Ḥadīṣ, we came to learn that there is a chance that one may lose his faith, because of committing backbiting. Alas, the one who loses his faith is doomed. Whoever dies on Kufr, when he reaches his grave then he will not be able to correctly answer the questions posed by Munkar and Nakir. Then the series of terrifying torments will start in the grave.

The Scholar of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عليه رحمة الله القوي writes on page 110 of *Bahār-e-Sharī‘at*, volume 1 [the 1250-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]: At that moment, a caller in the skies will call out, ‘He is a liar. Place a bed of fire for him, clothe him with clothing made of fire and open a door towards Hell.’ The heat and flames of Hell will then reach him and two blind and deaf angels will be ordered to punish him. They will have iron rods. If they were to strike a mountain with their iron rods, it would turn to dust. The angels will continuously strike him with their rods. Snakes and scorpions will also torment the

person. Hence, his actions will turn into a dog, a bear or any other form and will punish him (as well).’ (*Bahār-e-Sharī’at*, vol. 1, pp. 110-111)

Damned to Hell forever

Kuffār (unbelievers) will also be subjected to several torments on the Day of Judgement and eventually, they will be dragged by their heads and thrown into Hell, where they will reside forever. After describing the heart wrenching punishments, Guiding Light of Spirituality, the Scholar of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي، further goes on to say, ‘Then, the Kāfir will be placed in a chest of fire, which will be as long as his height. A fire will then be ignited inside the chest which will be locked with a

Every Kāfir will think that he is the only one in the fire now and this will be the torment on top of all other punishments.



lock of fire. Then, the chest will be put into another chest of fire in which fire will also be lit between the chests. That chest will also be locked. Likewise, the chest will be placed into a third; a fire will be lit and then locked with a lock of fire. At this point, every Kāfir will think that he is the only one in the

fire now and this will be the torment on top of all other punishments. This torment will continue forever for him.

When all those destined for Paradise will enter Paradise and only those will remain in Hell that are to dwell in it forever; death will be brought looking like a sheep and placed in between Paradise and Hell. A caller will call the dwellers of Paradise, who will glance fearing that they may be banished from Paradise. Then, the caller will call the Hell dwellers who will glance excitedly thinking that they are being freed from their torment. The caller will then ask them all if they recognize this. They will answer, ‘Yes, this is death.’ Death will then be slaughtered and it will be called out, ‘People of Paradise! Eternity! There is no death anymore. People of Hell! Eternity! There is no death now.’ At that time, it will be joy for the dwellers of Heaven; whereas sorrow will be for the Hell-dwellers.

نَسْأَلُ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ فِي الدِّينِ وَالْدُّنْيَا وَالْآخِرَةِ

We ask Allah (عَزَّوَجَلَّ) for forgiveness and we seek the wellbeing of our religion, our worldly matters and of our Hereafter.

(*Bahār-e-Sharī’at*, vol. 1, pp. 170-171)

*'Aṭṭār ḥay Imān kī ḥifāzat kā suwālī
Khālī nahīn jāye gā yeh darbār-e-Nabī say*

*Preservation of faith, 'Aṭṭār seeks
Empty-handed from the Prophet's court, he will not leave*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Can you hate the one who doesn't offer Nafil?

It has been reported on the authority of Sayyidunā 'Āmir Bin Wāšilah رَضِيَ اللَّهُ تَعَالَى عَنْهُ, 'During the apparent life of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a person passed by a community and greeted them with Salām. The people responded to his Salām but when he left, one person from them said, 'I hate him for the sake of Allah عَزَّ وَجَلَّ the Exalted. When he, who had left, came to know about the opinion of the other person he approached the court of the Glorious Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and narrated the whole incident and then requested the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to summon the other person and ask him why he hates me.

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called for the person. When he came, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him about his statement. He affirmed that he did say such a thing. The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, 'Why do you hate him?' He replied, 'I am his neighbour. I want the best for him. By Allah عَزَّ وَجَلَّ, I have not seen him offer any Nafil Ṣalāh besides the Farḍ that he offers and Farḍ is offered by the righteous and the wicked.' The person who had brought the complaint said, 'Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Ask him if he has seen me delay the fulfilment of any of my Farḍ Ṣalāh, or if he has observed that I have been deficient in the performance of Wuḍū or Rukū' or Sujūd.' When the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him, he said that he had not seen any deficiency in that regard but he added, 'By Allah عَزَّ وَجَلَّ I have not seen him observe fast other than the fasts of Ramadan; both the righteous and the wicked observe fast in this blessed month.' To this the person replied, 'Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Ask him if I have missed a fast in Ramadan or had any shortcoming in the fulfilment of its rights.'

He replied, ‘No, however I have not seen him give anything to the poor besides paying Zakāh nor spending in the path of Allah عَزَّوَجَلَّ. All righteous and wicked people pay Zakāh.’ The person who complained asked the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to ask him if he had ever seen any of his shortcomings in paying Zakāh or if he had ever delayed its payment. He replied in the same negative expression. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the person who hated the other, ‘Stand up; he (the person who complained) might be better than you.’ (*Musnad Imām Aḥmad, vol. 9, pp. 210, Ḥadīṣ 23864*)

9 Examples of backbiting in Nafl and Mustahab acts

Dear Islamic brothers! Making statements about others regarding someone’s inability or lack of completion of Farāid and Wājibāt (the necessities of religion), without a valid cause, also falls under backbiting. The same ruling applies to Nawāfil and Mustahabbāt, because this would also cause distress to the Muslim. Here are nine examples of such statements:

1. He does not offer Taḥajjud.
2. In his entire life, he has never observed fast on the day of ‘Āshūrā.
3. He does not offer Ṣalāt-ul-Ishrāq and Ṣalāt-uḍ-Ḍuḥā.
4. How will he even offer the Nawāfil of Awwabīn! Go ask him when those Nawāfil are supposed to be offered?
5. He calls the food, which is served to the people with the intention of presenting the Ṣawāb to the pious predecessors, a blessing and is always there to eat it; however, he never donates money for it.
6. My boss is a little uptight. He never gives me some time off to travel with the Madanī Qāfilāh.
7. I even asked him to offer Ṣalāt-ut-Taubaḥ as others were offering it, but he still did not.
8. In the congregation to read Quran, he comes at the very end. Maybe he doesn’t know how to read the Quran.
9. He comes late to the Na’at recital gatherings, but in time for the food.

Expressions that express backbiting

On page 313 of *‘Uyūn-ul-Hikāyāt*, volume 2 [the 413-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], a saying of Sayyidunā Ḥārīṣ Muḥāsibī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي is narrated, ‘Refrain from backbiting. It is such an evil that a person seeks it willingly. What do you think of an action that entices you to be disloyal to the one who has favoured you and causes good deeds, earned by you, to be given to those who you slandered until they are pleased because wealth will not come to your aid? Your religion will be taken away from you, equal to the measure of the harm that you caused to a Muslim’s reputation. Therefore, refrain from backbiting, make yourself aware of it and recognize its different forms and how it entraps you.’ He further added, ‘Take this to heart! Indeed some ignorant and naive individuals indulge in backbiting by manifesting their anger on the sins committed by others. They make false assumptions and are jealous of them. May Allah عَزَّوَجَلَّ grant us refuge. Satan further misleads these people into thinking that by manifesting their anger; they are actually protecting the faith. They make claims of showing anger by speaking ill and making derogatory remarks against another person, not for personal reasons, but for protecting the religion. The evil of such thought and action is not hidden from the wise.

Even some learned people have been observed to make statements like, ‘We are only doing this for their rectification. We are their well-wishers and only want the best for them.’ The fact of the matter is that if these people wanted the best for the others they would not have indulged in such an evil action (of backbiting). The thought of giving advice would not cause them to indulge in backbiting (i.e. they would have taken the adopted the method that is permissible by Islamic law which is to directly advise the one who has made a mistake and not to make a public display of others’ faults). Embed this in your heart! At times, even seemingly religious and righteous individuals commit backbiting by saying expressions that are astonishing. As for teachers, leaders and officers, they at times indulge in backbiting by trying to show compassion for their subordinates and students; with phrases like, ‘I feel so sorry for that person that he commits such-and-such evil. I wish he wasn’t involved in those things (i.e. drug addiction).’ In reality, these people are not feeling sorry for others, but are actually exposing their faults and shortcomings disguised as compassion and well-wishing and thus indulging in backbiting. Instead of saying such expressions, if they really want the best for the other person, they could directly approach them and make an effort to rectify their behaviour.

Some people have been observed making this point that they are only exposing the faults to another person so that the listener supplicates for him. They think that they are doing them a favour but instead they are actually backbiting. May Allah ﷺ protect us from the deceit of Satan and protect us from speaking-ill against other Muslims.’

(‘Uyūn-ul-Hikāyāt, vol. 2, pp. 38)

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Afsos marz bařhtā hī jātā hay gunāhaun kā

Ĥo naẓar-e-shifā ‘arz ay Sarkār-e-Madīnah hay

Sadly, the disease of sins has grown, O Prophet please!

Cast a sight of relief upon this helpless

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting against a child

According to Islamic law, one is not allowed to backbite against children just as it is impermissible to lie to them. One should not backbite against a child, even if the child is only a day old. Parents should be meticulous about this, neither should they speak ill behind their child’s back nor speak bad in front of them. They should avoid phrases like, ‘you are arrogant, mischievous’ etc.

When is it allowed to backbite against a child?

Shaykh ‘Allāmah ‘Abdul Ḥayy Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي writes in his book titled ‘Ghībat Kyā Ḥay’, ‘Shaykh Sayyidunā Ibn-e-‘Ābidīn Shāmī قُدْسٌ سِيْرُهُ السَّامِي cites a saying of Imām Ibn-e-Ḥajar عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْبَرِ, ‘It is Ḥarām to backbite against a child who has not reached puberty and an insane person, just as it is Ḥarām to backbite against an adult.’

(Rad-dul-Muḥtār, vol. 6, pp. 676)

Shaykh ‘Abdul Ḥayy Lakḥnawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي further elaborates:

1. Backbiting of such a child who has not reached puberty, who has attained some level of maturity that he is pleased when praised and displeased when spoken ill off, is not allowed. The same rule applies for someone who is partly insane, as they can also distinguish between their praise and condemnation.
2. Backbiting of a child who has a lack of understanding or an insane person, who cannot distinguish between their praise and condemnation, is not permissible. This is because their parents, guardians or heirs would be hurt, if they came to know about it.
3. Backbiting is permissible against a child or an insane person who cannot distinguish between their praise and condemnation and has no apparent heirs or guardians. However, it is best to refrain from doing so. (Because some jurists ruled that it is Ḥarām to backbite against an insane person and even a child who is just a day old).

(Ghībat Kyā Ḥay, pp. 20, 21)

17 Examples of backbiting against children

In short, we should refrain from committing backbiting whether it is against someone sane or an insane person, an adult or an adolescent child, an old person or an infant. There could be several instances of backbiting against infants and young children, because people are normally unaware that doing so could lead to sins. Here we present only seventeen examples that can be categorized as backbiting:

1. He urinated on his bed.
2. He has grown, but has not learned any manners yet.
3. He has become a habitual liar.
4. He scratched his younger sister.
5. When we take the young one in our arms, the elder one feels jealous.
6. Both of the young ones tell on each other.
7. The younger one is very intelligent but our eight year old is not as bright in his studies.
8. He bothers his mother.

9. The infant screams at night. She does not sleep at night nor does she let anyone else sleep.
10. My child threw the glass in anger.
11. He has become very grumpy.
12. He has become very sulky in behaviour.
13. He argues at mealtimes every day.
14. He is not too bright in his studies.
15. My elder child pulled her sister's hair and brought her down to the floor.
16. He fights a lot.
17. We get tired of waking him up, but he still does not answer.

Stop your children from backbiting

Normally children are seen backbiting against their siblings and other people in their childish ways. Parents and elders at home encourage this behaviour by their smiles and laughter. For example, if a child saw someone limping and imitates that person, the parents laugh and smile at their child's actions, thus encouraging him. This leads the children to think that their actions are appropriate, whereas in reality, their copying a specific handicapped person is considered as backbiting under Islamic law. When the father returns home from work at night, the children normally relay the events of their day. It is pleasing to hear their stories, but their story telling normally comprises of many instances of tale-telling and backbiting against others. Children do not get their sins recorded in their deeds; however, it is the responsibility of the parents to raise them according to Islamic morals and manners. By listening to your children backbite; you are wrongly training them to backbite. Thus, the burden of improper upbringing falls upon the parents. When these children grow up, this sinful behaviour will be deeply rooted in their minds.

Therefore, whenever the child backbites against someone or lies to you, do not let Satan deceive you into smiling at them and encouraging their behaviour. Be serious and discourage them for their actions. Inform them that backbiting is not a dignified act. When you continue with the same message over and over again, it will eventually embed

itself into their hearts and minds and they will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** begin to hate against backbiting and become pious Muslims.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Seeking justice is not backbiting

Remember, if the child is telling you about his situation not merely to relay his story but to actually complain and wants it resolved, then you should listen to him as this is not considered backbiting. If he does not tell his parents, then who will he complain to? For example, if he says that my sister has hidden my toy – the parent would then take the appropriate steps to get his toy back to him.

Also remember, once the matter has been settled, if the child goes to his mother and tells her in the sister's absence that his sister had hidden his toy and her father scolded her and got the toy back for him. Then, this will be considered as backbiting, despite the fact that the sins of children are not recorded. Normally children ask for justice from those people in the household they are comfortable with. Therefore if someone is not in a position to solve the child's problem then they should refrain from listening to their complaints and should politely divert their attention towards something else.

22 Examples of backbiting committed by children

1. He broke my toy.
2. She snatched my candy.
3. She caused my ice cream to fall on the ground.
4. He scared me by screaming in my ear from behind.
5. She threw a kitten on me.
6. He teases me by saying that I am a bad boy.
7. She tore my book.
8. He pushed me and I fell to the ground.
9. He spoiled my clothes.
10. He ran over my foot with his bicycle.

11. He ruins his clothes.
12. He is a mischievous boy.
13. He tells tales about me to my mother.
14. He lied to our teacher and tricked him into punishing me.
15. He cries when his mother asks him to go to the Madrasaḥ.
16. The child hits her mother.
17. The teacher disciplined him the other day.
18. He is old now, but he still sucks on a dummy.
19. He always has a runny nose.
20. He loses his pencil every day.
21. He stole money from his father’s wallet.
22. The other day my mother grounded him.

Do not make false promises to children

On page 159 of *Baḥār-e-Sharī’at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is extracted from *Sunan Abū Dāwūd* and *Al-Bayḥaqī* that Sayyidunā ‘Abdullāḥ Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had come to our home. My mother said to me, ‘Come, I will give you something.’ Hearing this, the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked her, ‘What do you intend to give?’ She said that she had intended to give dates. Upon which the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If you had not given anything, it would have been written down as a lie.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 387, Ḥadīṣ 4991)

Did you realize that it is impermissible to lie, even if it is to children? Sadly in the modern era, in order to comfort and calm children down, adults often make false promises which they do not keep like ‘*We will buy you a toy*’ or ‘*We will buy you a toy plane*’ etc. Similarly, in order to put fear into the hearts of children, parents often lie making statements like ‘*Bogeyman is coming*’ or ‘*Big Foot is outside*’ etc. Whoever has done this should sincerely repent from their actions.

How a deaf and dumb Qādiyānī became a Muslim

In order to develop a Madanī mindset to refrain from backbiting even against children and to instil the same values into the minds of your children, embrace the Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilah; regularly partake in the Sunnah-inspiring Ijtimā' and lead your lives according to the Madanī In'āmāt. Here is an inspiring Madanī incident, read it carefully and appreciate (the Madanī environment of Dawat-e-Islami): In the city of Khushab (Punjab province, Pakistan), an Islamic brother, who was deaf and dumb, had repented from his sins and had begun to tread on the path of righteousness by the blessing of the Madanī environment of Dawat-e-Islami. Another deaf and dumb person, who was Qādiyānī, used to live close to his house. The Islamic brother would often call the Qādiyānī towards Islam and would advise him that Islam is the only religion that holds the key to the success in this world and the Hereafter and that the true source of peace of the heart lay in the acceptance of this beautiful religion. The Qādiyānī man would take interest in his inspirational words, but would never take the step to accept Islam.

The Qādiyānī was going through some rough times and was very distressed about his worldly problems. The Islamic brother invited him to join the 3-day Annual Sunnah-inspiring Ijtimā' which he gladly accepted. When he reached the site of the Ijtimā' at Şahrā-e-Madīnah in Madīna-tul-Awliyā, Multan, he was truly inspired by the countless people wearing green turbans and the faith enlightening sounds of Şalāt & Şalām. He was so inspired that he abandoned his false religion, repented from Qādiyāniyat and embrace Islam. He also pledged Bay'at (spiritual bond) into the blessed doctrine of Ghauş-e-A'zam (Sayyidunā Shaykh 'Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) and thus became Qādirī and Razavī.

Dawlat-e-dunyā say bay raghat mujhay ker dī-jiye

Mayrī hājat say mujhay zā-id na karnā māldār

'Ārşa-e-maḥshar mayn Āqā lāj rakhnā āp hī

Dāman-e-'Aṭṭār hay Sarkār! Bay-had dāghdār

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Humiliating a Muslim is a major sin

The Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Indeed, humiliating a Muslim, without a cause, is one of the major sins.’ (*Sunan Abī Dāwūd, vol. 4, pp. 353, Ḥadīṣ 4877*)

Annoying Allah عَزَّوَجَلَّ and His Prophet ﷺ

Dear Islamic brothers! In reality, a Muslim is the protector of another Muslim’s honour. Sadly, in these trying times, things have shifted to the opposite end of the spectrum and Muslims are seeking opportunities to humiliate other Muslims. Muslims are backbiting, tale bearing, accusing and hurting others feelings without any justification. It is stated on page 19 of booklet titled ‘*Zulm kā Anjām*’ [the publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: The matters of the rights of others are very fragile. Sadly, these are difficult times. Not only are common people infringing upon the rights of the people, but the apparent flag bearers of religion are also oblivious to these matters. The disease of anger is common and so-called ‘righteous and noble’ hurt the feelings of other people. They remain oblivious of the fact that hurting the feelings of a Muslim, without a permissible cause under Islamic law, is a sin and an act that leads one to Hell. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has quoted a Ḥadīṣ from *Aṭ-Ṭabarānī* on page 342 of *Fatāwā Razawīyah*, volume 24, ‘The Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has cautioned:

مَنْ أذى مُسْلِمًا فَقَدْ أذَانِي وَمَنْ أذَانِي فَقَدْ أذى الله

Meaning: ‘Whoever (without a cause that is permissible under Islamic law) harms a Muslim, he has annoyed me and the one who annoys me, has annoyed Allah (عَزَّوَجَلَّ).’

(*Al-Mu’jam-ul-Awsaṭ, vol. 2, pp. 387, Ḥadīṣ 3607*)

Regarding those that harm Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ has stated in the Quran, part 22 and Sūrah Al-Aḥzāb:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

Indeed those who offend Allah and His Messenger – upon them is Allah’s curse in the world and in the Hereafter, and Allah has kept prepared a disgraceful punishment for them.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 22, Sūrah Al-Aḥzāb, verse 57)

Respect of a believer is greater than that of the Holy Ka'bah

The Seal of Prophethood, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed the Ka'bah and said, 'The respect of a Mu`min is greater than yours.'

(Sunan Ibn Mājah, vol. 4, pp. 319, Ḥadīṣ 3932)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Defining a true believer

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

A Mu`min (true believer) is he from whose hands and tongue other Muslims are safe.

(Ṣaḥīḥ Bukhārī, vol. 1, pp. 15. Ḥadīṣ 10)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fear of losing one's faith

Dear Islamic brothers! An ideal Muslim is the one who does not swear with his tongue, does not pass bad remarks about someone unless justified by Islam. An ideal Muslim does not backbite against anyone, does not label anyone as stupid, does not reveal other's faults, does not harm anyone and refrains from hurting other's feelings.

In addition, a Muslim abstains from physical violence and does not criticise anyone just for the sake of criticism. Whoever does not possess the qualities stated above, but instead hurts others in various ways; physically abuses others, signals with his eyes in a way that hurts others and everyone is fed up with him cannot be an ideal Muslim. His faith is weak in his heart and he is very likely to be overpowered and deceived by Satan near his death. Satan might even sway him away from the true path, so he will be away from Paradise and on the path towards Hell مَعَادَ اللَّهِ عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ grant us refuge from such evil.

On the other hand, if a Muslim has firm faith, has true love for Islam in his heart, has qualities and actions of piety, does not have the burden of violating the rights of others; then in that case the deceptions of Satan will not affect him. With the mercy of Allah عَزَّوَجَلَّ, the strength of his faith will enhance, an angel will drive Satan away, and safeguard the Muslim from his deceptions, thus the Muslim will die with Īmān. Satan will be disgusted and will yell and cry (at his own failure).

*Zindagī aur maut kī ḥay Yā Ilāhī kashmakash
Jān chalay Tayrī rizā per baykas-o-majbūr kī*

*It is a struggle between life and death,
For this helpless, may Allah be pleased when this soul departs*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Repentance from disbelief

Dear Islamic brothers! In order to rid from the habit of backbiting and to make a habit of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In'āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and turn in (the back cover) to the representative of Dawat-e-Islami on the first day of the new Madanī (Islamic) month. Also take part, from beginning till the end, in the weekly Sunnah-inspiring Ijtimā'.

For your persuasion, here is a firsthand account of an inspiring Madanī incident that has been relayed by an Islamic brother from the area of Latifabad, in the city of Hyderabad (Bāb-ul-Islam, Sindh, Pakistan): Due to the company of a certain group of people, I had many misconceptions due to which, I would argue at home against gatherings where food is served with the intent of presenting the Ṣawāb and celebrating Milād – the Blessed

Birthday of the Beloved and Blessed Prophet ﷺ. This went on for about three years. Before that, I used to love reciting Ṣalāt-‘Alan-Nabī (salutations and peace upon the Holy Prophet ﷺ), but due to the evil effects of the company, I completely lost the passion to recite it.

One day while reading, I came across the virtues of reciting Ṣalāt-‘Alan-Nabī, and my passion was revived and I began to recite Ṣalāt regularly and extensively. Once, I went to sleep while reciting Ṣalāt-‘Alan-Nabī and by the grace of Allah ﷻ, I saw the Green Dome (of the Prophet’s Shrine) in my dream and I involuntarily uttered ‘الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ’. When I woke up in the morning, I felt a revolution within myself. I began to question as to which path was the righteous and true path. Fortunately, I was invited to travel with the Madanī Qāfilaḥ that was visiting a Masjid in our neighbourhood. My state of confusion and the quest for the right path, lead me to travel with that Madanī Qāfilaḥ.

During the journey, I had wrapped a white ‘Imāmaḥ around my cap but my companions in the Madanī Qāfilaḥ who had the crown of the green ‘Imāmaḥs on their heads, neither criticised nor ridiculed me. In fact, the Amīr of the Qāfilaḥ introduced the Madanī In’āmāt to me and advised me to act upon them. After thoroughly reading the Madanī In’āmāt booklet, I was astonished to discover such Madanī pearls of training that I had never read anything like before in my entire life.

With the blessing of the Madanī In’āmāt and the company of devotees of the Prophet, I attained the mercy of Allah ﷻ. I gathered all the companions of the Qāfilaḥ and declared that until yesterday I had many false beliefs, but today I make you my witness that I repent from such false beliefs and intend to embrace the Madanī environment of Dawat-e-Islami. The Islamic brothers showed their happiness on my action.

The next day, I bought some sweets and served it with my own hands as Iṣāl-e-Šawāb to Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ عَلَيْهِ. Before travelling in the Qāfilaḥ, I had a respiratory disease for 35 years because of which every night was agonizing. I also had pain in my right wisdom tooth which caused problems when chewing. Both the problems were cured by the blessings of the Qāfilaḥ. I bear witness with absolute certainty that the beliefs of

Ahl-e-Sunnat Wal-Jamā'at are correct and I strongly believe that the Madanī environment of Dawat-e-Islami is favoured by Allah ﷺ and His Beloved Prophet ﷺ.

*Chāye gar shayṭnat, to karayn dayr mat
Qāfilay mayn chalayn, Qāfilay mayn chalo
Ṣuḥbat-e-bad mayn pař, ker 'aqīdah bigař
Gar gaya ḥo chalayn, Qāfilay mayn chalo*

*If Satan has overpowered you, do not delay
Let's go to Qāfilaḥ, let's go to Qāfilaḥ
If bad company has implanted false believes
Let's all go, let's go to Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Emphasis on staying away from the misguided

Dear Islamic brothers! What magnificent blessings are attained by travelling with the devotees of the Prophet in Dawat-e-Islami's Madanī Qāfilaḥ. The fact of the matter is that he was led astray by the company of misguided friends but due to the grace of reciting Ṣalāt-'Alan-Nabī extensively, that fortunate person not only travelled in the Madanī Qāfilaḥ, but also found guidance and the right path. We should always abstain from the company of the misguided deviants as well and seek only the company of the devotees of the Prophet because the company of the misguided is detrimental for one's Īmān. The Prophet ﷺ has laid great emphasis to refrain from establishing friendships and relationships with the misguided.

Hence, the Sultan of both worlds, the Most Noble Prophet ﷺ has stated, 'Whoever greets a deviant with Salām or meets him graciously or deals with him in a manner which makes him happy; that person has disrespected that which Allah ﷺ has revealed upon Muhammad (ﷺ).' (*Tārīkh-e-Baghdad, vol. 10, pp. 262*)

The Greatest and Holiest Prophet ﷺ parted these guiding words of advice, 'Whoever respected a person having corrupt beliefs, he has helped in bringing down the religion.' (*Al-Mu'jam-ul-Awsaṭ, vol. 5, pp. 118, Ḥadīṣ 6772*)

My master, A'lā Ḥaḍrat, (Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ) has stated on page 184 in *Fatāwā Razawīyah*, volume 21: It is impermissible for the Sunnīs to mingle with people of other religions, especially if the deviant is in a position of authority and the Sunnī is subservient. قَالَ اللهُ تَعَالَى (meaning Allah Almighty says):

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ مَعَ الْقَوْمِ الظَّالِمِينَ

And if the devil causes you to forget, then do not sit with the unjust ones after remembering.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, Sūrah Al-An'ām, verse 68)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Stay away from them and they stay away from you, lest they may lead you astray and put you in disarray (about your faith).' (*Muqaddamah Ṣaḥīḥ Muslim*, pp. 9, Ḥadīṣ 7)

A misguided person as your teacher

My master, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has strictly emphasised the impermissibility of seeking religious and worldly education from a misguided person. Thus, he writes, 'The company of the people of other religion is fire. Many mature, intelligent and even knowledgeable individuals have been lead astray from their faith. 'Imrān Bin Ḥaṭṭān's case is well known. During the era of the Tābi'īn, he was a master of Ḥadīṣ. He married Khārijī woman and in her company, مَعَادَةَ اللهِ, he became a Khārijī. When he married her, he had claimed that he wanted to convert her to Sunnī Islam.'

(Those people, who in their false pretence, consider themselves well-grounded in their Sunnī beliefs and brag that no one can affect their faith – their strong foothold – should learn a lesson from the Shaykh's advice).

My master, A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى further goes on to say, 'If just company of a deviant caused such disastrous results (for such a great master of Ḥadīṣ), then how detrimental would it be to take a deviant as your teacher? The influence of the teacher is often swift and long lasting. Therefore, only those people will give their children to deviant misguided

teachers who do not really care about religion and are unconcerned about their children get misguided.’ (*Fatāwā Razawīyah*, vol. 23, pp. 692)

*Mahfūz, Khudā rakhnā sadā bay-adabaun say
Aur mujh say bhī sarzad na kabhī bay-adabī ho*

*Allah, save me from the blasphemer
And may I never commit an act of blasphemy, ever*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Horrrifying state of the grave

It has been narrated on the authority of the companion Sayyidunā Abū Umāmah رضي الله تعالى عنه that the Most Beloved Prophet صلى الله تعالى عليه وآله وسلم visited Baqī’ (the graveyard of Madīnah) and stood close to two graves and said, ‘Did you bury so-and-so person?’ The companions رضي الله تعالى عنهم answered, ‘Yes, ‘Yā Rasūlallāh! Then, (with the ability granted by Allah عز وجل, revealing the Knowledge of the Unseen) the Prophet صلى الله تعالى عليه وآله وسلم said, ‘Just now, so-and-so person was made to sit (in grave) and was beaten.’ Then he صلى الله تعالى عليه وآله وسلم continued, ‘By the One in whose power my soul is! He was beaten so severely that all his body parts have separated and a fire has been ignited in his grave and he screamed, which all creatures except humans and jinns heard. If you did not have Fasād [i.e. barrier] in your hearts and did not talk a lot, you would also hear what I heard.’ Then he صلى الله تعالى عليه وآله وسلم said, ‘Now, the other one is also being punished.’ Then he صلى الله تعالى عليه وآله وسلم further continued, ‘By the One in whose power my soul is! He has been beaten so severely that each of his bones has separated. Fire has been ignited in his grave. He also screamed in such a manner that all the creatures except humans and jinns heard. If you did not have Fasād [i.e. barrier] in your hearts and did not talk a lot, you would also hear what I heard.’ The companions رضي الله تعالى عنهم asked, ‘Yā Rasūlallāh صلى الله تعالى عليه وآله وسلم, what were their sins?’ The Prophet صلى الله تعالى عليه وآله وسلم replied, ‘The first one did not protect themselves from urine and the other one would (backbite) eat the flesh of others.’

(*Ṣarīḥ-us-Sunnah liṭ-Ṭabarī*, pp. 29, Ḥadīṣ 40)

Muslims be fearful!

Dear Islamic brothers! The above narration has many pearls of wisdom for those who do not refrain from backbiting and fail to protect themselves from droplets of urine. Even those who do not obtain purity but get themselves and their clothes impure (from droplets of urine) after urinating should take heed and fear Allah عَزَّوَجَلَّ. The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Guard yourself from urine, usually the torment of the grave is because of it.’ (*Sunan Dār Quṭnī, vol. 1, pp. 184, Ḥadīṣ 453*)

Here is another parable that elaborates on this very issue.

Calls from grave of a person who did not safeguard himself from urine

On page 187 of ‘*Uyūn-ul-Hikāyāt*, volume 2 [the 413-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], it is narrated that Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا said: Once during a journey, I came across a graveyard that existed from the era of ignorance. Suddenly, a dead person rose out of his grave. He was shackled with a chain of fire around his neck. I had a container of water. When he saw me, he said, ‘O ‘Abdullāh! Give me a sip of that water to drink.’ I thought to myself that since he called me by my name, either he knows who I am or he is referring to me as ‘Abdullāh as it is customary amongst Arabs (for addressing any unknown person). Then suddenly another man rose from that very grave and said to me, ‘O ‘Abdullāh! Do not give any water to this disobedient person. He is a Kāfir.’ The latter then dragged him back to his grave.

I spent the night at the house of an old woman. There was a grave right next to the house. I heard the following statements from that grave: *يَبُولُ وَمَا يَبُولُ؟ شَنُّ وَمَا شَنُّ؟* ‘Urine, what is urine? Vessel, what is a vessel?’ Later, I asked the old woman about the voice from the grave. She said, ‘The grave belongs to my husband. He is being punished for two wrongdoings. One, whilst urinating he would not protect himself from droplets of urine. I would often tell him, ‘Shame on you! Even a camel spreads its legs when urinating in order to protect itself from its urine, but you are so careless.’ My husband would not pay attention to my warnings. Since his death, this voice continues to sound from his grave.’

I asked the old woman, what about **شَنْ وَمَا شَنْ؟** ‘Vessel, what is a vessel?’ She replied that once a thirsty man came and asked him for water. He told him (pointing towards an empty water container), ‘Go drink water from that container.’ The thirsty person leaped towards the vessel to quench his thirst, but found it empty. Due to the severity of his thirst, that man fainted and fell to the floor and passed away. Ever since my husband has died, this voice continues to come from the grave every day, **شَنْ وَمَا شَنْ؟** ‘Vessel, what is a vessel?’ Sayyidunā ‘Abdullāh Ibn ‘Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا**, further goes on to say that I relayed this whole story to the Most Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** upon which he ordered me not to travel alone.’ (*‘Uyūn-ul-Hikāyāt, vol. 2, pp. 307*)

A limb for a sin

Dear Islamic brothers! No matter how minor or small a sin may seem, if Allah **عَزَّوَجَلَّ** brings us to justice, then we will not be able to bear its punishment. Instilling fear into the heart and minds, Shaykh Sayyidunā ‘Abdul Wahhāb Sha’rānī **عَدَسَ سِيرَةُ النَّوْزَانِي** has quoted the following saying of Sayyidunā Yūnus Bin ‘Ubayd **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ**, ‘The hand is cut off as punishment for stealing a minimum of five dirhams (ten dirhams according to the Ḥanafī School of Jurisprudence). There is no doubt that the smallest sin you commit is worse than stealing five dirhams, therefore for each sin that you commit a limb will be severed in the Hereafter.’ (*Tanbīh-ul-Mughtarrīn, pp. 172*)

A terrifying depiction of the hour of death

Dear Islamic brothers! Indeed the anxiety of the trials in the grave is very discomfoting. Who knows when death will come our way and take us through to the lonely grave. Even the very thought of the tribulations, at the time of death, is heart-wrenching; on top of that how will we bear the punishments, if Allah **عَزَّوَجَلَّ** and His Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** are displeased?

Here is the description of the hour of death and agonies of the deceased written by my master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāh Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ**, ‘The soul, feeling the fresh taste of death – the shocks of death, the weakest of which is like the pain of a hundred strikes of a sword, which is more agonizing than a thousand strikes of a sword. In fact, the sight of the Angel of Death alone is more painful

than a thousand strikes of the sword. That will be a new place – utter seclusion – a horrifying sense of helplessness – then the startling arrival of the Nakīrayn (i.e. two angels Munkar and Nakīr) – the exhibition of those hideous and fearsome faces which would leave one aghast, even if seen in the presence of thousands of people – black faced – boulder-sized, big blue eyes, glistening like shiny metal, breath, like raging flames – long sharp-pointed teeth, like the long horns of cattle; long entangled hair dragging on the floor. The gigantic appearance of the angels is yet another torment, their shoulders – miles apart; the sledgehammer in their hands – so heavy that if one community of humans and jinns gathered to lift it they would be unable to do so – the thundering voices – announcing their arrival into the grave by ripping the ground with their teeth. As if all these ordeals were not enough, as soon as they come they will sit the dweller up and will grant no time and in a stern voice and rebuking tone, take the test etc.

وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ اِرْحَمْ ضُعْفَنَا يَا كَرِيمُ يَا جَمِيلُ
صَلِّ وَسَلِّمْ عَلَى نَبِيِّ الرَّحْمَةِ وَالِاهِ الْكَرَامِ وَسَائِرِ الْأُمَّةِ أَمِينٍ أَمِينٍ يَا أَرْحَمَ الرَّاحِمِينَ

Allah (عَزَّوَجَلَّ) is Sufficient for us – and what an excellent (and reliable) Trustee (of affairs). Compassionate! Have mercy on our feebleness. The Excellent One! Send Your Peace and Blessings upon the Merciful Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), his honourable descendents and upon the rest of his Ummah (nation). The Most Merciful, accept this (Du'ā), please accept.

(Fatāwā Razawiyyah, vol. 9, pp. 934-937)

*Khaṛayn ḥayn Munkar Nakīr sar per na koī ḥāmī na koī yāwar
Batā do ā ker mayray Payamber kay sakht mushkil jawāb mayn ḥay*

*I am helpless, yet Munkar and Nakīr are breathing down my neck
You are my helper and defender O Prophet, as I am in great trial and test*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mental stress and confusion relieved

In order to get rid of the habit of backbiting and listening to it and to develop a habit of offering Ṣalāh and practicing the Sunnah; always keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, transform your deeds in accordance with principles laid out in the Madanī In'āmāt. Fill in the booklet and return it to the representative of Dawat-e-Islami on the first day of each Madanī (Islamic) month. Attend the Sunnah-inspiring Ijtimā' and there gain the opportunity to listen to the sermon attentively.

Here is an inspiring Madanī incident for your inspiration, which is a summary of a letter written under oath by an Islamic brother from Bāb-ul-Madīnah, 'I was a student at Dawud Engineering College and was very 'confused' because of the company of misguided and deviant friends. I was unable to ascertain as to which the right path was. Two years passed by in this bewilderment. Then, one day I met a brother whose demeanour and character really inspired me. This devotee of the Prophet, had the crown of the green 'Imāmah on his head, was wearing white clothing and had an enlightened face due to his devotional worship. Trying to call me towards righteousness, he personally invited me to the 3-day annual congregation to be held in Madīna-tul-Awliyā Multan, (Pakistan). I was so impressed by him that I could not refuse and ended up travelling to the Ijtimā'. Witnessing the largest congregation of Muslims after Hajj – the sheer number of people there – really opened my eyes and my heart testified that this is indeed 'the true path' leading to Allah ﷻ. On the last day, I was affected after listening to the inspiring speech on the topic of 'Allah's Hidden Decree'. Then the Du'ā after the sermon, truly penetrated my heart and it changed my life. I was like an animal before but Dawat-e-Islami's Madanī environment made me a human. I now have a passion and eagerness to commit righteous deeds and have grown a fist-length beard and intend to memorize the whole Quran. Another important thing is that before attending the annual congregation at Ṣaḥrā-e-Madīnah in Madīna-tul-Awliyā, Multan both of my parents' arms were paralyzed and they could not move their arms at all. By the blessing of Du'ā asked during the Ijtimā', their paralyzed arms were cured.

By the blessing of Du'ā asked during the Ijtimā', their paralyzed arms were cured.



Tayrā shukr Maulā diyā Madanī Māḥaul
Na chūtay kabḥī bhī Khudā Madanī Māḥaul
Khudā kay karam say Khudā kī ‘aṭā say
Na dushman sakay gā chūṛā Madanī Māḥaul

I am grateful O Allah that I am associated with this Madanī Māḥaul
O Allah, may I never ever leave this glorious Madanī Māḥaul
With the mercy of Allah and the grant of Allah
The enemy will not be able to lead me astray from this Madanī Māḥaul

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Attend the Ijtimā’ with the intent to gain rewards

Dear Islamic brothers! Did you realize how the Madanī attire and the individual efforts to call others to righteousness were effective in aiding the seeker in finding the true path? Furthermore, did you also notice that in the Madanī parable, at times, worldly problems like unemployment or sickness can be resolved by the blessings of attending Dawat-e-Islami’s Sunnah-inspiring Ijtimā’? However, in addition to seeking resolutions for worldly problems before attending the Ijtimā’ one should also make intentions to seek knowledge and to reap good deeds for the Hereafter.

Two causes of punishment in the grave

The companion Sayyidunā Abī Bakrah رضي الله تعالى عنه has stated, ‘I was walking along with the Merciful and Compassionate Prophet صلى الله تعالى عليه وآله وسلم. He صلى الله تعالى عليه وآله وسلم was holding my hand and another man was on the left of him. We came across two graves upon which the Beloved of Allah, the Light of Prophethood, Prophet صلى الله تعالى عليه وآله وسلم informed us, ‘Both of them in the graves are being tormented and they are not being tormented due to something major. Which one of you would bring me a branch?’ We both tried to precede each other and I beat him in bringing back a branch.

Then the Prophet of Raḥmah, the Intercessor of Ummaḥ صلى الله تعالى عليه وآله وسلم broke it along the length in two halves, planted one on each grave and declared, ‘The torment of both will be reduced till these branches dry out and they are being punished because of backbiting and urine.’ (*Musnad Imām Aḥmad, vol. 7, pp. 304, Hadīṣ 20395*)

The Prophet ﷺ possesses the Knowledge of the Unseen

Dear Islamic brothers! Did you see that the two causes of the torment of the grave are committing backbiting and not protecting oneself from the droplets of urine? Alas! Our weak bodies cannot even bear a minor scratch, a prick of a thorn, the heat of the sun or a mild fever. Allah عَزَّوَجَلَّ! We seek Your forgiveness from the impurity of the droplets of urine on our clothes or body and we repent from backbiting, tale telling and all major and minor sins. O Allah عَزَّوَجَلَّ, be eternally pleased with us and grant us forgiveness without any accountability.

From the aforementioned account we also came to learn that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses ‘Ilm-e-Ghayb – Knowledge of the Unseen – granted to him by Allah عَزَّوَجَلَّ, which is why he saw the punishments in the grave as stated in the Ḥadīṣ. My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, the Reviver of Religion, Maulānā Ash-shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has expressed this in *Ḥadāiq-e-Bakhshish*:

*Sar-e-‘arsh per ḥay tayrī guzar, dil-e-farsh per ḥay tayrī naẓar
Malakūt-o-mulk mayn koī shay naḥīn, woh jo tujḥ pay ‘iyān naḥīn*

*Heights of the ‘Arsh is your walkway; bottom of the earth is in your vision
Nothing in the universe is such that is concealed from your sight*

Being punished in the grave

The Knower of the Unseen, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ approached a grave in which the dweller was being punished. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘He is being punished because he would eat the flesh of other people (backbite).’ He then called for a fresh twig, planted the twig on the grave and said, ‘I am hopeful that until this twig remains fresh, his punishment will be lessened.’ (*Al-Mu’jam-ul-Awsaṭ, vol. 2, pp. 35, Ḥadīṣ 2413*)

It is Mustahab to put flowers on the grave

Dear Islamic brothers! Both the aforementioned narrations mention indulging in backbiting and not protected oneself from the droplets of urine as the causes of punishment in the grave. Every Muslim should lead their lives carefully. Regarding the planting of the twig on the grave as mentioned in both the narrations above, the renowned commentator of

the Quran, Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in his famous book ‘Jā-Al-Ḥaq’, volume 1, page 240-41: It is narrated that the punishment will be lessened until the plant’s branches stay fresh because they will do Tasbīḥ (glorify Allah عَزَّوَجَلَّ). Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Based on this narration, the scholars contend that recitation of Quran near the grave is a Mustahab (rewardable) act because reciting the Quran is more virtuous than doing Tasbīḥ.

It is stated in Ṭaḥṭāwī ‘Alā Marāqil Falāḥ on page 364, ‘Based on this Ḥadīṣ, some of our contemporaries have declared in their Fatwā (verdict) that it is a Sunnah to place perfume and flowers on the grave as it is customary amongst Muslims. Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further added: From the explanations of the scholars of Ḥadīṣ and the rulings of the Fuqahā (scholars of Jurisprudence), we learn two things: Firstly, that it is permissible to place any fresh green part of a plant on any Muslim’s grave, since the Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself placed the (fresh green) branches on the graves of those who were undergoing punishment. Secondly, that the Tasbīḥ of these branches caused the reduction of the punishment. Therefore, if we place fresh plants and flowers on the grave, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ it will benefit the deceased in their graves. Actually the wisdom in leaving the top of the grave un-bricked is so that green grass grows on it with rain water and its Tasbīḥ relieves the punishment.

*Ḥay kaun kay jo giryāḥ karay Fātiḥah ko āye
Barsāye kaun qabr pay baykas kī bahāran phūl*

*Who will recite Quran and pray for grace for the powerless
Who will spray flowers on the grave of this helpless*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Backbiting is worse than fornication

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Backbiting is worse than fornication.’ People asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why is that?’ The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘A person fornicates then he repents, then Allah عَزَّوَجَلَّ accepts his repentance. Whereas the repentance of the backbiter will not be accepted until the person he slandered forgives him.’ (Shu’ab-ul-Īmān, vol. 5, pp. 306, Ḥadīṣ 6741)

Similarly, Sayyidunā Anas رضي الله تعالى عنه has relayed, ‘The fornicator repents, but there is no repentance for the backbiter.’ (*Shu’ab-ul-Īmān*, vol. 5, pp. 306, *Hadiṣ* 6742)

I thought you had slandered

A young man came to Sayyidunā ‘Abdullāh Bin Mubārak رحمته الله تعالى عليه and informed the Shaykh that he had committed a major sin and that he was too embarrassed to reveal his sin to him. After some time he told the Shaykh, ‘I have fornicated.’ The Shaykh replied, ‘I thought that perhaps you had indulged in backbiting.’ (*Taḥkīrāt-ul-Awliyā*, pp. 173)

When backbiting worse than fornication

Dear Islamic brothers! Did you observe the perils that backbiting entails? Keep in mind, that backbiting is worse than fornication only when it (fornication) does not include the violation of people’s rights. Similarly, the act of backbiting becomes an infringement on peoples’ rights only when the victim being slandered becomes aware that you spoke against him. Once that happens, then it is not sufficient to only repent, but one has to seek that person’s forgiveness as well. Otherwise, if they do not find out then only repentance is sufficient.

An informative Fatwā regarding sins like backbiting

Here is an informative Fatwā verdict regarding grave sins such as backbiting etc. as relayed in *Fatāwā Razaviyyah*, volume 21 and pages 162-163:

Question: What is the degree of severity of the following sins: backbiting and lying, (especially lying which causes discord amongst Allah’s عَزَّوَجَلَّ creation, or results in disputes or even the ending of relationships between two friends, husband and wife, father and son, and mother and daughter), looking for faults in fellow Muslims, publicizing a sin which someone may have committed in private (after finding out about it or based on suspicion? Is the person indulged in such sins worthy of Allah عَزَّوَجَلَّ and His Prophet’s curse? Is this person sinful? Are these sins greater, equal, or lesser (in severity) in comparison to fornication? Please provide a detailed answer with evidence. يَبْتِنُوا تُوجَرُوا
‘Please reply and be rewarded.’

Answer: All of these are major sins worthy of damnation and the one who commits such acts is a sinful person. It is narrated in a Ḥadīṣ:

Backbiting is even more severe than Zinā.

الْغَيْبَةُ أَشَدُّ مِنَ الزِّنَا

(Al-Mu'jam-ul-Awsaṭ, vol. 5, pp. 64, Ḥadīṣ 6590)

It is obvious that killing a true believer (Mu`min) is a greater sin than backbiting. Allah ﷻ says:

And their mischief is worse than murder.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 191)

False statements which cause discord amongst Allah's creation are far worse than killing a true believer. These sins (of backbiting, murder, and causing discord) are all related to people's rights. Therefore, these sins are definitely worse than the fornication which does not involve the violation of the right of the other. A lie, which is uttered without a valid cause under Islamic law but causes no harm to anyone, cannot be considered as being equivalent to fornication. A harmless lie is a minor sin under Islamic law, and is considered as a major sin, only after the person is defiant on committing it. وَاللَّهُ تَعَالَى أَعْلَمُ. 'And Allah, the Exalted, knows'. (Fatāwā Razawīyah, vol. 21, pp. 162-163)

Pīchā mayrā ghībat kī muṣibat say chūṛā day

Ĥer bāt sanbhāl ker karūn, taufīq Khudā day

May I kick off the habit of backbiting

Provide such assistance that every word I utter is carefully evaluated

Fornication is not a minor sin

Dear Islamic brothers! Do not let Satan deceive you in believing that fornication is a minor sin. By Allah ﷻ, this is definitely not the case. Always keep this in mind that if somebody commits a sin, then it turns into a major sin. Fornication is not a small sin; in

fact, it is classified as one of the major sins. Read about the punishments and torments associated with fornication and tremble with fear. Try to imagine the severity of these punishments as you read them and bear in mind that this is the punishment for fornication. The torments for backbiting would be much more severe. Just imagine and let it be an warning for you.

Two snakes will bite away at him

Sayyidunā Masrūq عَلَيْهِ رَحْمَةُ اللَّهِ الْقُدُّوسِ narrated, ‘Whoever engages in stealing, drinking (alcohol), or fornication; when he dies, two snakes will be appointed to him to bite away at his flesh and consume it.’ (*Sharh-us-Şudūr*, pp. 172)

Chests of Hell

It is relayed that some people in Hell will be confined in chests made of fire. When they request for relief, the chests will be opened and the flames will reach the people of Hell, who will then proclaim simultaneously, ‘O Allah عَزَّوَجَلَّ! Curse the people in the chests. They took advantage of women’s private parts through Ḥarām means.’

(*Baḥr-ud-Dumū’*, pp. 168)

Deprived of entry into Paradise

On page 229 of ‘*Ānsūn kā Daryā*’ [the 300-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited, ‘When Allah عَزَّوَجَلَّ created Paradise, He عَزَّوَجَلَّ ordered it to speak and it stated, ‘Whoever enters within me will be successful.’ To that Allah عَزَّوَجَلَّ replied, ‘I swear by My Reverence and Exaltedness that eight types of people will not enter within you:

1. Habitual alcoholic;
2. Persistent fornicator;
3. Taleteller;
4. Dayyūš;
5. Oppressive soldier;
6. Eunuchs;

7. One who breaks off relations; and
8. One who swears by Allah’s name that he would do such-and-such, but does not act upon it.’ (*Ithāf-us-Sādaḥ liz-Zabīdī, vol. 9, pp. 345*)

After relating this narration, Shaykh ‘Allāmah Ibn Jauzī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِيّ explained: Persisting on fornication does not only refer to the one who commits adultery all the time nor does habitual drunkard refer only to that person who drinks all the time. It also incorporates those individuals who do not stop themselves with the fear of Allah عَزَّوَجَلَّ when they have alcohol readily available. Likewise, it also includes those who do not control their carnal desires (Nafs) and stop themselves, when they get an opportunity to fulfil this despicable desire. Surely, their destination is Hell. (*Baḥr-ud-Dumū’, pp. 168*)

Sight sows a seed of temptation in the heart

Dear Islamic brothers! The companion Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us: ‘الْعَيْنَانِ تَزْنِيَانِ’ *Eyes also fornicate!* (*Musnad Imām Aḥmad, vol. 2, pp. 84, Hadīṣ 3912*)

Therefore, it is essential to safeguard the eyes. Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has said, ‘One, who does not possess enough self control to close his eyes, cannot guard his private parts.’

(*Iḥyā-ul-‘Ulūm, vol. 3, pp. 125*)

Molten lead poured into their eyes

It is narrated that on the Day of Resurrection, molten lead will be poured into the eyes of those individuals who look at the beauty of a Nā-Maḥram¹ woman with lust. (*Ḥidāyah, vol. 2, pp. 368*)

Eyes will be filled with fire

Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي relayed, ‘One who fills his eyes with the Ḥarām; his eyes will be filled with fire on the Day of Judgement.’ (*Mukāshafa-tul-Qulūb, pp. 10*)

¹ Nā-Maḥram is one with whom Nikah (marriage) is valid or may become valid.

Needle of fire

Sayyidunā ‘Allāmah Ibn Jauzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي says, ‘Displaying the beauty of a woman is one of the poisonous arrows of Satan. A needle of fire will be passed in the eyes of those who do not safeguard their eyes from Nā-Mahram women.’ (*Baḥr-ud-Dumū*, pp. 171)

Eyes freed from Hell

On page 235 of ‘*Ānsūn kā Daryā*’ [the 300-page publication of Maktaba-tul-Madinaḥ, the publishing department of Dawat-e-Islami], it is stated: Allah عَزَّوَجَلَّ sent a revelation towards Sayyidunā Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, ‘O Mūsā! I have freed three (kinds of) eyes from Hell:

1. The eyes which stay guard in My path;
2. Eyes which refrained from Ḥarām; and
3. The eye that shed tears out of My fear.

There is one reward for every deed except for the tears which will be rewarded with blessings, forgiveness and entry into Paradise and nothing less than that.’

(*Baḥr-ud-Dumū*, pp. 172)

You will be with me in Paradise

A man approached the blessed company of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and inquired, ‘I only fast for one month and no more and I pray only five times a day and no more. I neither qualify to pay Zakāḥ or performing Hajj pilgrimage nor do I qualify to perform Nafl Hajj. Where will I go after I die?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled and replied, ‘You will be with me in Paradise as long as you safeguard your heart from two – envy and dishonesty; and you prevent your tongue from two – lies and backbiting; and you save your eyes from two – those sights which have been made Ḥarām by Allah عَزَّوَجَلَّ and from looking down upon any Muslim with disdain.’ (*Qūt-ul-Qulūb*, vol. 1, pp. 433)

Blessings of individual effort

To adopt the mindset of preventing the tongue from backbiting and the eyes from sinful glances, try to make a habit of travelling with the Madanī Qāfilaḥs of Dawat-e-Islami and strive to lead your lives according to the principles laid out in the Madanī In’āmāt

booklet. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will be successful in both the worlds. To persuade you towards calling others towards righteousness through your individual efforts, listen to the following Madanī parable of a brother from Sardarabad (Faisalabad, Punjab, Pakistan) who said: I was a student of Dars-e-Nizāmī at a local religious institution. Occasionally an Islamic brother from Attock (Punjab) would come to visit his maternal uncle, who resided close to our institution. He would visit our school during his stay and would try to call us towards righteousness. He became my friend. He used to tell me about the righteous Madanī environment of Dawat-e-Islami. Listening to him, I became an admirer of Dawat-e-Islami and upon his invitation, I had the opportunity to attend my first weekly Sunnah-inspiring Ijtimā' in Faizān-e-Madīnāh of Sardarabad (which is located on Susan Road, Purani Tanki, Madina Town).

On my very first visit, the Muballigh (preacher) addressed the congregation on the blessings and benefits of wearing an 'Imāmaḥ. I was so motivated by the speech that I bought an 'Imāmaḥ right away and adorned my head with it. I also bought a copy of *Faizān-e-Sunnat* and soon afterwards, started giving Dars from it at our local Masjid. As time passed, I adopted the complete Madanī attire as well. I used to take other students along with me to the weekly congregation. In the first week there were only three other students with me. The following week our group grew to twelve. I also travelled with the Madanī Qāfilāh and also started doing various righteous Madanī works. In 1994, I was appointed as an administrator of Madrasa-tul-Madīnāh Faizān-e-Madīnāh in Sardarabad. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, up until the time of writing this letter, I am a member of the administrative body of Madrasa-tul-Madīnāh for Punjab province. May Allah *عَزَّوَجَلَّ* grant me steadfastness in the righteous Madanī environment of Dawat-e-Islami.

'Aṭāye Ḥabīb-e-Khudā Madanī Māḥaul Ḥay faizān Ghauṣ-o-Razā Madanī Māḥaul
Agar Sunnatayn sikhānay kā ḥay jazbaḥ Tum ā jāo day gā sikhā Madanī Māḥaul

Gift from the Beloved of Allah is the Madanī environment
Blessing of Ghauṣ and Razā is the Madanī environment
If you are yearning to learn
Come and join the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Inspiring others is an easy way of gaining abundant virtues

Dear Islamic brothers! Did you realize how the individual efforts of one Islamic brother towards a student led to such amazing results that he embraced the righteous Madanī environment of Dawat-e-Islami? Individual inspirational effort is relatively easier than congregational invitation because not everyone can deliver a speech in front of a crowd. On the other hand, everyone can take part in inspiring and calling others towards righteousness whether they are skilled at public speaking or not. It is an easy way to earn virtues. Therefore, keep calling others towards righteousness and keep gaining treasures of virtuous deeds.

The food and clothing of Hell

The Noblest Prophet ﷺ has warned us, ‘Whoever attained food by speaking ill about a Muslim, Allah ﷻ will give him that much food from the food of Hell; and whoever attained clothing by speaking ill about a Muslim, Allah ﷻ will give him that much clothing from the clothing of Hell. In addition, if somebody stands in the place of hearing and seeing because of another person, then Allah ﷻ will make him stand in the place of hearing and seeing on the Day of Judgement.’

(Sunan Abī Dāwūd, vol. 4, pp. 354, Ḥadīṣ 4881)

Eating the ashes of Hell

On page 619 of *Mirāt-ul-Manājiḥ*, volume 6, Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has commented on this Ḥadīṣ, has stated, ‘In a way that when two Muslims have a dispute, he goes to one and backbites against the other, denounces and criticizes his rival and advises him of ways to cause harm to his rival, all in the hope that this person might feed him or clothe him. One can find such flattering people in great numbers these days.’ The Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further added, ‘There will be embers of hellfire served as retribution of this food. In order to please another person, whoever backbites against a Muslim or troubles him, and in return he is provided with clothes, then on the Day of Judgement, he will be clothed with the clothing of fire as a consequence of that.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continues on to elaborate (the part of the Ḥadīṣ, ‘Stands in the place of hearing and seeing because of another person...’), has several explanations: Firstly, whoever denounces and criticizes a famous, yet righteous person or gets into a dispute with that person, so that he himself will gain popularity.

Secondly, whoever provokes someone in a wrongful manner in order to gain popularity and income, for example, these days, disciples of some fake Sufi Shaykhs relate false miracles; so that they gain some respect of being a disciple of such a great Shaykh and spiritual guide. Thirdly, a person, who for the sake of popularity and ostentation, performs good deeds or makes himself popular and famous through someone, on the Day of Judgement, such people will be disgraced publicly. An angel will make them stand on a high place and then the angel will announce ‘O people! He is a liar, a cheat and a fraud.’

Food and drink of Hell

Dear Islamic brothers! Those people who disclose private matters and slander the opponents of their leaders in order to please their leaders, Nigrāns, officers and masters, or to acquire their sympathy or to prove their loyalty, should take a lesson from this. Those people, in fact, are only confirming their own stupidity and making themselves worthy of Hell.

Ah! They will not be able to eat the food of Hell nor will they be able to wear the clothes of fire. Depicting the food served to the people of Hell, Mufti Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي explains in *Bahār-e-Sharī’at* on page 167, ‘People (in Hell) will be fed a thorny cactus. Its intensity is such that if one drop of it came to this world, its smell and stench would destroy the global economy and put the world into chaos. The thorny cactus will go into their throat and will choke them. The people will ask for water to swallow it down; they will be served boiling water. As soon as they bring it close to their mouths, the skin from their faces will melt and fall in the water. When the water enters their stomach, it will tear up their intestines to pieces and will make their insides flow like gravy towards their feet. They will be so thirsty that they will rush towards this water like those extremely thirsty camels that rush towards the stream.’ (*Bahār-e-Sharī’at*)

Nār-e-Jahannam say Tū amān day, khuld-e-barīn day bāgh-e-jinā day

Az-paey Hazrat-e-Abū Hanīfah, Yā Allah mayrī jhāulī bhār day

Grant me, clemency from Hell, bestow high gardens and Paradise please

For the sake of Imām Abū Hanīfah, Yā Allah, fulfill my earnest pleas

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Those who criticize without cause

Sayyidunā Yaḥyā Bin Mu'āz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ commented, 'I am surprised at those individuals who point fingers at pious individuals for performing permissible acts, but do not consider the worst of sins as deplorable and blameworthy for themselves. You will see them involved in evils of backbiting, tale bearing, jealousy, hatred, fraud, arrogance and self-appreciation without any remorse or repentance, whilst criticizing the pious individuals for using permissible things like clothes, delicious cuisines and savoury desserts.'

(Tanbīh-ul-Mughtarrīn, pp. 66)

They may consume Ḥaram themselves, however...

Dear Islamic brothers! It is definitely true that some people have the habit of needlessly criticizing others. The critics themselves earn impure and Ḥarām income through borrowing money on interest, selling by lying, mixing inferior goods and engaging in tax fraud. Yet, when an Imām or a preacher receives an extra payment or a box of sweets on the birth of a child, then these individuals forget their own 'unhealthy' earnings and start backbiting and slandering against the scholars. May Allah عَزَّوَجَلَّ grant us refuge from such acts. Such individuals utter sentences like:

1. He is a Mawlvī who only knows how to eat.
2. He is a pot-bellied Mawlvī.
3. He (loves to) eat halvah.
4. He's always looking out for extra payments.
5. He has gained a lot of weight by eating for free at these gatherings.
6. His neck has grown fat by excessively eating (free food).
7. He is a greedy 'Mawlvī' etc.

We can see the splinter in others' eyes, but...

Keep in mind! It is not Ḥarām but permissible for an Imām or scholar to accept extra payments, invitations or sweets (under Islamic law), and is an act that could be a source of virtues with intentions. The one who criticizes should review his own ways of earnings. If in fact his earnings are from Ḥarām sources, then he should strive to fulfil all the

obligations of repentance. Further, he should sincerely repent from backbiting, accusing others and for carrying ill opinions of fellow Muslims. Have you ever noticed that when you point one finger towards someone, three of your fingers point towards you, as if they are silently portraying a message, ‘Before you point at others, work on improving yourself.’

Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه said, ‘You see the splinter in others eyes (meaning you look for the smallest mistake in other people and publicize it), but fail to see a rock in your own eyes (meaning you fail to see your own major shortcomings).’

(Zamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 95, Ḥadīṣ 57)

*Kab gunāḥaun say kanārā mayn karūn gā Yā Rab
Nayk kab ay mayray Allah banū gā Yā Rab
Kab gunāḥaun kay maraz say mayn shifā pāūn gā
Kab mayn bīmār Madīnay kā banū gā Yā Rab*

*When will I distance myself from sins and enormity
When will I actually join the ranks of piety
O Allah! When will I discover the remedy
To cure my heart and become a sincere devotee*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Avoid actions that cause others to backbite

Dear Islamic brothers! Whether you lead private lives or are in the public spotlight, we all should strive to lead our lives carefully and try to avoid actions which open the doors of backbiting. Let us look at a summary of a question in Persian and its answer (with its Urdu translation) which is printed in *Fatāwā Razawiyyah*, volume 21, on pages 612-616. After reading this, you will realize how deplorable it is to carry out actions which lead other Muslims towards backbiting, tale-telling, making allegations and having suspicions leading to personal hatred. My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Ash-Shāh Imām Aḥmad Razā Khān عليه الرحمته was asked:

Question: What do scholars of religious sciences and jurists of the spiritual path say about the fact that Zayd is an Imām and also acts as a deputy. He eats at people’s houses who serve unslaughtered meat of animals as well as pork to Christians and claims that there is no problem in cooking meat of unslaughtered animals and that of pork. He says that people should just wash their hands afterwards, and thus will attain purity. Based on Zayd’s actions, most people of the town have started eating at those people’s houses, whereas some people despise this action. Thus, a situation of conflict has risen. Thus, in the light of knowledge of Quran and Sunnah, please state the ruling as prescribed by Islamic law for Zayd. Similarly, what does the law say about the ones who support and assist Zayd, *يَبِينُوا تُوجِرُوا* ‘Reply and be rewarded.’

Answer: Pious and practicing Muslims should completely avoid eating at the house of those Muslims who are so audacious and far from the fear of Allah *عَزَّوَجَلَّ* that they have taken up an occupation to cook and serve such *Ḥarām* meats. Keep in mind, wherever there is an abundant use of *Ḥarām* things; there is always a lingering doubt that the utensils might become contaminated with *Ḥarām* impurities. Therefore, going to such places and dining there in doubtful contaminated utensils could give rise to public allegations. It is narrated in a *Ḥadīṣ*, ‘Whoever believes in Allah *عَزَّوَجَلَّ* and the Day of Judgement should refrain from places of allegations.’ Therefore, it is essential to safeguard and avoid situations that could result in accusations from others. Otherwise, these actions could cause your Islamic brothers to be drawn into grave sins of backbiting, laying false accusations, engendering hatred for others or enticing them to name calling. It is relayed in a *Ḥadīṣ*, ‘Avoid actions which displease the ears.’ (*Musnad Imām Aḥmad*, vol. 5, pp. 605, *Ḥadīṣ* 16701) Yet in another narration it is narrated, ‘Refrain from those actions on account of which you have to apologize.’ (*Al-Aḥādīṣ-ul-Mukhtārah*, vol. 6, pp. 188, *Ḥadīṣ* 2199)

Furthermore, without any genuine permissibility under Islamic law, it is not allowed to cause others to dislike you. The Noblest Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said: *بَشِّرُوا وَلَا تُنْفِرُوا* ‘Give Muslims glad-tidings and do not cause them to have hatred.’

(*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 42, *Ḥadīṣ* 69)

Islamic law intends to unite individuals and to bring them closer rather than alienating them and pulling them apart. The sound intellect also would agree to avoiding suspicious situations and disliked places, which lead others to have suspicion. It is relayed in a

Ḥadiṣ, ‘After believing in Allah عَزَّوَجَلَّ the Exalted, the foundation of intellect is to have love and friendship with people.’ (*Jam’-ul-Jawāmi’, vol. 4, pp. 339, Ḥadiṣ 12332*) This Faqīr¹ has collected these Aḥādīṣ at length and in detail in his epistle *Jamāl-ul-Ijmāl* and in its explanatory notes under the title *Kamāl-ul-Ikmāl*. In short, intellect and courtesy dictate that these undeniably wrong actions entail several evils and their end is definitely disgraceful. When such actions are bound to result in dispute and discord amongst Muslims, then it becomes a grave crime to act upon them. Hence, Allah عَزَّوَجَلَّ says:

And their mischief is worse than murder. **وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ**

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, Surah Al-Baqarah, verse 191)

In addition it is relayed to us in a Ḥadiṣ, ‘Fitnaḥ (discord) is sleeping. Allah’s curse be upon the one who awakens it.’ (*Al-Jāmi’-uṣ-Ṣaghīr, vol. 4, pp. 339, Ḥadiṣ 12332*) If you observe these people carefully, you will come to realize that those individuals, who carry out such actions, are utterly oblivious of the requirements of our religion. They think that the purpose of their lives is to lead a lifestyle free of any restriction or worry. A’lā Ḥaḍrat, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن continues on to explain that eating and performing other actions with Christians are the acts of ill-mannered and morally corrupt people. Further on A’lā Ḥaḍrat عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said: ‘...And whoever claimed that cooking pork and meat of a dead animal and feeding it to non-Muslims does not matter and that there was no Ḥarām in it; has surely propagated a false concept. It is certainly not advisable to issue such judgements without prior knowledge or research. It is unacceptable and strictly forbidden to defile oneself with impurities, without any lawful reason under Islamic law. It is extremely essential to refrain from the acts that result in struggling to improve the things which have been damaged by Allah عَزَّوَجَلَّ. Surely, it is impermissible and Ḥarām for a Muslim to pollute their hands for cooking things that are Ḥarām or impermissible. The rule and principle is that whatever is Ḥarām to take, is also Ḥarām to give. Allah عَزَّوَجَلَّ says:

And help not one another in sin and transgression. **وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ**

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 6, Sūrah Al-Māidah, verse 2)

¹ A’lā Ḥaḍrat refers to himself using this word due to his humbleness.

And Allah the Exalted is Pure, the Most High and the All-Knowing.’

*Chup kay logon say kiyay jis kay gunāh
Woḥ khabardār ḥay kyā ḥonā ḥay
Aray O Mujrim bay-parwā daykh
Sar pay talwār ḥay kyā ḥonā ḥay*

Blessing of watching Madanī Muḏākaraḥ on Madanī Channel

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Dawat-e-Islami a non-political propagational movement of Quranic teachings and Sunnaḥ has several departments which aid in spreading the Islamic message around the globe. Amongst them is the department of Madanī Channel, a channel that is popularizing the message of Dawat-e-Islami in households through television in several countries. It is the only channel in the world which is fully Islamic, as it has no films or drams, no songs, no women, and no music of any kind.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, several non-Muslims have embraced Islam through its programmes. Several non-practising individuals have adopted regular Ṣalāḥ and countless of people have repented from their past sins and have opted for a path of Sunnaḥ. Let us hear one Madanī parable of Madanī Channel to highlight its effectiveness. One Islamic brother e-mailed me this Madanī parable.

Here is its summary: It is commonplace that during our conversation these days, we are known to engage in backbiting without even realizing it. One brother, who was staying in Bāb-ul-Madīnaḥ (Karachi), came from Bāb-ul-Islam (Hyderabad) relayed this Madanī parable in the presence of other Islamic brothers: One of my friends told me, ‘My sister is short-tempered and gets easily annoyed. If she gets upset with anyone, she does not come forward and greet them first. My sister and my sister-in-law had a confrontation on some issue and my sister stopped talking to her. Coincidentally that very evening on the channel loved by millions, the 100% Islamic channel run by Dawat-e-Islami – Madanī Channel – a Silsilāḥ (program) entitled ‘Madanī Muḏākaraḥ’ was aired and the topic of discussion was on how to safeguard oneself from backbiting. After watching the program

(my angry sister who never compromised with anyone), not only approached my sister-in-law but also apologized for her mistakes and reconciled with her.’

Four instances of backbiting in this Madanī parable

Dear Islamic brothers! The above-mentioned Madanī parable begins with a true statement that during our conversations a lot of backbiting is committed without us even realizing it. Even in the above parable, there are four occurrences of backbiting, but they will not be considered as sinful backbiting because for them to count as a sin, they have to be specified to a particular individual.

In the parable relayed, it talks about a sister, but the sister is not specified. It is highly possible that the person had more than one sister. Now if the narrator talked to the brothers who knew that he has only one sister and he told them without having any valid reason in Islamic law, then in that case all four would count as sins – as they constitute backbiting. Just to make us realize the reality of backbiting, let me list the four phrases used in the Madanī parable above, which constitute as backbiting:

1. My sister is short-tempered and gets easily annoyed.
- 2-3. If she gets upset with anyone, she does not come forward and greet them first or meet with them. (These two instances of backbiting were repeated twice.)
4. The mentioning of ‘My sister and my sister-in-law had a confrontation on some issue and my sister stopped talking to her’, also counts under revealing household secrets, which in itself is against good manners and falls under backbiting.

Now if the person who relayed the Madanī parable revealed that his sister used to get annoyed with the intention that our Sunnah inspired Madanī Channel gains publicity and people realize its importance, then this would be deemed as a virtuous intention. Still with good intention, it is advisable to tell the Madanī parable with caution and to disguise the identities so that people can never find out who is actually being referred to. For example, he could have said, ‘*This happened with one Islamic brother that his sister was short tempered...*’ However, during such conversations, seriousness is important otherwise if one is smiling and relaying the event in a peculiar manner, it might cause others to realize that he is talking about his own household.

*Ilāhī! Apnī raḥmat say Tū ḥikmat kā khazīnāḥ day
 Ḥamayn ‘aql-e-salīm Maulā! Paey Shāḥ-e-Madīnāḥ day
 Khudāyā guftagū kernay ka Tū Madanī qarīnāḥ day
 Bachā ghībat say, bak bak say ḥamayn Qufl-e-Madīnāḥ day*

*With Your mercy grant me wisdom O Allah!
 Grant me complete comprehension for the sake of the Holy Prophet!
 Allah! Give me the proper etiquettes of conversing
 Safeguard me from backbiting and excessive talking*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوَبُّوا إِلَى اللهِ أَسْتَغْفِرُ اللهَ
 صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The love of the Prophet ﷺ for his companions

The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘No companion should come to me with any words about another; I want to come to you with a clean heart.’

(Sunan Abī Dāwūd, vol. 4, pp. 348, Ḥadīṣ 4860)

The grand master of Ḥadīṣ, Shaykh ‘Abdul Ḥaq Muḥaddīṣ Diḥlvī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي while elaborating on this phrase, ‘No companion should come to me with any words about another’ has written: Neither should we talk about their shortcomings, wrong actions and bad habits, nor should we say that ‘he said this’ or ‘he did this’ or that ‘he was saying such-and-such’. *(Ashi’a-tul-Lam’āt, vol. 4, pp. 83)* Explaining the other part ‘I want to come to you with a clean heart’: The renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’īmī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘i.e., without any enmity or hatred for anyone. Keep in mind, this is only mentioned for our guidance that we should keep our hearts clean from hatred for fellow Muslims to gain the true illumination of Madīnāḥ in them. Otherwise, the Prophet’s blessed heart is the fountain of mercy and guiding light, and there is not even a trace of any negative attribute (of malice and hatred etc.) there.’

(Mirāt-ul-Manājīḥ, vol. 6, pp. 472)

You have such love the slaves so...

سَيِّدِنَا مُحَمَّدٍ ﷺ, the aforementioned narration gives a glimpse of the depth of love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for his slaves and followers. A'lā Ḥaḍrat's brother, the renowned expert of poetry, Maulana Ḥasan Razā Khān عَلَيْهِ رَحْمَةُ الْحَيَاتَانِ has written this beautiful couplet (in Urdu):

*Tum ko to ghulāmaun say ḥay kuch̄ aysī maḥabbat
Ḥay tark-e-adab warnāḥ kaḥayn ḥam pay fidā ḥo*

*You have such love for your slaves, that we would say you
You have sacrificed yourself for us, but this is against manners*

(Zauq-e-Na'at)

A warning to backbiters

The aforementioned Ḥadīš is a lesson for those who, without any justification under Islamic law, reveal weaknesses and shortcomings of people to others and indulge in backbiting; like those who speak ill about a student to his teacher, a son to his father, an employee to his employer, a disciple (Murīd) to his Murshid (spiritual guide). Thus, carrying the burden of a major sin and tarnishing the reputation of those people in the

I wish that we never fall in the sights of our Murshid. I wish that we stay forever under the merciful gaze of our blessed Murshid



eyes of the other person. They might not realize that their actions could cause several problems – problems which every intelligent person can easily comprehend when a student falls from grace in the sight of his teacher, when a subordinate falls in the sight of his Nigrān and when a disciple (Murīd)

falls in the eyes of his Murshid (spiritual guide). It is my heartfelt wish that the person backbiting would stop and think what would happen to him if he himself was humiliated and degraded in front of his teacher or spiritual guide. I wish that we never fall in the sights of our Murshid. I wish that we stay forever under the merciful gaze of our blessed Murshid.

*Sadā Pīr-o-Murshid raḥayn ḥam say rāzī
Kabḥī bhī na ḥaun yeḥ khafā Yā Ilāḥī!*

*Allah! May our Pīr stay well-pleased
And may he never be displeased*

Ah! I wish, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remains pleased with us slaves forever and may he never remove us from his merciful gaze.

*Na uñ sakay gā qiyāmat talak Khudā kī qasam
Kay jis ko tū nay nazar say girā kay chōř diyā*

O Allah عَزَّوَجَلَّ! O Lord of the Beloved Prophet! Forgive all our mistakes and keep us in the shade of Your mercy. Ah! If You are displeased with us, where will we turn? Whose door will we knock on?

*Gar Tū nārāz, hūwā mayrī hālākat hōgī
Hāye mayn nār-e-Jahānnam mayn jalūn gā Yā Rab
Ker mu'āf aur sadā kay liye rāzī hō jā
Yeh karam hō gā to Jannat mayn rahūn gā Yā Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Elders should not pay attention to the backbiting of the young

It is my sincere Madanī request to teachers, Nigrāns etc. if someone comes to you and backbites against your subordinates without any justification under Islamic law, and if you are able, then stop them right away. Otherwise, you would fall into the sin of listening to backbiting. It is highly possible that after hearing backbiting about your subordinate or student, you might get angry and utter ‘something’ in retaliation, which that backbiter might relay to the other person leading to further evils.

Assuming he succeeds in conveying negative comments to you about someone and if you do not manage to safeguard yourself from listening to this backbiting, then in that case, repent sincerely right away (fulfilling all the requirements of backbiting) for the sake of success in the hereafter. Try to persuade the backbiter to repent as well, do not change your favourable attitude towards the person who was mentioned to you and do not let this cause suspicions to grow in your heart. Don't pass this information to anyone and as

soon as the evil thought of relaying this negative talk to others crosses your mind, remind yourself the Ḥadīṣ:

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

It is enough for a person to be a liar that he relays anything he has heard to others (without research).

(Ṣaḥīḥ Muslim, pp. 8, Ḥadīṣ 5)

With the intent to learn a lesson from the aforementioned Ḥadīṣ, do not narrate the negative things you heard to anyone else, otherwise, you would also fall into the sin of backbiting. After research, if the things you heard turn out to be true, with good intentions, try to reform the subordinate Islamic brother as well.

Always bear in mind that on the face of it, you have been granted a position of authority, but you are unaware what the hidden divine decree holds for you. Therefore, with a sincere heart adopt humility, humility and humility. Accepting your low status and ranking, recite these couplets in the court of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

*Khāk mujh mayn kamāl rakhā ḥay
Mustafa nay sanbhāl rakhā ḥay
Mayray ‘aybaun pay dāl ker pardaḥ
Mujh ko achchāun mayn dāl rakhā ḥay
Tayrā Ayjaz kab kā mar jātā
Tayray tukron nay pāl rakhā ḥay*

*On my own, I have no distinction; however,
The support of the Prophet is my foundation,
Covering my deficiencies,
He has put me amongst the righteous
Your Ayjaz would have been destroyed long time ago,
But he is sustained by your endowments and donation*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A telltale can never be trusted

Never believe whoever comes to you and backbites about a believer, because whoever backbites, that person becomes a Fāsiq (sinner). The information relayed by a Fāsiq is not considered reliable (under Islamic law).

Once Shaykh Sayyidunā Imām Muhammad Bin Shiḥāb Zuḥrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was sitting close to the king Sulaymān Bin ‘Abdul Malik, when a man came and the king addressed him in an annoyed manner, ‘I have learnt that you said such-and-such against me.’ He said, ‘I have not said anything like that.’ The king insisted, ‘Whoever told me is a truthful man (how can he lie to me).’ Imām Zuḥrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي intervened and said to the king, ‘(Whoever informed you is a telltale and) a telltale cannot be a truthful person.’ Upon this, the king regained his composure and replied, ‘Shaykh you have made a statement which is definitely true.’ Then he turned to that person and told him: اِذْهَبْ بِسَّلَامٍ ‘Return with peace.’ (Iḥyā-ul-‘Ulūm, vol. 3, pp. 193)

Way of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz

One man approached Amīr-ul-Muminīn Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ and said something against another person. He warned, ‘If you would prefer, I could research what you have told me and if you are found to be untruthful than you stand a chance of coming under this verse of the Quran:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

If any disobedient one comes to you with a news, make a strict investigation.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, verse 6)

On the other hand, if you were found to be truthful, you would still be considered as explained in this verse of the Quran:

هَذَا مَشَاءُ بَنِي مِمْ

One who taunts a lot, going around with slander.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Qalam, verse 11)

And if you prefer I may forgive you.’ He replied, ‘O leader of the faithful, please forgive me! I will refrain from this (i.e. backbiting and tale-telling) forever.’

(Ihyā-ul-‘Ulūm, vol. 3, pp. 193)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

You have come to me with three evils

One man approached a saint رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ and said some negative things about one of saint’s friends. The saint said to him, ‘Sadly, you have come to me with three evils:

1. You have caused me to dislike a fellow Islamic brother;
2. Because of your talk, you have caused me to ponder (and worry about someone’s character); and
3. You have tarnished your truthful character (i.e., I considered you a truthful individual, but you turned out to be a person who cannot keep a secret to himself).’

(Ihyā-ul-‘Ulūm, vol. 3, pp. 193)

Safeguard yourselves from the thieves of love

Scholars of our religion have advised us to safeguard ourselves from the enemies of the intellect and the thieves of love. These thieves speak ill and tell tales. A thief steals worldly materialistic possessions, but they (who backbite and tell tales) steal the love and respect that people have among themselves. *(Al-Mustadrak, vol. 1, pp. 151)*

I am in a state of struggle until we part

Shaykh Sayyidunā Manṣūr Bin Zāzān عَلَيْهِ رَحْمَةُ الْعَالَمِينَ said, ‘By Allah ﷺ! Whenever someone comes and sits with me, I find myself usually in a state of battle against that person because neither will that person refrain from distancing me from my friends by backbiting

against them, nor will he avoid revealing what others say about me. In this way, people put me through anxiety and mental agony. (*Tanbīh-ul-Mughtarrīn*, pp. 196)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujhāy ghībaton say bachā Yā Ilāhī

Bachūn chughliyon say sadā Yā Ilāhī

Kabhī bhī lagāūn na tuḥmat kisī per

Day taufīq ṣidq-o-wafā Yā Ilāhī

Allah! Guard me from backbiting and slandering

May I refrain from gossiping and tale-bearing

Allah! Safeguard me from laying false allegation

Aid me in truthfulness and your loyal devotion

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessed with faith 17 days before death through Madanī Channel

Let me summarize the incident relayed to me by an Islamic brother from Siddiqabad: There was a 50-year old non-Muslim living in Karachi. ﷺ, he embraced Islam while watching Madanī Channel on Monday the 20th of April 2009, impressed by the true teachings of the Muslim faith. He was given a Muslim name – Muhammad Ṣiddīq.

Soon afterwards, he attended the weekly Sunnah-inspiring Ijtima' at Dawat-e-Islami's International Headquarters, Faizān-e-Madīnah and from there he travelled with a 12-day Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnah. Two or three days after his return, a car near Kakri Ground (in Bāb-ul-Madīnah, Karachi) hit him.

The accident proved fatal and seventeen or eighteen days after gaining the precious gift of Īmān (faith), he left this world. May Allah ﷺ forgive him.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madanī Channel kī muhim hay Nafs-o-Shaytān kay khilāf

Jo bhī daykhay gā, karay gā إِنَّ شَاءَ اللَّهُ i'tirāf

Nafs-e-ammārah pay zarb aysī lagay gī zordār

Kay nadāmat kay sabab ho gā gunahgār ashkbār

To campaign against the Nafs and Satan is Madanī Channel's aim

Whoever watches it shall إِنَّ شَاءَ اللَّهُ proclaim

It will move your heart and rattle your Nafs

The deviant will weep with guilt and remorse

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Before death some people get reformed and some go astray

الْحَمْدُ لِلَّهِ ﷺ, he was indeed fortunate to be endowed with the wealth of Islam only seventeen or eighteen days before he passed away. No-one knows the hidden divine decree of Allah Almighty. Someone might have spent all his life in a state of disbelief, but may be blessed with faith at the time of his death. Whereas, another person might have spent all his life performing virtuous deeds, but might die without faith. We seek goodness from Allah Almighty ﷺ.

In this context, listen to and learn a lesson from the following Ḥadīṣ, reported by the Mother of the Believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا: When Allah ﷺ wills good for a person, then one year before his death, He ﷺ designates an angel to him who keeps taking him towards the right path until he dies with belief. Upon his death, people say that so-and-so died in a good state. When such a fortunate and pious person starts to die, his soul departs quickly. At that time, he wants to meet Allah ﷺ and Allah ﷺ likes to meet him. When Allah ﷺ wills bad for a person, then one year before his death, a Satan is appointed upon him, who deviates him until he reaches the worst time of his life and then dies. As death approaches him, his soul begins to get

stuck. At that time neither does the dying person want to meet Allah عَزَّوَجَلَّ, nor does Allah عَزَّوَجَلَّ.' (Musnad Ibn-e-Rāḥawayḥ, vol. 3, pp. 503)

*Īmān pay day maut Madīnay kī galī mayn
Madfan mayrā Maḥbūb kay qadmaun mayn banā day*

*Grant me death on faith in the street of Madīnaḥ
Make my burial by the feet of the Beloved of Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Īmān revived in Faizān-e-Madīnaḥ

This is a summary of what an Islamic brother from Sultanabad [Bāb-ul-Madīnaḥ, Karachi (Pakistan)] reported, ‘There was a non-Muslim who was living with some of his friends in our locality (he was about 30 years of age). Some of his friends were Muslims as well. They used to watch movies and TV programs on cable television, as it is a common practice amongst the youth today. When Madanī Channel was launched in the blessed month of Ramadan 1429 A.H., its Madanī broadcasts were also relayed on the cable networks. The non-Muslim really liked the Madanī broadcasts when he saw them and now he began to watch Madanī Channel often. By the blessings of watching the programs, one day he went to the International Headquarters of Dawat-e-Islami, Faizān-e-Madīnaḥ in order to wash away the darkness of his disbelief and to enlighten his heart with the light and guidance of Islam and there he pronounced the Kalimāḥ and became a Muslim.

In the weekly Sunnah-inspiring Ijtimā’ in front of thousands of attendees and viewers of the Madanī Channel, he became the disciple of Ghauš-e-A’zam Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Thereafter, he attended congregational Ṣalāḥ and started growing a beard. Occasionally, he would also adorn his head with an ‘Imāmaḥ upon his cap. Furthermore, he also started learning the proper recitation of the Quran in Dawat-e-Islami’s Madrasa-tul-Madīnaḥ (for adults). He also attended the 3-day Sunnah-inspiring

Ijtimā' at Şaḥrā-e-Madīnah in Madīna-tul-Awliyā, Multan. May Allah ﷺ grant him and all of us steadfastness on our faith.'

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Nāch gānon aur filmon say yeh channel pāk ḥay
Madanī Channel ḥaq bayān kernay mayn bhī bay-bāk ḥay
Madanī Channel mayn Nabī kī Sunnataun kī dhūm ḥay
Aur Shayṭān la'īn ranjūr ḥay maghmūm ḥay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



The supplications of a backbiter are not accepted

Sayyidunā Shaykh Faqīh Abul Layṣ Samarqandī رَضِيَ اللَّهُ عَنْهُ has said, 'Supplications of three individuals are not accepted:

1. Whoever eats Ḥarām;
2. Whoever excessively backbites; and
3. Whoever envies other Muslims.' (*Tanbīh-ul-Ghāfilīn*, pp. 95)

Guarantee for Paradise

Here is a blessed narration from the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Whoever sits in his home and does not backbite against other Muslims, Allah ﷺ is his Guarantor for Paradise.'

(*Al-Mu'jam-ul-Awsaṭ*, vol. 3, pp. 46, Ḥadīṣ 3822)

Neighbour of the Master in Paradise

Companion Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported that the Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever performs Ṣalāh properly, whilst his household is large (has more members) but provisions are limited, and he does not backbite, he and

I will be like this in Paradise (i.e. the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put his index finger and middle finger together).’ (*Musnad Abū Ya’lā, vol. 1, pp. 428, Ḥadīṣ 986*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Favours bestowed in Paradise

Dear Islamic brothers! **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ!** The above mentioned Ḥadīṣ mentions a Madanī method to gain the neighbourhood of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise. **سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ**, the greatness of Paradise is truly marvellous. Dawat-e-Islami’s publishing house ‘Maktaba-tul-Madīnah’ has published a 1250-page book (in Urdu) entitled ‘*Bahār-e-Sharī’at.*’ Here are some glimpses from that book’s chapter on Paradise, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**, which will increase your desire to enter it. Step up your spirited efforts to attain the beautiful Paradise of Allah **عَزَّوَجَلَّ**. Thus, it is narrated:

1. If any object from Paradise, the size of a fingernail is revealed in this world, all the lands and the seas would be beautified by it.
2. If a Heavenly bracelet was to be displayed, it would cancel out the sunshine from the sun just like the sun dims out the light of the stars.
3. A space small enough to lay down a whip in Paradise is better than this entire world and all the things in it.
4. Walls in Paradise are made of gold, bricks are made of silver, and musk is used join them together.
5. The dwellers of Paradise will be presented with the tastiest of tasty cuisines. Whatever they wish shall be promptly presented in front of them.
6. When they see a bird and they wish to eat it, it will be presented to them roasted at that very moment.
7. If they wish to have water, a container will come into their hands and it will have the exact amount of water, milk, heavenly wine, and honey that they desire, with neither a drop more nor a drop less. After they have finished their drink, the container will go back to where it came from.

8. Worldly alcohol has a foul odour, a bitter taste, and an intoxicating effect. Whoever drinks it, loses his reasoning ability, self-control, and starts using bad language. The wine in Paradise will be free from such negative factors.
9. There are no impurities in Paradise. There is no urine, no faeces, no earwax, no dried nasal mucus nor bodily dirt.
10. One will have a fragrant burp which will be enjoyable and he will also perspire fragrantly.
11. All the food will be digested. (12. The burp and sweat will smell like musk.
13. Just like breathing, the tongue will be glorifying and praising Allah عَزَّوَجَلَّ voluntarily and involuntarily.
14. Everyone will have at least ten thousand servants at his service. Each one of them will have a silver bowl in one hand and a gold bowl in the other. All bowls will be filled with a variety of blessings (cuisines), each different in colour. As they eat, instead of the taste reducing, it will actually enhance. Every morsel will have seventy flavours, each distinct from the other and all these flavours will be tasted without one flavour overwhelming the other.
15. Neither will their clothing ever wear out nor will their youth wither away.
16. If someone were to wear clothing from Paradise in this world, whoever saw it would faint, as people would not be able to bear its sheer magnificence.
17. If any Hūr (heavenly maiden) from Paradise were to place her saliva into the ocean, it would all turn sweet. According to one Ḥadīṣ, if a Hūr were to place her saliva into the seven oceans (of the world) the water would turn sweeter than honey.
18. Besides the hair on the head, the eyebrows, and the eyelashes, the dwellers of Paradise will not have any bodily hair. They will all be clean-shaven and their eyes be lined with kohl. Everyone will look thirty years old and will never look older than that.
19. Then, the people will go (by Allah's order) to the market place which would be surrounded by the angels. They will see things that their eyes have never seen, that their ears have never heard; and their minds have never thought of. There will be no buying or selling, rather whatever they like in the market place will just be sent along with them.

20. People of Paradise will meet others in this market. When a person from a lower level will meet another from a higher level and will like his clothing, then before their conversation is finished, he will feel that his clothing is better than the other's because there is no sorrow in Paradise.
21. Whenever they will want to meet each other, their thrones will move closer. According to Allah ﷻ, the most respectable person amongst them is the one who is blessed with the privilege of seeing Almighty Allah ﷻ in the mornings and in the evenings.
22. When all the dwellers of the Paradise would have entered, then Allah ﷻ will ask them, 'Do you want anything else that I shall provide for you?' They will say, 'You have illuminated our faces and you have let us enter Paradise and saved us from Hell.' Then the veil, which is drawn upon the people, would be lifted and they will see Allah ﷻ. They will not be awarded anything greater than this (gift).'

(Bahār-e-Sharī'at, vol. 1, pp. 152-162)

اللَّهُمَّ ارْزُقْنَا زِيَارَةَ وَجْهِكَ الْكَرِيمِ بِجَاهِ
حَبِيبِكَ الرَّؤُوفِ الرَّحِيمِ عَلَيْهِ الصَّلَاةُ وَالتَّسْلِيمُ، آمِينَ!

Allah! For the sake of Your Beloved, the Compassionate and Beneficent Prophet (ﷺ),
endow us with Your Divine Vision. Āmīn!

♦♦♦

*Ĥo naẓar-e-karam baĥr-e-Ziyā sūay gunahġār
Jannat mayn paṛausī mujĥay Āqā kā banā day*

*Bestow your grace towards me, the sinner, for the sake of Ziyā
Make my abode in the vicinity of my Master, in Paradise*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How to gain Ḥūrs (heavenly maidens)?

Dear Islamic brothers! During your conversations, strive to avoid backbiting and all sinful conversations; and make yourself worthy of Paradise. Use your tongues for good and recite **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ**, and be rewarded with Ḥūrs in Paradise. After worshiping for forty years, a saint made a supplication, ‘Allah **عَزَّوَجَلَّ**! Show me a glimpse of the blessings You will bestow upon me in Paradise.’ While he was still busy in his supplication, the arch of the Masjid split open, a beautiful Ḥūr emerged from the gap and said, ‘You will gain one hundred Ḥūrs like me, each will have one hundred helpers, and each helper will have a hundred slave-girls, and each slave-girl will have a hundred assistants.’ Upon hearing this, the saint rejoiced and inquired, ‘Will anyone get more than me in Paradise?’ She replied, ‘Every inhabitant of Paradise, who would have recited **أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ** in the morning and evening, will receive this. (Rauḍ-ur-Riyāḥīn, pp. 55)

Attacking the honour of another Muslim is Ḥarām

The Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘Everything that belongs to a Muslim is Ḥarām for another Muslim: his possessions; his honour and his blood. It is enough for a person to be evil that he considers his Muslim brother inferior to himself.’ (Sunan Abī Dāwūd, vol. 4, pp. 354, Ḥadīṣ 4882)

What is arrogance?

Dear Islamic brothers! Arrogance is when someone considers himself superior than others. Firstly, arrogance is Ḥarām and secondly, it leads to backbiting. Furthermore, an arrogant person tends to ridicule those who he considers inferior to himself. Allah **عَزَّوَجَلَّ** has said in the Quran in Sūrah Al-Ḥujurāt, part 26, verse 11:

**يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ
أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِّنْهُنَّ**

O Believers! Men must not ridicule other men, perhaps the ridiculed ones are better than the mockers, nor must the women ridicule other women, perhaps the ridiculed women are better than the mockers.

[Kanz-ul- Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, verse 11)

Don't look at others with disdain

Shaykh Sayyidunā Imām Aḥmad Bin Ḥajar Makkī Shafi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي while elaborating on this verse said: سُخْرِيَّهِ [Sukhriyah in this verse] refers to one who is mocked and is looked down upon with despise. This order of Allah عَزَّوَجَلَّ signifies that we should not look down upon anyone with disdain. It is possible that the one who we look down upon is actually at a better and higher status in the court of Allah عَزَّوَجَلَّ. It is reported from the Intercessor of the Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'There are several people who are in a miserable state, their hair is scattered and their clothes are worn out. No one cares about them, but if they were to swear by Allah's name on any matter, Allah عَزَّوَجَلَّ would fulfil their words.' (*Sunan-ut-Tirmizī, vol. 5, pp. 459, Ḥadīṣ 3880*)

Satan, the cursed, considered Sayyidunā Ādam Ṣafīyullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام inferior to himself and thus suffered eternal loss. On the other hand, Ādam Ṣafīyullāh عَلَيْهِ الصَّلَاةُ وَالسَّلَام received everlasting respect and there is a great difference between them. This Ḥadīṣ also infers that we should not consider others as inferior to us and should always avoid despising them with disdain because we are unaware that perhaps, one day the other person might attain a position of respect and we might be disgraced – and then he might take revenge.

لَا تُهَيِّنَ الْفَقِيرَ عَلَيْكَ أَنْ تَرَكَعَ يَوْمًا وَالذَّهْرُ قَدْ رَفَعَهُ

Don't disgrace a poor man, you never know; you might be needy one day. Allah عَزَّوَجَلَّ might grace him with wealth; and give you poverty.

(*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 2, pp. 11*)

Who is a Muslim and who is a Muḥājir?

Dear Islamic brothers! It is necessary upon every Muslim that he does not hurt another Muslim needlessly. He should neither steal the belongings of other, nor should he backbite against him. Also, a Muslim should never ridicule a believer nor should he hurt him or fight with him; in fact, both should be each protectors for each other. The Knower of the Unseen صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'A (complete) Muslim is one who avoids harming other Muslims with his hand and tongue. Similarly, a (complete) Muḥājir is one who gives up all that is forbidden by Allah عَزَّوَجَلَّ.' (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 15, Ḥadīṣ 10*)

The renowned commentator of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ, while elaborating on this Ḥadīṣ, has explained: A complete Muslim is one who is a Muslim in every way – by definition and by actions [as mentioned under Islamic law]. A person is a Mu`min when he neither backbites another Muslim, nor curses at him, nor tells tales about him, nor makes sarcastic remarks about him. He does not physically hurt him, nor does he write anything against him. Furthermore, a complete Muḥājir is one who not only migrates from his homeland, but also migrates from the going towards sin; or literally leaving sins, which is also migration – and continues persistently.

(Mirāt-ul-Manājīh, vol. 1, pp. 29)

It is impermissible to hurt others even by rolling your eyes

Dear Islamic brothers! The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is not allowed for any Muslim to scare another Muslim.’ *(Sunan Abī Dāwūd, vol. 4, pp. 391, Ḥadīṣ 5004)*

At another time, he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is impermissible for a Muslim to roll his eyes in a manner which harms another Muslim.’ *(Az-Zuhd li-Ibn-e-Mubāarak, pp. 240, Raqm 689; Ithāf-us-Sādah liz-Zabīdī, vol. 7, pp. 177)*

Agonizing itch

Dear Islamic brothers! It might seem very simple and easy to harm a fellow Muslim and hurt his feelings; to curse him, to backbite against him, and to slander him, but this could turn into a heavy burden in the Hereafter, if these acts result in displeasing Allah Almighty عَزَّ وَجَلَّ.

It is narrated on 21st page of the Urdu booklet ‘Zulm kā Anjām’, published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madīnah: Shaykh Sayyidunā Yazīd Bin Shajarah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has narrated that: Like seas have shores, Hell also has shores which have snakes like the Arabian camels and scorpions like mules. When the dwellers of Hell will plead for their punishments to be reduced, it will be ordered for them to be pulled out to the shore. As soon as they are pulled ashore, these snakes will grab them by their lips and faces, and peel away their skins. They will turn towards the fire to safeguard themselves, and then they will be inflicted with an itch. They will itch so much that all their muscles and flesh will be plucked away and only bones will remain. It will be called

out, ‘So-and-so! Are you hurting now?’ They will say, ‘Yes.’ Then it will be said, ‘This is the punishment for the harm you caused to the believers.’

(Attarghīb Wattarhīb, vol. 4, pp. 280, Ḥadīṣ 5649)

Ay khāṣa-e-khāṣān-e-Rusul waqt-e-Du’ā ḥay

Ummat pay tayrī ā kay ‘ajab waqt paṛā ḥay

Tadbīr sanbhālnay kī ḥamāray nahīn koī

Ḥān aik Du’ā tayrī kay maqbūl-e-Khudā ḥay

Prophet it is time to make a special supplication

As turmoil and hardships engulf your nation

No recourse in sight, only relying on your supplication

For surely your pleas are accepted without exception

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fortune enlightened by the blessings of Milād celebration

Dear Islamic brothers! In order to get rid of the habit of backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilahs with the devotees of the Prophet to learn the Sunnahs of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. To prosper in this life and to be successful in the Hereafter, act according to the Madanī In’āmāt booklet. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami on the first day of each Madanī month. Celebrate Milād – the Blessed Birthday [of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] – with the devotees of the Prophet as it has numerous blessings.

Here we present to you the summary of the narrative of an Islamic brother, who was from the city of Trarkhel Sudhnoti district (in Kashmir): On the 12th night of Rabī’-un-Nūr 1430 A.H., our Masjid was being decorated with green flags and beautiful illuminations to celebrate the blessed night. Just then, four drug addicts entered the Masjid and informed the Imām that they were just about to use drugs, but then they thought to themselves that, ‘Tonight is the night of Milād. Will we sin even on this night? Why should not we repent?’ Therefore, they had come to him for this reason. Thereafter, they repented and joined the congregation to gain the blessings of the Milād celebrations. The Imām of the

Masjid quickly contacted a representative of Dawat-e-Islami. He came soon afterwards with some Islamic brothers and they met with the drug addicts with great enthusiasm. Later that night, the drug addicts travelled with the 3-day Madanī Qāfilāh, following the schedule of the Qāfilāh and their passion was highly commendable. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, by the blessings of the Milād celebration, all four of them made righteous intentions to establish Ṣalāh, adorn the beard, acquire the blessing of 63-day Tarbiyyatī Course and attend the Masājid etc. Furthermore, all of them made Bay'at [pledge of allegiance] into the Qādirīyyah Razawīyyah Tarīqah (spiritual path) along with their family members and became 'Aṭṭārī. At the time of delivering the statement, it had only been a few days since they joined the righteous Madanī environment and at that time, they were travelling in a 12-day Madanī Qāfilāh.

Khūb jhūmo ay gunahgāraun tumhārī Eid hāy

Ĥo gayā bakhshish kā sāmān Eid-e-Milād-un-Nabī

*Transgressors! Sway with joy, today is your celebration
The day of Milād, Prophet's birthday commemoration*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

After seeing beautiful illuminations, a disbeliever embraced Islam

Dear Islamic brothers! Did you realize the Madanī blessings of celebrating Milād? It was because the devotees of the Prophet were celebrating the Milād that those drug addicts found out about that blessed and mercy-filled night and felt that they should respect it. So, they entered the Masjid which was adorned with decorative lights and where green flags swayed in celebration of the blessed night. The benefits of celebrating the birth of our Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are truly incredible. One Islamic brother told me [the author] that once, a Masjid was decorated beautifully to mark the Milād celebrations. It so happened that a non-Muslim passed by it and when he saw the magnificent decorations on the Masjid, he inquired about the occasion. He was informed that the splendid decorations were placed to mark the birthday of our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon hearing that, his heart filled with the respect for the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He thought, 'Even though almost fifteen centuries have passed, still these Muslims celebrate the birthday of their Prophet with such passion and enthusiasm, and

decorate their homes and Masājid. This proves that this is the true religion.’ **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, he repented from his false beliefs and embraced Islam, reciting the Kalimah.

Beautiful illuminations for Milād

On page 174 of *Malfūzāt-e-A’lā Ḥaḍrat* [the 561-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated:

Question: Is it wastage to decorate with lights, chandeliers or flooring¹ for the celebrations of Milād?

Answer: Scholars state that, **لَا خَيْرَ فِي الْإِسْرَافِ وَلَا إِسْرَافَ فِي الْحَيْرِ** that is, *there is no goodness in wastage and there is no wastage in goodness*. Hence, anything that is intended to increase the honour of a gathering of remembrance cannot be deemed impermissible.

(*Malfūzāt A’lā Ḥaḍrat*, pp. 174)

A thousand candles were lit

Imām Muhammad Ghazālī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** has narrated in *Iḥyā-ul-‘Ulūm* from Sayyid Abū ‘Alī Rūzbārī **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** that once a person arranged a gathering for the remembrance of Allah **عَزَّوَجَلَّ** and for this gathering, he lit one thousand candles. Another person came, noticed all these candles, and turned around to leave, but just then the host held his hand and told him to put out any candle which he thought had been lit to please anyone else other than Allah **عَزَّوَجَلَّ**. He tried to put out the candles, but not even a single one of them went out. (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 26)

Lahrāo sabz parcham ay Āqā kay ‘āshiqāun!

Ghar ghar karo charāghān kay Sarkār ā gaye

Prophet’s devotees! Fly green flags today

Decorate every house and street for Master’s birthday

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ This means to level the particular surface of the earth with limestone as a form of adornment.

True poverty

The Greatest and Holiest Prophet ﷺ asked his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, ‘Who is poor?’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ answered, ‘A poor person is a he who has no wealth.’ He ﷺ then replied, ‘The poor person from my Ummah is the one who will come on the Day of Judgement with his Ṣalāh, fasts and Zakāh, but he would have cursed someone, blamed another, stole from someone, caused someone’s blood to flow and hurt someone. Therefore they all will be given a share from his good deeds and if his good deeds run out before their rights are fulfilled; then their sins will be given on him and then he will be thrown into Hell.’ (*Ṣaḥīḥ Muslim, pp. 1394, Ḥadīṣ 2581*)

Ah! What will happen on the Day of Judgement?

Dear Islamic brothers! Tremble with fear! Truly, a person, who is left empty-handed on the Day of Judgement despite bringing Ṣalāh, fasts, Zakāh, generous charity, social works, and other great virtuous deeds; is indeed poor. Since he had cursed, made allegations, blamed someone without any cause under Islamic law, ridiculed someone, disgraced someone, hit someone, borrowed something from someone and deliberately not returned it, not repaid his debts, hurt the feelings of others; all these people will take away his good deeds. After his good deeds have finished, he will be thrown into the fire of Hell with the burden of other peoples’ sins. Therefore, if you have slandered against someone or compromised their rights in any way, then the best thing to do is to seek their forgiveness without any hesitation, along with repenting in the court of Allah عَزَّوَجَلَّ.

My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن wrote in his *Fatāwā Razawiyyah*: ‘It is easier to get others to forgive you here (in this world), but there is very little chance on the Day of Judgement because everyone will be engrossed in his own worries, wanting more good deeds and disgusted by his sins. In such a situation, who will not want for good deeds to be added to his deeds and for his sins to be taken away and given to someone else!

To this extent, that it is reported in a Ḥadīṣ that if parents have some claim over the son, they will go to him demanding their rights. Expecting them to have mercy on him, he will say, ‘I am your son!’ On the other hand, his parents would wish that they had even more rights to settle (so they could have taken away more of his deeds or given him more of their sins).

It is narrated in *Ṭabarānī* by Sayyiduna Ibn Mas'ūd رَضِيَ اللهُ تَعَالَى عَنْهُ that he heard from the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that, 'A son will owe something to his parents, so on the Judgement Day they will rush towards him and he will say, 'I am your son!' Then the parents will be given their rights and they would wish that they had even more rights due on him.' (*Al-Mu'jam-ul-Kabīr, vol. 10, pp. 219, Ḥadīṣ 10526*)

When this is the case with one's own parents, expecting anything from others is just a wishful desire. If Allah, the Exalted and the Almighty wishes to show mercy on someone, He عَزَّوَجَلَّ will grant gardens of paradise to the one who makes the claim and will also make him forgive the other person. In this wonderful scene of compassion, both will achieve success. Neither will his good deeds be given to the one making the claim, nor will the sins of the one who makes the claim be passed to him, nor will he be deprived of his rights. In fact, he was granted thousands of times more than what his claim was worth. The mercy of Allah عَزَّوَجَلَّ is so remarkable that the oppressor will be forgiven and the one who was oppressed will also be made happy. فَلِلَّهِ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى. (*All praise is for Allah عَزَّوَجَلَّ, abundant, pure and blessed praise, as our Lord likes and is pleased with*).

*Yā Ilāhī! Jab paṛay maḥshar mayn shor-e-dār-o-gīr
Aman daynay wālay piyāray Payshwā kā sāth ḥo*

*Yā Allah! As uproar starts to call to account on Judgement Day
We seek the help of the Your Beloved on Judgement Day*

I forgive my rights on the people

Dear Islamic brothers! Backbiting is a disease which is so widespread that very few people refrain from this sin. To lessen the burden of our sins, we should all strive to refrain from backbiting and other sins and strive to safeguard others from these sins as well. Another way to lessen the burden of sins of others is to try our utmost to forgive our rights upon fellow Muslims. Encouraging us to forgive others, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often say: Who amongst you is not capable of being like Abū Ḍamḍam? They asked, 'Who is Abū Ḍamḍam?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'He was a man from the previous nations who used to say in the mornings: O Allah عَزَّوَجَلَّ! Today I forgive my rights upon the person who oppresses me.'

(Shu'ab-ul-Īmān, vol. 6, pp. 261, Ḥadīṣ 8082)

The one who forgave in advance was forgiven

One Muslim said to Allah ﷺ, ‘O Allah (ﷺ)! I do not have any money to give in charity, therefore whoever oppresses my rights, I forgive it.’ Allah ﷺ revealed to the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘I have forgiven him.’ (*Ihyā-ul-‘Ulūm, vol. 3, pp. 219*)

Generosity of the oppressed Imām

When Sayyidunā Imām Zayn-ul-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ would leave his home, he would say: O Allah ﷺ! I will give charity today, and that charity is that whoever backbites against me I have given my honour to him.’ (*Ḥayāt-ul-Ḥaywān-il-Kubrā, vol. 1, pp. 202*)

Dear Islamic brothers! The meaning of this blessed statement of Imām Zayn-ul-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ is that today whoever backbites against me, I will not take revenge from him, neither in this world nor in the Hereafter. However, this does not denote that backbiting is permissible. Backbiting still remains a sin as normal and hence repentance from this sin is compulsory. We should also forgive beforehand those who will backbite against us, will hurt our feelings or otherwise will violate our rights. With the intent to please Allah ﷺ, please forgive all those who have violated any of your rights. Listen to the following two narrations, which explain the marvellous benefits of forgiving others.

Marvellous blessing of forgiving

On the last page of ‘*Ghuṣṣay kā ‘Ilāj*’ [the 32-page booklet of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated, ‘On the Day of Judgement, it will be announced, ‘Whoever has their reward with Allah’s mercy let them stand up and enter Paradise.’ It will be asked, ‘Who has this reward?’ The announcer will reply, ‘This is for those who forgive.’ Then, thousands of people will stand up and enter Paradise without any accountability.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 1, pp. 542, Ḥadīṣ 1998*)

Three means to attain Paradise

On page 28 of ‘*Nāchāqiyon kā ‘Ilāj*’ [the 48-page booklet of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited that Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever

has three things, Allah ﷺ will take him to account with ease. That person will enter Paradise with the mercy of Allah ﷺ.’ Then I asked, ‘Yā Rasūlallāh (ﷺ)! What are those three things?’ He ﷺ replied, ‘Mending relations with those who break ties with you, giving to those who deprive you and forgiving those who do injustice towards you.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 1, pp. 263, Ḥadīṣ 909*)

Maulānā Rūm عَلَيْهِ رَحْمَةُ اللَّهِ الْقُدُومِ said:

Tū barā-ay waṣl ker dan āmadī

Nay barā-ay faṣl ker dan āmadī

You have come here to join, not to break



Madanī will

اللَّحْمَدُ لِلَّهِ ﷺ, with the intention to please Allah ﷺ, Sag-e-Madīnāḥ (the author) has forgiven beforehand all physical and materialistic rights upon me, including all previous loans, all those who have stolen my property, everyone who slandered me, laid allegations upon me, committing backbiting against me, disgraced me, even those who have hit me. Regarding this, it is stated about, honour, status. And life on page 10 of *Madanī Waṣīyyat Nāmah* [the booklet of Maktaba-tul-Madīnāḥ, the publishing department of Dawat-e-Islami]: ‘To please Allah ﷺ, I have forgiven, in advance, anyone who curses me, ridicules and insults me (i.e. backbites against me), brings harm or injury to me, or otherwise hurts my feelings. No one should take revenge from any individual who tries to hurt me in any way. In case that I am martyred, I forgive my rights as a victim. As for the rights of my heirs, I have requested them to forgive their rights as well (and not to file any case etc.). For the sake of the intercession of the Beloved Prophet ﷺ, if I am blessed on the Day of Judgement, إِنَّ شَاءَ اللَّهُ ﷺ I shall take the person who martyred me to Paradise provided that he died with true faith.

To please Allah, I have forgiven, in advance, anyone who curses me, ridicules and insults me (i.e. backbites against me), brings harm or injury to me, or otherwise hurts my feelings.



(In case that I am murdered, no one should call for a strike or cause riots. If a ‘strike’ means to forcefully ask people to close their businesses, throw stones at others’ cars and at their place of business then such grave violations against fellow beings cannot be termed as permissible by any Mufti of Islam. Such ‘strikes’ are utterly Ḥarām and could lead to Hell. Such outbursts of violent emotions and disorderly conduct result only in the loss in this world and the Hereafter, and nothing else. Usually those who go on strike get tired quickly and then the government and law enforcement authorities eventually overpower them).

Essential explanation: According to Islamic law, when a Muslim is murdered, there are three kinds of rights: Firstly, the right of Allah عَزَّوَجَلَّ; secondly, the right of the murdered victim; and thirdly, the right of the heirs. If the victim has pardoned his right beforehand then only his right is forgiven. To gain forgiveness for the right of Allah عَزَّوَجَلَّ, the murderer will have to sincerely repent. Heirs have their right too and it is upon them if they wish to forgive their right or they could demand blood money as a compensation to be paid to them for the murdered person. If the heirs are not asked for forgiveness nor compensated then they can demand their rights on the Day of Judgement.’

*Şadaqaḥ piyāray kī ḥayā kā na lay mujḥ say ḥisāb
Bakhsh bay-pūchay lajāye ko lajānā kyā ḥay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

I forgive Ilyas Qadiri

To all the Islamic brothers and all Islamic sisters, I humbly plead you to forgive me if I have committed backbiting against you, slandered you, and laid allegations upon you; if I have been harsh with my words or have brought any kind of grief or pain to your heart in any way, please forgive all of these rights. Assume that I have violated the biggest right possible, and then forgive all rights you may have upon me and earn immense virtues. With my hands together, I humbly ask you and present to you my Madanī request that with a sincere heart say at least once, ‘O Allah عَزَّوَجَلَّ! I forgive Muhammad Ilyas Attar Qadiri Razavi.’

Madanī request to creditors

If I owe any debts or if I temporarily borrowed anything and did not return it, then please contact the Nigrān of Markazī Majlis-e-Shūrā of Dawat-e-Islami or my two sons. If you do not wish to get your property back, then for the pleasure of Allah ﷻ, forgive me and gain immense rewards. Whoever owes me any money, I hereby forgive them all my personal loans. Yā Allah ﷻ:

Tū bay-ḥisāb bakhsh kay ḥayn bay-ḥisāb jurm

Daytā ḥūn wasīṭah Tujḥay Shāḥ-e-Hijāz kā

*Grant a pardon without a trial as the list of offences is extensive
I seek my acquittal for the sake of King of Makkaḥ & Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Heart pain was cured

In order to get rid of the habit of backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunan of the Holy Prophet. To be successful in this life and the Hereafter, act according to the Madanī In'āmāt booklet, fill in the questionnaire, and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month.

For your persuasion, here is a firsthand account of an inspiring Madanī incident, which was narrated by an Islamic brother from Pakka Qila, Hyderabad (Bāb-ul-Islam, Sindh, Pakistan): All of a sudden, I started having chest pain. The medications given did not have any major effect; therefore, I went to Jinnah hospital in Karachi for heart surgery, but my condition worsened even after surgery. I was taking several medications for this illness, but the pain was still persistent. Then, upon the individual efforts of an Islamic brother, I travelled in a Madanī Qāfilaḥ of Dawat-e-Islami with the devotees of the Prophet to

learn the Sunnah. I did not use any medications during the travel, neither did I take any dietary precautions. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, with the blessings of this Madanī Qāfilāh, Allah *عَزَّوَجَلَّ* cured me from the illness of my heart.

*Dil mayn gar dard ho, yā kay sar dard ho
Pāo gey sahatayn, Qāfilay mayn chalo
Operation talayn, aur shifā-ayn milayn
Ker kay himmat chalayn, Qāfilay mayn chalo*

*If have heart pains or headache
To find wellness, let's go in the Qāfilāh
Operations dismissed, wellness achieved
Let's make a move; let's go in the Qāfilāh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Spiritual disease of the heart is actual death

Dear Islamic brothers! Did you realize how the disease of the heart was cured by the blessings of travelling in the Madanī Qāfilāh? As the apparent disease of the heart was cured *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, the spiritual disease of the heart will also be cured by travelling in these outreach travels. By Allah *عَزَّوَجَلَّ*! The spiritual disease of the heart is a thousand degrees worse than the heart disease; rather I should say that there is no comparison that can be made between the two. The actual pain of the heart could lead to Paradise if the person suffering from it has true patience; whereas, the spiritual disease of the heart is a cause of failure in this world and the Hereafter.

Dark spot on the heart

From page 561 of *Faizān-e-Sunnat*, volume 1 [the 1022-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated: ‘A Ḥadīṣ is reported that when a person commits a sin, a black spot forms on his heart. When he sins again, another spot forms on his heart until his heart is blackened and as a result of this, any advice towards righteousness has no effect upon him.’ (*Ad-Dur-rul-Manšūr*, vol. 8, pp. 446)

Why advice has no effect

It is obvious that if someone's heart is rusted and blackened, words of advice would have no effect on it. It is difficult for such people to refrain from sins and to get discouraged from committing them. Their hearts do not incline towards virtuous deeds and even if they come towards good deeds, they still do not enjoy themselves because of the blackness of the heart. They only plan to move far away from the righteous Madanī environment. The desires of the soul give them long expectations, which eventually leads to heedlessness overcoming them and then these unfortunate people leave the righteous Madanī environment.

Gunāḥaun nay mayrī qamar toṛ dālī
Mayrā ḥashr mayn ḥogā kyā Yā Ilāhī
Banā day mujḥay nayk naykaun kā ṣadaqaḥ
Gunāḥaun say ḥar dam bachā Yā Ilāhī

My sins have broken my back and caused devastation
What will happen on the Day of Resurrection
For the sake of the pious, grant me piety
Safeguard me from sins every instant of the way Yā Allah!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تُوْبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Improper use of the tongue could be harmful in the grave

Dear Islamic brothers! We are unaware of the hidden plan of Allah عَزَّوَجَلَّ. If He so wills, He can take us to task for any one of our minor sins; or if He wills, He can forgive thousands of our sins, or He can even take us under the shade of His mercy on account of only one virtuous deed. Sayyidunā Abū Bakr Shiblī Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي said, ‘After I saw one of my deceased neighbors in a dream, I asked him, مَا فَعَلَ اللَّهُ بِكَ؟’ meaning, *how did Allah عَزَّوَجَلَّ treat you?* He said, ‘I faced severe difficulties. I could not even recall

the answers to the questions of Munkar and Nakīr. I thought that I might not have died on faith. Meanwhile a voice called out, ‘You are receiving this punishment because of the unnecessary use of your tongue.’ Now the angels responsible to carry out the punishments, advanced towards me. Right then a handsome man, who had a beautiful fragrance coming from him, intervened between the punishment and me. He reminded me the answers to the questions of the Munkar and Nakīr. Thus, I was able to answer their questions and *صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, the punishment was repelled from me. I asked that man, ‘May Allah *عَزَّوَجَلَّ* have mercy upon you, who are you?’ He said, ‘I am created by the blessings of your abundant recitation of Ṣalāt-‘Alan-Nabī and I am to help you in your times of affliction and need.’
(*Al-Qawl-ul-Badī*, pp. 260)

صَلَّى عَلَيَّ *آپ کا نام-ہ نامی آی*

Ĥer jagah ĥer muṣibat mayn kām ā gayā

*Prophet, your renowned name assisted us
In times of distress, at every hindrance*

صَلُّوا عَلَيَّ الْحَبِيبِ *صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٌ*

Why can't the Beloved come into the grave?

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! If through reciting Ṣalāt-‘Alan-Nabī in abundance, an angel can come in the grave to help a person, then why would it not be possible for the Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* to come for our assistance. Someone has captured the essence of this in the following couplet:

Mayn gor andĥayrī mayn gĥabrāun gā jab tanĥā

Imdād mayrī kernay ā jānā mayray Āqā

Raushan mayrī turbat ko Lillāĥ shaĥā karnā

Jab naza' kā waqt āye dīdār 'aṭā karnā

*In my dark grave, when the darkness scares me
Come to my aid my Beloved Prophet
Illuminate my grave for the sake of Allah
When it is time to depart, show me your glance*

صَلُّوا عَلَيَّ الْحَبِيبِ *صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٌ*

Stopped on the bridge of Şirāt

The Beloved and Blessed Prophet ﷺ said, ‘If anyone says something by which he intends to disgrace a Muslim, then Allah ﷻ will stop him on the bridge of Şirāt until he is freed of what he said.’ (*Sunan Abī Dāwūd, vol. 4, pp. 354, Ḥadīṣ 4883*)



Conditions of the people who cross the bridge

Dear Islamic brothers! Did you realize how dangerous the consequences of laying allegations on others are? A person will be held back on the bridge of Şirāt, which is built over Hell. It is thinner than a strand of hair and sharper than the sword. I swear by Allah ﷻ! This is a serious punishment.

Let me present to you this Ḥadīṣ, which explains the conditions of this bridge. Thus, it is narrated from Sayyidatunā ‘Āishah Şiddīqah رضى الله تعالى عنها that the Prophet of Raḥmah, the Intercessor of Ummaḥ ﷺ said: ‘There is a bridge over Hell, which is thinner than a strand of hair and sharper than a sword. It is lined with iron hooks and thorns, which will grab whoever Allah ﷻ wills. People will pass over it; some will pass within the blinking of an eye like lightning, wind and like the fastest horses and camels. The angels will be calling out رَبِّ سَلِّمْ ، رَبِّ سَلِّمْ (O Rab! Let them pass with ease! O Rab! Let them pass with ease). Some Muslims will be forgiven, some will be wounded, some shall be hanging upside down and yet others will fall on their faces into the hellfire.’

(*Musnad Imām Aḥmad, vol. 9, pp. 415, Ḥadīṣ 24847*)



For further information about this bridge, read the booklet published by the publishing department of Dawat-e-Islami, titled ‘*Pul Şirāt kī Daḥshat*’ and try to distribute this booklet with the intention to pass its reward to your relatives.

*Yā Ilāhī! Jab chalūn tārik rāh-e-Pul Şirāt
Āftāb-e-Ĥāshimī, Nūr-ul-Ĥudā kā sāth ho*

Yā Ilāhī! Jab sar-e-shamshīr per chalnā paṛay
رَبِّ سَلِّمْ Kehnay wālay ghamzudā kā sāth̄ hō
Yā Ilāhī! Nāmah-e-a'māl jab khulnay lagayn
'Ayb Paush-e-Khalq Sattār-e-Khaṭā kā sāth̄ hō

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Don't get happy with the difficulties of others

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Do not get pleased (and express happiness) at your brother's difficulties. It is highly possible that Allah عَزَّوَجَلَّ may cast His mercy upon him and you might get involved in that very situation.'

(Jāmi' Tirmizī, vol. 4, pp. 227, Hadīth 2514)

Examples of getting pleased at the misfortunes of others

Dear Islamic brothers! Avoid expressing your joy at the misery of other Muslims. There is no blame on you if your heart involuntarily gets happy at the problems of others, but you must try your utmost to drive away such feelings from the heart. If you display or express joy in any way, then you are guilty of rejoicing at the distress of others. This disease is commonplace these days. If a student falls behind in his studies or fails a test, then sometimes other fellow students are pleased. Likewise, if a popular Na'at reciter suffers a sore throat, then the lesser known reciter gets happy. It is similar amongst Quranic reciters, preachers, speakers, professionals, skilled-workers, businessmen and company managers etc. that they rejoice at the distress and failures of others.

If two people have some enmity among themselves then this disease easily makes its way to their hearts. If one is affected by a calamity, the other rejoices. If one's child gets sick; he is robbed; his business suffers loss; his home is damaged or destroyed; he has an accident; someone sues him; he gets arrested; he receives a ticket for a traffic violation; his car

breaks down; or any other misery befalls him, then some people rejoice, express their joy and fall into this sin.

Some, especially those who are very talkative and often non-practising but consider themselves at a 'higher spiritual status' often make claims like, 'See! He hurt me, which is why this happened.' As if they know hidden secrets and they can spiritually find out the root cause of others misfortunes. Such people should evaluate themselves and consider this statement of Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي, written in *Ihyā-ul-'Ulūm*, 'It is narrated that there are some sins whose punishment is death without faith. We seek Allah's refuge from that. Those sins are a falsely claim of sainthood or falsely claiming a saintly miracle.'

*Madanī! Gunāḥaun kī 'ādat naḥīn jātīn āp ḥī kuch karayn
Mayn nay koshashayn kī baḥut magar mayrī ḥālat āḥ! Burī raḥī*

*Help me kick off the habit of sins, my Adorable Master
I have tried but my state remains deplorable*

If you cannot act on three then do this...

One wise person said that if you are not capable of these three then do these three things: if you cannot do good, then refrain from evil; if you cannot benefit others, then at least do not hurt them; and if you cannot keep Nafl fasts, then avoid eating the flesh of others.

(Tanbīḥ-ul-Ghāfilīn, pp. 89)

Honour of a Muslim in the sight of the saints

One saint said, 'We observed that our pious predecessors considered it a greater degree of worship to guard themselves from disgracing other Muslims than praying Ṣalāḥ and keeping fasts.' (*Zamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 94, Raqm 55*)

The wealth of the world on one side and backbiting on the other

Sayyidunā Wahb Makkī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي said, 'Assuming that I owned all the wealth of this world, from its beginning until its end, I consider giving up backbiting better than giving all of that in the path of Allah عَزَّوَجَلَّ. Likewise, I consider it better to avoid looking at

impermissible things than to give the world and its bounties in the path of Allah ﷻ.’ He ﷺ further added this part of the 12th verse of Sūrah Al-Ḥujurāt:

Do not backbite one another.

لَا يَغْتَابَ بَعْضُكُمْ بَعْضًا ط

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, verse 12)

Furthermore, he then added a phrase from the 30th verse of Sūrah An-Nūr, part 18:

Order the Muslim men to lower down their sights a little. قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

*[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 30)
(Tanbīh-ul-Ghāfilīn, pp. 89)*

Dear Islamic brothers! We realize how our pious predecessors, the saints of our religion, despised backbiting and other such sins. They knew that there is no bigger loss than earning the displeasure of Allah ﷻ. If Allah ﷻ takes account of even one of our sins, then severe disgrace shall befall us. If only one instant of backbiting is left in our records, such that we did not get it forgiven in this world even after the victim found out about it, then what will happen if we are called to account for it on the Day of Judgement? Ah! Indeed! The matters of accountability for people’s rights are truly a cause for concern.

Hernia pain was cured

Dear Islamic brothers! In order to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāh, practicing the Sunnah and to gain a motivation to remember Allah ﷻ; keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Try your utmost to travel in the Madanī Qāfilah with the devotees of the Prophet to learn the Sunnahs of the Holy Prophet ﷺ. To be successful in this life and the Hereafter, act according to the Madanī In’āmāt booklet, fill in the questionnaire, and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month. *لِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, with the blessing of this, you will gain blessings of the religion and of the world; and if Allah ﷻ wills, your illnesses will also be cured. In this context, read the following Madanī parable.

This is the summary of what an Islamic brother from Bāb-ul-Madīnah (Karachi) stated, ‘Despite the fact that I had an operation for hernia twelve months ago, my abdominal pain still persisted. I changed doctors and used various medications, but the pain remained. One day an Islamic brother invited me to travel with the Madanī Qāfilah. I tried to excuse myself by saying that I had a medical condition and that sleeping on the Masjid floor during the Qāfilah would worsen my pain. That Islamic brother persuasively continued to invite me further with his persistent individual efforts. Then I accepted his invitation and came to the International Headquarters, Faizān-e-Madīnah with the intention to travel in a Madanī Qāfilah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I was blessed to travel in a 3-day Sunnah-inspiring Madanī Qāfilah with the devotees of the Prophet. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, and my hernia pain, which had not been cured with all the medications and treatments, vanished during the three days of the Madanī Qāfilah.’

*Hernia kā hō dard is say hō rang zard
Mat darayn chal paṛayn Qāfilay mayn chalo
Raḥmatayn lūṅnay barakatayn lūṅnay
Āyiye na chalayn Qāfilay mayn chalo*

*No matter hernia causes pain and suffering
Don't be confounded! Let's go in Qāfilah
To accumulate the bounty and blessing
Make a move, let's go in Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessings of illness

Dear Islamic brothers! Did you realize the blessings of the Madanī Qāfilah? The hernia pain that did not go away with surgery and treatments, vanished by the blessing of travelling with the Madanī Qāfilah. Remember, health and recovery are truly and solely from Allah **عَزَّوَجَلَّ**, so if the pain does not vanish or the disease is not cured, do not get disheartened. Stay happy with the will of Allah **عَزَّوَجَلَّ**, and keep reminding yourself of the benefits of sickness and disease.

On page 802 of *Bahār-e-Sharī'at*, volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated: The Beloved and

Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ talked about disease and said: After a believer falls ill and then recovers, his ailment becomes an atonement for his sins and a lesson for him for the future. Whereas, if a hypocrite falls sick and then recovers, his example is that of a camel who was tied by its owner and then set free. It neither knew why it was tied nor why was it let loose. One man asked, ‘Yā Rasūlallāh (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! What is sickness? I have never been sick.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Get up from our company. You are not from us.’ (*Sunan Abī Dāwūd, vol. 3, pp. 245, Ḥadīṣ 3089*)

*Mayn apnay Khaūr-ul-Warā kay ṣadaqay, mayn un kī shān-e-‘aṭā kay ṣadaqay
Bḥarā ḥay ‘aybaun say mayrā dāman, Ḥuḍūr pḥir bhī nibhā raḥay ḥayn*

*I am indebted to the Prophet, astonished by his majesty
My record is laden with sin; still he cares for me*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A toothpick deprived his entrance into Paradise

On page 11 of *Zulm kā Anjām* (the booklet published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated from Shaykh ‘Abdul Waḥḥāb Sha’rānī’s book, titled *Tanbīḥ-ul-Muḡtarrīn*: The famous Tābi’ī saint, Sayyidunā Waḥb Bin Munabbīḥ رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: A Jew repented from all his sins and then for seventy years, he worshipped in such a manner that he would fast in the day and worship during the night. He would neither eat any delicious foods nor would he rest under any shelter.

After his death, somebody saw him in a dream and inquired مَا فَعَلَ اللهُ بِكَ؟ (meaning, how did Allah عَزَّوَجَلَّ take your account?) He replied, ‘Allah عَزَّوَجَلَّ took account of all my deeds and forgave all my sins, except for one straw which I had used as a toothpick without its owner’s permission (as this was the matter of peoples’ right) and I had not asked him to forgive me. I was deprived from entering into Paradise on account of this straw.’

(*Tanbīḥ-ul-Muḡtarrīn, pp. 51*)

The penalty of splitting a grain of wheat

Dear Islamic brothers! Ponder upon this! One single straw deprived a person from entering into Paradise. Let alone a straw; nowadays some people steal millions and billions and do not even think about it. May Allah ﷻ show such individuals the light of guidance.

Listen to one more narration that mentions the punishment in the Hereafter of not eating but just breaking a single grain of wheat. It is narrated that a person was seen in a dream after his death and was asked مَا فَعَلَ اللَّهُ بِكَ؟ (meaning, how did Allah ﷻ take your account?) He replied, ‘Allah ﷻ forgave me but I had to go through the accountability to the point that I was asked about the day when I was fasting and was sitting at my friend’s shop. At the time of Iftār, I picked a single grain of wheat from the sack of grains and broke it in half and as I was about to eat it, I realized that the grain did not belong to me. Therefore, I immediately put it back where I had picked it from but I was still brought to account for it. My good deeds were taken away equal to the loss of breaking someone else’s grain.’ (*Mirāt-ul-Manājīh*, vol. 8, pp. 811, under explanation of Hadīṣ 5083)



*Ĥam dūbnay hī ko thāy kay Āqā kī madad nay
Girdāb say khīnchā ḥamayn ḥūfān say nikālā
Lākḥaun tayray ṣadaqay mayn kaḥayn gey dam-e-Maḥshar
Zindān say nikālā ḥamayn zindān say nikālā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Say about others what you would like to be said about you

Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, ‘Talk about your brother when he is not present, in a manner in which you want your brother to talk about you when you are not present.’ (*Tanbīh-ul-Mughṭarrīn*, pp. 192)

Don't get angry if someone slandered you

Shaykh Sayyidunā ‘Abdul Waḥhāb Sha’rānī مَدِينَة الْمَدِينَة said: It is not appropriate to get upset with a person who has committed backbiting against you. Instead, you should like that person as you are being rewarded because of him, even though he did not plan to reward you. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further comments that whoever gets upset with a person whose virtuous deeds are coming in his own account, is senseless. However, it is permissible to get angry due a legitimate reason under Islamic law. (*Tanbīh-ul-Mughtarrīn*, pp. 193)

An extraordinary way to rectify the backbiter

مُسْتَبْحِنُ اللهِ عَزَّوَجَلَّ, Shaykh Sayyidunā ‘Abdul Waḥhāb Sha’rānī مَدِينَة الْمَدِينَة has explained this so beautifully. Furthermore, we also learn from his statement that if we start arguing, then that could cause hatred and lead to more complications, but if we try to rectify that person in a polite manner, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, that person could leave the habit of backbiting altogether.

On page 22 of *Nāchāqiyon kā ‘Ilāj* [the booklet published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami] it is stated: We must bear this rule in mind that filth cannot be cleaned with filth, it must be cleansed with water. Therefore, whoever adopts immature behaviour towards you, try your utmost to adopt polite behaviour with them, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, you will gain abundant reward. By Allah عَزَّوَجَلَّ, those who forgive instead of taking revenge from those who oppress them, and those who reply to injustice with kindness, are truly fortunate. To persuade us to repel evil with goodness, it is stated in part 24, *Sūrah Hā-Mīm As-Sajdah*, verse 34:

إِذْفَعُ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

O listener; repel the evil with that what is good, then he, between whom and you there was enmity, will become as if he was your best friend.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 24, *Sūrah Hā-Mīm As-Sajdah*, verse 34)



Chashm-e-karam hō aysī kay mit jāye hār khaṭā

Kōi gunāh mujh say na Shayṭān karā sakay

*All my sins get wiped away; may I be blessed so
And the devils fail to push me towards the sinning [flow]*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Seized by Allah's hidden plan

Shaykh Sayyidunā Bakr Muzanī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِقِي has stated, 'When you see a person promoting other's shortcomings (meaning, who always reveals others secrets and backbites about people), then know that he is surely the enemy of Allah عَزَّوَجَلَّ and is seized by Allah's hidden plan.' (*Tanbīh-ul-Mughtarrīn*, pp. 197)

Two-faced

Shaykh Sayyidunā Bishr Hāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِقِي said: I am surprised at people who backbite about their Islamic brothers behind their backs and dishonour them; but when they come in front of them, they display utmost admiration and start praising them.

(*Tanbīh-ul-Mughtarrīn*, pp. 197)

Hatred of hypocrisy

When Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِقِي detached himself from people [and worldly matters], Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِقِي approached him and said, 'Because of your detachment, people are missing your grace and beneficence.' In reply, he عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِقِي read these two couplets:

دَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِبِ وَالنَّاسُ بَيْنَ مُحَايِلٍ وَمَّارِبِ
يُفْشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالْوَفَاءَ وَقُلُوبُهُمْ مَحْشُوءَةٌ بِعَقَارِبِ

*People's loyalties have passed, like the day, yesterday
And people have fallen into their own thoughts
On the surface, people show their love for others and their affection
But in reality their hearts are filled with hatred and aversion*

(*Tazkira-tul-Awliyā*, pp. 22)

The manner of hypocrisy nowadays

Dear Islamic brothers! Did you see how Sayyidunā Imām Ja'far Ṣādiq عَلَيْهِ السَّلَامُ detached himself from the worldly affairs because of people's hypocritical ways? Such problems had started to creep in during those pure times as well and today our condition has become truly dreadful. Ah! People are in an awful state. When they meet, they display mutual respect for each other; ask about each other's wellbeing and are hospitable by serving each other cold drinks or hot tea.

On the outside, they converse casually and courteously – smiling and laughing – but in reality they have hatred and malice in their hearts. That is why they start backbiting against the other as soon as they part ways. They laugh at their shortcomings and say sentences like:

- ❖ He is like this, or like that. ❖ What has happened to him, he is always dressed up?
- ❖ The way he walks makes me laugh. ❖ He is so immoral I feel ashamed to talk about him.
- ❖ He seems so arrogant because he talks very little. ❖ He is stupid; he does not even know how to talk to people. ❖ He is strange and crazy, probably weak minded. ❖ That person is very wicked. ❖ He took my money. ❖ He is surely a thief etc.

Ghībat-o-chughlī kī āfat say bachayn

Yēh karam Yā Mustafa farmāiye

Zāhīr-o-bāṭīn hamārā aik hō

Yēh karam Yā Mustafa farmāiye

May we refrain from backbiting and gossiping

Mustafa, grant us such ability

May our actions be aligned with our hearts

Mustafa, grant us such purity

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

Making someone ashamed of their sin

On page 173 of *Bahār-e-Sharī'at* [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: ‘The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever makes his brother feel ashamed for a sin which he had already repented from, then that person will be involved in that sin before he dies.’

(*Jāmi' Tirmizī, vol. 4, pp. 226, Hadīṣ 2513*)

Embarrassing someone who has repented causes one to fall into the same sin

Dear Islamic brothers! We just learnt that if somebody repents from their sins, then we should not disgrace him. In this context, Shaykh Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī قُدِّسَ سِرُّهُ التُّورَانِي relays that Sayyidunā Yaḥyā Bin Mu’āz Rāzī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي has stated: ‘A sensible person should never embarrass anyone of the sins from which he has already repented because, once, I disgraced someone because of his sin [after his repentance] and I was implicated in the same sin after twenty years.’ (*Tanbīh-ul-Mughtarrīn, pp. 197*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

I am planting a tree

Dear Islamic brothers! The habit of unnecessary gossip and non-stop conversations result in unwarranted circumstances and such a person usually ends up backbiting and gossiping a lot. If it is necessary, then speak only good. Use your tongues to glorify Allah عَزَّوَجَلَّ. Look at what the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ advised his companion Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ for best use of his tongue. Read these words and take them to heart.

It is narrated in *Ibn Mājah*: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was going somewhere when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ planting a plant. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ inquired, ‘What are you doing?’ The companion respectfully answered, ‘Planting a tree.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Should I tell you the best way to plant a tree? By reciting سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ, for each phrase a tree is planted in Paradise.’ (*Sunan Ibn Mājah, vol. 4, pp. 252, Hadīṣ 3807*)

Plant four trees in Paradise

Dear Islamic brothers! In the aforementioned Ḥadīṣ, there are four phrases, which are mentioned:

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1. سُبْحَانَ اللَّهِ 2. الْحَمْدُ لِلَّهِ 3. لَا إِلَهَ إِلَّا اللَّهُ 4. اللَّهُ أَكْبَرُ
-

Read these four Arabic phrases and four trees will be planted in Paradise. If you read less, you will be granted less. For example, if you just read سُبْحَانَ اللَّهِ then one tree will be planted. So, keep your tongues in motion with these phrases and keep planting trees in Paradise.

‘Umar rāzā-ay makun dar guftagū

Ẓikr-e-aūkun ẓikr-e-aūkun ẓikr-e-aū

Don't waste your life in useless talk,

[Keep busy in glorifying Allah]

Only ẓikr of Allah, ẓikr of Allah ẓikr of Allah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

80 Years of sins forgiven!

Another good use of the tongue is to recite Ṣalāt-‘Alan-Nabī and Salām and get sins forgiven. It is narrated in *Durr-e-Mukhtār*, ‘Whoever recites one Ṣalāt upon the Revered and Renowned Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and if it gets accepted, then Allah عَزَّوَجَلَّ will forgive eighty (80) years of that person’s sins.’ (*Durr-e-Mukhtār*, vol. 2, pp. 284)

It is impermissible to say ‘do بِسْمِ اللَّهِ’

Some people use their tongues inappropriately, and utter phrases like:

- ❖ Please do بِسْمِ اللَّهِ!
- ❖ Come بِسْمِ اللَّهِ!
- ❖ I have done بِسْمِ اللَّهِ.

Traders usually call the first sale of the day ‘the opener’. However, some call it ‘بِسْمِ اللَّهِ!’ For example, they say, ‘I have not done my بِسْمِ اللَّهِ today.’ The above statements are all inappropriate. Similarly, if somebody comes during a meal then usually the people having the meal say, ‘Please have something.’ The common reply to this is ‘بِسْمِ اللَّهِ’ or ‘Please do بِسْمِ اللَّهِ.’ It is stated on page 22 of *Bahār-e-Sharī’at*, volume 16 that Muslim scholars have ruled that to say ‘بِسْمِ اللَّهِ’ on this occasion is strictly forbidden.

(*Bahār-e-Sharī’at*, vol. 16, pp. 22)

It is permissible to say, ‘Read بِسْمِ اللَّهِ and start eating’ but it is better to supplicate for the inviter, for example by saying *بَارَكَ اللَّهُ لَنَا وَلَكُمْ* (meaning, *may Allah عَزَّوَجَلَّ bless us and you*). You can also supplicate in your native language.

When is it Kufr to say ‘بِسْمِ اللَّهِ’

We should never ever read بِسْمِ اللَّهِ before performing an impermissible or a strictly forbidden act. It is Kufr to read بِسْمِ اللَّهِ before an act, which is definitively Ḥarām, as it is narrated in *Fatāwā ‘Ālamgīrī*: It is Kufr to utter بِسْمِ اللَّهِ before drinking alcohol, fornication and gambling. (*Fatāwā ‘Ālamgīrī*, vol. 2, pp. 273)

When is it sinful to praise Allah عَزَّوَجَلَّ?

Remember! At some instances *Ẓikr* and *Ṣalāt*–‘Alan-Nabi are rewarding but on other occasions it is not allowed. For example, on page 533 of *Bahār-e-Sharī’at* [the publication of *Maktaba-tul-Madīnaḥ*], ‘It is not permissible for a trader to read *Ṣalāt* or say *سُبْحَانَ اللَّهِ* when displaying his goods, in order to praise the quality of the product. Similarly, it is unlawful to read *Ṣalāt* upon the arrival of a scholar with the intent to inform others of his arrival so that they stand up and leave their places.’ (*Durr-e-Mukhtār*, vol. 2, pp. 281)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Chanting Allah! Allah! To welcome someone

Dear Islamic brothers! Keeping this statement in mind, I (the author) often advise Islamic brothers not to chant ‘Allah! Allah!’ upon my arrival, because this is done to welcome me and not intended as *Zikr*.

Jo hay ghāfil Tayray Zikr say Zuljalāl
Us kī ghaflat hay us per wabāl-o-nakāl¹
Qa’r-e-ghaflat² say ham ko Khudāyā nikāl
Ham haun zākir³ Tayray aur Mazkūr⁴ Tū

*Whoever is careless from Your worship because of heedlessness
 Will earn punishment and destruction for his recklessness
 Allah secure us from the disease of heedlessness
 May we worship You, and praise Your Name*

◊
 اللَّهُ اللَّهُ اللَّهُ

(*Sāmān-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوَبُّوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Why should I give my deeds to you?

One person told Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي: I have been informed that you backbite against me. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘I cannot gift you my deeds. I do not consider you that important.’ (*Ihyā-ul-‘Ulūm, vol. 3, pp. 183*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Grief

² Abyss of heedlessness

³ Glorifier

⁴ Glorified

Backbiting – A machine for destroying good deeds

Shaykh Sayyidunā Fuḍayl Bin ‘Iyād رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘The example of a person who backbites is like a person who uses cannon to fire away his deeds towards the east and the west.’ (*Tanbīh-ul-Mughtarrīn*, pp. 193)

Never committed backbiting

Sayyidunā Imām Bukhārī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has reported that Shaykh Abū ‘Āṣim عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had said: ‘Since I have gained my senses and learnt that backbiting is Ḥarām, I have never committed backbiting against anyone.’ (*Tahzīb-ul-Asmā Wal-Lughāt lin-Nawawī*, pp. 836)

The one who talks more, makes more mistakes

On page 108 of *Minhāj-ul-‘Ābidīn* [the 344-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Securing the tongue secures the deeds, because whoever does not control his tongue usually gets trapped in backbiting. [*Minhāj-ul-‘Ābidīn*, pp. 65, (Arabic)] It is a common proverb مَنْ كَثُرَ لَغَطُهُ كَثُرَ سَقَطُهُ: ‘Whoever talks more tends to make more mistakes.’

Become a true devotee

Dear Islamic brothers! If you have to open your mouth and use your tongue then use it for reciting Quran and Na’at and do Ḍikr of Allah عَزَّوَجَلَّ in abundance. Read the following two Aḥādīṣ:

- ❖ Remember Allah عَزَّوَجَلَّ in such abundance that people consider you insane. (*Al-Mustadrak*, vol. 2, pp. 173, Ḥadīṣ 1882)
- ❖ Remember Allah عَزَّوَجَلَّ in such abundance that the hypocrites start calling you a show-off. (*Al-Mu’jam-ul-Kabīr*, vol. 12, pp. 131, Ḥadīṣ 12786)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Guide to getting palaces in Paradise

Listen to this following faith-refreshing narration. Sayyidunā Sa’īd Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever recites Sūrah Al-Ikhlāṣ ten times, Allah عَزَّوَجَلَّ builds a palace for him in Paradise. Whoever recites it twenty times, Allah عَزَّوَجَلَّ builds two palaces for him and whoever recites it thirty times, Allah عَزَّوَجَلَّ builds three palaces for him in Paradise.’ Sayyidunā ‘Umar Bin Khaṭṭāb رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Would we have several palaces at that time?’ The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Allah’s favour is even greater than that.’ (Sunan Dārimī, vol. 2, pp. 552, Ḥadīṣ 3429)

*Allah kī raḥmat say to Jannat hī milay gī
Ay kāsh! Maḥallay mayn jagah un kay milī hō*

*With the mercy of Allah, I will get to Paradise
In the neighbourhood of the Prophet, may I reside*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Stench of backbiting

Backbiting gives off a specific foul odour. In ancient times, people would find out when someone would backbite through this. However, nowadays, backbiting is so widespread and we are surrounded by so many foul odours of backbiting, that we do not even sense it. Our sense of smell has become used to this odour. Try to understand this concept through the following example: It is hard for a normal person to stand the foul odour emitted when the sewerage is being cleaned out, however, those whose job it is to clean out the sewerage are not disturbed by this odour because their sense of smell is used to it. Similarly, it is stated on page 720 of *Fatāwā Razawiyyah*, volume 1: Lying and backbiting are inner diseases. Therefore, a foul odour is produced from the mouth of a liar. Angels that protect him distance themselves from him. Likewise, it is highlighted in a Ḥadīṣ that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ identifying an odour, said, ‘This is the foul odour from the mouths of those who backbite against Muslims.’

We do not feel this odour because our senses have become accustomed to this smell like the smell of leather does not bother the people who live close to a leather-processing factory, but if somebody comes to visit, they might not be able to stand the smell. The Muslims should remember this and have fear of Allah ﷻ and try their utmost to rid themselves of the habit of lying and backbiting. Else, would anyone like to excrete from their mouth? If we open our inner senses, we would realize that the odour of lying and backbiting is worse than the stench of excrement. The Greatest and Holiest Prophet ﷺ has warned: When a person utters a lie, the angel moves a mile away from its foul smell. (*Jāmi' Tirmizī, vol. 3, pp. 392, Ḥadīṣ 1979*)

Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُمَا has reported that we were in the blessed court of the Beloved Prophet ﷺ and a foul odour suddenly came to us. The Holy Prophet ﷺ inquired, ‘Do you know what this odour is? This is the stench of those who backbite about other Muslims.’ (*Zamm-ul-Ghībah li-Ibn Abid Duniyā, pp. 104, Ḥadīṣ 70*)

*Allah ḥamayn jhūi say ghībat say bachānā
Maulā ḥamayn qaydī na Jahannam kā banānā
Ay piyāray Khudā az pa-ay Sulṭān-e-Zamānah
Jannat kay maḥallāt mayn Tū ḥam ko basānā*

*Allah please save us from lying and backbiting
Save us from the confinement of Hell
Allah! For the sake of Your Beloved Prophet
Reside us in abodes of Paradise*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

One Nūr for every strand of hair

Dear Islamic brothers! It is essential for us to learn the correct use of the tongue. Otherwise, I swear by Allah ﷻ, backbiting, gossiping and other deadly sins can devastate our Hereafter. If we use our tongues properly, we could amass hordes of virtuous deeds. The

Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned, ‘The one who does Zikr [remembrance] of Allah عَزَّوَجَلَّ in the marketplace, then that person will indeed be granted one Nūr for each strand of hair on the Day of Judgement.’ (*Shu’ab-ul-Īmān, vol. 1, pp. 412, Ḥadīṣ 567*)

The Du’ā of Attar for the one who gives Dars

Dear Islamic brothers! Keep in mind that Quranic recitation, reciting Ḥamd, praising Allah عَزَّوَجَلَّ, supplication, reciting Ṣalāt-‘Alan-Nabī and Salām, reciting Na’at poetry, delivering sermons, Dars and Sunnah-inspiring speeches are all part of remembrance of Allah عَزَّوَجَلَّ. All Islamic brothers should try their utmost to give Dars daily from *Faizān-e-Sunnat* for twelve minutes in the marketplace. While you are reading the passages for Dars, besides receiving various virtues for the delivery, you will also be granted the virtue of remembering Allah عَزَّوَجَلَّ in the marketplace. The Madanī blessings of delivering Dars are phenomenal.

It is my (the author’s) desire that all Islamic brothers would start giving or listening to at least two Dars sessions daily in Masjids, homes, at marketplaces, on the corner of the roads and in shops etc. Islamic sisters should try to give Dars in their homes and gain virtuous deeds as well, and become worthy of this Du’ā of ‘Aṭṭār: ‘Yā Allah عَزَّوَجَلَّ! Whoever gives or listens at least two Dars every day, may that person and I be forgiven without accountability and may we reside in close proximity in the blessed neighbourhood of our Madanī Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise.’

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Blessings of giving Dars alone

No words can express the greatness of delivering Dars from *Faizān-e-Sunnat*. One brother from the Lines Area of Bāb-ul-Madinah, Karachi narrated: I was standing on the roof of my house when I saw an Islamic brother of Dawat-e-Islami, with a green ‘Imāmah on his head, giving Chowk Dars all alone by the street corner. No one was sitting there to listen to him. Even though I was away from religion and would avoid Islamic brothers who wore green ‘Imāmahs, when I saw that brother giving Dars all alone, I felt bad. I went down and joined his Dars in sympathy. Joining that Dars became a source for my reformation and I became attached to the Madanī environment. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, at the time

of giving this statement, I am in charge of Madanī In'āmāt in my locality. There was a time when I used to run away from people wearing green 'Imāmahs and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, and today the crown of the green 'Imāmah is shining on my head.

Acceptance isn't based on the number of attendees

Dear Islamic brothers! Did you see the marvellous benefits of giving Dars? That Islamic brother was so motivated that when no one joined him in Dars, he started alone. This incident has such Madanī pearls on the benefits of giving Dars for all to learn. Because of that brother giving Dars all alone, one Muslim joined the Madanī environment. Also, analyse the fact that the person who used to run away from such activities sympathized with the preacher, so just imagine how much Allah **عَزَّوَجَلَّ** loves those who give Dars alone or in small groups and imagine how He showers His mercy upon them. Remember that acceptance is not based on the majority or minority. Those Islamic brothers who do not like to deliver sermons and recite Na'at in small gatherings or without professional audio setup, are advised that in the court of Allah **عَزَّوَجَلَّ**, the purity of intention is what counts.

There is no benefit of having many admirers without the sincerity and purity of the heart. Indeed, all the Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** are beloved to Allah **عَزَّوَجَلَّ** and they all have fulfilled their responsibilities appropriately, but some Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** were able to get only one person to accept the right faith.

Just one person accepted

The Intercessor of Ummah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'I will be the first intercessor for Paradise and more people have believed in me than any other Prophet. There are some Prophets (**عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ**) who were believed by only one person from their nation.'

(Ṣaḥīḥ Muslim, pp. 128, Ḥadīṣ 332)

80 People embraced Islam in 950 years

The renowned commentator of the Quran, Shaykh Muftī Aḥmad Yār Khān Na'imī **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** has stated: 'One meaning of this Ḥadīṣ is that more people accepted me [the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**] as a Prophet than any other Prophet. It is definitely clear that other Prophets were Prophets for particular nations, but the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is the Prophet for the entire universe. In addition, the reign of

other Prophets was limited, but the duration of the Prophethood of the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is until the Day of Resurrection.’

He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى further added, ‘Sayyidunā Nūḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ preached for 950 years, but only eighty people accepted Islam. Eight of those were from his family and seventy-two were others. On the other hand, the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ preached for only 23 years and the results are in front of you.’ (*Mirāt-ul-Manājīh*, vol. 8, pp. 706)

Backbiting is a major sin

Sayyidunā Aḥmad Bin Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has narrated: ‘It is stated in Ṣaḥīḥ Ḥadīṣ:

1. Backbiting is worse than usury.
2. If backbiting were submerged into the ocean, it would make the whole ocean smell foul.
3. On the night of ascension, the backbiters were eating corpses in Hell.
4. The atmosphere around the backbiters smelled foul.
5. Backbiters were being punished in their graves.

Only a few of these Aḥādīṣ are sufficient to classify backbiting as a major sin, thus when they are all compiled together then why would backbiting not be classified as a major sin?’ (*Az-Zawājir ‘Aniqtirāf-il-Kabāir*, vol. 2, pp. 28)

Parable about taking precaution when talking about a scholar

Whenever Sayyidunā Shaykh Afdāluddīn عَلَيْهِ رَحْمَةُ اللهِ الْعَمِيْن was asked about the status of any Islamic scholar, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى would reply (cautiously to avoid falling in backbiting): ‘Ask somebody else because I look at people very positively (and I also give others the benefit of doubt). I do not have the spiritual insight (Kashf) into the Divine Secrets to tell you their status with Allah عَزَّوَجَلَّ. It is stated in a Ḥadīṣ¹: *الظَّنُّ أَكْذَبُ الْحَدِيثِ*, ‘Suspicion is the most false speech.’ (*Tanbīh-ul-Mughtarrīn*, pp. 193)

¹ Ṣaḥīḥ Bukhārī, vol. 4, pp. 117, Ḥadīṣ 6066

Having a good opinion is a form of worship

Dear Islamic brothers! The illness of having negative suspicion about others is widespread. We should have good opinions about our Islamic brothers, and make ourselves worthy of the rewards of the Hereafter, thus it is stated from the Noble Prophet ﷺ: *حَسَنُ الظَّنِّ مِنَ حُسْنِ الْعِبَادَةِ*, ‘Having good opinion about others is from good worship.’

(*Sunan Abī Dāwūd*, vol. 4, pp. 388, *Ḥadīṣ* 4993)

While elaborating on various meanings of this narration, the renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘This means that to hold a good opinion about other Muslims and to avoid ill-suspicion against them, is amongst the most virtuous acts of worship.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 621)

The backbiter of scholars is deprived of mercy

Regretfully these days, مَعَادِ اللهُ backbiting against Islamic scholars is done excessively. So, if Satan entices you to backbite about an Islamic scholar, then recall this statement of Sayyidunā Shaykh Abū Ḥafṣ Kabīr عَلَيْهِ رَحْمَةُ اللهِ الْقَدِيمِ and take precaution: Whoever backbites a Faqīh, then on the Day of Judgement, it will be written on his face that, ‘This person is deprived from the mercy of Allah عَزَّوَجَلَّ.’ (*Mukāshafa-tul-Qulūb*, pp. 71)

Dogs of Hell will bite them

Backbiting is nevertheless backbiting; it does not matter if the backbiting is of a scholar or of the public. I swear by Allah عَزَّوَجَلَّ! The punishment of backbiting will be unbearable. Once the Most Blessed Prophet ﷺ warned his companion Sayyidunā Mu’āz رَضِيَ اللهُ تَعَالَى عَنْهُ: ‘Refrain from backbiting people, or else the dogs of Hell will bite you.’

(*Ad-Dur-rul-Manšūr*, vol. 7, pp. 572 - *Minhāj-ul-‘Abidīn*, pp. 66)

If a dog attacks in the dark, then...

Dear Islamic brothers! First, read the aforementioned Ḥadīṣ several times and then just imagine that it is a dark night – with utter silence – a dog is chasing you, barking behind you and you are thinking of a plan to escape, it suddenly leaps towards you and grabs your Kurtā. What would be your state then? Just reflect! If we have committed backbiting

against someone, and after death the dogs of Hell do not just grab our clothes, they do not just grab our skin, but they start biting into our flesh. What will happen to us?

Ker lay taubaĥ Rab kī raĥmat ĥay bařī

Nār mayn warnāĥ sazā ĥogī kařī

*Repent now; great is Allah's mercy
Else, the punishment of Hell will be deadly*

15 Examples of backbiting against scholars

Dear Islamic brothers! These are very trying times and Satan is causing many believers to distance themselves from true scholars. Today, people backbite excessively about scholars. Following are examples of such phrases of backbiting about Islamic scholars:

1. He takes money for preaching.
2. He is ill-spoken.
3. He loves to eat.
4. He comes to eat sweets and desserts.
5. He eats endlessly.
6. The other day he was drinking water with his left hand.
7. He considers himself a big scholar.
8. When delivering a sermon he seems to speak from his nose.
9. His speeches are long.
10. His speeches are all stories.
11. His voice is not 'impressive'.
12. Be careful! 'Allāmaĥ Sahib is coming'.
13. He is greedy.
14. Leave it! He's just a Mawlvī.
15. Some people refer to scholars as 'Mullās' out of disrespect.

When insulting a scholar is considered an act of Kufr and when it is not...

There is a grave difference between the backbiting of an Islamic scholar and that of the public. The cause of concern is that backbiting of a scholar usually has an aspect of hatred for a scholar. Explaining the three states of disrespecting of a scholar and rulings related to it under Islamic law, my master A'la Hadrat, Imām-e-Ahl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated in *Fatāwā Razawiyyāh* (volume 21, page 129):

1. If a person speaks ill about a religious scholar because he is a scholar, then the person is an absolute Kāfir.
2. If the person considers it an obligation to respect the scholars because of their religious knowledge, but speaks ill of them because of some worldly dispute or curses him or disgraces him, then he is a Fāsiq and a Fājir.
3. If he backbites the scholar without any reason, then he is مَرِيضُ الْقَلْبِ وَحَبِيثُ الْبَاطِنِ (that is, *he has a disease of the heart and has filth inside*) and there is a fear that he might fall into Kufr [because of his unwarranted hatred against religious scholars]. It is stated in the conclusion, مَنْ أَبْغَضَ عَالِمًا مِنْ غَيْرِ سَبَبٍ ظَاهِرٍ خِيفَ عَلَيْهِ الْكُفْرُ meaning, *whoever hates an Islamic scholar without any legitimate reason, then it is feared that that person may fall into disbelief.*



Some questions and answers regarding slandering against scholars

Disrespecting a non-practicing scholar

Question: Is it Kufr to dishonour a non-practicing scholar?

Answer: Dishonouring a non-practicing Muslim scholar because of his knowledge of Islam, also leads to Kufr. Such a non-practicing scholar is far better than the worshipper who is ignorant of the religious sciences. My master A'la Hadrat, Imām-e-Ahl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ explains: The Quran categorizes the scholars of the truth as 'Heirs of the Prophet' without any distinction, even if they do

not practice, as long as they steadfastly adhere to the true principles of the Sunnī faith and call people towards the truth. On the other hand, scholars who lead people astray are the heirs of Satan.

So where does Allah عَزَّوَجَلَّ classify all the Islamic scholars as heirs including those who are non-practicing? Allah عَزَّوَجَلَّ says:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ
وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ ط ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ط

We then made Our chosen devotees the inheritors of the Book; so among them is one who wrongs himself; and among them is one who stays on the middle course; and among them is one who, by the command of Allah, surpassed others in righteousness; this is the abundant grace!

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Al-Fāṭir, verse 32)

♦♦♦

After mentioning the above verse in *Fatāwā Razawiyyāh* (volume 21, page 530) my master, A'la Ḥaḍrat Imām-e-Ahl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ further explained that the Quran, not only calls the non-practicing scholars as heirs, but also classifies them as the 'chosen slaves'. It is reported in a Ḥadīṣ that while elaborating on this verse, the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever amongst us takes a lead has taken a lead, and whoever walks with slow speed in the path of goodness, he is saved and the one who is unjust with himself (i.e. sinner) he will also be forgiven.'

If the scholars are righteous then they are like the moon in the sky – it remains cool itself and gives light to you too. On the other hand, a non-practicing scholar is like a candle, it burns away itself but gives light to others. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The example of a person who teaches goodness to the people but forgets to include himself is like the wick of a lamp – it burns itself and gives light to others.' (*Attarghib Wattarhib, vol. 1, pp. 74, Ḥadīṣ 11*)

Considering an ignorant person superior to an Islamic scholar

Question: What is the ruling on considering an ignorant person as superior to an Islamic scholar?

Answer: If one considers an ignorant person superior than an Islamic scholar because of his hate for religious Islamic knowledge then this is indeed an act of Kufr. Islamic jurists رَحْمَةُ اللَّهِ عَلَيْهِ said: To say, ‘Ignorance is better than knowledge’ or ‘an unknowledgeable person is better than a scholar’, leads a believer to Kufr if his intention is to disgrace Islamic knowledge. (*Majma’-ul-Anhur*, vol. 2, pp. 511)

Calling a student of religious sciences a ‘frog in the well’

Question: What is the ruling on calling an Islamic scholar or a student of knowledge ‘a frog in the well’ out of disrespect?

Answer: It is Kufr.

What do the Mawlvīs know?

Question: A person said with disrespect, ‘What do Mawlvīs know?’ What is the ruling on saying such a statement?

Answer: It is Kufr. My master, A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ عَلَيْهِ has said: ‘To say, ‘What do Mawlvīs know?’ is Kufr (*Fatāwā Razawīyah*, pp. 244, vol. 14) when it is intended to dishonour the scholars of Islam.

How is it to say ‘Mawlvīs have made it hard to act upon religion’?

Question: What is the ruling on saying, ‘Allah عَزَّوَجَلَّ has sent an easy religion, but Mawlvīs have made it harder’?

Answer: This is considered as a statement of Kufr because it dishonours the scholars of Islam. Islamic jurists رَحْمَةُ اللَّهِ عَلَيْهِ have stated, الْإِسْتِخْفَافُ بِالْأَشْرَافِ وَالْعُلَمَاءِ كُفْرٌ meaning, *it is Kufr to disrespect a scholar and a descendant of the Prophet.* (*Majma’-ul-Anhur*, vol. 2, pp. 509)

Manner of a Mawlvī

Question: If a Muballigh imitates the style of speech of a Sunnī scholar, as he delivers a sermon on Quranic teachings and Sunnahs, and someone disrespectfully refers to it a ‘the style of a Mawlvī’, what is Islamic ruling regarding this?

Answer: It is a phrase leading to Kufr because it constitutes disrespect of the true scholars of Islam.

All scholars are oppressive

Question: How is it to say this phrase, ‘All scholars are oppressive’?

Answer: Using this phrase to refer to all the rightful scholars of Islam is a statement of Kufr.

Calling a scholar a ‘Mullā’ out of disrespect

Question: What ruling does Islamic law put on people who use words like ‘Mullā Mullā’ or ‘these Mullā people’ with an intention to disrespect the scholars?

Answer: If one uses these words with the intention to disrespect the scholars because of their religious Islamic knowledge, then it would constitute as a statement of Kufr. It is stated by Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي: Whoever refers to an ‘Ālim as ‘Uwaylim’ or refers to an ‘Alavī as ‘Ulaywī’ then he has committed Kufr. (*Minh-ur-Raud lil-Qārī, pp. 472*)

These words are not prevalent in the Urdu language, but I [the author] remember hearing words like ‘Maulvā’ or ‘Mulla’ from some audacious people. At any rate, utterance of any words to demean an Islamic scholar because of their sacred knowledge; or to demean the descendant of Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم or the descendants of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because of their superior lineage are all Kufr.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

To say ‘if you become an Imām, you will starve to death’

Question: How is it to say: *If you get worldly education, then you will live a luxurious life and if you study Islamic sciences to become an Islamic scholar, you will starve to death?*

Answer: The contempt of Islamic knowledge is evident in this statement, therefore, this is regarded as Kufr. Whoever uttered these words, it is essential for him to repent and renew his faith. If his intention was to degrade religious Islamic knowledge and Islamic scholars then it is definitively Kufr, and the speaker is a disbeliever and an apostate. His marriage ends and his previous good deeds are all wasted.

10 Statements about disrespecting scholars

1. Saying, ‘*All Mawlvī are devious*’ when the intent is to degrade Islamic knowledge and Islamic scholars is Kufr. (*Fatāwā Amjadiyyah, vol. 4, pp. 454*)
2. Saying, ‘*Scholars have ruined the country*’ is Kufr. (*Fatāwā Razawiyyah, vol. 14, pp. 605*)
3. Saying, ‘*Scholars have shattered the religion into pieces*’ is also Kufr.
4. Whoever says, ‘*What would I do with religious knowledge? There should be money in one’s pocket*’ is charged with Kufr (blasphemy).
5. Somebody said to a scholar, ‘*Go and preserve your religious knowledge in some container.*’ Saying this is Kufr. (*Fatāwā ‘Ālamgīrī, vol. 2, pp. 271*)
6. Whoever says, ‘*Who can act upon what the scholars tell us to do?*’ This is a statement of Kufr because these words surely infer that there are requirements of the sacred law, which are beyond our scope and ability; or it infers that the scholars have lied about the Prophets عَلَيْهِمُ السَّلَامَةُ. May Allah عَزَّوَجَلَّ grant us refuge.
(*Minh-ur-Rauḍ lil-Qārī, pp. 471*)
7. Saying, ‘*A cup of Šarīd is better than Islamic knowledge*’ is a statement of Kufr.
(*Minh-ur-Rauḍ lil-Qārī, pp. 471*)
8. Having malice in your heart against an Islamic scholar because of his religious knowledge, is Kufr. (Having malice just because he is an Islamic scholar).

9. Whoever says, ‘Violence is better than becoming a scholar’ is charged with Kufr (blasphemy). (*Fatāwā ‘Ālamgīrī, vol. 2, pp. 271*)
10. Remember! Only the Sunnī scholars of Ahl-e-Sunnat are to be respected. As far as the scholars of other deviant sects are concerned, you should distance yourself even from their shadows. Respecting them is strictly forbidden. To listen to their sermons, or to read their books or to sit in their company are all prohibited acts and are a lethal poison for one’s faith.



I wish I were a tree

Dear Islamic brothers! It is very necessary to refrain from disrespecting the Islamic scholars. Allah ﷻ forbid, if we make any such mistake and end up losing our faith, then I swear by Allah ﷻ, we will be disgraced. On the Day of Judgement, the disbelievers will be dragged by their faces and shoved into the hellfire where they will be tormented eternally. May Allah ﷻ protect us from the ill-use of our tongue and preserve our faith.

The blessed companions رضى الله تعالى عنهم were always fearful about the accountability in the grave and the Hereafter. Sometimes overwhelmed by fear they would say: ‘I wish that I had not been sent to this world, as a human, because as a human we are faced with preserving our faith and we have to be accountable in the grave and on the Day of Judgement.’

Once Sayyidunā Abū Dardā رضى الله تعالى عنه was overtaken by the fear of Allah ﷻ, he said: ‘If you knew what will come to pass after your death, you would give up your favourite foods and drinks, leave your shaded homes, turn towards the wilderness and spend all your life weeping and crying.’ Then he رضى الله تعالى عنه added, ‘I wish I were a tree, which was cut down.’ (*Az-Zuḥd, pp. 162, Raqm 740*)

*Mayn bajāye insān kay koī paudā ḥotā yā
Nakhl ban kay Ṭaybaḥ kay bāgh mayn kḥaṣā ḥotā*

*Not a man, but a tree had I been
As a palm tree, in the garden of Madīnaḥ, standing had I been*

I wish I were slaughtered

Ibn ‘Asākir has relayed these phrases of companion Sayyidunā Abū Dardā رضي الله تعالى عنه in his book *Tārīkh-e-Dimishq* (volume 47, page 193): ‘I wish I were a sheep and I would be slaughtered to serve the guests. I could have been served and eaten.’

*Jān-kunī¹ kī taklīfayn zabḥ say ḥayn baḥḥ ker kāsh!
Murgh ban kay Ṭaybaḥ mayn zabḥ ḥo gayā ḥotā
Mar ghazār²-e-Ṭaybaḥ kā koī ḥotā parwānaḥ
Gird-e-sham’a pḥir pḥir ker kāsh! Jal gaya ḥotā
Kāsh! Khar³ yā khachchar yā ghāuṛā ban ker ātā aur
Mustafa nay khūniay say bāndḥ ker rakḥā ḥotā*

*The pain at the time of death is far greater than being butchered
I wish I was a rooster and in Madīnaḥ I was slaughtered
I wish I was a moth and in the orchards of Madīnaḥ, I resided
Circling around the flame, I would have burned and died
I were a donkey or a horse or a mule, I hoped
Tied to a pole, [Beloved] Mustafa would keep me tied*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ah my sins!

Dear Islamic brothers! In order to understand the stature of the Islamic scholars; to create a passion to respect them; to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnaḥ, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilaḥ with the devotees of the Prophet in order to learn the Sunnaḥ. Act in accordance to the

¹ A process in which the soul departs from the body is called an hour of death.

² Field

³ Donkey

Madanī Inʿāmāt booklet in order to prosper in this life and be successful in the Hereafter. Fill in the questionnaire and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month. One very good way to gain the company of the devotees of the Prophet is to learn proper recitation of the Quran at Madrasa-tul-Madīnaḥ for adults (or to teach if you have already learned).

In order to persuade you, here is a summary of an Islamic brother's statement: 'I would commit many sins, including fitting VCR cables to people's homes, roaming around with immoral friends, watching two or three movies in a day, wasting my nights in attending concerts and live stage shows etc. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, by virtue of the frequent individual efforts of an Islamic brother, who was from Nayabad of Bāb-ul-Madīnaḥ Karachi, I enrolled in a local Madrasa-tul-Madīnaḥ (for adults). Accordingly, I gained the company of the devotees of the Prophet and having affiliated myself with the global non-political movement of propagating Quran and Sunnah, I became busy in Madanī activities.'

*Ĥamayn 'ālimon aur buzurgaun kay ādāb
Sikhātā ḥay ḥar dam sadā Madanī Māḥaul
Ĥayn Islāmī bhāī sabḥī bhāī bhāī
Ĥay bayḥad maḥabbat bhārā Madanī Māḥaul*

*Respect of elders, saints and scholars
We learn in the Madanī environment
All Islamic brothers are brothers
Care and affection you will find in the Madanī environment*

Two virtues of teaching Quran

Dear Islamic brothers! *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, thousands of Madrasa-tul-Madīnaḥ classes take place usually after 'Ishā, where proper Quranic recitation is taught free of charge for the pleasure of Allah *عَزَّوَجَلَّ*. The benefits of teaching Quran are beyond words. From page 127 of *Bahār-e-Sharī'at* [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], two Prophetic sayings are listed below:

1. The best amongst you is the one who learns and teaches Quran.

(Ṣaḥīḥ Bukhārī, vol. 3, pp. 410, Ḥadīṣ 5027)

2. The one who reads Quran with expertise is with the Kātibīn. The one who stutters while reading the Quran and it is difficult for him, gets double the reward.

(Ṣaḥīḥ Muslim, pp. 400, Ḥadīṣ 798)

*Yehī ḥay ārzū ta'līm-e-Quran 'ām ḥo jāye
Ĥar ik parcham say aūnchā parcham-e-Islam ḥo jāye*

*May the education of Quran, be taught around the world
Out of all the flags, may the flag of Islam stand tall*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The result for one who disrespects the Prophet

Dear Islamic brothers! If the sin of excessive backbiting leads to the displeasure of Allah ﷻ; offends the Most Beloved Prophet ﷺ, results in losing one's faith and the person ends up dying as a Kāfir, then I swear by Allah ﷻ, there is no source of relief for such a person. The one who dies in the state of Kufr will indeed stay in Hell forever.

Read the statement of my master A'lā Ḥaḍrat, Imām Aḥmad Razā Khān عَلَيْهِ السَّلَامُ (about the devastating punishments for disbelievers) and repent from the depths of your heart. Furthermore, try your utmost to be careful in protecting your faith. On page 147 of *Malfūzāt-e-A'lā Ḥaḍrat* [the 502-page publication of Maktaba-tul-Madīnah, a publishing department of Dawat-e-Islami], it is stated: Once 'Āṣ (who was a blasphemer and a non-believer due to his disrespectful statements against the Prophet) set out on a journey. During his trip he got tired and rested, sitting against a tree. By the will of Allah ﷻ, angel Jibrīl عَلَيْهِ السَّلَامُ came down, grabbed his head and started to smash it against the tree. He started yelling and screaming, 'Who is smashing my head?' His companions kept repeating that they were not able to see anyone. That continued until he died and reached the hellfire. On the Day of Judgement, that individual will be in a uniquely despicable situation. He used to call himself 'Azīz and Karīm – honourable and dignified, but on the Day of Judgement, the angel in charge of Hell will be ordered to strike his

head with a rod, which will create a large hole in his head. This opening will be far bigger than anything that can be imagined. The molar will be equal to the size of mount Uḥud and the depth of the wound will be much deeper! Thereafter, the opening of his head will be filled with the boiling water of Hell and he will be told:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

Taste it! Yes, certainly you only are the most honourable, the gracious!

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūrah Ad-Dukhān, verse 49)

In addition, disbelievers will be forced to drink that water and when the water will be brought close to their faces, the skin of their faces will melt away. When the water will reach their stomachs, it will rip their intestines into pieces. Despite that, they will gulp down the water like thirsty camels. When hunger will bother them, they will be fed thorny cactus¹. That cactus will be like boiling melted copper, which will boil inside their stomachs and will not help their hunger at all. However, there will be several different punishments. Death will come to them from everywhere, but they will not die nor will their punishment be reduced. They will remain in that state forever.’

*Khudāyā buray khātimay say bachānā
Paṛhūn Kalimāḥ jab niklay dam Yā Ilāhī
Gunāḥaun say bhārpūr nāmāḥ ḥay mayrā
Tayray ḥāth mayn ḥay bhāram Yā Ilāhī*

*O Allah! Save me from an end of disbelief
May I read Kalimāḥ at my demise
O Allah! My account is riddled with vices
But my fate rests in Your might*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ A thorny poisonous plant whose leaves are green.

Easier to fast, but difficult to stay quiet

People, who have the habit of talking excessively, often seem to indulge in the sins of lying, backbiting, tale-telling gossip and slander. It is extremely important to practice Qufl-e-Madīnah – that is to control the tongue. Initially, it will be hard, but if you make the effort then Allah عَزَّوَجَلَّ will make it easy.

On page 107 of *Minhāj-ul-Ābidīn* [the 344-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي said: Sayyidunā Shaykh Yūnus Bin ‘Ubaydullāh عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى said: My Nafs has the ability to fast in a hot city like Basra during the severe summer days, but does not have enough power to control my tongue from unnecessary talking. (*Minhāj-ul-‘Ābidīn*, pp. 64)

If we keep these following three guidelines in mind then إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ, they will be very beneficial:

1. Bad talk is bad in all circumstances.
2. Staying quiet is better than unnecessary talk.
3. Talking about good is better than staying quiet.

*Mayrī zabān pay Qufl-e-Madīnah lag jāye
Fuzūl goī say bachtā rahūn sadā Yā Rab
Karay na tang khayālāt-e-bad kabhī ker day
Shu’ūr-o-fīkr ko pākīzgī ‘aṭā Yā Rab
Ba-waqt-e-naz’ā salāmat rahāy mayrā Īmān
Mujhāy naṣīb hō Kalimah hāy iltijā Yā Rab*

*May my tongue have the Madanī guard
I save myself from gossiping, O Allah
Bad thoughts may never bother me
Cleanse my thinking of lust and temptations
At the time of death, grant me true faith
And I recite the statement of faith at my death*

صَلِّ اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Recovered from liver cancer

Embrace the righteous Madanī environment of Dawat-e-Islami, in order to develop a mindset of establishing Qufl-e-Madīnāh, avoiding backbiting, eliminating the habit of listening to it, and developing a habit of offering Ṣalāh and practicing the Sunnah. Travel in the Madanī Qāfilāh with the devotees of the Prophet to learn the Sunnah. In addition, act according to the Madanī In'āmāt booklet, in order to prosper in this life and to be successful in the Hereafter. Fill in the questionnaire and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month. Wherever you see someone giving Dars from *Faizān-e-Sunnat* join in with the intention of gaining good deeds and attend the weekly Sunnah-inspiring Ijtimā' regularly without missing any week. To persuade you, let me present a faith-refreshing Madanī parable.

An Islamic brother from Gulistān-e-Mustafa [Bāb-ul-Madīnāh, Karachi, Pakistan] narrated this story. Here is a summary of what he wrote: I invited an Islamic brother, whose daughter was suffering from liver cancer, to attend the 3-day annual Ijtimā' in Madīna-tul-Awliyā, Multan, Pakistan. With the intention to supplicate for his daughter, he attended the 3-day Sunnah-inspiring Ijtimā'. He told me that he supplicated during the blessed gathering and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, after he returned from the Ijtimā' and the doctors took the tests, they were astonished to see the results because there were no signs of liver cancer. The entire panel of doctors was surprised and wondering as to what had happened to the cancer. She was so sick that at least one syringe of fluid used to be extracted from her liver every day before her father had attended the Ijtimā'. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, due to the blessings of attending the annual Ijtimā', her liver cancer completely vanished. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, at the time of giving this statement, the girl is not only leading a healthy life, but she is also married.

*Agar dard-e-sar ho, yā kahīn cancer ho
Dilāye gā tum ko shifā Madanī Māḥaul
Shifā-ayn milayn gī, balā-ayn talayn gī
Yaqīnan ḥay barakat bḥarā Madanī Māḥaul*

*Headache cured; cancer vanquished
Ailments treated; blessings of Madanī environment
Health restored; problems solved
Undoubtedly, mercy-filled is the Madanī environment*

No disease is incurable

Dear Islamic brothers! Did you realize that the disease, which was deemed incurable by the doctors, was cured by the blessings of the Ijtimā'? In reality, there is no disease that is incurable. On page 1 of *Gharaylū 'Ilāj* [the 114-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Every disease has a cure; when the cure reaches the disease the patient regains health by the will of Allah عَزَّوَجَلَّ.' (*Ṣaḥīḥ Muslim, pp. 1210, Ḥadīṣ 2204*)

Two cures for cancer

1. Take 3 grams of black cumin seed powder, with water, three times a day.
2. By eating a pinch of pure turmeric powder every day, one will never have cancer, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

Different methods of backbiting

Dear Islamic brothers! Backbiting is not only committed with the tongue, it can be committed through other means as well, for example:

- ❖ By actions
- ❖ By writing
- ❖ By smiling (for example, if someone is praising the other person and you smile sarcastically as if to say, 'Never mind, go on praising him – I know him very well').
- ❖ Backbiting in the heart, i.e. negatively assuming something or being suspicious about someone, for example thinking that 'so-and-so is disloyal', 'so-and-so has stolen my thing', or 'so-and-so just talked for nothing', without you actually seeing anything, without any reason, and without any evidence.
- ❖ In conclusion, the sin of backbiting can be committed by the hands, legs, head, nose, lips, tongue, eyes, eyebrows, by frowning, or by writing, on the phone, by texting, or while chatting on the net, or by email. Nevertheless, in any way or form, when one person relays something unfavourable about another person to a third person, it is considered as backbiting.

Do three favours on the believers

Sayyidunā Yaḥyā Bin Mu'āz Rāzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'If you can benefit the believers by these three means then you will be considered a person who bestows favours upon others:

1. If you cannot benefit your fellow Muslims, then do not hurt them.
2. If you cannot give them happiness then do not dishearten them.
3. If you cannot appreciate them then do not talk ill about them.' (*Tanbīh-ul-Ghāfilīn*, pp. 88)

Angels pray for those who talk good about their fellow Muslims

A famous saint, Shaykh Sayyidunā Mujāhid عَلَيْهِ رَحْمَةُ الْوَالِدِ (who passed away while he was in the position of prostration in Makka-tul-Mukarramaḥ in Ḥijrī 103) said: When a Muslim mentions his Islamic brother in good words, the angels that are with him supplicate for him, 'May Allah عَزَّوَجَلَّ also grant you the same'; and if a person talks ill against his Islamic brothers then the angels say, 'You exposed your brother's secret, look at yourself! Thank Allah عَزَّوَجَلَّ that He has kept your shortcomings concealed.' (*Tanbīh-ul-Ghāfilīn*, pp. 88)

Mujrim hūn dil say khauf-e-qiyāmat nikāl do

Pardaḥ gunaḥgār pay dāman kā dāl do

Release me from the fear of the Day of Judgement

Cover me with your cloak; this sinner needs concealment

Beautiful incident of courteous words

Dear Islamic brothers! Did you see how the angels supplicate for the ones who praise other Muslims! In addition, the angels warn those individuals who backbite against their Islamic brothers. Therefore, we should always try to use nice words for others. Courteous words are beautiful and sometimes give such phenomenal results that one is left astounded. In this very context, read the following incident: A pious saint from Khorasan [Iran] was ordered in a dream, 'Present Islam to the Mongols!' In that era, Hulegu's son (Tekudār Khān) was in power so the pious saint عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ travelled to meet him. When Tekudār Khān saw the Muslim preacher adorned with a beard and other Sunnah of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he felt like mocking him and he asked, 'Tell me! Is your beard better or is the tail of my dog better?'

Although the question was likely to cause anger, he calmly replied since he was a wise preacher, ‘I am also the dog of my Creator, Allah ﷺ. If I am able to prove my loyalty and am successful in pleasing Him then I am better; otherwise the tail of your dog is indeed better than me.’ Since he was a practicing preacher and would refrain from backbiting, tale-telling, finding faults in others, ill speech and unnecessary gossip, and would instead keep the tongue always busy in the remembrance of Allah ﷺ, the sweetness of his response to Tekudār’s bitter question struck directly in his heart. His heart softened and he insisted: ‘You are my guest, so please stay with me.’

The saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed at his palace. Tekudār used to visit him in the evenings, and the saint would always politely invite him towards righteousness. Inspired by his individual efforts, a Madanī revolution took place in Tekudār’s heart. The same Tekudār, who was engaged in trying to destroy Islam from the face of the earth, had now become fond of the religion. On the blessed hands of that pious preacher, Tekudār became a Muslim along with his entire nation. After reverting to Islam, he was given the Islamic name of ‘Aḥmad’. The history books are witness to the fact that due to the polite reply of a preacher, the barbaric Mongolian nation turned into an Islamic empire in central Asia.

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sweet words

Dear Islamic brothers! Did you see what a marvellous preacher he was?! If the saint had got angry and had given a harsh reply to Tekudār’s question, those wonderful Madanī results would never have been achieved. Therefore, we must learn that no matter how hard anyone tries to stir up our anger; we should maintain complete control of our tongues. If the tongue gets out of control then at times it may ruin everything. It was indeed the sweetness of the tongue, which took Tekudār from the depths of barbarianism and viciousness to the heights of humanity.

Ĥay falāḥ-o-kāmrānī narmī-o-āsānī mayn

Ĥar banā kām bigař jātā ḥay nādānī mayn

Success is indeed in patience and politeness

Victory turns into loss with little silliness

Backbiting in Du'ā

Let me try to explain what Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has categorized as the worst form of backbiting in volume 3 of his book *Ihyā-ul-'Ulūm*: Some people try to become clever and fall right into Satan's trap. They say **أَلْحَمْدُ لِلَّهِ** and **سُبْحَانَ اللَّهِ** and offer words of supplication but they fall right into backbiting and even ostentation, for example, if they are talking about a person who admires government officials or wealthy individuals then instead of directly backbiting about him, they would say something like this, **أَلْحَمْدُ لِلَّهِ**, 'We have nothing to do with these ministers or people in power, because nobody would want to go and bow down to them.' (In this way, they backbite against the certain person who is close to the people in power).

Talking about someone else, they might say, 'I seek Allah's refuge from immodesty. O Allah **عَزَّوَجَلَّ**! Please have mercy upon us.' In this manner while making a supplication, they reveal the 'immodesty' of the person they were talking about, thus they fall in the trap of backbiting. Likewise, during supplication they indirectly reveal unfavourable aspects of specific people and thus, instead of collecting virtues, they gain sins. Similarly, while supplicating for a particular person, they also sometimes fall in to backbiting. Sometimes people are seen uttering phrases like, **سُبْحَانَ اللَّهِ!** 'Such-and-such person is very pious and prays five times a day. He is well mannered as well, but he has habit which I also suffer from, meaning, he lacks patience.'

Did you see how Satan tricks such a person to fall into his trap? The person was supplicating, but he ended up declaring his own humbleness by claiming to be 'impatient' and also [by revealing that the other person is impatient too] fell into backbiting. Let me simplify this even further. You may have witnessed people saying, 'He is very noble person, but he is little stingy like me,' or, 'he loves this religion, but he is lazy in offering his Ṣalāh like me' or 'such- and-such is a good person, but he is lazy like me' or 'when he goes to the toilet he stays there forever' etc.

Likewise, some people make comments on somebody's shortcomings or mistakes in the following way, 'Such-and-such person slapped someone, which I was very sorry to see I pray to Allah **عَزَّوَجَلَّ** to shower His mercy upon him.' In this manner, while supplicating, he revealed the other person's mistake of slapping someone, thus the supplication ended up being backbiting.

After elaborating on the instances of backbiting during supplication, Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عليه ورحمة الله تعالى explains: This person is lying when offering condolences and making Du'ā. If his intention was to supplicate, then he could have done it in private after Ṣalāh and if he felt bad about the other person making a mistake then he should have refrained from publicizing the mistake.

Similarly, when some foolish people find out about someone else's sin, they tell it to others in this manner, 'So-and-so got into big trouble (e.g. for stealing somebody's money). May Allah عَزَّوَجَلَّ accept his repentance and mine.' In reality, this statement is not a Du'ā, but rather it is the worst type of backbiting. (*Ihyā-ul-'Ulūm, vol. 3, pp. 179*)

Terrifying situation of the Day of Resurrection

Dear Islamic brothers! Please try to realize the reality of backbiting and try your utmost to control your tongue. Fear Allah عَزَّوَجَلَّ and try to imagine the terrifying scene of the Day of Judgement. On page 133 of *Bahār-e-Sharī'at*, volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is narrated: As of now, the sun is at a distance of four thousand years from us, and it has its back is towards us but on the Day of Judgement, the sun will be only at a distance of one and a quarter mile and its front will be facing us. On that day, brains will boil and people will be sweating so excessively that the sweat will be soaked through seventy cubits into the earth. The sweat that the earth is not able to absorb will start to rise. Some people will have it rise up to their ankles, some will have it up to their knees, for some it will rise up to their backs or up to their chests. For yet others it will rise up to their necks and for the non-believer, their sweat will rise up to their faces and like reins, will get hold of them. They will be paddling in it [to stay afloat]. In this state of [extreme] heat, the level of thirst is beyond words. Tongues will shrivel like thorns and some people's tongues will be sticking out with their hearts stuck in their throats. Their intensity of punishment will be dependent upon the severity of sins.

Those who have not paid their Zakāh on silver and gold, their wealth will be heated and then branded into their sides, their backs and their foreheads. Whoever has not paid their Zakāh on their livestock, those animals will come prepared on the Day of Judgement. That person will be made to lie down and those animals will stab him with their horns and trample over him with their hooves. Once all of the animals have passed over him,

they will turn around and run over him again. Those animals will keep trampling over him until the accountability of all other individuals has finished. وَعَلَىٰ هَذَا الْقِيَاسِ

Even though the punishment will be so severe, there will be no support or help. A brother will run away from his brother, parents will run away from their children, and members of the whole family will try to escape from each other. When every individual will be worried about himself, who will help anyone else?

Prophet Ādam عَلَيْهِ السَّلَام will be ordered, ‘Ādam! Separate the people of hellfire.’ He عَلَيْهِ السَّلَام will ask, ‘How many?’ Then he will be told, ‘Nine hundred and ninety nine out of every one thousand people.’ This will be the time when children will turn old due to the anxiety and pregnant women will have miscarriages. People will look as if they are intoxicated, but in actual fact they will not be intoxicated. The torment of Allah عَزَّوَجَلَّ is indeed extremely severe. Hence, how many punishments can we describe here? If the punishments are one or two or even a hundred or a thousand then maybe one would be able to elaborate upon them. There are thousands of torments and their severity so intense. I seek refuge! I seek refuge! And those punishments are neither for two or three hours, nor for two or three days or even months; but it will last throughout the Day of Judgement, which is [equivalent to] fifty thousand years. (*Bahār-e-Sharī’at*, vol. 1, pp. 133-135)

People will be demanding their rights

Dear Islamic brothers! On the Day of Judgement, people will be running in a state of confusion. People will be calling out ‘Nafsi, Nafsi’. The clamour and commotion will be heard everywhere. Hell will be blazing in front of them. Every person who has some rights will be asking for his rights. They will be pleading to Allah عَزَّوَجَلَّ. Somebody will say, ‘He committed backbiting against me and he mocked me.’ Some will say, ‘He oppressed me.’

Somebody will plead, ‘He called me stupid’, and somebody will say, ‘He murdered me.’ Yet another will say, ‘He never returned the money he borrowed from me.’ Some might claim, ‘He hid my book.’ Others will say, ‘He stared at me and scared me.’ Similarly, somebody will claim, ‘He was rude to me.’ Someone will be saying, ‘He disclosed my shortcomings.’ Someone might say, ‘He pushed me.’ Angels will present all the people who are demanding their rights and all those who violated their rights, in front of Allah عَزَّوَجَلَّ. The people [who violated the rights of people] will be standing with their heads lowered

in embarrassment and Allah ﷺ will do justice with each one of them. All those who have a claim will be satisfied and will be given the virtues of those who wronged them and the sinners will be burdened with the bad deeds of their victims. Then, if the mercy of Allah ﷺ is with them, they will be saved from the punishment otherwise they will be thrown into [the blazing fire of] Hell for a certain period time.

*Shān-o-shaukat kay ḥonay kā ‘azīz
Ḥay ‘abaš armān ākhir maut ḥay
‘Aysh-o-gham mayn ṣābir-o-shākir rahay
Ḥay wohī insān ākhir maut ḥay*

*You dream of attaining luxury and comfort
Nevertheless, do not forget, the end is always death
In affluence or in poverty, to patience you should resort
As this is true humanity, the end is always death*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Inspiring manner of rectification

When someone reported something to the Prophet of Raḥmah, the Intercessor of Ummah ﷺ, which he did not like, he ﷺ would adopt this marvellous way to correct them without revealing their identity he ﷺ would say, *‘What has happened to people that they utter such-and-such statements.’ (Sunan Abī Dāwūd, vol. 4, pp. 329, Hadīth 4788)*

I wish we would also learn the ways to rectify other people. Our situation is such that if we have to rectify someone we usually will mention his name in public or look directly at him while revealing his shortcomings [so others will know that we are talking about him]. Ask yourself if this is the manner to advise him or will this degrade him? Will this manner rectify the person or further complicate the matters? Also, keep in mind that even if the person stays quiet out of respect the bad feeling might still linger in his heart

and open the doors to further sins like jealousy, backbiting and slander. Sayyidatunā Umm-e-Dardā رَضِيَ اللهُ تَعَالَى عَنْهَا has stated: Whoever advises his brother in public, he has degraded him and whoever advises him privately, he has reformed him.

(*Shu'ab-ul-Īmān*, vol. 6, pp. 112, Raqm 7641)

If advising in private does not work, then it is permissible to advise in public (at an appropriate time, keeping the persons status in mind). (*Tanbīh-ul-Ghāfilīn*, pp. 49)

Hājī Mushtāq in front of the shrine of the Noble Prophet ﷺ

In order to rid the sinful habit of backbiting and listening to it and to tread on the path of Sunnah and Ṣalāh, affiliate to the Madanī environment of Dawat-e-Islami. Try to travel with the devotees of the Prophet in Madanī Qāfilāh. Also, try to partake in the weekly Sunnah-inspiring Ijtimā' from the beginning to the end because we do not know for whose sake we may also become worthy of the merciful blessings.

Let me present an inspiring Madanī incident to persuade you: A Muazzin of a Masjid from Bāb-ul-Islam, Sindh wrote this statement under oath, the summary of which is as follows: In 2004, I participated in the 3-day Sunnah-inspiring Ijtimā' of Dawat-e-Islami, an international non-political movement for propagating Quran and Sunnah, in Ṣaḥrā-e-Madīnah, Bāb-ul-Madīnah, Karachi. During the final session of Ijtimā', when the Žikr started, I closed my eyes and was engrossed in the Žikr of Allah عَزَّوَجَلَّ. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. the doors of His mercy opened upon me and I found myself in Makka-tul-Mukarramah رِزَاوَاتِ اللّٰهِ شَرَفًا وَتَعْظِيمًا. Crowds of people were busy in Ṭawāf around the Ka'bah.

After the Žikr session, Taṣawwur-e-Madīnah (imagining the beautiful city of Madīnah) started and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, that time I found myself in Madīnah رِزَاوَاتِ اللّٰهِ شَرَفًا وَتَعْظِيمًا. The Green Dome was in front of my eyes, and in the meantime, I saw the golden grills of the blessed shrine. I saw the late Nigrān of Markazī Majlis-e-Shūrā of Dawat-e-Islami, the melodious Na'at reciter, Hājī Mushtāq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was standing by the golden grills with his hands folded. I also went up and stood a few feet behind him. I was overwhelmed and could not control my emotions and in this state of delight, I moved forward and went straight to the golden grills.

I was blessed even further as the grill opened and I saw illumination in every direction. By Allah عَزَّوَجَلَّ! The Prophet of mankind, the Peace of our heart and mind, the Most

Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was right in front of me. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted a sinner like me the privilege to shake his hands. By Allah عَزَّوَجَلَّ! The softness of his hands is beyond comparison.

Karam tujh pay Shāh-e-Madīnāh karayn gey

Tū apnā-lay dil say zarā Madanī Māhāul

Khudā kay karam say dikhāye gā aik din

Tujhay jalwah-e-Mustafa Madanī Māhāul

*The mercy of the Prophet will descend upon you
Embrace with all your heart, the Madanī environment
With the mercy of Allah, you will get the glance
Of the Prophet in the blessed Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Fortunate devotees

Dear Islamic brothers! The fortunate one is he who is showered with this mercy! We all should always have in our hearts the wish to see a glimpse of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and weep in longing for this. How fortunate are the devotees of the Most Blessed Prophet who cool their eyes with the vision of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! These devotees are indeed privileged and honoured.

Bahār-e-khuld şadaqay ho rahī hay rūay ‘āshiq per

Khīlī jāti hayn kaliyān dil kī tayray muskurānay say

*Whole universe is sacrificing its beauty on the devotee
The rose of heart blossoms with your smile’s beauty*

Invocation to be blessed with a glimpse of the Beloved Prophet ﷺ

On page 115 of *Malfūzāt-e-A’lā Ḥaḍrat* [the 561-page publication of Maktaba-tul-Madīnāh, the publishing house of Dawat-e-Islami], it is stated:

Question: How can we be blessed with the holy vision of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Answer: Besides reciting Ṣalāt-‘Alan-Nabī at night and at the time of going to sleep, also recite Ṣalāt-‘Alan-Nabī in abundance at all times. Especially, read the following Ṣalāt-‘Alan-Nabī 100 times or as much as possible after Ṣalāt-ul-‘Ishā:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا هُوَ أَهْلُهُ
 اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ كَمَا نُحِبُّ وَتَرْضَى لَهُ
 اللَّهُمَّ صَلِّ عَلَى رُوحِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَرْوَاحِ
 اللَّهُمَّ صَلِّ عَلَى جَسَدِ سَيِّدِنَا مُحَمَّدٍ فِي الْأَجْسَادِ
 اللَّهُمَّ صَلِّ عَلَى قَبْرِ سَيِّدِنَا مُحَمَّدٍ فِي الْقُبُورِ صَلَّى اللَّهُ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ ط

There are no better phrases [of Ṣalāt-‘Alan-Nabī] to see the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but read them with a sincere intention of reverence and honour for his noble personality, without specifically intending that you are reciting it to gain the vision. Do not give any room in your intention to see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His compassion is abundant and has no limits.

Firāq-o-waṣl cheh khawāhī rizā-ay dost ṭalab

Keḥ ḥayf bāshad az wa-ghayr-e-aūtamannāyī

Proximity or distances are no concern!

If you intend your beloved’s approval,

Then if you demand anything else, that is blameful



Jalwah-e-yār idhār bhī koī phayrā tayrā

Hasratayn āth pahār taktī ḥayn rastah tayrā

May you glance at me and I see your sight

Eyes are yearning for a glimpse, day and night

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting burns good deeds

Alas! What a serious downfall of our society this is! The habit of backbiting and listening to it has caused destruction all around us. It is stated: Backbiting destroys good deeds quicker than fire burns dry wood. (*Ihyā-ul-'Ulūm, vol. 3, pp. 183*)

What happened to my deeds?

Dear Islamic brothers! One of the perils of backbiting is that it destroys good deeds. The Prophet of Raḥmān, the Intercessor of Ummāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Indeed, on the Day of Judgement, a person will have his book of deeds brought to him. He will utter, 'I did such-and-such good deeds, what happened to them?' He will be told, 'Those deeds were wiped away due to the backbiting that you committed.'

(*Attarghīb Wattarḥīb, vol. 3, pp. 332, Ḥadīṣ 30*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ عَلَى مُحَمَّدٍ

Accountability for every word on the Day of Judgement

Dear Islamic brothers! On the Day of Judgement, we have to give accountability for every word. Keep this fact in mind that after spending a few short days in this world we will be lowered into a dark grave. Then, who knows how long we will have to stay in that frightening loneliness. After this, when we will come on the Day of Judgement, we will see all our deeds in our Book of Deeds. As it is stated in the Magnificent Quran:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۗ
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ

On that day men will return towards their Lord, in scattered groups, in order to be shown their deeds. So whoever does a good deed equal to an atom's weight, will see it. And whoever does an evil deed equal to an atom's weight, will see it.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 30, Sūrah Az-Zilzāl, verse 6-8)

We are indeed unaware of the hidden divine plan of Allah ﷻ about us. Will we be given forgiveness or مَعَاذَ اللَّهِ عَزَّوَجَلَّ will we be ordered to be thrown in the blazing fire of Hell? We indeed do not know! نَسْأَلُ الْعَافِيَةَ We seek well-being from Allah ﷻ.

Gar Tū nārāz huwā mayrī ḥalākat ḥogī!
Ĥāye! Mayn nār-e-Jahānnam mayn jalūn gā Yā Rab!
‘Afw ker aur sadā kay liye rāzī ḥo jā
Gar karam ker day to Jannat mayn rahūn gā Yā Rab!

I will be doomed if you are displeased
I will burn in the blazing fires of Hell, my Allah!
Forgive me and with me forever be pleased
With Your mercy, I will reside in Paradise, my Allah!

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ
 اسْتَغْفِرُ اللَّهُ تُوبُوا إِلَى اللَّهِ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

The person against whom backbiting is committed is the one who truly benefits

If you find out that someone was backbiting against you, then instead of getting angry try to stay calm and patient. The backbiter is at a loss and the one against whom backbiting is committed actually profits as Sayyidunā Abū Umāmah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: When a person will be given his Book of Deeds, on the Day of Judgement, he will see good deeds that he did not perform. He will ask, ‘O Allah ﷻ! Where did these come from?’ He will be told, ‘These are the good deeds of those who committed backbiting against you.’

(Tanbīh-ul-Mughtarrīn, pp. 192)

My mother is more worthy of my deeds

Somebody was talking about backbiting in the company of Shaykh Sayyidunā ‘Abdullāh Bin Mubārak رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ, so he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ commented, ‘If I considered backbiting

someone as correct then I would have committed backbiting against my mother because she is indeed the most deserving of my virtuous deeds.’ (*Minhāj-ul-‘Ābidīn*, pp. 65)

Rights of a mother cannot be fulfilled completely

Dear Islamic brothers! These words of Sayyidunā ‘Abdullāh Bin Mubārak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have many Madanī pearls for us to learn from. It is as if he is saying that since good deeds are very valuable and we cannot fully fulfil the rights of our mothers, if we were to give our deeds to anyone then our mother would be the most deserving of them. This parable also hints at the elevated status of mothers. However, there is no goodness in backbiting and it only leads to humiliation and disgrace.

Ay piyāray Khudā az pa-ay Sulṭān-e-Madīnah

Ghībat kī nuḥūsat say mayrī jān chuṛā day

*For the sake of Your Beloved; my Allah
Cure me from the disease of backbiting*

Forgiveness of half of your sins

Shaykh Sayyidunā ‘Aṭā Khurāsānī فَدَيْسَ سِرُّهُ الرَّقَابِي has stated, ‘Do not get upset if someone backbites against you because the backbiter is unknowingly doing you a favour. We have been told that whoever the victim of backbiting is, half of his sins are forgiven.’

(Tanbīh-ul-Mughṭarrīn, pp. 194)

Worship of the whole night & backbiting

Once Shaykh Sayyidunā Ḥātīm Aṣam عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيم missed his Taḥajjud prayer, his wife tried to embarrass him for this but he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Last night some people spent all night worshipping and in the morning they committed backbiting against me. So, on the Day of Judgement all their good deeds of that night will be transferred into my account on the scale of deeds.’ (*Minhāj-ul-‘Ābidīn*, pp. 66)

One hundred years of worship & backbiting only once

Dear Islamic brothers! Indeed, there is a lot of wisdom hidden in the sayings of our pious saints رَحْمَةُ اللهِ الْمُرِيدِينَ. In the aforementioned narration, backbiters are advised in a unique manner not to sacrifice their worship by backbiting. We also learned from the

previous narration that if someone spends all his night praying and worshipping, but does not refrain from the evil habit of backbiting then all his worship will be transferred to the one who was spoken ill of and whose rights were violated. In reality, backbiting [just once] is more harmful than one hundred years of voluntary worship because if someone never performs any voluntary worship in his entire life, he will not be accountable for it on the Day of Judgement. However, backbiting is a source of the displeasure of Allah ﷻ along with wasting virtuous deeds in the Hereafter. Losing all the wealth of this world might be unbearable for your ego, but in reality, it is an insignificant loss. On the Day of Judgement, if one has to give only one virtuous deed to someone then this would indeed be a great loss.

*Mīzān pay sab k̄hāray ḥayn a'māl tul rahay ḥayn
Rak̄ lo bh̄aram Khudārā 'Aṭṭār Qādirī kā*

Reward of helping others and condolence

Dear Islamic brothers! Try to rid yourself from the evil habit of backbiting and do not only save your virtuous deeds but also increase them. Follow the Madanī method to increase your virtuous deeds and earn the highest level of Paradise – Jannat-ul-Firdaus.

سُبْحَانَ اللَّهِ ﷻ, How fortunate are those Islamic brothers and sisters who use their tongues for calling people toward righteousness, delivering Sunnaḥ-inspiring speeches and stay busy in the Ḍikr of Allah ﷻ and in reciting Ṣalāt upon the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

To help needy Muslims is a virtuous act, and to console the troubled or the sick is one of the best ways of using our tongues. It is narrated by the companions Sayyidunā ‘Abdullāh Ibn ‘Umar and Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُM that, ‘Whoever goes to help a needy Muslim brother, Allah ﷻ shadows him with seventy-five thousand angels. Those angels make supplications for him and he is covered in the ocean of mercy, until he is finished. Then, Allah ﷻ writes for him the reward of one Hajj and one ‘Umrah pilgrimage. Likewise, anyone who consoles an ill person, Allah ﷻ shall shadow him underneath seventy-five angels. Until he returns home, he is bestowed a good deed for every footstep, an evil deed is forgiven for every step, and his status is raised once. When he sits with the ill person, the bounty (of Allah) covers him and continues covering him until he returns home.’ (Al-Mu’jam-ul-Awsaṭ, vol. 3, pp. 222, Hadīṣ 4396)

Two heavenly garments

If someone's child gets sick, one is unemployed or in debt, one becomes a victim of an accident, one falls victim to thieves, one faces loss in his business, one is struck by calamities, surrounded by worries, or any other misfortune then; saying a few words to console him is indeed a very rewarding act.

The companion Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Anyone who consoles a grief-stricken person, Allah عَزَّوَجَلَّ shall grant him the robe of Taqwā and bless his soul amongst other souls. Likewise, anyone who consoles an afflicted person, Allah عَزَّوَجَلَّ shall make him wear two robes from the robes of Heaven, the value of which cannot be equalled in this world.'

(Al-Mu'jam-ul-Awsaṭ, vol. 6, pp. 429, Hadīṣ 9292)

*Yā Khudā ṣadaqaḥ Nabī kā bakhsh mujḥ ko bay-ḥisāb
Naz'a-o-qabr-o-ḥashr mayn mujḥ ko na daynā kuch 'azāb*

*For the sake of the Beloved, forgive me without scrutiny
Excuse me from torment at death in the grave and the day of accountability*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ الله تُوبُوا إِلَى الله
صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Listening to backbiting against someone is Ḥarām

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered to refrain from singing and listening to songs; abstain from committing and listening to backbiting, and forbear from tattling and listening to it. *(Al-Jāmi'-uṣ-Ṣaghīr, pp. 560, Hadīṣ 9378)*

Shaykh 'Abdul Raūf Munāwī عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي has stated, 'The listener of backbiting is also one of the backbiters.' *(Fath-ul-Qadīr, vol. 3, pp. 612, Taḥt-al-Hadīṣ 3969)*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

All acts of backbiting are sinful

Joyously listening to backbiting and saying words like ‘yes’, ‘yeah, yeah’ or making sounds like ‘un-hun’ all classify as backbiting. Hearing such [sounds of] agreement encourages the person to backbite even further. Similarly, after listening to backbiting, displaying your delight or surprised sense of emotion are also sinful acts. For example, saying something like this with astonishment, ‘I cannot believe he is like that! I thought he was a good person.’ Listening to backbiting with great interest, showing surprised emotions and nodding your head serves as encouragement to the backbiter. In fact, the person sitting quietly in such a situation, without any valid excuse under Islamic law, will also be considered as a participant in this backbiting. (*Ihyā-ul-‘Ulūm, vol. 3, pp. 180*)

Rotten corpse of the king

Once some people started backbiting against the king in front of Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. He stayed quiet and did not say anything good or bad about him. When he fell asleep, he had a dream in which he saw the dead body of that same king who was spoken ill of. The foul smelling rotten dead body was laid before Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and someone was saying to him, ‘Eat it.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Why should I eat it?’ The person replied, ‘People were gossiping and backbiting against this king in front of you.’ He said to the person, ‘But I did not say anything good or bad about him.’ He was told, ‘But you were willing to hear about him.’ (*Şifa-tuş-Safwah li-Ibn al-Jauzī, vol. 3, pp. 154*)

Sayyidunā Ḥazm رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ relayed that, ‘Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would not backbite against anyone nor would he ever listen to it. Even, if somebody tried to backbite, he would forbid him. If the person did not hold back then Sayyidunā Maymūn رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would leave that place.’ (*Ḥilyat-ul-Awliyā, vol. 3, pp. 127, Ḥadīṣ 3418*)

Our gatherings & political analysis

Dear Islamic brothers! The aforementioned narrative also teaches us that we are not allowed to backbite even against political personalities, elected officials or people in power. I regretfully doubt whether there are any gatherings today which are devoid of backbiting against political leaders, ministers, members of parliament, or senators. Sometimes the President or the Prime Minister is targeted, and at times, the Chief Minister or the Governor is attacked. Nevertheless, a lot of negative conversation takes place regarding

political figures. They are severely disgraced and are called names. Pay close attention to what Allah عَزَّوَجَلَّ states in the Glorious Quran in Sūrah Al-Ḥujurāt, part 26, verse 11:

Nor assign offensive nicknames to one another.

وَلَا تَتَّابِرُوا بِأَلْقَابٍ ط

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujurāt, verse 11)

Cursing of angels

On page 246 of *Ānsūon kā Daryā* [the 300-page publication of Maktaba-tul-Madīnah, a publishing department of Dawat-e-Islami], it is stated: Sayyidunā Sa’id Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ relayed that the Embodiment of Nūr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Angels curse whoever calls a Muslim with any words [i.e. bad names] besides their name.’

(Al-Jāmi’-uṣ-Ṣaghīr, pp. 525, Ḥadīṣ 8666)

Exaggerated news reports

Amongst most of the gatherings of the youth and the social circles of adults; the evil sins of backbiting, tale-telling, slander and negative assumptions against political personalities are so much on the rise that الْأَمَانُ وَالْحَفِيفُ. The irony of the matter is that the people have no legitimate evidence to support their opinions. Maybe someone would reply by saying that they have read so in the newspaper. However these newspapers depict indecent images actresses; immoral news of immoral activities, expose the secrets of those who commit sins secretly; disgrace and backbite rulers, politicians and Muslims of every walk of life.

In addition, these newspapers even contain backbiting against deceased Muslims. If a Walī (saint) were to read these newspapers, it is possible that he would not be able to safeguard his Wilāyah (sainthood). How can people consider news that is full of backbiting and publicizing of other’s shortcomings as sound evidence? Even if the news were true, still no one has permission under Islamic law to relay, publish or even read about a Muslim’s shortcomings. Islam discourages these activities thoroughly and declares them to be backbiting and fault-finding.

Biting like dogs

Nevertheless, it is essential for us to stay away from the company of such people and such gatherings where useless conversation on current affairs leads us towards sins – where backbiting is prevalent and the reputations and character of Muslims are degraded. In order to inspire you, here is an extract from page 253 of *Ānsūon kā Daryā* [the 300-page publication of Maktaba-tul-Madīnah, a publishing department of Dawat-e-Islami], ‘A pious saint has stated that on the Day of Judgement, everyone who used to gather to disobey Allah عَزَّوَجَلَّ and those who helped each other in committing sins will be gathered. They will be kneeling to bite each other like dogs. These unfortunate people are those who had left the world without repenting.’ (*Bahr-ud-Dumū*, pp. 185)

Mayn fāltū bātaun say rahūn dūr hamayshah

Chup rehmay kā Allah salīqah Tū sikhā day

*May I save myself from the habit unnecessary gossiping
Allah train my tongue, for the ways of safeguarding*

Reciters of Du’ā-e-Qunūt should fulfil their promise

Dear Islamic brothers! It is necessary to avoid bad company as we may be endangering our life in the Hereafter. My master A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘The Sacred Law does not ordain any phrase in Ṣalāh which is only for the ‘movement of the tongue’ or without any significance.’ (*Fatāwā Razawīyah*, vol. 29, pp. 567) Therefore remember that you read ‘Du’ā-e-Qunūt’ in Ṣalāt-ul-Witr in which you recite: وَتَخَلَّعْ وَنَتْرُكْ مَنْ يَفْجُرْكَ ط [Translation: (O Allah! We) separate ourselves from those who disobey] Therefore, fulfil the promise you make every day with Allah عَزَّوَجَلَّ and distance yourself and repent from the gatherings of sinful and disobedient people [Fāsiq & Fājir] who curse, backbite, and slander others or are involved in various other sinful habits. Even the Quran advises us to refrain from such [bad] company. It is stated in Sūrah Al-An’ām, part 7, verse 68:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

And if the devil causes you to forget, then do not sit with the unjust ones after remembering.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, Sūrah Al-An’ām, verse 68)

In the elaboration of this verse, it is stated in *Tafsīrāt-e-Aḥmadiyyah* that in this verse, – ‘the unjust’ refers to non-believers, deviants and the sinful. (*Tafsīrāt-e-Aḥmadiyyah*, pp. 388)

Permissibility to visit and call the sinful towards righteousness

An Islamic brother who is pious and righteous can sit in the company of the sinful, not to make friends, but to call them towards righteousness. As it is stated in *Sūrah Al-An’ām*, part 7, verse 69. Allah ﷻ says:

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَكَانَ ذِكْرُنَا لَعَلَّهُمْ يَتَّقُونَ ﴿٦٩﴾

And the pious ones are not accountable for them in the least, apart from giving advice, so that they may avoid.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 7, *Sūrah Al-An’ām*, verse 69)

Regarding this verse, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has explained in *Khazāin-ul-‘Irfān*, ‘From this verse we learn that it is permissible to sit with the sinful individuals and advise them to explain the truth.’

Refrain from backbiting even against Ḥajjāj Bin Yūsuf

Our saints were so fearful of Allah ﷻ in matters of backbiting that they would even avoid talking unjustly about people who were famous tyrants. Shaykh Sayyidunā Ismā’īl Ḥaqqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي reported that someone asked Shaykh Sayyidunā Imām Muhammad Ibn Sirīn عَلَيْهِ رَحْمَةُ اللَّهِ الْمُعِين, ‘You have never said anything [bad] about Ḥajjāj Bin Yūsuf.’ He replied, ‘I fear Allah ﷻ (and His Hidden Plan) that He ﷻ may release him on the Day of Judgement for his belief in the Oneness of Allah ﷻ (that is to say that because he was a Muslim, he might be forgiven without any accountability by the sheer mercy and compassion of Allah ﷻ) and that I may be punished because of backbiting against him.’ (*Rūḥ-ul-Bayān*, vol. 9, pp. 90)

Warning against three defective traits

Dear Islamic brothers! Allah ﷻ is the Supreme and the All-Powerful! No one is aware of His hidden plan. Therefore, regardless of the severity of one’s sins, we cannot say with

certainty that a person is destined for Hell. Many pious people may be held accountable if Allah’s plan overcomes them. **الْأَمَانُ وَالْحَفِيفُ** (May Allah **عَزَّوَجَلَّ** safeguard us and protect us from such a situation).

On page 113 of *Bayānāt-e-‘Atṭāriyyah*, volume 1 [the 480-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated in *Minhāj-ul-‘Ābidīn* that Shaykh Sayyidunā Fuḍayl Bin ‘Iyād **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** went to visit one of his students, who was on his deathbed. The Shaykh sat down close to him and started reciting Sūrah Yāsīn. The student uttered, ‘Stop reciting Sūrah Yāsīn!’ Then the Shaykh **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** reminded him to proclaim the Kalimah (the declaration of faith) by repeating it over and over again. The student then said, ‘I will never recite the Kalimah, and I am disgusted by it.’ He died after uttering these words.

Shaykh Sayyidunā Fuḍayl Bin ‘Iyād **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was greatly saddened by his student’s awful demise and wept over it for forty days. After forty days he dreamt that his student was being dragged by the angels towards Hell. The Shaykh inquired, ‘You had a very high status amongst my students. Why did Allah **عَزَّوَجَلَّ** withdraw His mercy from you?’ He replied, ‘Because of three bad habits of mine:

1. Tale telling – I used to tell you one thing and tell my fellow students something else.
2. Jealousy – I used to envy my fellow students; and
3. Drinking alcohol – upon the doctor’s advice I would drink a glass of alcohol once a year as medicine.’ (*Minhāj-ul-‘Ābidīn*, pp. 151)

Islamic law regarding uttering a statement of Kufr at the time of death

Dear Islamic brothers! Tremble with the fear of Allah **عَزَّوَجَلَّ**; bow down in His court and strive to please Allah **عَزَّوَجَلَّ**. Ah! Because of tale-telling, jealousy and drinking alcohol, a student of a saint died after uttering a statement of Kufr.

At this point, it is essential to understand an important issue as elaborated by Mufti Amjad ‘Alī A’zamī **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**: ‘Allah **عَزَّوَجَلَّ** forbid! If a statement of Kufr is uttered at the time of death, it is not categorized as Kufr. It is possible that the severity of the death might have resulted in the loss of the person’s sanity or he might have uttered the words in a state of unconsciousness.’ (*Bahār-e-Sharī‘at*, vol. 4, pp. 158) (*Durr-e-Mukhtār*, vol. 3, pp. 96)

Most mistakes are because of the slip of the tongue

Dear Islamic brothers! The reality is that the inappropriate use of the tongue causes grief and distress. With this tongue, one risks his Hereafter by swearing, lying, backbiting and tale-telling. May Allah ﷺ safeguard us from the calamities of the tongue! Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Intercessor of the Day of Judgement, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah ﷺ said, ‘Humans make most of their mistakes by their tongues.’ (*Al-Mu’jam-ul-Kabīr*, vol. 10, pp. 197, Ḥadīṣ 10446)

Every morning the body parts appeal to the tongue

Shaykh Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has reported: Every morning that dawns upon a human, all the parts of the body request the tongue, ‘Be fearful of Allah ﷺ in our matter. Because we are associated with you, if you stay on track we will also stay on the right track whereas if you go astray, we will go astray as well.’

(*Sunan-ut-Tirmizī*, vol. 4, pp. 183, Ḥadīṣ 2415)

The tongue expresses what is in the heart

The renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated in the explanation of this Ḥadīṣ: ‘(O tongue!) In loss or in gain, in comfort or happiness, in pain or sorrow, we are all associated with you. If you speak inappropriately then we will suffer; if you speak well, we will gain respect. Remember! The tongue represents the heart. The good and evil of the tongue expresses the good and evil in the heart.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 465)

Complications caused by the carelessness of the tongue

Dear Islamic brothers! The reality is that carelessness of the tongue can create discord. If a husband divorces his wife, Ṭalāq-e-Mughallaḏah may occur (in certain situations) and that is only because of his tongue. If one degrades the other and the other person gets angry, it could result in violence because of this very tongue. If one scolds another Muslim without a valid cause under Islamic law, or hurts the feelings of another Muslim with this tongue, then this is a sin which could make him worthy of Hell. It is narrated in *Ṭabarānī* that the Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has cautioned us, ‘Whoever (without a Shar’ī cause) harms another Muslim has harmed me and whoever harms me has harmed Allah ﷺ.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 2, pp. 386, Ḥadīṣ 3607)

Eternal pleasure or displeasure

Shaykh Sayyidunā Bilāl Bin Ḥārīš رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated these words of reality, ‘A person says something good without realizing its extent and because of it Allah’s pleasure is written for him until the day he will meet Allah عَزَّوَجَلَّ. On the contrary, a person says something bad without realizing its extent and because of it Allah’s displeasure is written for him till the day he will meet Allah عَزَّوَجَلَّ.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 143, Ḥadīṣ 2326*)

Think before you speak

While elaborating on this aforementioned Ḥadīṣ the renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’īmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ wrote: (Sometimes a person) utters something bad which results in the eternal displeasure of Allah عَزَّوَجَلَّ therefore, one should reflect before speaking.

Sayyidunā ‘Alqamah رَضِيَ اللهُ تَعَالَى عَنْهُ used to say that at many instances this very narration of Sayyidunā Bilāl Bin Ḥārīš رَضِيَ اللهُ تَعَالَى عَنْهُ would stop me. That is to say that, I wanted to say something but I would recall this Ḥadīṣ and would refrain from saying what I wanted to say (fearful that I would say something that would displease Allah عَزَّوَجَلَّ forever).

(*Mirāt-ul-Manājīh, vol. 6, pp. 462*)

Wellbeing is in Qufl-e-Madīnah of the tongue

Dear Islamic brothers! Speaking without thinking could lead to negative consequences and eternal displeasure of Allah عَزَّوَجَلَّ. Undoubtedly, it is highly beneficial to apply Qufl-e-Madīnah of the tongue, i.e. to refrain from unnecessary talking. Conveying your message through gestures or by writing can help in adopting the habit of keeping quiet. Moreover, the person who excessively talks typically makes more mistakes and often ends up revealing his secrets.

Furthermore, it is very difficult for a person who has a habit of relentless gossiping to safeguard himself from backbiting, tale-telling and fault-finding, and sometimes he might even end up uttering statements of Kufr. May Allah عَزَّوَجَلَّ grant us all refuge.

Consequence of hardness of the heart

May Allah ﷺ have mercy on us and enable us to control our tongues because unnecessary speaking coupled with heedlessness from the remembrance of Allah ﷺ results in the hardening of the heart. The Most Dignified Prophet ﷺ delivered these words of caution: ‘Indecent talk results from the hardness of the heart and the hardened heart is in the fire.’ (*Sunan-ut-Tirmizī, vol. 3, pp. 406, Ḥadīṣ 2016*)

Unnecessary talking could lead to Kufr

The renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ while explaining this Ḥadīṣ wrote: Such a person who speaks carelessly, does not care what good or bad comes out of his mouth, and speaks without any hesitation is hard-hearted and devoid of modesty. Hard-heartedness is a tree whose roots are in the heart and whose branches are in Hell. The outcome of such an audacious person is that he eventually becomes disrespectful of Allah ﷺ and His Prophet ﷺ and thus becomes a Kāfir. (*Mirāt-ul-Manājīh, vol. 6, pp. 641*)

Jī chāh̄tā ḥay khūb gunāḥaun pay mayn raw-ūn

Afsos magar dil kī qasāwat nah̄īn jātī

I want to cry all out for my sins, is my yearning

But sadly my hard heartedness is not yielding

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The backbiter should be pitied

Someone said to a saint: ‘So-and-so dishonours you so much that I pity you.’ The saint replied, ‘He himself deserves pity.’ (*Tafsīr Qurṭubī, vol. 8, pp. 242*)

سَيِّخِنَ اللهُ عَزَّوَجَلَّ, How amazing was the sincerity and character of our pious predecessors! What a marvellous Madanī mindset! They would not even get annoyed at the person who dishonoured them. In fact, their hearts were satisfied because the speech of others did

not affect them and they knew that it is the backbiter who will eventually suffer. Thus, the backbiter should be pitied because he is wasting his good deeds and accumulating sins which could lead him to the hellfire.

*Dard-e-sar hō yā bukhār āye taṣap jātā hūn
Mayn Jaḥannam kī sazā kaysay saḥūn gā Yā Rab!
'Afw ker aur sadā kay liye rāzī hō jā
Gar karam ker day to Jannat mayn raḥūn gā Yā Rab!*

*Even if I have a headache, or run a fever, it agonizes me
How will I bear the torments of the grave, Allah!
Forgive and forever be pleased with me,
With Your mercy, I will reside in Paradise, Allah!*

Saying 'he sleeps too much' is backbiting

It is stated about Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُمَا that one of them said to the other, *إِنَّ فُلَانًا لَتَوُورِمٌ* meaning 'So-and-so person sleeps too much.' After saying this, they asked for gravy from the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that they could eat it with bread. The Immaculate and Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'You have already eaten the gravy.' Both respectfully replied, 'We are not aware of that.' The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes, why would it not be so when you have eaten the flesh of your brother.'

(Iḥyā-ul-'Ulūm, vol. 3, pp. 180; Iḥāf-us-Sādāḥ liz-Zabīdī, vol. 9, pp. 307)

Listening to backbiting is also backbiting

After relaying this Ḥadīṣ, Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَآلِي stated, 'Realize how the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held both of them accountable in this issue even though only one committed the act of backbiting and the other only listened to it (therefore both were held responsible for backbiting).' *(Iḥyā-ul-'Ulūm, vol. 3, pp. 180)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

12 Examples of backbiting concerning eating & speaking

Dear Islamic brothers! We have learned that saying ‘*he sleeps too much*’ about someone behind their back is also backbiting. Here are some more examples of backbiting against others eating and speaking:

1. He eats a lot.
2. Every time you see him, he is eating.
3. He is always thinking about food.
4. He gulps down his food without chewing it.
5. He pulls all the pieces of meat towards himself.
6. You will find him wherever there is free food.
7. He arrives at the time of serving food at Quran Khuwānī, gatherings of Ḍikr and Na’at and ‘Urs programs.
8. He does not even leave the meal after the Tijā.
9. He is very talkative; and loud-mouthed.
10. He never gives others a chance to speak.
11. He disrupts others while they are talking.
12. He talks over people.

مَعَاذَ اللَّهِ عَزَّوَجَلَّ, from the aforementioned Ḥadīṣ do not have negative thoughts in your mind against the Shaykhayn i.e. Sayyidunā Abū Bakr Ṣiddīq and Sayyidunā ‘Umar Fārūq A’ḏam رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا. Remember this was the era of training and many similar narrations of companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ are found in the books of Ḥadīṣ.

To call ‘short-heighted’ in the absence is backbiting

Sayyidatunā ‘Aishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said that I told the Compassionate and Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘This is enough for Ṣafiyah رَضِيَ اللَّهُ تَعَالَى عَنْهَا as she is such-and-such,’ meaning she is short in height. The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You have uttered such a sentence that if it were mixed in the ocean it would overcome it.’

(Sunan Abī Dāwūd, vol. 4, pp. 353, Ḥadīṣ 4875)

This implies that unnecessarily calling someone ‘shorty, midget or dwarf’ is also considered as backbiting.

Commenting on someone’s physical attributes could be detrimental

Dear Islamic brothers! Being extremely tall or short is a physical deficiency. Mentioning such defects of a Muslim in his absence without any Shar’ī cause, is also backbiting. In fact, Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عليه رحمة الله الوالي has stated: ‘If the deficiency is related to his appearance, then discussing it would be equivalent to associating this defect towards Allah عز وجل, because when one finds a fault in creation, it is equivalent to finding a fault in its creator. Someone once called a wise person, ‘ugly!’ to which he replied, ‘Making my face was not in my control, otherwise I would have made it more handsome.’ (*Ihyā-ul-‘Ulūm, vol. 3, pp. 184*)

To call someone weak

Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه stated: We were present in the blessed court of the Intercessor of the Day of Judgement, the Noble Prophet صلى الله تعالى عليه وآله وسلم when a person got up and left, then the companions رضي الله تعالى عنهم said: ‘Yā Rasūlallāh! He is so weak! The Merciful Prophet صلى الله تعالى عليه وآله وسلم replied, ‘You have committed backbiting against your companion and you have eaten his flesh.’ (*Musnad Abū Ya’lā, vol. 5, pp. 362, Ḥadīṣ 6125*)

9 Examples of backbiting against a physically weak person

Dear Islamic brothers! We have just learned that without a justification under Islamic law, calling someone ‘weak’ constitutes backbiting. Similarly, calling someone:

1. Skinny
2. Frail
3. Scrawny
4. Old haggard
5. Skeleton
6. Skin-and-bones
7. He has one foot in the grave.
8. Bony
9. If you blow on him, he’ll fly away!

These are all examples of backbiting because no sane person would like to hear these words.

Bachūn ghībat say, bachūn chughliyon say

Ĥo taufīq aysī ‘aṭā, Yā Ilāhī!

Zabān per lagām mayrī lag jāye Maulā

Sadā tohmaton say bachā Yā Ilāhī!

*From tale-telling and backbiting, may I abstain
Allah, bless me with such restrain
Give me control, may my tongue stay in rein
Allah, save me from laying accusation & false blame*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Discussing someone’s disease related deficiencies

In the blessed court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, it was brought up about an individual that he can neither eat by himself unless someone feeds him, nor can he walk unless someone supports him. Upon this the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You have committed backbiting against him.’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘Yā Rasūlallāh! We have only relayed that which is present in him.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The fact that you mentioned his deficiency is sufficient for your speech to be backbiting.’ (*Hilyat-ul-Awliyā, vol. 8, pp. 204, Raqm 11883*)

Backbiting against a handicapped person

A Tābi’ī saint, Sayyidunā Mu’āwiyāh Bin Qurrah رَضِيَ اللهُ تَعَالَى عَلَيْهِ narrated, ‘If a handicapped passes by you and you mention the negative aspect of his permanently damaged limb, then this is also backbiting.’ (*Ad-Dur-rul-Manšūr, vol. 7, pp. 571*)

Here we learned that unless justified under Islamic law, calling someone a cripple in his absence, also falls under backbiting. Similarly calling someone: ❖ Cripple ❖ Bald ❖ Blind ❖ One-eyed ❖ Physically disabled ❖ Stutterer ❖ Stammerer ❖ Deaf ❖ Dumb ❖ A hunchback; are examples of backbiting.

Picking faults in someone's clothing is also backbiting

It is reported by Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا: Once I was present in the company of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and I commented about a woman, إِنَّ هَذِهِ لَطَوِيلَةُ الدَّيْلِ meaning, *she is the one with the long shirt.* Upon hearing this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered, اَلْفِطْرُ اَلْفِطْرُ meaning, *spit out whatever is in your mouth.* Then I spat out a piece of flesh from my mouth.

(Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 145, Ḥadīṣ 216)



24 Examples of backbiting regarding the clothing of others

From this we also learn that criticizing someone's clothing in their absence, is also categorized as backbiting. Here are twenty-four examples of backbiting about the clothing of others. (If the statement is true then it falls under backbiting otherwise it would be classified as slander, which is a worse sin):

1. His shirt's sleeves are too long.
2. His clothes are awkward.
3. His clothes are dirty.
4. He cannot keep his clothes from dirt.
5. His clothes stink.
6. His clothes are unfashionable.
7. He just wears his older brother's shirt.
8. He does not even know how to dress.
9. He does not know how to properly tie his ‘Imāmah.
10. His shawl is extremely dirty.
11. He wears dirty socks.

12. He wears used clothes bought from second hand clothing stores.
13. He wears low quality clothing.
14. He loves clothes which have girlish colours.
15. He looks like a tramp in those clothes
16. It looks like he's wearing his older brother's Kurtā and his younger brother's Shalwār.
17. Despite being rich he wears cheap clothes because he is too stingy.
18. His dad's a just a labourer, but look at the son's clothes!
19. He has probably borrowed these clothes, otherwise how could he afford them?
20. He wears ragged clothes so that he can collect more charity money from the rich.
21. Whenever you see him, his clothes are ripped from one place or another.
22. To show his poverty and gain pity from people he wears clothes with patches on them.
23. What was the need for him to borrow money to buy such expensive clothes?
24. He was wearing some weird clothes.

*Sharāb-e-mahabbat kuch aysī pilā day
Kabhī bhī nashaḥ ḥo na kam Yā Ilāhī
Mujḥay apnā 'āshiq banā ker banā day
Tū sar-tā-pā taṣwīr-e-gham Yā Ilāhī*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Repentance from the business of gambling

In order to avoid backbiting and to get rid of the habit of listening to backbiting; to develop a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to

the righteous Madanī environment of Dawat-e-Islami. Travel in the Madanī Qāfilāh with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, act in accordance with the Madanī In'āmāt Booklet. Fill in the questionnaire and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month.

For your inspiration, here is an inspiring Madanī incident that was narrated under oath by a teacher from the Sui Division, Dera Bugti (Baluchistan, Pakistan): I used to run tombola (a business that involves gambling) but then in 2004, fortunately I attended the 3-day Bāb-ul-Islam (Sindh) level Ijtimā' held at Şahrā-e-Madīnah in Bāb-ul-Madīnah (Karachi), organized by Dawat-e-Islami – a global non-political movement of propagating Quranic teachings and Sunnah. Towards the end of the congregation, during the Du'ā, I was overwhelmed with emotion and I wept as I repented from all my previous sins and made an intention to offer Şalāh with congregation. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, after I returned from the congregation I closed my tombola business, kept a beard and started giving Dars at a school. I also started teaching Quranic recitation at Madrasa-tul-Madīnah (for adults).

Gambling is Ḥarām

Dear Islamic brothers! What one can say about the blessings of the Sunnah-inspiring congregations of Dawat-e-Islami! With the mercy of Allah *عَزَّوَجَلَّ*, these congregations lead to a Madanī reformation amongst countless attendees and these gatherings become a source of prosperity in both worlds for them. You just read the Madanī parable which showed how an Islamic brother repented from his tombola business. Tombola is a form of gambling. Gambling, according to Islamic law is Ḥarām because one takes the money of another person without its rightful ownership. Playing games of gambling, running a gambling business or buying and selling instruments for gambling are all Ḥarām acts in Islam and make one worthy of Hell. Alas! Nowadays, gambling is becoming so common amongst Muslims as well.

There are some types of gambling in which people get involved because of sheer lack of knowledge. Therefore, we should learn some details about gambling with good intentions.

Gambling is a sin

In part 2, Sūrah Al-Baqarah, verse 219, Allah عَزَّوَجَلَّ has stated:

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا
إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا

They ask you the ruling regarding wine (intoxicants) and gambling; say (O dear Prophet Muhammad), ‘In both of them there is great sin, and some worldly benefit for people – but their sin is greater than their benefit’.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, verse 219)

Commenting on this verse Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي states in *Khazāin-ul-‘Irfān*: ‘Sometimes while gambling a person wins money for nothing; but he also gains countless sins and numerous problems such as, diminished intellect; loss of integrity; reduction in worship, enmity of others; disgrace in front of people and wastage of wealth.’

Gambling is an evil act

In part 7, Sūrah Al-Māidah, verse 90 and 91, Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تَفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ
وَيَصُدَّكُمْ عَنِ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O believers! Wine (all intoxicants), and gambling, and idols, and foretelling through arrows are impure – the works of Satan, therefore keep avoiding them so that you may succeed. The devil only seeks to instil hatred and enmity between you with wine and gambling, and to bar you from the remembrance of Allah and from (obligatory daily) prayer; so have you abstained?

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, verse 90-91)

Şadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ الْمَلِئِكَةِ states in *Khazāin-ul-‘Irfān*: These verses explain the consequences and afflictions of drinking alcohol and gambling. One problem of drinking and gambling is that it leads to animosity and hatred amongst people and the other problem is that the people who indulge in these evil acts, are devoid from the remembrance of Allah عَزَّوَجَلَّ and deprived from the punctuality of Ṣalāh.

Money won through gambling is Ḥarām

In part 2, verse 188, Sūrah Al-Baqarah Allah عَزَّوَجَلَّ has stated:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

And do not unjustly consume the wealth of each other.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, Sūrah Al-Baqarah, verse 188)

Şadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ الْمَلِئِكَةِ has written in *Khazāin-ul-‘Irfān*: ‘This verse forbids us to unfairly acquire anyone’s property, be it through looting, stealing, snatching, gambling, Ḥarām events, Ḥarām acts or in return for Ḥarām things, through bribery, false testimony or in return for tale-telling – all these are prohibited and Ḥarām.’ (*Khazāin-ul-‘Irfān*, pp. 47)

Like dipping your hands in the flesh and blood of a pig

The Merciful and Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Whoever gambled with Nard Shayr (i.e. items used for gambling), it is as if he dipped his hands in the flesh and blood of a pig.’ (*Sunan Ibn Mājah, vol. 4, pp. 231, Ḥadīṣ 3763*)

Whoever invites for gambling should give charity in expiation

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned us: Whoever said to his companion, ‘Let’s gamble’ should give charity. (*Ṣaḥīḥ Muslim*, pp. 894, Ḥadīṣ 1647)

Sayyidunā ‘Allāmah Yaḥyā Bin Sharaf Nawawī عَلَيْهِ رَحْمَةُ الْمَلِكِ الْقَوِيّ writes in the commentary of this Ḥadīṣ that according to scholars the reason why our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recommended giving charity is because the gambler invited his companion towards sin. Sayyidunā ‘Allāmah Khiṭābī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ suggested that he should give charity equivalent to the amount used to gamble. However, what the research scholars have said is more appropriate that there is no designated amount of charity classified in the narration; therefore he should give whatever he can easily give. (*Sharah Muslim lin-Nawawī, vol. 6, pp. 107*)

My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated on page 646 of *Fatāwā Razawīyah*, volume 19: ‘Property acquired from interest income, theft, seizure and gambling is strictly forbidden.’ (*Fatāwā Razawīyah, vol. 19, pp. 646*)

Definition of gambling

Gambling is known as ‘Qimār’ in Arabic. Sayyidunā Mīr Sayyid Sharīf Jurjānī قُدْسٌ سَيِّدُهُ الرَّبَّانِيّ writes that, ‘Qimār is every game in which there is a condition that the winner will acquire some property from the loser.’ (*At-Ta’rīfāt, pp. 126*)

SIX TYPES OF GAMBLING

Dear Islamic brothers! Nowadays, new modes of gambling have evolved in this world. Out of them, six are detailed below:

1. Lottery

Millions of tickets are sold to individuals for a very small amount with an incentive for them to win millions. After a draw some winners are given millions, whilst all others lose their money. This is also a mode of gambling which is Ḥarām and makes one worthy of Hell.

2. Tickets of prize bonds

The Government of Pakistan issues prize bonds of various denominations – 200, 750, 1500, 7500, 15000, 40000 – through the bank. Through monthly draws, the bank distributes millions of rupees to the winners but the losers of the raffle do not lose anything and they can get their prize bonds redeemed at anytime. This is permissible and does not fall under gambling.

On the contrary, some people sell option-tickets for these prize bonds where buying and selling those option-tickets is against the law and also impermissible and Ḥarām because the person selling the tickets keeps the prize bonds published by the government in his possession. In some instances, the person selling the prize bonds does not even own the prize bonds. The seller sells these option-tickets to the buyer for a very small amount and provides a serial number with the trust that if the number is drawn in the raffle then he will give a certain amount. Selling these raffle tickets in place of prize bonds is also gambling because the buyer loses money if his serial number is not drawn in the raffle.

3. Mobile phone messages & gambling

Questions such as ‘Which team will win the match?’, ‘What was the day of the week when Pakistan got independence?’ etc. are sent as text messages to mobile phones. Different prizes are reserved for those who respond with the correct answer. However, a small amount, e.g. 10 rupees, is charged to all those who reply. Those who do not win the prize lose their money. This is also considered as gambling and is strictly forbidden and leads to the fire of Hell.

4. Quiz gambling

In this game one or more questions are given to solve. If the answer matches the organizer’s answer the prize is given. The quantity of prizes could be three or four or more. Therefore, if multiple correct solutions are received then a draw decides the winner. Numerous people participate in this game. There are two forms of participation: one is free; and the other requires paying a small fee to play. If no fee is paid and it does not include any other act against Islamic laws then it is permissible to take this gift. On the other hand, if the participants pay a fee, then the people who do not win lose their money. This falls under gambling and is therefore Ḥarām and leads to Hell.

5. Drawing names after collecting money

Some people collect a small amount with each other, then a name is drawn and the winner wins the entire amount. This is also classified as gambling, as the remaining people lose their money. Similarly, people pitch in money to buy a book or another item and then draw a name and the winning person keeps the item. This is also gambling. Remember

that certain companies also give prizes to the purchasers of their products via raffle. This is permissible because people do not lose their money.

6. Betting in sports

Here people place their bets on the outcome before they play different sports like horse racing, cricket, carom board, billiards, card games, chess etc. These bets are such that whoever loses will give certain amount or certain things to the winner. This is also a type of gambling and is impermissible and *Ḥarām*. When playing carom board, snooker or billiards usually it is agreed upon that the loser will pay the game fee to the club. This is also gambling. Some senseless people play different board games or cards and place bets on the outcome and because of lack of knowledge; they think that there is nothing wrong in doing this. They should also be more cautious because this is also gambling, therefore *Ḥarām* and leads to Hell.

Method of repenting from gambling

If a gambler has remorse, he should sincerely repent to Allah عَزَّوَجَلَّ. However, whatever wealth was acquired through gambling would still remain forbidden. In this context, A'lā Ḥaḍrat Maulānā Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has offered some guidance, thus he has stated: ‘Whatever wealth is acquired through gambling stays *Ḥarām*. The only way to repent from this is to return the winnings to the people it was won from or reconcile with them and gain their forgiveness. If that person is not alive, then the gambler should give the money to the heirs of the loser or if they are sane adults, beyond the age of puberty, then gain forgiveness from them. He must still pay the remainder of the heirs; as there is no exemption from that. If one cannot find the person nor his heirs, then he [the gambler] must give the amount due to them, as charity on their behalf. He may give this charity to his own destitute brother, sister, niece or nephew.’

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ further added, ‘As far as the gambler can recall, wherever and whatever he won in excess must be returned to the loser or to his heirs. If this is not possible then he should give it as *Ṣadaqāh* on his behalf. The ‘*amount won in excess*’ means that for example, if one gambled ten times with the other and they both won and lost, then the amount he won more than the other should be reimbursed to him. So if he won rupees 125 and the other won only 100 then he has to pay back only twenty five (to the loser). وَعَلَى هَذَا الْقِيَاسِ.’

If he does not remember who was involved in the betting or how much he won, then he should try to take the highest estimate he thinks he might have won during the entire period and give it as charity on the behalf of the losers. This is the only way to protect him in the Hereafter. **وَاللَّهُ تَعَالَى أَعْلَمُ** *And Allah Almighty knows best.*

(*Fatāwā Razawiyyah*, vol. 19, pp. 651)

Speaking about the faults of the dead is also backbiting

Sayyidunā Abū Ḥurayrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** reported: When Mā'iz Aslamī **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** was stoned to death (as a punishment for adultery); two people started talking to each other. One said to the other, 'Allah **عَزَّ وَجَلَّ** veiled his sins, but his Nafs took the best of him and now **رُجِمَ رَجْمَ الْكَلْبِ** *he was stoned like a dog.*' The Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** remained quiet. After walking a certain distance, they passed by a dead donkey whose legs were spread out. The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said to both of, 'Go and eat the meat of that dead donkey.' They asked, 'Yā Nabīyallāh! Who would do that?' The Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, 'The way you committed backbiting against your brother is worse than eating this dead donkey. I swear by the One in whose power my soul is! He (Mā'iz) is swimming in the streams of Paradise right now.' (*Sunan Abī Dāwūd*, vol. 4, pp. 197, *Hadiṣ* 4428)

Saying 'he committed suicide' is also considered as backbiting

We have learned that expressing faults of the deceased is also backbiting. Sometimes a situation may occur that might test our patience. For example if a robber, terrorist, or someone who murdered our relatives is killed or sentenced to death then people often indulge in backbiting against him. Likewise, saying about a Muslim that '*he committed suicide*' without a cause permissible under Islamic law, is also backbiting. Similarly, news about the suicide committed by a Muslim should not be published with his name and identification as this is backbiting and it also brings disgrace to the family members of deceased. If the news was published in such a manner that the people hearing or reading the newspapers could not identify the exact individual who committed suicide, then it would be permissible to do so. However, bear in mind that if his name is not published, but the city, town, neighbourhood, family name, or how the suicide was committed was published, it could very well lead to the identification of the deceased, and then, it would still be considered as backbiting.

According to Islamic law, if a Muslim commits suicide, he does not leave the folds of Islam, therefore, his funeral Ṣalāh will still be performed and Du'ā for his forgiveness will also be made. Islamic law does not allow remembering a deceased Muslim in a humiliating manner. Here are two sayings of our Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this context:

1. Do not talk ill about your deceased, as they have met their deeds that they had sent forth. (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 470, Ḥadīṣ 1393*)
2. Say good things about your deceased and refrain from their faults.
(*Jāmi' Tirmizī, vol. 2, pp. 312, Ḥadīṣ 1021*)

Shaykh 'Abdur Raūf Munāwī عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي has written: 'Backbiting against a deceased person is worse than backbiting against a living person, because it is possible to seek forgiveness from the living person but impossible from the deceased.'

(*Fayḍ-ul-Qadīr lil-Munāwī, vol. 1, pp. 562, Taḥt-al-Ḥadīṣ 852*)

Whoever gives the funeral bath (Ghusl) should not speak ill of the deceased

On page 811 of *Baḥār-e-Sharī'at*, volume 1 [the 1250-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], it is stated: (While giving the funeral bath) relay the good aspect of the deceased to the people e.g. 'the face of the deceased was illuminated', or 'good fragrance emanated from the corpse'; and if one observes anything negative e.g. the colour of the face turned black, or corpse gave off a bad odour, or the face or other body parts were not in a normal condition, then one should refrain from telling it to anyone, as this is not allowed. It is narrated in this Ḥadīṣ, 'Relay the positive attributes of your deceased and avoid speaking about the negative attributes.'

Recited the Kalimah (declaration of faith) aloud after death

If a Muslim did not recite the Kalimah aloud at the time of death and then someone said, 'He didn't recite the Kalimah' then he has committed backbiting against the deceased. In this context read this faith-refreshing incident: Sayyidunā 'Allāmah 'Abdul Ḥayy Lakḥnawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي stated that, amongst his family elders, one of the saints, Sayyidunā Maulānā Muhammad Izhār-ul-Ḥaq Lakḥnawī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away. He did not recite the Kalimah at the time of his death. People covered his body with a sheet and arranged for his funeral bath and burial. When everybody came outside, some criticized the fact that

on the face of it he seemed like a very pious person but he could not even recite the Kalimah at the time of his death. Most attendees were offended by this statement but then, at that very moment, the deceased Maulānā folded his legs and recited the Kalimah aloud. When people heard this, they began to criticize the accusers. (*Ghībat kyā hay*, pp. 19)

Backbiting against a deceased non-believer

Commentator of *Bukhārī*, Muftī Sharīf-ul-Ḥaḡ Amjadī عَلَيْهِ رَحْمَةُ الْمَلِئِكَةِ الْقَوِي has written that it is permissible to talk ill of non-believers even if they are dead. However, if the family members of the deceased are Muslims and speaking ill of their non-Muslim parents or grandparents brings them grief then it is essential to refrain from it, as now talking ill of their family members falls under the sin of causing grief to a fellow Muslim and this is not allowed. (*Nuzḥa-tul-Qārī*, vol. 2, pp. 886)

*Shahā mandlā rahī hay maut sar per phir bhī mayrā Nafs
Gunāḥaun kī taraf ḥar dam hay mā-il Yā Rasūlallāh*

*Master, death is hovering over my head
Yet the Nafs prefers the path of sins to tread*

Six terrifying narrations of the deceased

There is no restriction under Islamic law against relaying the incidents of the deceased to Muslims in order to warn them. To develop a hatred for sins amongst Muslims, the scholars of Ḥadīṣ have reported incidents of deceased non-believers, deviants and even Muslims in their books along with the punishments they suffered after their deaths. In this context, read the following six terrifying narrations:

1. Kurtā of fire

Sayyidunā Abū Rāfi' رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, 'I passed by Baqī with the Most Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Uff! Uff!' I thought he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had intended this for me so I inquired, 'O Prophet of Allah, have I done something wrong?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'No.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then explained, 'I had sent this person who lies in this grave to collect Ṣadaqāḥ from a certain tribe and he stole one piece of cloth. In the end, he was made to wear a similar cloth made of fire.' (*Sunan Nasāī*, pp. 150, Ḥadīṣ 859)

Nothing is hidden from our Prophet ﷺ

Dear Islamic brothers! Did you realize! To warn us, this incident of punishment in the grave was reported in this Ḥadīṣ. Moreover, this narration also reveals that Allah ﷻ has bestowed the knowledge of unseen upon the Blessed Prophet ﷺ. It is for this reason that the Beloved Prophet ﷺ stated not only the punishment, but also the reason for the punishment being given to the deceased.

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān رحمته الرحمن had such a beautiful belief as relayed in this couplet from his *Ḥadāiq-e-Bakhshish*; read it and refresh your faith:

*Sar-e-‘Arsh per ḥay tayrī guzar, dil-e-farsh per ḥay tayrī naḍar
Malakūt-o-mulk mayn koī shay, nahīn woh jo tujh pay ‘iyān nahīn*

*Heights of the ‘Arsh is your walkway; bottom of the earth is in your vision
Nothing in the universe is such that is concealed from your sight*

(**Meaning:** O Prophet ﷺ, with the grace of Allah ﷻ, the Throne [‘Arsh] is your path upon which you walk and the bottom of the earth is in your blessed sight. From the angels to the world of souls, to everything in the universe, there is nothing concealed from you.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Snake wrapped around a deviant

Ḥāfiẓ Abū Khallāl has narrated in ‘*Kitāb Karāmāt-ul-Awliyā*’ that ‘Abdullāḥ Bin Ḥāshim informed him, ‘I once went to give a funeral bath to a deceased. When I opened the cloth that was covering his body, and I saw snakes wrapped around his neck. I requested the snakes, ‘You are designated upon him, and we have to give him Ghusl. If you permit, we will give him a bath and then you can return.’ Upon this, all the snakes moved to one corner. After we finished bathing the body, the snakes came back to their positions. That person was well-known for his deviant beliefs.’ (Sharḥ-uṣ-Ṣudūr, pp. 177)

3. Snake wrapped around the neck

Sayyidunā Abū Ishāq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ narrated: ‘Once, I was called to give a funeral bath. When I removed the cloth from the face, I saw a snake wrapped around the neck of the deceased. People informed me that he used to swear at the Ṣaḥābah (the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ) (مَعَاذَ اللَّهِ عَزَّوَجَلَّ). (Sharḥ-uṣ-Ṣudūr, pp. 173)

Fear Allah عَزَّوَجَلَّ when speaking about the companions

Dear Islamic brothers! مَعَاذَ اللَّهِ عَزَّوَجَلَّ, cursing the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is a sin – a grave sin – and a Ḥarām act that leads the destination of Hell. It is narrated on page 31 of *Savāniḥ-e-Karbalā* [the 192-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: Sayyidunā ‘Abdullāh Bin Mughaffal رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘In regards to my companions, be fearful of Allah! Fear Allah عَزَّوَجَلَّ! Do not make them a target after me. Whoever loves them does so out of their love for me and whoever has hatred against them, has hatred for me, which is why he maintains this hatred against them. Whoever harms them has harmed me and whoever harms me has harmed Allah عَزَّوَجَلَّ and whoever harmed Allah Almighty, will soon be held accountable.’ (Jāmi’ Tirmizī, vol. 5, pp. 463, Hadīth 3888)

Cursing the companions is a sin – a grave sin – and a Ḥarām act that leads the destination of Hell.



Hold the companions in high esteem

Ṣadr-ul-Afāḍil, Shaykh Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated: A Muslim must have utmost respect for the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and should have high esteem and admiration for them in his heart. The love for the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is love for the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The one who disrespects the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is indeed unfortunate. He is the enemy of Allah and of the Beloved Prophet. A Muslim should never sit in the company of such a person. A’lā Ḥaḍrat [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن] has said:

Aḥl-e-Sunnat kā ḥay bayrā pār Aṣḥāb-e-Ḥuzūr

Najm ḥayn aur nāo ḥay ‘itrat Rasūlullāh kī

*The vessel of Aḥl-e-Sunnat will dock on the harbour [carefree]
Prophet’s companions are the stars and the ship is his progeny*

(**Meaning:** The boat of Ahl-e-Sunnat will reach success, as the companions are like guiding stars and the Ahl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ are like ship for them).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Dreadful black snake in the grave

Some people came to meet Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا and said to him, ‘We had set out to perform Hajj pilgrimage. On the way, one of the members of our caravan passed away at a place called Şifāh. When we dug a grave for him, we saw a huge black snake occupying the entire grave. We left it and dug another grave but we saw the same snake there too. Confused by the situation, we have come to seek your advice.’ Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا told them, ‘This is the punishment for the dishonesty he was involved in.’ And the words relayed in *Al-Bayhaqī* are: **ذَلِكَ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ** meaning, ‘It is the punishment for his actions.’ ‘Bury him in either of the graves. I swear by Allah عَزَّوَجَلَّ! If you dig the entire earth, you will come across the same situation.’

At last, we buried him in the grave that was occupied by the snake. Upon our return, we handed the deceased’s belongings to his family and asked his widow about his deeds. She informed us, ‘He used to sell food but he would take out some for his family, and then to make up for the shortage he would add low quality ingredients.’

(*Sharh-uş-Şudūr*, pp. 174; *Shu’ab-ul-Īmān*, vol. 4, pp. 334, *Hadīş* 5311)

Fraud and deceit is from Hell

Dear Islamic brothers! Did you see? When needed, it is permissible to narrate the incidents of the deceased to warn other Muslims and this is the reason why Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا unveiled the evils of that pilgrim, and because of this permissibility various learned scholars of the highest calibre have relayed this very narration in their books.

Further, this narration also shows us the perils of selling inferior goods through deception. It is relayed on page 218 of *Bayānāt-e-‘Aṭṭāriyyah*, volume 1 [the 480-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], ‘The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said these words of caution: ‘Whoever betrays us, is not one of us and fraud and deceit are in Hell.’ (Al-Mu’jam-ul-Kabīr liṭ-Ṭabarānī, vol. 10, pp. 138, Ḥadīṣ 10234)

In another place, the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Three types of people will not enter Paradise: A deceitful person, a stingy person and one who keeps reminding others of his favour.’ (Jāmi’ Tirmizī, vol. 3, pp. 388, Ḥadīṣ 1970)

The permissible way to sell low quality goods

Those who mix low quality goods with their products and sell them through deception and fraud should take heed. What will happen if they are held accountable after death?

It is permissible to sell the product that has been mixed with low quality goods, as long as either the customer is made aware of the quantity of mixed in goods or if it is displayed and is visually apparent, and nothing is kept hidden from the customer. For example, if the buyer was told that 25% low quality goods are mixed in and if in reality 50% of the ingredients were low quality then this would not be a legitimate transaction. Likewise, those who deceive their customers by displaying fresh fruits on top and mixing rotten and over ripe fruits at the bottom or in the middle of the box; and those who use similar deceptive tricks should refrain from these sins.

Dhauka-bāzī mayn nuḥūsat ḥay baṛī

Yād rakḥ is kī sazā ḥogī kaṛī

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

5. The bird who vomited out a human

‘Iṣmaḥ ‘Abbādānī said: I was wandering in a jungle when I came across a church. Nearby was a monk’s monastery. When I saw the monk inside the monastery, I asked him to tell me about the strangest thing he had seen in this (deserted) place. So he said: ‘Once I saw a monstrous white bird here, which resembled an ostrich. It sat on a stone and vomited. First it vomited out a human’s head, and then it vomited out other body parts. It continuously kept vomiting and every time different body parts came out and with lightening speed these parts joined together to form a full human being. As the man started to stand up, the monstrous bird pecked on the man, cutting him again into pieces and then ate him again. That horrifying sequence continued for several days. My belief strengthened in Allah’s powers after witnessing that incident, that surely Allah Almighty has the power to give death and then bring us back to life.

One day, I drew my attention towards the gigantic bird and asked it, ‘For the sake of the One who gave you life! This time when this human is formed, leave him alone so I can ask him about his actions. The bird replied in fluent Arabic, ‘My Rab is the King and He is eternal, everything else is mortal. I am an angel designated to continuously punish him for his sin.’ Next time, when the human was formed, I asked him, ‘O you who has wronged his soul! Who are you and what is your story?’ He replied, ‘I am ‘Abdur Raḥmān Ibn Muljim, the murderer of the Lion of Allah, Sayyidunā ‘Alī (كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ). After I died, my soul went in front of Allah عَزَّوَجَلَّ and I was given my Book of Deeds. All my actions – good or evil – were recorded in it from my birth to the martyrdom of Sayyidunā ‘Alī (كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ). Then Allah عَزَّوَجَلَّ ordered this angel to punish me till the Day of Judgement.’ The man did not say anything after this, and the monstrous bird pecked at him, swallowed him and left.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 175)

Why did Ibn Muljim murder Sayyidunā ‘Alī

Dear Islamic brothers! Did you realize how Ibn Muljim – a Khārijī and a misguided deviant – met his horrific punishment for the murder of Sayyidunā ‘Alī (كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ)? Why did he agree to commit such a terrible crime? In this regard, Sayyidunā Shaykh Jalāluddīn Suyūṭī Shafi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has written on the authority of ‘*Al-Mustadrak*’ that Ibn Muljim fell in love with a Khārijī woman named Qiṭām. She demanded three thousand dirham and the murder of Sayyidunā ‘Alī (كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ) for Maḥr (dowry) as pre-conditions for marriage. (*Tārīkh-ul-Khulafā*, pp. 139 – *Al-Mustadrak*, vol. 4, pp. 121, Raqm 4744)

Alas! Blinded in love for her, he martyred Sayyidunā ‘Alī – a personality of such high calibre. Despite that Ibn Muljim, still could not get Qiṭām because immediately after he committed the murder, people caught him and severely cut his body into pieces, put them in a basket and burned them to ashes.

You just heard of the horrific punishment Ibn Muljim is facing from the time of his death until the Day of Judgement. He was neither successful here nor there. Sayyidunā Abū Dardā رضي الله تعالى عنه was very correct in saying, ‘To follow your temptations even for a second result in regret for a very long time.’

Qābil also murdered Sayyidunā Ḥābil رحمته الله تعالى عليه because of his temptations and was doomed so badly, that just listening to his incident gives makes one tremble. Listen to his incident and seek the refuge of Allah عز وجل from the temptations of the Nafs.

6. Man hung upside down at a pond

‘Abdullāh has narrated: Once a few of us set off on a voyage in the sea. Coincidentally, there was darkness for a few days and when the sun shone we were near a town. I went to search for water but the doors of the houses were all closed. I called out several times but no one replied. Meanwhile, two men emerged on horses, and directed me, ‘Abdullāh! Go to this street and you will find a pond. Take water from there but do not get scared with what you see.’ I inquired about the houses with the closed doors where winds were blowing inside. They told me that the souls of the dead resided there.

When I reached the pond, I saw a man hanging upside down. He was trying to get water with his hand but could not do so. When he saw me he called out, ‘Abdullāh! Give me water to drink.’ I took a container and put it into the water so I could fill it and give it to him, but somebody grabbed my hand. I said to the man hanging upside down, ‘Slave of Allah! You witnessed that I tried to give you water but my hand was held back. Tell me your story.’ He said, ‘I am (Qābil), the son of Ādam, who committed the very first murder.’

(Kitāb man-‘Āsha ba’d-al-Maut ma’ Mawsū’ah Ibn Abid Dunyā, pp. 297, Raqm 48)

Qābil’s evil deeds

Dear Islamic brothers! Qābil was initially a Muslim, but later became an apostate [Murtad]. He committed the very first murder in this world. As a punishment for that murder, he

faced several punishments in the world. He lost his fair complexion and became dark. He became cold-hearted and ran away with his sister Liuza towards the land of ‘Adan, and later had illegitimate children [with her]. When he grew old, his own children used to throw stones at him and he finally died due to being stoned. Besides this, we have already heard about the horrific punishment he had to suffer after his death.

The renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، while discussing the evil deeds perpetrated by Qābil, has stated the following, ‘Not being dutiful to Sayyidunā Ādam عَلَيْهِ السَّلَامُ; intending to marry illegitimately; premeditating Ḥābil’s murder; turning apostate after murdering him; singing and playing music; and inventing musical instruments.’ Mufti Sahib رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further added, ‘For an apostate or a non-believer, being the son of a Prophet is worthless. Lineage is only beneficial if the individual adheres to the true faith. Realize also, that Qābil was a son of a Prophet yet he was still doomed.’ (*Tafsīr Na’imī, vol. 6, pp. 403-405*)

*Tayrī raḥmataun ḥī say Īmān milā ḥay
Na ḥo ab yeḥ mujḥ say judā Yā Ilāḥī
Musalmān ḥay ‘Aḥḥār Tayray karam say
Ḥo Īmān per khātimāḥ Yā Ilāḥī*

*By your blessings, I have received faith
Yā Allah, may this never part from me
‘Aḥḥār is a Muslim by your grant
May he die with faith O Lord*

Participation in Dars resulted in my rectification

To create a passion for safeguarding your faith, in order to rid yourself from the habit of backbiting against others and listening to it, and to develop a routine of offering Ṣalāḥ and practicing the Sunnaḥ, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Furthermore, to prosper in this world and to be successful in the Hereafter, lead your lives according to the guidelines prescribed in Madanī In’āmāt. Fill in the booklet and hand into the representative of Dawat-e-Islami on the first day of the new Madanī month. There are many blessings of giving Dars from ‘Faizān-e-Sunnat’ along with the blessings of one’s individual efforts, and observing I’tikāf with the devotees of Rasūl during the month of Ramadan. In this context, here is a Madanī incident of an Islamic brother

from Bhimber, Kashmir: ‘I was a new student at college and enjoyed all the freedoms which come with college life. I had a passion for listening to music, and watching TV and movies. I was so passionate that I would not even sit in a vehicle that did not have either a movie or music playing. An Islamic brother of Dawat-e-Islami came to our neighbourhood, gave Dars from *Faizān-e-Sunnat*, and helped us memorize a small Du’ā. I was so impressed that I had started to attend those Dars sessions. One major element which drew me closer to the Madanī environment was the individual effort of a Muballigh of our locality. He had gracious manners, a beautiful character, passion for good deeds and a caring attitude.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I spent the last ten days of the month of Ramadan with the devotees of the Prophet in I’tikāf. That experience really moved my heart and I repented from all my previous sins. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, currently I am serving as a member of the Kashmir Mushāwarat in actively spreading the Sunnah and inviting people towards Ṣalāh. Moreover, I have been appointed as a head of the one of the departments (of Dawat-e-Islami) in Kashmir and am also serving as the head of one of the divisions of Kashmir.’

Dear Islamic brothers! Did you see how by the blessings of the Dars of *Faizān-e-Sunnat*, the person was drawn closer to the Madanī environment? The individual effort and kindness of a preacher further made him steadfast in the environment. Moreover, spending days in the Masjid in Ramadan was also another factor that transformed a person involved in sins, inspired him to repent from his sins, and elevated him to such a status that now he serves as the head of many representatives of Dawat-e-Islami. It is my desire that all Islamic brothers and Islamic sisters (old and new alike) would deliver or listen to at least two Dars sessions from ‘*Faizān-e-Sunnat*’ every day.

Light in the grave

On page 195 of *Faizān-e-Sunnat* [the 1584-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated, ‘What can one say about the rewards of delivering Dars and Bayān! Sayyidunā Shaykh Jalāluddīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated in ‘*Sharḥ-us-Ṣudūr*’ that Allah عَزَّوَجَلَّ revealed to Prophet Sayyidunā Mūsā عَلَيْهِ السَّلَامُ, ‘عَلَى تَبِيَّتَا وَعَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ’, ‘Learn righteous things and teach them to others as well. Whoever learns righteous things, I will illuminate his grave so that he does not face any anxiety.’ (*Hilyat-ul-Awliyā*, vol. 6, pp. 5, Ḥadīṣ 7622)

Their graves will be illuminated

From the aforementioned narration, we learnt the benefits of inviting towards righteousness. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, those who give or listen to the Bayān or Dars with the intentions of teaching and learning will truly be successful. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, their graves will be illuminated with light and they will have no anxiety or fear of any kind. With good intentions, whoever invites others towards righteousness; encourages others to travel in the Madanī Qāfilāh; persuades them to fill out the Madanī In’āmāt booklet regularly; invites others to attend the Sunnah-inspiring congregations and all those who listen to these invitations towards righteousness will *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* also have illuminated graves, for the sake of Embodiment of Nūr our Noble Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

*Qabr mayn lahrā-ayn gey tā-ḥashr chashmay Nūr kay
Jalwah farmā hogī jab ṭal’at Rasūlullāh kī*

*When the glimpse of the Prophet is shown in the grave
Springs of light will flow and illuminate till Judgement Day*

(Hadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Backbiting at a feast

Once Sayyidunā Ibrāhīm Bin Adḥam *عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمِ* went to attend a feast. People there were talking amongst themselves saying that a certain person had not arrived yet. Upon this one person said, ‘That fat person is very lazy.’ When Sayyidunā Ibrāhīm Bin Adḥam *عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمِ* heard this he condemned himself and said, ‘Alas! I faced this calamity because of my stomach; I participated in a gathering where backbiting is being committed against a Muslim.’ After saying this, he left and did not eat for the next three days due to grief (and according to some narrations, for the next seven days). (*Tanbīh-ul-Ghāfilīn*, pp. 89)

19 Examples of backbiting when referring to someone as lazy etc.

Dear Islamic brothers! Did you realize that the pious slaves of Allah do not even tolerate the slightest disrespect of a Muslim! They even turn away from gatherings and feasts where people are involved in backbiting. Have we ever walked out of a gathering where people were backbiting? It is important to note here that before walking out you must see if you hold some authority amongst the attendees or not. If you think that they will understand what you say and will repent from the sin of backbiting then it would be compulsory upon you to advise them to refrain from backbiting. Otherwise, you should protect yourself from listening to that backbiting. If there is no chance of causing disturbance and disorder if you leave, then get up and leave the gathering. Since there are certain permissible conditions for backbiting; the person advising others or walking out must have enough knowledge to identify if they were indeed involved in sinful backbiting or not. This narration also specifies that calling someone ‘fat’ or ‘lazy’ behind his back is backbiting. Fat and lazy are two different words; calling an obese person ‘fat’ in his absence, unless justified by Islamic law, also falls under backbiting. Similarly, without a valid cause, calling someone: (1) Lazy, (2) Laid-back, (3) Good for nothing, (4) Slacker, (5) Workshy, (6) Sluggish, (7) Useless, (8) Ignorant, (9) Uncivilized, (10) Uneducated, (11) Illiterate, (12) Silly, (13) Dumb, (14) Unintelligent, (15) Stupid, (16) Senseless, (17) Crazy, (18) Insane, (19) Mental etc. are all examples of backbiting.

Mayray sar pay ‘iṣyān kā bār āh Maulā!

Baṛhā jātā ḥay dam-bā-dam Yā Ilāhī

Zamīn bauḥ say mayray phattī nahīn ḥay

Yeḥ Tayrā hī to ḥay karam Yā Ilāhī

*Carrying upon my head a heavy burden of sins
Heavier it gets, by the minute, with every passing day, O Allah
The earth does not cave in with my weighty sins
It is Your mercy and compassion, O Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Disgraced in both worlds

Imām-e-Aḥl-e-Sunnat, Saviour of the Ummah, Reviver of the Sunnah, Destroyer of Bid’ah, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allamah, Maulana, Al-Haj Al-Hafiz, Al-Qari Ash-Shah Imām Ahmad Razā Khān رَحْمَةُ الرَّحْمَنِ عَلَيْهِ وَسَلَّمَ has stated in *Fatāwā Razawiyyah*, volume 24, page 347: ‘A person who is able to help an oppressed person but does not do so will face a disgraceful punishment.’

It is reported in a Ḥadīṣ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When someone backbites against a Muslim brother in front of another Muslim, and the other has the ability to stop him but does not do so then Allah عَزَّوَجَلَّ will hold him accountable in this world and in the Hereafter.’ (*Zamm-ul-Ghibah li-Ibn Abid Duniya*, pp. 134, Ḥadīṣ 108)

Moreover, on page 426 of the same volume, the Imām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written: The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a Muslim is being insulted in front of another person and that person has the power to help him but does not do so, then on the Day of Judgement, Allah عَزَّوَجَلَّ will disgrace him in front of the people.’

(*Musnad Imām Ahmad*, vol. 5, pp. 412, Ḥadīṣ 15985)

After quoting the above Ḥadīṣ A’lā Ḥadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: If remaining silent upon listening to backbiting against another Muslim results in such a (disgraceful) punishment (of the Day of Judgement), then how great a cause of the wrath of Allah عَزَّوَجَلَّ would it be to constantly look for the faults [of a fellow Muslim] and to try to reduce the honour he had attained amongst Muslims because of his status (through backbiting, false accusations and negative assumptions)! (*Fatāwā Razawiyyah*)

Who can reduce the honour given by Allah عَزَّوَجَلَّ?

Dear Islamic brothers! From the aforementioned narration and the teachings of A’lā Ḥadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, a lesson should be learned by those individuals who try to reduce the honour of religious Sunnī scholars, Imāms, leaders or designated representatives of organizations, or even just common Muslims. Making someone a target of criticism, they try to damage his reputation, and thus fall into many sins; sins like backbiting, tale-telling, laying false allegations, having negative assumptions, finding faults and hurting the feelings of others etc. No one can take away the honour from the one who Allah عَزَّوَجَلَّ has granted it to!

Listen carefully to what the Quran has said about those wretched individuals who oppose others and disgrace them without a valid cause under Islamic law. Read Sūrah An-Nūr, part 18, verse 19:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ^ط فِي الدُّنْيَا وَالْآخِرَةِ^ط

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 19)



*Mujhay ghībaton say Tū mahfūz farmā
Pa-ay Sarwar-e-Dau-Jahān Yā Ilāhī
Jo Shāh-e-Madīnāh kī Na'atayn sunā-ayn
'Aṭā ker day aysī zabān Yā Ilāhī*

*Allah, guard me from backbiting
For the sake of the Intercessor of the Day of Reckoning
Which praises the favours of Shāh-e-Madīnāh
O Allah! Grant me that voice*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prophet ﷺ said in the dream...

Dear Islamic brothers! In order to rid yourself from the habit of backbiting and listening to it and to develop a routine of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. To prosper in the world and to be successful in the Hereafter, lead your lives according to the guidelines set out by the Madanī In'amāt. Fill in the booklet and hand into the representative of Dawat-e-Islami on the first day of the new Madanī month.

Let's hear a unique Madanī incident about Dawat-e-Islami. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, on Friday the 10th of September 2004 an Ijtimā' took place after Ṣalāt-ul-'Ishā in Jilānī Masjid at 'Goth Haji Ilyas Khaskheli city' which is adjacent to the district of Thari Mirwah in [Sindh] Pakistan. The Muballigh delivered a Sunnah-inspiring speech and encouraged everyone to travel, right after the 'Ijtimā', in the Madanī Qāfilaḥ to partake in the upcoming annual International 'Ijtimā of Dawat-e-Islami – a non-political movement of propagating the Qurānic teachings and Sunnah ways. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, seven Islamic brothers volunteered to travel in the 12-day Madanī Qāfilaḥ.

On the same night, one Islamic brother, who was a resident of Goth Haji Ilyas Khaskheli city, went to sleep reciting Ṣalāt-'Alan-Nabī and saw the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in his dream. The Great Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** greeted him with Salām and then went on to introduce himself, 'I am Muhammad.' Amongst the things he also said was, 'Your village has received a special blessing.' And further he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** added, 'Whoever grows a beard on his face, loves me; and whoever shaves it off, does not love me. Every night you make an intention to pray Ṣalāt-ut-Taḥajjud but you become lazy. Come on! Get up and pray Taḥajjud, now.' When that brother relayed his dream under oath, in front of a large crowd, several brothers made intentions to grow their beards and to travel with the Madanī Qāfilaḥ.

Goīḥ mayn gāon mayn, dhūp mayn chāon mayn

Sab say kehtay rahayn, Qāfilay mayn chalo

Jungle-o-koḥ mayn, koḥ kī kḥo mayn

Dīn kay dānkay bajayn, Qāfilay mayn chalo

In villages or townships, or sunshine

Let's tell everybody; let go in Qāfilaḥ!

Jungles, mountains or inside the caves

Let's propagate Islam; let go in Qāfilaḥ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The movement for filling the Masjid!

Dear Islamic brothers! **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ**, what can one say about the marvellous blessings of Dawat-e-Islami, which has launched the movement for ‘filling the Masājid’. Sometimes political parties run campaigns to ‘fill the prisons’; however, since Dawat-e-Islami is completely a non-political Sunnah-inspiring Madanī movement, it has the aim of filling our Masājid and wishes that somehow each and every Muslim child becomes a practicing Muslim who regularly performs Ṣalāh.

The amazing events of the aforementioned Madanī incident are the blessings of the gaze of the Most Beloved and Blessed **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and his message that anyone who adorns the beard on his face loves me; whereas he who shaves it off does not love me. A similar message is also reinforced in the following Ḥadīṣ in which the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: Whoever adopts my Sunnah is mine, and whoever turns away from my Sunnah is not mine. (*Tārīkh Dimishq li-Ibn ‘Asākir, vol. 38, pp. 127*)

Terrifying dream about shaving

While travelling with a Madanī Qāfilaḥ of Dawat-e-Islami, when I [the author] reached the coast town of Veraval, in Gujrat state in India, where I met a clean-shaven young man. He told me about his dream saying: ‘I saw that the Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was resting with his blessed head on someone’s lap. There was a Muballigh of Dawat-e-Islami also present nearby. The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** told the Muballigh of Dawat-e-Islami: (I do not remember the exact words but the summary was that) When my followers (Ummatīs) shave off their beards, I feel pain in my heart. Upon hearing this statement, the Muballigh who was close by, placed his hands over my cheeks and then I woke up.’ (This incident must have taken place recently because the young man informed me of his intentions to grow his beard).

Embrace the sign of love

Dear Islamic brothers! Whoever has not kept a beard yet, should adorn his face with a beard – as it is the sign of devotion of the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. One should also repent if they have ever shaved off their beards or if they have trimmed it down to less than a fist-length below their chin. No matter how much Satan tries to stop you, read *Kālay Bichchū* [the 25-page publication of Maktaba-tul-Madīnah, the publishing

department of Dawat-e-Islami]. Also, either listen to the audio CD or watch the DVD of the speech under the same title, released by Maktaba-tul-Madīnah.

*Sarkār kā ‘ashiq bhī kyā dārḥī mundātā hay
Kyūn ‘ishq kā chehray say izḥār nahīn hotā*

*Does the devotee shave his beard
Why the face does not reflect his love?*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Which sin is worse than interest?

The Most Noble Prophet ﷺ once asked his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, ‘Which sin does Allah ﷻ regard as being worse than interest?’ The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ answered رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ ‘Allah ﷻ and His Prophet ﷺ know best.’ Then the Beloved Prophet ﷺ explained, ‘Undoubtedly, in the court of Allah ﷻ, considering it lawful to disgrace the honour of a Muslim is a worse sin than interest.’ Then, the Merciful Prophet ﷺ recited this verse:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا

And those who unnecessarily hassle Muslim men and women, they have burdened themselves with slander and open sin.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūrah Al-Aḥzāb, verse 58)
(Shu‘ab-ul-Īmān, vol. 5, pp. 298, Ḥadīṣ 6711)

Dear Islamic brothers! Indeed to disgrace the honour of a Muslim is a worse sin than the sin of interest. Three additional narrations of the Merciful Prophet ﷺ are presented here on the same topic:

To disgrace the honour of a Muslim is worse than interest

1. A dirham that a man receives in interest is worse than thirty-six (36) acts of fornication and, indeed, disgracing the honour of a Muslim is a worse sin than interest.

(*Zamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 80, Ḥadīṣ 36)

2. Interest is a combination of seventy-two sins, among which the least is like fornication with your own mother and indeed, the sin that is worse than interest is humiliating another Muslim. (*Al-Mu'jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 5, pp. 227, Ḥadīṣ 7151)

3. The worst interest is unrightfully disgracing the honour of a Muslim.

(*Sunan Abī Dāwūd*, vol. 4, pp. 353, Ḥadīṣ 4876)

While elaborating on the last Ḥadīṣ, the renowned commentator of Quran, Muftī Aḥmad Yār Khān Na'imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Interest is one of the worst sins. It is like fornicating with one's own mother inside the Ka'bah; the one who deals in interest declares a war against Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is the consequence of income from interest but since the honour of a Muslim is far more precious than any worldly wealth, disgracing a Muslim (through backbiting, slander etc.) is declared as worse than interest.' (*Mirāt-ul-Manājīh*, vol. 6, pp. 618)

*Bil-yaqīn aysay Musalmān ḥayn baṛay ḥī nādān
Aḥl-e-Islam kī ghībat jo kiyā kertay ḥayn
Jo ḥayn Sulṭān-e-Madīnah kay ḥaqīqī 'āshiq
Ghībat-o-chughlī-o-tuḥmat say bachā kertay ḥayn*

*Indeed senseless Muslims
Backbite against other adherents of Islam
While genuine devotees of the Rasūl
Refrain from backbiting, tale-bearing, and baseless accusations*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward for safeguarding the honour of a Muslim

Dear Islamic brothers! As soon as someone brings up an Islamic brother's shortcoming or mistake, whether he is present or not, if there is no valid cause under Islamic law, then considering the respect of a Muslim, with the intention to earn the rewards of the Hereafter; try to safeguard the honour of that Muslim. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said these words: 'Whoever safeguards the honour of his Muslim brother in his absence, it is upon the mercy of Allah to free him from Hell.' (*Musnad Imām Aḥmad, vol. 6, pp. 461*)

The companion Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever safeguards the honour of his brother, Allah عَزَّوَجَلَّ will send an angel on the Day of Judgement who will protect him from Hell.'

(*Zamm-ul-Ghībah li-Ibn Abid Duniyā, pp. 131, Ḥadīṣ 105*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Four blessings of preventing others from backbiting

If it is within your capacity to stop others from backbiting then it is Wājib [compulsory] upon you to do so. Thus, preventing others from backbiting earns great rewards and failing to stop others from backbiting could result in harsh and severe punishments. In this regard, here are four narrations of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. 'If backbiting of a Muslim brother is being committed in front of another Muslim, and he is in a position to help him, and he does so, then Allah عَزَّوَجَلَّ will help him in this world and the Hereafter. Whereas if he is in a position to help and does not do so, then Allah عَزَّوَجَلَّ will hold him accountable in this world and in the Hereafter.' (*Muṣannaf 'Abdur Razzāq, vol. 10, pp. 188, Ḥadīṣ 20426*)
2. 'Whoever prevents others from the flesh of his brother in his absence (i.e., he stops someone backbiting against a Muslim in his absence), then it is a right of Allah عَزَّوَجَلَّ to free him from Hell.' (*Mishkāṭ-ul-Maṣābīḥ, vol. 3, pp. 70, Ḥadīṣ 4981*)
3. 'A Muslim who safeguards the honour of his Muslim brother (meaning that another Muslim was being disgraced and he told the culprits not to do so) then it is a right

of Allah ﷺ to save him from the fire of Hell, on the Day of Judgement. After this he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following verse:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾

And to help the believers is incumbent upon our mercy.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Ar-Rūm, verse 47)

(Sharḥ-us-Sunnah, vol. 6, pp. 494, Ḥadīṣ 3422)

4. ‘Wherever a Muslim is being dishonoured and disgraced, then whoever did not help him (meaning, did not stop them but rather kept quiet and listened to it), Allah Almighty will not help him where he would want to be helped. Whereas, whoever helps another Muslim where he is being dishonoured and disgraced, then Allah Almighty will help him in a situation where he would like to be helped.’

(Sunan Abī Dāwūd, vol. 4, pp. 355, Ḥadīṣ 4884)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Praised him in front of the backbiter

If our pious predecessors would ever hear someone backbiting against another Muslim, they would immediately reprimand them in a polite and gracious way. Once, in the company of Sayyidunā ‘Abdullāh Bin Mubārah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, a person talked ill against Sayyidunā Imām A’zam Abū Ḥanīfah رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyidunā ‘Abdullāh Bin Mubārah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘O man, why do you speak of the faults of the Imām? His status was such that he offered the five daily Ṣalāh with one Wuḍū for forty-five years.’

(Al-Khayrāt-ul-Ḥisān lil-Ĥaytamī, pp. 117 – Rad-dul-Muḥtār, vol. 1, pp. 150)

One way to get rid of the backbiter

Dear Islamic brothers! How amazing was the passion of our predecessors for safeguarding themselves from listening to sinful backbiting! My desire is that we also develop a mindset that as soon as we hear something negative against another Muslim we become alert and start reflecting; if the conversation contains backbiting or could lead to backbiting then

refrain from it instantly. If someone else starts such negative comments, we should try to stop him in an appropriate manner. If he does not stop, we should leave that place. If stopping him and leaving that place are both not possible, then we should at least resent it from the heart. Try to change the topic of the discussion or avoid taking interest in the conversation by looking here and there, display an expression of boredom on the face, or look at the clock repeatedly in disgust. If that is not possible, excuse yourself to go to the bathroom. In order to refrain from lying, go and use the bathroom as well after having said this. It is better to force yourself to go to the bathroom rather than staying at a place where people are backbiting. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will be rewarded for it.

Akhlāq ḥaun achcḥay mayrā kirdār ḥo suthrā

Maḥbūb kay şadaqay mayn mujḥay nayk banā day

May I enrich my character and adopt gracious manners

For the sake of the Beloved, put me on the path of piety

Stop backbiters not by your gestures but by words

Here is the summary of what Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī *عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي* has said: Where people are backbiting and one cannot stop it by words (not out of mere courtesy but) out of fear, then he should consider it bad in his heart and in this manner he will not gain any sins. However, if he is able to walk away or can change the subject but he does not do so then he has committed sin.

Even if he tells them verbally to stop, but desires to hear more of the conversation, then this is hypocrisy on his part. Until he detests listening to backbiting in his heart, he is a partner in this sin. Moreover, signalling with the hands or making gestures with the eyebrows or forehead to stop someone from backbiting is not enough. It is a sign of laziness and an indication of considering the sin backbiting as insignificant. (If there is no chance of causing discord) then the person who is backbiting should be stopped sternly in clear-cut words. (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 180)

The Beloved and Blessed Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, ‘If a believer is being insulted in the presence of a person, and that person does not stop the insults despite having the strength to do so, Allah *عَزَّوَجَلَّ* will disgrace him on the Day of Judgement.’

(Musnad Imām Aḥmad, vol. 5, pp. 412, Ḥadīṣ 15985)

Common people should not criticize scholars

Dear Islamic brothers! It is necessary to have enough knowledge to differentiate between sinful and permissible backbiting in order to stop others from backbiting. Moreover, before you stop someone from backbiting you have to evaluate your own situation as well. It should not be the case that you stop someone from backbiting and this then leads to discord.

Also, keep in mind that sometimes, especially in the case of religious scholars, it is possible that they say something which, when listening to it inattentively, may seem like backbiting; however, in reality that statement is not backbiting. There are, after all, some permissible instances of backbiting. There is a [Persian] saying, *خَطَائِي بُرُغَا كَرَفَتَنِ خَطَا آسْت*, i.e. *to object to pious elders and to point out their mistakes, is a mistake in itself*.

Therefore, common people should neither criticize Islamic scholars nor have ill feelings against them in their hearts. Yes, if you have the knowledge of backbiting and are sure that the scholar is indeed backbiting, without any doubt, then walk away from that place or, if possible, change the subject. If walking away or changing the subject is not possible and there is no way to avoid listening to the backbiting, then consider it bad in your heart and try your utmost to not pay attention to it. If you nod your head, or you display signs of interest or surprise, or say words like ‘Really!’, ‘Yes!’, ‘Wow!’ then it will be counted as a sin.

Saying of A’lā Ḥaḍrat رَحْمَةُ اللَّهِ عَلَيْهِ about criticizing scholars

Imām-e-Aḥl-e-Sunnat, Saviour of the Ummah, Reviver of the Sunnah, Destroyer of Bid’ah, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allāmah, Maulānā, Al-Ḥāj Al-Ḥāfiz, Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated in *Fatāwā Razawiyyah*, volume 23, page 708: Common people do not have the right to object to scholars and this issue becomes much more sensitive if the scholar is renowned and well-known. In fact, even for every common Muslim, another common Muslim is ordered to find seventy positive possibilities or interpretations for their actions and words (and avoid negative assumptions against him), let alone scholars and spiritual guides. Common people have no right to object to the actions of scholars and saints anyways.

This matter has been emphasised to such an extent that it is mentioned in religious texts that if the time for Ṣalāh is about to pass and scholar does not get up to pray, and then it will be disrespectful for a common person (a non-scholar) to tell the scholar, ‘Come for Ṣalāh.’ The scholar is a guide for the commoner and not vice versa. *عَزَّوَجَلَّ اللهُ تَعَالَى أَعْلَمُ Allah knows best.* (*Fatāwā Razawiyyah, vol. 23, pp. 708*)

*Sunū na fuḥsh kalāmī na ghībat-o-chughlī
Tayrī pasand kī bātayn faqaṭ sunā Yā Rab!
Karayn na tang khayālāt-e-bad kabhī ker day
Shu’ūr-o-fikr ko pākīzgī ‘atā Yā Rab!*

*May I refrain from listening to backbiting and tale-telling
Yā Allah, may I only listen to conversations which please You
May temptations, lure and lust never bother me
Yā Allah grant me such intellect and thinking clarity*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Made Du’ā for them yet committed backbiting against them

How strange is the behaviour of people that they greet another Muslim with Salām, thus making Du’ā for his life, wealth, honour and prestige; and then as soon as the other person leaves, he starts to degrade him by backbiting him! Yes, *السَّلَامُ عَلَيْكُمْ* actually means, ‘May peace be with you.’

In this regard, listen to the intention one should have in the heart when greeting others with Salām. Here is a summary of the ruling as reported on page 102 of *Baḥār-e-Sharī’at*, volume 16 [the publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], ‘Before greeting someone with Salām, one should have this intention in his heart; whoever I am about to greet; his wealth, honour and prestige are all under my protection and I consider it Ḥarām to violate any of them.’ (*Rad-dul-Muḥtār, vol. 9, pp. 682*)

Sayyidunā Shaykh Abū Ṭālib Makkī *عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ* has said, ‘When the pious servants of Allah meet someone and greet them with Salām, they consider it like saying that now you

are safe from me; I will neither backbite against you nor will I degrade you.’ (*Qūt-ul-Qulūb*, vol. 1, pp. 348)

*Karūn kisī kī bhī ghūbat na mayn kabhī Yā Rab
Khudā-e-Pāk karam! Az pa-ay Nabī, Yā Rab
Mu’āf ker day gunāh Tū mayray sabhī, Yā Rab
Ṭufayl-e-Ḥaḍrat-e-Shayr-e-Khudā ‘Alī, Yā Rab*

*O Allah! May I never backbite against anyone ever
For the sake of the Prophet, grant me this favour
O Allah, pardon all my sins and enormity
For Your brave lion, that is, the companion ‘Alī*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Just escaped a horrific accident

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting and to develop a habit of offering Ṣalāh and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter lead a life according to the principles of the Madanī In’āmāt booklet. Fill in the booklet and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month. Attend the Sunnah-inspiring Ijtimā’ regularly, as the gathering might touch your heart and you may be granted the blessings of both worlds. Let me present an inspiring Madanī incident to motivate you.

A few days after the International 3-day Sunnah-inspiring Ijtimā’ took place (at Ṣaḥrā-e-Madīnaḥ in Madīna-tul-Awliyā, Multan) in 1425 A.H.; a brother came to Bāb-ul-Madīnaḥ Karachi to visit me [the author] from Punjab. Here is a summary of his statement: ‘I drive air-conditioned buses for a living. Calamities had struck me and Satan had affected my mind and made me so senseless that I believed that all people in this world are selfish

and disloyal and that I should commit suicide, but not alone. I had decided that I would drive my bus full of people, at full speed, into a deep valley killing all the passengers along with me. During that time, I was blessed with the opportunity to take a bus to the Ijtimā' (at Ṣaḥrā-e-Madīnah, Multan). Amazingly, I felt as if the Bayān there had been specifically prepared just for me. It was entitled 'Khūdkushī kā 'Ilāj'. After hearing the Bayān I was overcome by the fear of Allah ﷻ. I completely understood that suicide does not relieve miseries but rather it puts a person into more intense and severe misery. I repented wholeheartedly from my sins. After finding out the name of the preacher who delivered the Bayān, I have come here to ask you to make Du'ā for me.' After this, Du'ā was made for him and after making several good intentions about consistently offering Ṣalāh, attending the weekly Ijtimā' regularly and travelling with the Madanī Qāfilāh, he left weeping.

Is suicide true relief?

On page 404 of *Bayānāt-e-'Aṭṭāriyyah*, volume 2 [the 472-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami], it is relayed: Those who commit suicide are probably of the viewpoint that it would bring an end to all their problems; but instead of providing any relief, it leads the wrath of Allah ﷻ for them. By Allah ﷻ! The punishment for suicide is unbearable.

Punishment in hellfire

It is narrated in a Ḥadīṣ, 'One who commits suicide will be punished with the same tool with which he killed himself.' (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 289, Ḥadīṣ 6652*)

Punished with the same weapon

Sayyidunā Ṣābit Bin Ḍaḥḥāk رضى الله تعالى عنه narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم said, 'Whoever killed himself with a weapon of iron, he will be punished with the same weapon in the hellfire.' (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 459, Ḥadīṣ 1363*)

Punishment of strangling

Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صلى الله تعالى عليه وآله وسلم said, 'He who strangled himself shall

keep on strangling himself in the hellfire; and he who stabbed himself shall keep on stabbing himself in the hellfire.’ (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 460, Ḥadīṣ 1365*)

Dear Islamic brothers! Purchase the audio cassette [or CD] of the Bayān entitled *Khūdkushī kā ‘Ilāj* from Maktaba-tul-Madīnaḥ and make all the members of your household listen to it. Also, present it to those who are facing adversities and hardships. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the transcript of this Bayān is also published under the same title, *Khūdkushī kā ‘Ilāj* (available in English by the title ‘*Antidote to Suicide*’). For presenting Īṣāl-e-Šawāb to your deceased, buy this booklet from Maktaba-tul-Madīnaḥ [the publishing department of Dawat-e-Islami] in a large quantity and gift it to those who are under stress, facing adversities or hardships, or are sick, and also hand it out to common Muslims as well. Even if one person reads this booklet and refrains from suicide then اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, you will be truly successful.

*Qabr mayn shakl tayrī bigař jāye gī
Pīp mayn lāsh tayrī lithař jāye gī
Bāl jhař jāye gey, khāl udhař jāye gī
Kīřay pař jāye gey, na’sh sař jāye gī
Mat gunāḥaun pay ḥo bhāī bay-bāk tū
Bhūl mat yeh ḥaḳīqat kay ḥay khāk tū
Thām lay dāman-e-Shāḥ-e-Laulāk tū
Sachchī taubaḥ say ḥo jāye gā pāk tū*

*In the grave the face will change
And in puss your body will drench
Hair will shed and the skin will fall away
Insects will infect and the body will decay
Brother, don’t be defiant in vices [be sorry]
Remember, after all you are created from clay
Come associate with the Reason for Creation
It shall cleanse your heart and provide perfect contrition*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ اَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Would go to his home to invite towards righteousness

When Sayyidunā ‘Abdul ‘Aziz عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي would learn that someone had committed backbiting against him, he would go to visit his home and then tell him, ‘Brother, what has happened to you? Why have you carried the sins of ‘Abdul ‘Aziz?’

(Tanbīh-ul-Mughtarrīn, pp. 192)

Explanation of ‘carry my sins’

Dear Islamic brothers! From the above narration, we learn that when our pious predecessors came to know that someone had spoken ill of them, they would approach them or visit them and use phrases which would touch their hearts and make them realize their mistakes instead of rolling up their sleeves and causing discord. In this incident, when he said ‘carry my sins’, it refers to the fact that whoever backbites and dies without repenting and getting it forgiven from the person he committed backbiting against, then he will have to give his deeds to the person he talked ill about. If he runs out of good deeds, he will have to carry the sins of his victim on his head. Ah! The matter of backbiting is very delicate. We repent! We repent! We repent a million times! In addition to this, make the following declaration: Neither will we backbite, nor listen to it.

*Ĥay ghībat say bachnay kī niyyat Ilāhī
Mayn qāyim rahūn ker i’ānat Ilāhī*

*Intent is to guard myself from backbiting, O Allah!
May I uphold my desire, so help me O Allah!*

Mercy turned away

Shaykh Sayyidunā Ḥātim Aṣam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم said, ‘Mercy turns away from a gathering where there are three things: worldly talk; excessive laughter and backbiting against people.’

(Tanbīh-ul-Mughtarrīn, pp. 194)

Three parts of the punishments of Hell

Sayyidunā Qatādāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘We have been informed that the punishment of Hell is divided into three portions: One-third is for backbiting; one-third is for tale-telling; and one-third is for (not guarding oneself from droplets of) urine.’

(Zamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 92, Ḥadīṣ 52)

Resurrected looking like a dog

The Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The backbiter, the tale-teller and the one who tries to find faults of pious people, will be resurrected looking like dogs.’ (*At-Tawbīkh Wat-Tanbīh li-Abish-Shaykh Al-Aṣbahānī, pp. 97, Raqm 220; Attarghīb Wattarḥīb, vol. 3, pp. 325, Ḥadīṣ 10*)

The renowned Mufassir of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, ‘Remember that everyone will be resurrected from their graves in human form, but some people’s faces will be changed in the plains of Judgement Day (transformed for example, to resemble the faces of various animals).

(*Mirāt-ul-Manājīh, vol. 6, pp. 660*)

Small piece of meat

Dear Islamic brothers! The tongue appears to be a small piece of meat, but it is indeed one of the greatest gifts from the Most Gracious, Allah عَزَّوَجَلَّ. Someone, who cannot speak, can only appreciate this gift. The correct use of this tongue can lead a person into Paradise whereas the incorrect use of it can cause one to be sent to the fire of Hell. The person using his tongue for reading Quran and sending salutations upon the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is on the path to Paradise. On the contrary, the one using his tongue to utter swear words, backbiting, tale telling and laying false allegations, is earning the punishment of hellfire for himself. If the worst disbeliever testifies to the Kalimah (the declaration of faith) – لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ – with a sincere heart, then he will free himself from all the impurities of disbelief as the utterance of the Kalimah cleanses the dirt of his all previous sins. By uttering the Kalimah, he becomes free from sins just like when he was born. Such a Madanī change can be achieved due to sincerity of the heart and uttering the Kalimah.

One year of worship for every phrase

I wish that we would also learn the virtuous ways of using good words. May we rid ourselves from the habit of backbiting, tale telling and laying false allegations. Indeed if we use the tongue according to the guidance of Allah عَزَّوَجَلَّ and His Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then there will be an abode for us in Paradise. If we use our tongues to read the Quran, to praise Allah عَزَّوَجَلَّ, to recite Ṣalāt upon the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and to call people towards righteousness, then إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ we will be truly blessed.

It is relayed in *Mukāshafa-tul-Qulūb*: Once, Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام asked Allah عَزَّوَجَلَّ, ‘Allah! What is the reward for the one who invites his brother towards good and forbids evil?’ Allah عَزَّوَجَلَّ replied, ‘For every phrase he says, I grant him the reward of one year’s worship and I have Ḥayā in punishing him with the torments of Hell.’
(*Mukāshafa-tul-Qulūb*, pp. 48)

Blessings of polite words

Dear Islamic brothers! To earn the reward of inviting others towards righteousness and motivating them to abstain from sins, it is not necessary that they accept your invitation. If the person does not come towards righteousness, even then, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will get your reward. On the other hand, if someone is motivated by your efforts, repents from their sinful ways, and starts to walk on the path of Sunnah, then إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will be blessed with additional rewards.

In this very context, let me present an inspiring Madanī incident to you. Here is the written testimony of a young man from Kasur [Punjab, Pakistan] in my own words: In those days, I was in tenth grade and I was drowning in a sea of sins because of the bad company that I kept. I used to get angry very easily and my habit of disrespecting others was at its peak. I would talk back not only to my father, but to my grandparents as well.

One day, a Madanī Qāfilāh of Dawat-e-Islami – a non-political movement of Quran and Sunnah – came to our locality. It so happened that I ended up going to meet the devotees of the Prophet in the Qāfilāh. One of them, with his individual efforts, invited me to join the Dars session. I took his polite words to heart and decided to join. After the Dars, that very Islamic brother invited me to attend the upcoming 3-day Sunnah-inspiring Ijtimā’ to be held at Şahrā-e-Madīnah in Madīna-tul-Awliyā, Multan [Pakistan]. His Dars already impressed me, so I could not bring myself to refuse his invitation. When I ultimately reached the location of the Ijtimā’ in Multan (called Şahrā-e-Madīnah), I was mesmerized by the blessings and tranquillity of the Ijtimā’. The last Bayān was about the perils of listening to songs and music [titled *Gānay Bājay kī Ḥaulnākiyān*] and it touched my heart. Tears started to flow from my eyes and before I left the Ijtimā’, I repented from all my sins and embraced the Madanī environment of Dawat-e-Islami.

For my family, it was a sigh of relief to see me adopt the righteous Madanī change in my life. Impressed by the changes caused in me through the Madanī environment of Dawat-e-Islami, my elder brother also adorned his face with the beard and began wearing an ‘Imāmāh. I have only one sister and she started wearing the Madanī Burqa’.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, every member of my household has been initiated into the Qādirīyyah, Razawīyyah Ṭarīqah (spiritual order) thus becoming Murīds (disciples) of Ghauṣ-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم. I am indebted to that Islamic brother, whose polite words led to such profound results. By the grace of Allah Almighty, I went on to complete the Ḥifẓ (memorization) of the Quran. Furthermore, I enrolled in the Dars-e-Nizāmī course to become a scholar of Islam.

At the time of writing this, I am in the third year of my Dars-e-Nizāmī course. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I am also in charge of Madanī Qāfilah in my area and from the Madanī month of Sha’bān-ul-Mu’azzam 1427 Ḥijrī, I intend to travel for twelve consecutive months in the Madanī Qāfilah.

Dil pay gar zang ḥo, ghar kā ghar tang ḥo

Ḥo gā sab kā bhalā, Qāfilay mayn chalo

Aysā faizān ḥo, Hifẓ-e-Quran ḥo

Ker kay himmat zarā, Qāfilay mayn chalo

If the heart is rusty with sins, and the family is disturbed by evildoings

All will get good and blessings, travel with Madanī Qāfilah

The blessing should be such that memorization of Quran prevails

Make a move, travel with Madanī Qāfilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Frightening depiction of the grave

Dear Islamic brothers! Think and reflect! It is quite possible that we will die today. All the luxuries of this world will be left behind; all our towering aspirations will crumble to dust and within no time, our coffins will enter the graveyard. Ah! Just imagine, what will happen then? The very people who cared for us will leave us all alone in the grave. They will put heaps of soil over our graves and leave. Try to visualize the darkness of the grave!

Try to imagine that state of fear! What if, in this state, unbearable punishment begins to take place upon us for the sins that we committed like backbiting, tale-telling, finding faults in others, laying false allegations, negative suspicions etc.? What if blazing fires are lit in our graves? What if deadly snakes and scorpions rip through our coffins and wrap themselves around our weak bodies? Remember that our intellect will remain intact in the grave. We will not faint or lose consciousness and our shouting and screaming will be in vain. Neither will anyone be able to come and help us, nor would we be able to go to someone asking for help. O Allah **عَوِّدْجَلَّ**!

*Ghup andhayrā hī kyā waḥshat kā basayrā hogā
Qabr mayn kaysay akaylā mayn rahūn gā Yā Rab!
Gar kafan phār kay sānpon nay jamāyā qabzah
Ĥāye barbādī! Kahān jā kay chūpūn gā Yā Rab!
Ḍank machchar kā bhī mujh say to sahā jātā nahīn
Qabr mayn bichchū kay ḍank kaysay sahūn gā Yā Rab!
Gar Tū nārāz huwā mayrī ḥalākat hogī
Ĥāye! Mayn Nār-e-Jahannām mayn jalūn gā Yā Rab!
'Afw ker aur sadā kay liye rāzī ho jā
Gar karam ker day to Jannat mayn rahūn gā Yā Rab!*

*Allah! Not only darkness, but terror will also reign
In the solitude of the grave, when I remain
Allah! If the deadly snakes rip apart my shroud
It will be utter devastation and no way out
Allah! I cannot even bear the sting of a mosquito
Then how will I bear scorpions plucking at me?
Allah! I will be ruined, if You are displeased with me
Then burning in the blazing fires of Hell will be my destiny
Allah! Forgive and forever be pleased with me
With Your mercy, I shall abide in Paradise [for eternity]*

My sister-in-law has cast a spell of black magic

Dear Islamic brothers! Problems like diseases in your household, worries and unemployment tend to make people think that maybe somebody has casted black magic on us. Then a fake 'Bābā Jī' (those who give Ta'wīz [amulets] etc.) is usually contacted, and coincidentally if

the ‘Bābā Jī’ says that one of your close relatives has casted black magic on you, then usually, the sister-in-law or the daughter-in-law gets the blame. Sometimes these ‘Bābā Jīs’ also reveal the first alphabet or even the whole name of the person who has performed black magic. Yet at other times [voodoo] dolls, made from lentil flour, with needles poked into them and/or amulets are discovered in the house, and then the people blindly trust these ‘Bābā Jīs’. This causes a lethal chain of backbiting and laying accusations within the family which eventually leads to the once happy family being shredded to pieces.

Remember! Without proper evidence under Islamic law, merely based on the statement of a fortune teller or a ‘Bābā Jī’, you cannot accuse anyone by saying, for example ‘*our sister-in-law casts black magic on people*’. This allegation is Ḥarām and can lead to the fire of Hell. On the other hand, if somebody had actually performed black magic secretly and you come to know about it, even now if you reveal this fact to someone, without a valid cause under Islamic law, then you have fallen into backbiting. Let it be known that the statements of ‘Bābā Jīs’ and fortune tellers are not considered as valid proof under Islamic law.

If a doll with needles is discovered in the home...

Evil whisper: Why is it not proof under Islamic law when the ‘Bābā Jī’ told us the name and informed us about the doll with needles? Is ‘Bābā Jī’ a liar?

Answer to this evil whisper: Not to accept something as a lawful proof is different to considering someone a liar. For example, if two witnesses were required for a particular case but there was only one witness, then the testimony of this witness will be rejected, even though he is a righteous, pious person, or even if he is a saint. This does not mean that the judge thinks that the witness is a liar. The judge is just fulfilling the requirements of a witness as established in the sacred Islamic law.

Similarly, we are not claiming that the ‘Bābā Jī’ is a liar, what we are merely saying is that the Bābā Jī’s statements are not sufficient to accuse someone of magic according to Islamic law. Therefore, even if the ‘Bābā Jī’ informed you about the doll etc. and afterwards you found it, is still not sufficient under Islamic law to claim that a certain relative had a magical spell cast on you.

How can Bābā Jī be wrong when he doesn't even ask for money?

Evil whisper: Bābā Jī does not even ask for money for his amulets etc. so how can he be wrong?

Answer to evil whisper: This line of work is such that those who do not ask for money often have better incomes than those who ask for money for their services, because people tend to turn away from who keep asking for money. The Lion of Allah, the blessed companion Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has stated that when a calf sucks excessively on the udder, the mother cow pokes the calf with its horns. (*Mukāshafa-tul-Qulūb*, pp. 220)

Furthermore, people are not aware of the real situation and therefore, they usually draw closer to those 'Bābā Jīs' who do not ask for money for their services. Then these 'Bābā Jīs' get more invitations for feasts and more monetary gifts, and along with these, they also get more respect and more popularity. People do not hesitate in spending millions for their publicity, especially those who have love for fame. This is commonly seen at the time of general elections in democratic countries.

There is no flaw in the sacred Islamic law. Remember! Islamic courts settle cases based on Quran and Sunnah; they are not decided because of knowledge attained through Istikhārah, demons or jinns.

We found a Ta'wīz [amulet] under our pillow

Evil whisper: If a Ta'wīz [amulet] is found under the pillow or from the pockets of the daughter-in-law or the sister-in-law's dress, then would this not be a sufficient proof under Islamic law?

Answer to evil whisper: This is still not a proof under Islamic law. There must be some reasonable proof to call this Ta'wīz a part of the black magic spell. It is quite possible that the daughter-in-law or the sister-in-law is using this Ta'wīz for her own health or for any other personal issue. Supposing it is proven that the Ta'wīz is being used for black magic, even then how would you prove that she brought it to cause harm to you? This could be a satanic action in which a mischievous jinn might have placed a Ta'wīz under the pillow, or in someone's pocket to cause conflicts amongst family members.

Don't call someone a drunk based on the smell of his breath

A summary of the saying of Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي is as follows: If someone's breath smells like alcohol, he cannot be punished for drinking alcohol because it is possible that he might have just rinsed his mouth with alcohol or that someone might have forced him to consume alcohol. Therefore, this Muslim should not be suspected of drinking alcohol (merely based on the smell of his breath and he should not be considered a drunkard). (*Iḥyā-ul-'Ulūm, vol. 3, pp. 186*)

What is evidence under Islamic law?

In our example above, if the person accused of carrying out black magic, admits in a state of complete consciousness that she has done it, or had it done, then this would qualify as evidence under Islamic law. If she denies it, you would need two male witnesses, or one male and two female witnesses to testify that they saw her with their own eyes, casting a spell. If such witnesses are not available and the accused person swears that she did not get the magic done then it is necessary to consider her as truthful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

You stole!

Remember, while you are cross-questioning or accusing the daughter-in-law, if she does not admit to any wrongdoing, then Satan may tempt you to say statements like *'now that she's been caught, she has no choice but to deny any wrongdoing'*, *'to safeguard one's reputation one can easily swear a false oath; that is why she is lying and swearing an oath upon that lie'*.

For the sake of Allah ﷺ, please try to understand the importance of the honour of a believer. To persuade you, here is a Ḥadīṣ narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ: The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ saw a person committing theft; and said to him: 'You are stealing!' He replied, 'No, of course not! I swear by He except whom there is none worthy of worship.' Thereupon Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ said, 'I believe in Allah ﷺ and I withdrew what I said.'

(*Ṣaḥīḥ Muslim, pp. 1288, Ḥadīṣ 2368*)

...My eyes were mistaken

عَلَيْهِ السَّلَامُ! Did you see the noble treatment given by Rūḥullāh, Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ to the person who took an oath! The renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated while trying to depict the emotions of Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ وَالصَّلَاةُ وَالسَّلَامُ: I consider you truthful based on you taking an oath by the name of Allah عَزَّوَجَلَّ. A believer can never take an oath on a lie in the name of Allah عَزَّوَجَلَّ, because the believer has the respect of the name of Allah عَزَّوَجَلَّ ingrained in his heart. I assume that I must have got the wrong impression and that my eyes must have been mistaken. *(Mirāt-ul-Manājīh, vol. 6, pp. 623)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Method of repentance & forgiveness

I think this narrative should be sufficient to clarify the issue. In such circumstances, patience is the key, otherwise it will be very hard to save yourself from sins like backbiting, having negative opinion and laying false allegations.

If somebody had made the mistake of accusing others of performing black magic, without a valid cause under Islamic law, then they should plead to Almighty Allah عَزَّوَجَلَّ for forgiveness. Furthermore, they should also fulfil all the requirements of repentance

If somebody had made the mistake of accusing others of performing black magic, without a valid cause under Islamic law, then they should plead to Almighty Allah for forgiveness.



and they should request for forgiveness from the person who was accused, like the daughter-in-law or the sister-in-law. Just a mere ‘sorry’ will not suffice. The way you blatantly disgraced her and hurt her feelings, now with the same degree of humbleness, plead for forgiveness with your hands folded in humility. You must keep appealing for

forgiveness until they whole-heartedly forgive you. Furthermore, you must also admit to all the people you had told that you were falsely accusing her. It is definitely true that your ego will not agree to for forgiveness. It is depends entirely upon you whether you decide to bear a small amount of shame in this world, or whether you become worthy of being punished and disgraced in a much greater amount in the Hereafter.

Remember! Satan will make it difficult with various different excuses and will flood you with satanic whispers like ‘it will go to her head; she will become fearless; she will just take control of the house; we will all be disgraced etc.’ Do not pay any attention to these satanic whispers and to please Allah ﷻ, act upon the ruling of the sacred Islamic law. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will see its benefits for yourself. Allah ﷻ forbid, even if she was at fault, then by the blessing of your gracious manners *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, she will begin to have good feelings for you.

Driver’s life was saved

Here is a synopsis of the statement of an Islamic sister from the area of Nayabad (Bāb-ul-Madīnaḥ, Karachi), which she narrated under oath: My brother used to work as a driver in Riyadh, Arabia. Then one day, he suffered a severe accident and he fell unconscious. He had suffered multiple brain injuries and there was no hope for his survival. We were helpless because we could not even go to visit him. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, I used to attend the Islamic sisters’ weekly Ijtimā’ organized by Dawat-e-Islami - a non-political propagational movement of Quran and Sunnah. I informed a local sister at the Ijtimā’ about my concern for my ill brother. She consoled me and advised me to attend the weekly Ijtimā’ regularly and to make Du’ā there.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, by the blessings of the supplications made during the Ijtimā’, my brother started talking in just three months. Doctors were stunned at his recovery despite his numerous injuries and his slim chances of survival. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, that strengthened my faith even further in the blessing of the Ijtimā’.

Ay Islāmī beḥno kabḥī choṛnā mat

Maṣāyib ko daygā bhāgā Madanī Māḥaul

Tū parday kay sāth Ijtimā’ āt mayn ā

Tayrī daygā bigṛī banā Madanī Māḥaul

Problems solved, your worries will dissipate

My Islamic sisters never leave the Madanī environment

Attend the Ijtimā’ with whilst fully covered

Complications will be set straight due to the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mercy rains down on the Sunnah-inspiring Ijtimā’

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, the Du’ā made in the Ijtimā’ are surely accepted because in these gatherings, there is the Zikr of Allah عَزَّوَجَلَّ and the Zikr of His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Imām Sufyān Bin ‘Uyaynah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: *عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزَلُ الرَّحْمَةُ* i.e. *The mercy of Allah descends during the remembrance of the pious.* (*Hilyat-ul-Awliyā, vol. 7, pp. 335, Raqm 10750*) When mercy is showered during the remembrance of Allah’s beloved people, why will it not rain down during the remembrance of Allah عَزَّوَجَلَّ and His Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? Therefore, why wouldn’t our supplications be answered when the mercy of Allah عَزَّوَجَلَّ is showering down? Sayyidunā Abū Ḥurayrah and Sayyidunā Abū Sa’id رَضِيَ اللهُ تَعَالَى عَنْهُمَا have stated, ‘We were present in the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Angels surround the group which sits to remember Allah عَزَّوَجَلَّ, mercy covers them, Sakīnah (tranquillity) descends upon them, and Allah عَزَّوَجَلَّ mentions them in front of the angels.’ (*Ṣaḥīḥ Muslim, pp. 1448, Ḥadīṣ 2700*) It is stated in *Mirāt-ul-Manājīh*, volume 3, page 305: In this Ḥadīṣ, Sakīnah either refers to special angels, or the enlightenment [Nūr] of the heart, or the tranquillity and harmony of the heart.

What is Zikr?

The chanting of ‘أَللَّهُ هُوَ’ and ‘حَقُّ هُوَ’ is indeed a form of Zikr. However, reciting the Quran, reciting Ḥamd and praising Allah عَزَّوَجَلَّ; supplications and Munājāt, reciting Ṣalāt upon the Prophet, Na’at and Manqabat, Khuṭbah, sermons, discourses, Dars sessions, Sunnah-inspiring speeches, etc. are all forms of Zikr. Undoubtedly, Dawat-e-Islami’s Sunnah-inspiring Ijtimā’ is also included in the fold of Zikr.

Sāray ‘ālam ko ḥay Tayrī hī justujū

Jinn-o-ins-o-malak ko Tayrī ārzū

Yād mayn Tayrī ḥar aik ḥay sū basū

Ban mayn waḥshī lagātay ḥayn zarbāt-e-ḥū

Only You are the centre of the entire universe’s yearning

You are the jinn’s, the human’s, and the angel’s longing

Everyone in every corner is busy in remembering

‘Ḥū’, in the wilderness, is the animals’ chanting

اللَّهُ اللَّهُ اللَّهُ اللَّهُ

Issue of backbiting against an entire nation

On page 173 of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is stated: Backbiting against the entire population of a particular town or city is not considered as backbiting. For example, saying something like '*the people from there are such-and-such*'. This is because such statements are usually intended against some people associated with that town or city and their specifics details are not mentioned. It would be classified as backbiting if the sentence was targeting a particular person or a particular group and the people mentioned were recognized or if the sentence was intended to demean each and every person from there. (*Durr-e-Mukhtār*, vol. 9, pp. 674)

Imitating a disabled person

Imitating a crippled person, or for that matter, imitating any specific Muslim's shortcoming also falls under backbiting. In fact, it is worse than backbiting with words, because imitating the actions of others also provides a visual for better understanding, more than words alone.

Backbiting without naming names

Backbiting without mentioning the name of the other is not considered a sin, but if the person listening is able to guess the person being discussed, then it is backbiting.

I can say it to his face!

The one who holds this notion or claims that he '*can say it to his face*' cannot save himself from sin because the key reason behind backbiting being Ḥarām is that backbiting causes grief to a Muslim. If you say it to his face, this will hurt his feelings even more and thus it would be a bigger sin. Even if the person who was being disgraced starts laughing that does not mean that he is happy listening to his shortcomings being attacked. It is natural that an individual feels happy when he is being praised, and obviously no one rejoices upon hearing his own shortcomings. This laughter is just a 'cover-up'. The person laughs to cover up his true emotions when in reality he is hurting inside.

Backbiting by hinting

One can also insinuate backbiting against someone, for example, somebody mentions a negative thing about someone and the other replies: ‘**أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, I am not like that.’ This phrase is also a form of backbiting because it implies that the other person is in fact like that.

If I say something, it will be backbiting

If two people started talking about a Muslim and one said: ‘If I say something about him, according to what I know, it will be backbiting.’ The one who says this phrase or any similar phrase has already committed backbiting because by his style of conversation he has attacked that person’s reputation. Let me present fourteen additional examples in the same context:

1. May Allah **عَزَّوَجَلَّ** forgive us! What can I say about him!?
2. What we can say about him?! We can only pray for him.
3. It is not my responsibility to make him understand. Once he has made a decision, he will not listen to anyone.
4. Nowadays, he is just out of his mind.
5. Brother! I gave up on him. He never listens to me.
6. When he is in need, he agrees with everything I have to say and afterwards he acts as if he does not even know me.
7. He is at the door... he probably needs something.
8. I tried to stay away from him, but he sticks to me like glue.
9. I tried to get him away, but he does not budge.
10. He does not care about anyone.
11. Oh no! That cursed individual has arrived.
12. He turned out to be a fool.
13. This is not for him; he is a very simple-minded person (the word ‘simple’ often implies that he is unwise and stupid).
14. He was trying to be so sweet.

One circumstance when lying is permissible

One major problem in backbiting is that when backbiting is committed in front of another person, the person being targeted is disgraced in the eyes of the person listening to this backbiting. Islamic law does not tolerate one Muslim being degraded in front of another. In fact, in some instances it is even permissible to lie in order to safeguard the honour of a Muslim. Safeguarding the life, wealth, respect and honour of a Muslim is highly regarded in the religion of Islam.

On page 161 of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is stated: If somebody secretly performed a shameful act and then he was asked, 'have you done this?', then it is permissible for him to deny it because publicizing his act will be a sin in itself. Likewise, if one is aware of a secret of a Muslim brother he can deny that too. (*Rad-dul-Muḥtār*, vol. 9, pp. 705)

Sharaf Hajj kā day day chalay Qāfilāḥ p̄hir

Mayrā kāsh! Sūay Ḥaram Yā Ilāḥī

Dikhā day Madīnay kī galiyān dikhā day

Dikhā day Nabī kā Ḥaram Yā Ilāḥī

Grant me the honour of Hajj pilgrimage, Yā Allah

I am longing that I leave with my Qāfilāḥ

Show me the streets of Madīnaḥ

Take me to the Masjid of the Prophet, Yā Allah!

It is not permissible to allow yourself to be disgraced

There is great importance for the honour of a Muslim. It is impermissible [under Islamic law] for a person to disgrace even himself. This is why it is necessary to act upon all the laws of the country one lives in as long as they do not contradict the teachings of Quran and Sunnaḥ, especially those laws, which if could lead a person to sins or personal humiliation if not followed. For example, driving a car or motorcycle without the valid driver's license is not permissible according to Islamic law, because if you are caught driving without it then there is a possibility of being humiliated and a strong likelihood that you may have to lie, break promises or bribe someone. Therefore, to safeguard yourself from several sins that might make you worthy of the fire of Hell, obtain the correct driver's license and make sure you carry it with you when you drive.

My master, A'la Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Ash-Shāḥ Imām Aḥmad Razā Khān عليه ورحمة الرحمن has stated on page 183 of *Fatāwā Razawiyyah*, volume 21: According to the Ḥadīṣ, it is Ḥarām for one to allow himself to be punished and humiliated without any Shar'ī reason.

In volume 29, on pages 93 and 94 he رحمته الله تعالى عليه has further written: It is narrated in a Ḥadīṣ, 'Without being compelled, whoever presents himself to be disgraced willingly is not from amongst us.' (*Al-Mu'jam-ul-Kabīr*, vol. 1, pp. 147, Ḥadīṣ 471) Therefore, it is essential for us to guard our honour.

Mujḥay Nār-e-dozakh say dar lag raḥa ḥay

Ḥo mujḥ nātuwān per karam Yā Ilāḥī

Sadā kay liye ḥo jā rāzī Khudāyā

Ḥamayshaḥ ḥo luṭf-o-karam Yā Ilāḥī

I am scared of the blazing fire of Hell

Have mercy on this body so frail

Allah! Stay pleased with me always

Enjoin Your special favour & mercy on me endless

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The proper way of asking someone to make Du'ā

When some people send small notes or letters to request someone to make Du'ā for them, they disclose their indecent actions. May Allah عَزَّوَجَلَّ grant us refuge from such evil. Not only this, sometimes they also write inappropriate things about their mothers and sisters as well. For example, they write that their mother, sister, daughter, or daughter-in-law has had illegitimate relations with another man. The irony of the matter is that even Islamic sisters do not take precautions when writing such Du'ā requests. They do not realize how many people read those letters and what suspicions arise in their hearts.

Some sisters write *'my husband or father does not have a job; they stay home all day and get into arguments'*. Others write *'my mother-in-law or sister-in-law is oppressive towards me, my brother is a gambler, my sister ran away with someone, my brother is in love with some girl, my son drinks alcohol, my daughter wears fashionable clothes which do not conceal her body properly etc.'*

Instead of providing all the intricate details of your problem, it seems more appropriate to request for Du'ā in ambiguous and unspecific words. For example, instead of saying *'my son/husband/father is a gambler/alcoholic'*, you could use words which neither reveal the identity of the person nor his evil practices, for example *'one of my close relatives is involved in a bad habit. Please make Du'ā that he leaves it'*. Similarly, instead of saying *'my daughter/sister ran away/is in love with someone'*, you could request for Du'ā by saying *'one of my relatives is involved in a habit which is inappropriate to discuss, please make Du'ā for them'*.

The benefit of requesting in this manner is that you have not pinpointed the person involved in the evil act and thus you have eliminated all avenues leading to backbiting. Secondly, you safeguarded yourself from discussing their sins and avoided using indecent language.

If someone mentions an evil act or shortcoming of a particular person with the intention of requesting Du'ā, this is not classified as sinful backbiting. This backbiting would only be considered sinful when the shortcoming of the person is mentioned with the intention of degrading him.

The proper method of discussing problems with a doctor

Although it is permissible to discuss one's issues and problems with a doctor or a Muslim spiritual healer [Āmil] with the intention of getting treatment, even then if it is at all possible to discuss the problem without pinpointing the person who is suffering, then one should do so. For example, instead of saying *'my son has the habit of drinking'*. It is better to say *'one of my relatives has a habit of drinking'*. If revealing the name of the person or revealing one's own shortcomings is unavoidable, then make sure that you reveal this information only to the doctor or the Āmil, and without a permissible reason, no one else should hear or find out the details.

Expert doctors usually talk to their patients in private in their rooms, but I wonder why they usually fall into the sin of having an inappropriately dressed female assistant in the same room. I have had to go (to the doctor) a few times and even though I did not have anything private to discuss, I requested him to send the nurse outside the room in order to safeguard my eyes. Everyone should also abide by the sacred Islamic law.

Method of protecting privacy at the desks of Rūḥānī ‘Ilāj

[spiritual treatment]

Question: Dawat-e-Islami’s Majlis Maktūbāt-o-Ta’wīzāt-e-‘Aṭṭāriyyah [the Majlis for letters and amulets of ‘Aṭṭār] sets up several desks nationally and internationally to provide spiritual treatments. Many suffering people stand in lines, discuss their problems, and get spiritual treatments free of charge. Of course, they too have secrets but it is impossible for us to provide such privacy for every one of them. What should we do?

Answer: It is indeed a virtuous act to help the Ummaḥ of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but it is also necessary to keep this righteous Madanī activity free from all sins. It should never happen that whilst performing righteous acts, someone falls into sins and strictly forbidden acts, potentially leading him to the fire of Hell. It is essential to take certain measures to ensure that others cannot hear the conversations at the desks. For example, a barrier could be placed near the desk at such a distance that the people in the line cannot hear the voices and only the person who has his turn should come forward.

Only one person should be sat to listen to their problems and he should be someone who has the fear of Allah عَزَّوَجَلَّ and the passion to safeguard the secrets of his fellow Muslims. He should not have an assistant with him listening to the person’s problems without a valid cause under Islamic law. In addition, there should be a banner or a board displayed prominently above the desk so that people in the line can read it easily. The message displayed on this board should also be announced from time to time. The message should have the following information written on it:

Molten lead will be poured into the ears

In order to get spiritual treatments, people have to discuss their problems; therefore others should refrain from listening to any conversation at the desk. This saying from the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ serves as a warning to all of us, ‘On the Day of

Judgement, molten lead will be poured into the ears of the one who listens to the speech of people who do not like for him to listen to them or they want to keep their conversation a secret.’ (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 423, Ḥadīṣ 7042*)

The renowned commentator, Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated while explaining the above Ḥadīṣ that on the Day of Judgement, lead will be heated and poured into the ears of the person who secretly listens to other peoples’ secret conversations. This Ḥadīṣ is self-explanatory and needs no clarification. In fact, such a person will indeed be punished on the Day of Judgement because he is a thief of secrets.

(*Mirāt-ul-Manājīḥ, vol. 6, pp. 203*)

(Please do not write the explanation of the Ḥadīṣ on the banner or board as it might make it too long. However, you can have it printed out on handouts etc.)

For doctors and ‘Āmils

Question: Sometimes we have to tell our secrets to doctors, herbal doctors, Muslim spiritual healers [‘Āmils], social workers and political leaders in front of other people. Please provide some Madanī pearls regarding this.

Answer: One must always endeavour to save himself from falling into sins and must inspire others to refrain from sins as well. Therefore, these individuals must also come up with a method whereby people’s secrets are not revealed to others. If they feel it appropriate, they should also arrange for a banner or a board to be placed where they meet people and they should replace the words ‘at the desk’ with appropriate words for example ‘with Pīr Sahib’, ‘with Bābā Ji’, ‘with the doctor’ etc.

Ghībaton say bachūn, chughliyon say bachūn

Ĥo nigāḥ-e-karam, Tājdār-e-Ḥaram

Bad kalāmī na ḥo, yāwāḥ goī nā ḥo

Baulūn mayn kam say kam, Tājdār-e-Ḥaram

*From backbiting and tale-bearing may I refrain
May I be blessed in this manner, Master of Madīnāḥ
From foul language and useless chatting, may I abstain
May I talk less, Master of Madīnāḥ*

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

12 Permissible cases of backbiting

1. Mentioning the false beliefs of deviants.
2. To save others, it is permissible to backbite against a person whose evil actions could cause them harm. Nevertheless, we can only advise others about his wickedness, which is likely to cause harm to others to safeguard the Muslims from his fraud, for example, we can point out the defective products of the trader who sells contaminated goods. It is Ḥadīš of the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: ‘You save yourselves from the conversation of evil-doer, but when will people recognize him? Talk about the evil habits which the evil doer possesses so people can save themselves.’
(*Sunan Kubrā*, vol. 10, pp. 354, Ḥadīš 20914)
3. When asked for advice about choosing a person as a business partner or for marriage, then it is permissible to reveal only those shortcomings etc. that could be detrimental to the other.
4. When filing a complaint in court or to a police officer in order to seek justice, it is permissible to backbite. For example, to say he stole from me or caused me harm etc.
5. With the intention to correct a wrongdoer it is permissible to complain to a person who is in a position to set things right. For example, one can complain about Murīds [disciples] to his Pīr [spiritual guide], about a son to his father, about a wife to her husband, about subjects to their king and about students to their teacher.
6. It is permissible to mention a person by name to obtain an official religious verdict [Fatwā]. Despite this, it is still better to replace the actual names with other names like Zayd and Bakr, when asking a Muftī for a legal opinion. (*Baḥār-e-Sharī'at*, vol. 16, pp. 177)

Calling someone deaf or dumb to distinguish him when needed

7. If a person has a physical defect (e.g. being blind, being fat) and if he is recognized by that feature, [it is permissible to] associate his physical defect with his name in order to distinguish him. However, if he can be recognized just by his name without mentioning his physical defects, then that would be better. For example, if Zayd is

fat then if he can be recognized by his full name or as the son of so-and-so then one should refrain from calling him fat.

It is stated in *Riyāḍ-ush-Ṣāliḥīn* that if somebody is widely recognized by the title of crippled, deaf, blind or cross-eyed then it is permissible to call them by such a title just to identify them. If the intent is to point out their defect to criticize them, then it is not permissible. If it is possible to recognize them without associating their physical defect with their name, then this is better. (*Riyāḍ-ush-Ṣāliḥīn*, pp. 404)

It is stated on page 178 of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]: 'If someone is called blind, deaf, short or tall for the sake of recognition, this is not classified as backbiting.'

Backbiting against those who openly commit sins

8. Mentioning only those sins of people who openly steal, drink alcohol in public, shave or trim the beard less than a fist length etc. which they commit openly and regarding which they do not even have shame in front of other people.
9. It is permissible to backbite against an unjust ruler and to mention his cruel acts, as long as he commits these acts openly in public. If the unjust tyrant commits his evil acts in secret, then talking about them would still fall under backbiting.

On page 177 of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is stated: Discussing the actions of a person who publicly performs sinful acts and does not care what people will say about him, is not backbiting. Nevertheless, talking about those actions of his which are not yet known to others would still be classified as backbiting. It is stated in a Ḥadīṣ that whoever removes the veil of modesty then there is no backbiting against him.

Dear Islamic brothers! Shaykh Sayyid Murtaḍā Zabīdī عليه رحمة الله القوي has stated: Remember! To talk about evil acts that are performed openly should only be discussed for the benefit of others. When one discusses the evil acts of a sinful person, out of anger (or rage) or for revenge, he has fallen into sin. (*Ithāf-us-Sādah liz-Zabīdī*, vol. 9, pp. 332)

Discussing someone’s evil actions out of compassion and remorse

10. If someone mentions his Muslim brother’s shortcomings out of compassion, then this does not fall under backbiting. For instance, he says ‘*it is so sad that he did this*’. This is not backbiting because if the other person finds out about this, he will not feel bad. On the other hand, it is essential that such a statement is made with empathy and compassion; otherwise, if he finds out that this was meant to disgrace him, then in that case it would be backbiting against him and this will be a form of hypocrisy, showing-off and self-praise. It is hypocrisy because he discussed the shortcomings of his Muslim brother but acted as if he did not mean to reveal them. He also tried to show others that he considers that act as bad for himself and for his fellow Islamic brothers – this being a form of ostentation and showing-off. In addition, he did not commit backbiting as backbiting (is normally committed, but rather he used a phrase which could have been considered permissible), thus implying that he considers himself as being from the pious, and this falls under self-praise.

(Bahār-e-Sharī’at, vol. 16, pp. 176; Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 9, pp. 673)

It is essential to think and reflect before opening your mouth.



The most important Madanī pearl is the fact that when this statement of backbiting is said, it should be said with sympathy. Thus, if the person [being talked about] finds out about this statement against him, he will feel that the other person was sympathetic towards him because of his wrong doing and the other person said this out of compassion, not to disgrace him. It is essential to think and reflect before opening your mouth. Just forcing yourself to be sympathetic is not merely enough. Ah! We will not be able to bear the punishment for backbiting!

It is better to refrain from backbiting even in sympathy

It is definitely true that it is permissible to backbite in sympathy, but it is highly possible to fall into sinful backbiting because usually common people cannot distinguish between ‘sincere sympathy’ and ‘real backbiting’. Sayyidunā Shaykh Ismā’il Ḥaqqī عليه رحمة اللّٰه القوي has stated: The Mutakallimīn [scholars of creed] have stated that anything which is said to degrade others will only be considered as backbiting if the intention is to hurt the

honour of others or to discuss their faults. It will not fall under backbiting if the intention is to be sympathetic towards the other.

After giving the aforementioned explanation, Sayyidunā Shaykh Ismā'il Ḥaqqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي narrated that Sayyidunā Shaykh Imām Samarqandī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has explained this in his commentary: I say that whatever these pious scholars have relayed, entails a grave danger, because saying statements against others in sympathy could very well lead one towards (sinful) backbiting (due to carelessness). Therefore, it is better to refrain from this backbiting (in sympathy) altogether, as it is closer to Taqwā and precaution. (*Rūḥ-ul-Bayān, vol. 9, pp. 89*)

11. It is permissible to criticize (i.e. to reveal the faults of) narrators of Ḥadīṣ, witnesses in a court case, and authors. (*Rad-dul-Muḥtār, vol. 9, pp. 675*)
12. It is permissible to mention the shortcomings of an apostate and a Ḥarbī Kāfir. (Nowadays all non-Muslims are Ḥarbī Kāfir).

All the aforementioned instances are seemingly cases of backbiting, but in reality they do not fall under sinful backbiting. In fact, they are permissible and in some instances, they are even compulsory to reveal.

Ṣubḥ ḥotī ḥay shām ḥotī ḥay

Ghībatayn chughliyān ḥay karwāī

*The day passes and then comes the night
The tongue starts to tattle and backbite*

'Umar yūnhī tamām ḥotī ḥay

Jab zabān bay-lagām ḥotī ḥay

*Age is passing like a short flight
When it has no restraint in sight*

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

أَسْتَغْفِرُ اللَّهَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

تُوبُوا إِلَى اللَّهِ

صَلُّوا عَلَى الْحَبِيبِ

Backbiting against non-Muslims & apostates

Dear Islamic brothers! Backbiting against a Ḥarbī Kāfir is not permissible but backbiting against a Ḥarbī Kāfir and a Murtad is allowed. Today, the Christians, Jews and all other

non-believers are all Ḥarbī Kuffār. In olden times, Żimmī Kuffār (definition to follow) were also found in lands controlled by Muslims. Hurting or backbiting against those Żimmī Kuffār was not allowed. In this context, the Prophet of Raḥmah ﷺ has stated: ‘Whoever says something detrimental to a Christian or a Jew, his destination is Hell.’ (*Al-Iḥsān Bittartīb Ṣaḥīḥ Ibn Hibbān, vol. 7, pp. 193, Ḥadīṣ 4860*)

A Żimmī Kāfir is a non-Muslim who pays tax to the Islamic state for his security. It is stated in *Tafsīr Na’īmī* that Jizyaḥ is the tax which the Islamic government collects in return for providing security to the People of the Book (i.e. the Christians and the Jews). (*Tafsīr Na’īmī, vol. 10, pp. 254*)

*Day ghībat say tuḥmat say nafrat Khudāyā
Kay bayshak ḥay in mayn ḥalākat Khudāyā
Mayrī zāt say dil dukḥay na kisī kā
Milay mujḥ say sab ko musarrat Khudāyā*

*Yā Allah! May I hate backbiting and false accusation
As they cause utter devastation
Yā Allah! May I hurt no one’s feelings from my existence
For everyone, I impart joy and jubilation*

Didn’t listen to Quran or Ḥadīṣ from deviants

Two deviants visited Sayyidunā Shaykh Abū Bakr Muhammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ and said: ‘O Abū Bakr! Today, we will relate a Ḥadīṣ to you.’ Sayyidunā Shaykh Abū Bakr Muhammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ replied: ‘I will not listen to it.’ Then they said, ‘OK, just listen to one Qurānic verse.’ He عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ replied, ‘I will not listen to it. Either you leave, or I will get up and leave.’

Therefore, they both finally left. Then some people asked, ‘O Abū Bakr, what could have been wrong with listening to the Ḥadīṣ or the verse from the Quran?’ He عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ replied, ‘I was scared that they would add their own explanations to the Ḥadīṣ and the Qurānic verses, and I was afraid that one of those explanation might become embedded (if it did, then I would have been at a complete loss, that is why I did not tolerate listening to the Quran or Ḥadīṣ from them).

(*Sunan Dārimī, vol. 1, pp. 120, Raqm 397; Fatāwā Razawīyyaḥ, vol. 15, pp. 106*)

Backbiting against deviants

Dear Islamic brothers! In this narration, the famous Tābi'ī saint, Sayyidunā Shaykh Abū Bakr Muhammad Ibn Sīrīn عليه ورحمة الله العزيم said to the two deviants: 'I was scared that they would add their own explanations to the Ḥadīṣ and the Quranic verses...' This apparently seems like an example of having negative opinions about others and backbiting, but this is actually permissible in this case. In fact, this is a case of [virtuous] backbiting, which earns good deeds for the Hereafter because both those men were deviants and the Shaykh رحمته الله تعالى عليه disclosed their identity in front of the people.

Similarly, Ṣadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqāḥ, Shaykh Muftī Muhammad Amjad 'Alī A'zamī عليه ورحمة الله القوي has stated on page 175 of *Bahār-e-Sharī'at* in volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]: The loss caused by a deviant is far greater than the harm caused by a Fāsiq (sinful person). The harm caused by a Fāsiq will be relatively less than the harm caused by a deviant because the loss suffered from a Fāsiq is usually worldly and the loss suffered from a deviant is detrimental to one's religion and faith.

In order to spread their deviant beliefs, they punctually offer Ṣalāḥ and observe fasts, so that they command respect. Once the respect is attained, then their statements hold more weight. Therefore, exposing their deviant ideologies is of far greater importance than revealing the sinful acts of a Fāsiq. Therefore, never hesitate to warn people against such deviant individuals. (*Bahār-e-Sharī'at*)

The words of a wretched deviant should not even be listened to

The aforementioned narrations serves as a lesson for those individuals who believe that whoever recites Qurānic verses and relates Ḥadīṣ should be blindly trusted. If this was the case then why would a scholar of such calibre refuse to listen to those two deviants? Understand from this that he رحمته الله تعالى عليه refused to listen, thus teaching us that since I do not listen to them, you should also refrain from listening to them. This is despite the fact that he was an expert of the Arabic language, a great scholar and a Mujtāhid, if those deviants had given any incorrect explanations, he رحمته الله تعالى عليه would have surely rectified them, but he preferred to refrain from listening to those wretched deviants because Satan works swiftly in leading people astray.

In addition, if he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had listened to those deviants then it would have served as a precedent for others to follow and after listening to deviants those who followed him might have gone astray. Indeed, when he ordered them to leave this was not bad manners on his behalf but rather this was actually good manners on his part because humility cannot be shown for the enemies of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Jo ĥayn dushman Rasūl kay un ko

Ĥam nay dil say nikāl rakhā ĥay

*Whoever is the enemy of the Prophet
We have casted them away from our heart*

Foul odour of deviance

Here is a passage from the page 302 of *Malfūzāt-e-A'lā Ḥaḍrat* [the 516-page publication of Maktaba-tul-Madīnah – the publishing department of Dawat-e-Islami]: Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ was returning from the Masjid after Ṣalāt-ul-Maghrib when a person called out, ‘Is there anyone who can provide food for a traveller?’ Sayyidunā ‘Umar Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ ordered his slave to take him along with him. When the traveller came, ‘Umar Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ had some food brought for him. The traveller had barely started eating when he uttered one word which had the foul odour of deviance coming from it. Immediately, Sayyidunā ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ had the food taken away from him and forced him to leave. (*Kanz-ul-‘Ummāl, vol. 10, pp. 117, Raqm 29384*)

Fāriq-e-ḥaq-o-bāṭil Imām-ul-Ĥudā

Tīgh-e-maslūl-e-shiddat pay lākhaun Salām

*[‘Umar] Fārūq is the leader in distinguishing right from wrong
Millions of salutations upon his sword of strictness when drawn*

What is the ruling on sitting with deviants?

Read the following passage consisting of a question and its answer from *Malfūzāt-e-A'lā Ḥaḍrat* (complete) and act up it to safeguard your Hereafter:

Question: Some people deliberately sit in the company of deviant people. What is the ruling upon such individuals?

Answer: (Sitting in the company of deviants) is strictly forbidden. There is a high probability that they might fall into deviance themselves. If they maintain friendship with each other then it is like a lethal poison for their faith in Islam. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **إِيَّاكُمْ وَإِيَّاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ** i.e. *Keep them away from you, and stay far away from them [lest] they lead you astray or cause you to fall into Fitnā.* [Ṣaḥīḥ Muslim (Preface), pp. 9, Ḥadīṣ 7] In addition, whoever has confidence on his own Nafs has trusted a huge liar. **إِنَّمَا أَكْذَبُ شَيْءٍ إِذَا حَلَفْتُ فَكَيْفَ إِذَا وَعَدْتُ** (if the Nafs swears an oath by something, then it is a huge liar, so what would be the case when it merely promises without swearing an oath!?)

It is stated in Ṣaḥīḥ Ḥadīṣ: ‘When Dajjāl appears, some people will go to him just to see his act [for fun] because they would feel that ‘We are steadfast in our faith, so how can he harm us?’ Nevertheless, when they go, they will fall into his trap.’

(Sunan Abī Dāwūd, vol. 4, pp. 157, Ḥadīṣ 4319)

It is stated in a Ḥadīṣ, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever establishes a friendship with a certain group of people, then he will be with them on the Day of Judgement.’ (Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 5, pp. 19, Ḥadīṣ 6450)

Allah عَزَّوَجَلَّ has stated:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ^ط

Whoso of you makes them his friends, then he is one of them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 6, Sūrah Al-Māidah, verse 51)

One saint رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: **الْأَعْدَاءُ ثَلَاثَةٌ عَدُوُّكَ وَعَدُوُّ صَدِيقِكَ وَصَدِيقُ عَدُوِّكَ** i.e. There are three kinds of enemies:

1. Your enemy,
2. the enemy of your friend, and
3. the friend of your enemy. (Al-Mukhtaṣar Al-Muḥtāj Ilayhī liṭ-Zāḥabī, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Acceptance of Islam by a non-Muslim

Dear Islamic brothers! In order to get rid of the habit of listening to backbiting and to develop a habit of offering Ṣalāh and practicing the Sunnah keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnah. To prosper in this life and to be successful in the Hereafter act upon the Madanī In'āmāt. Fill in the questionnaire and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month. Attend the weekly Ijtimā', and watch the various programs that appear on Madanī Channel. To motivate you to watch Madanī Channel, let me present an inspiring Madanī incident of the blessings of Madanī Channel.

One Islamic brother from Markaz-ul-Awliyā, (Lahore, Pakistan) has narrated that there was a workshop in our area which had a television set. The workers would watch different channels but in Ramadan 1429 Ĥijrī (2008) when Dawat-e-Islami launched its Madanī Channel, they all started watching it and liked it so much that would only watch Madanī Channel. There was also a non-Muslim amongst those workers, who started taking interest in the passionate programs on Madanī Channel. Observing the true face of Islam, he was deeply affected and *أَلْحَمَدُ لِلَّهِ عَزَّوَجَلَّ*, just after three days, he recited the Kalimah (declaration of Faith) and became a Muslim.

*Kufr kay aywān mayn Maulā dāl day yeh zalzalah
Yā Ilāhī! Tā-abad jāri rahay yeh silsilah*

*In the dark mansion of disbelief, let this tremor strike
Long forever, the preaching of Islam therein reside*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Twenty-five non-Muslim inmates embraced Islam

أَلْحَمَدُ لِلَّهِ عَزَّوَجَلَّ, by the sincere efforts of the preachers of Dawat-e-Islami, we keep hearing of non-Muslims embracing Islam. In this context, let me present one more inspiring Madanī incident to you: In 2004, two brothers were put in Kamwala jail in Lusaka, the capital of Zambia, in Africa, for committing a particular crime. A few local Islamic brothers, who

resided near the jail, used to go to visit inmates there every other day. Along with giving out food, he would also pass out booklets [published by Dawat-e-Islami's publishing house Maktaba-tul-Madīnah]. After reading the booklets filled with the fear of Allah ﷺ and the love of the Beloved Rasūl ﷺ those booklets caused a Madanī revolution in the hearts and minds of both the brothers. They started to pray not just the five daily Ṣalāh, but also Ṣalāt-ut-Taḥajjud. They made an intention to act upon the Madanī In'āmāt booklet, and started giving Dars from *Faizān-e-Sunnat*.

Listening to the virtues of reciting Ṣalāt-'Alan-Nabī at the beginning of the Dars sessions, fellow Muslim prisoners also started reciting Ṣalāt-'Alan-Nabī in abundance. [Soon] the blessings of this appeared and several prisoners were released early from prison. Observing the apparent benefits of reciting Ṣalāt-'Alan-Nabī many non-Muslims were very inspired and slowly they started coming closer to the religion of Islam. ﷺ, within a short time span of just three or four months, twenty-five non-Muslims embraced Islam.

Amongst the twenty-five who accepted Islam, there was also a 50-year-old priest. His story was that while in prison he started reading Islamic literature. Then one night he saw a dream in which he saw a beautiful Masjid, but when he tried to enter it, the door closed. In the morning when he saw the framed picture of Masjid-un-Nabawī with an Islamic brother, he spontaneously shouted, 'This is the same Masjid that I saw in my dream.' After gaining knowledge about Islam and observing the true face of Islam in the Islamic brothers, he also entered into the fold of Islam. Further, he also made an intention that after he was freed from prison he would invite his entire family towards Islam as well.

After gaining knowledge about Islam and observing the true face of Islam in the Islamic brothers, he also entered into the fold of Islam.



Maqbūl jāhān bhār mayn ḥo Dawat-e-Islami

Sadaqaḥ tujḥay ay Rab-e-Ghaffār Madīnay kā

May the message of Dawat-e-Islami glow around the globe

For the sake of Madīnah, my Forgiving Allah

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sixteen things which lead towards backbiting

Dear Islamic brothers! Countless factors cause people to fall in the disease of backbiting. Here are sixteen such causes:

1. Anger
2. Hatred and malice
3. Jealousy
4. The unjustified spirit of supporting one's best friend or an important member of one's household.
5. The habit of excessive talking
6. The habit of sarcasm
7. The habit of being humorous. (By mimicking individuals to make others laugh, they sometimes fall into backbiting).
8. Household quarrels (in these circumstances, it is close to impossible to refrain from backbiting. Reconciling differences is better for both worlds).
9. Family feuds or disputes amongst friends
10. The habit of complaining. (Whenever one starts complaining about someone, then Satan makes them have negative suspicions, makes them discuss defects, backbite, lay false allegations and tell tales, etc.)
11. Arrogance
12. Having a suspicious nature
13. Giving unnecessary opinions. (In this disease, instead of directly rectifying the person, he backbites against him to others. For example: He says 'he does this or that', or 'he is like that' or 'he should have done it like this').
14. Lack of awareness of the perils of backbiting for one's religion and for one's worldly affairs.
15. Being overly emotional such that one cannot calm down before mentioning their feelings.
16. Lack of the fear of Allah ﷻ and lack of reminding oneself of the punishment of Allah ﷻ.

In any case, it is essential for the one who wishes to save himself from the perils of backbiting and the torments of Hell, to learn the aforementioned causes of backbiting and to work to treat these illnesses and to learn the ways to refrain from backbiting.

*Miā mayray ranj-o-alam Yā Ilāhī
‘Aḡ ker mujhāy apna gham Yā Ilāhī
Sharāb-e-mahabbat kuch aysī pilā day
Kabhī bhī nashaḥ ḥo na kam Yā Ilāhī*

*Vanish all the worries, all my distress
Yā Allah! Grant me Your true love
Grant me such longing, which keeps escalating
Yā Allah! Grant me a sip of the potion of Your love*

Easiest method to safeguard yourself from backbiting

It is narrated from Shaykh Majduddīn Fīrauzābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي: ‘When you join a gathering and you recite: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, Allah عَزَّوَجَلَّ will designate an angel that will keep you from backbiting; and when you depart from that gathering then recite: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ, then the angel will keep others from backbiting against you.’ (Al-Qaul-ul-Badī, pp. 278)

A summary of the cures for backbiting

The key is that in order to cure the lethal disease of backbiting, one should reflect on its causes. For example, anger can lead one to commit backbiting. Whenever you are angry and you are inclined to expose the shortcomings of another Muslim, you should ask yourself, ‘What if Allah عَزَّوَجَلَّ is displeased with me and He reveals my faults?’ Similarly, you should also realize that if you backbite out of anger; you will be worthy of Hell due to this sinful act. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There is a door in Hell; through which only those people will enter whose anger subsides only after committing a sin.’ (Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 1, pp. 205, Ḥadīṣ 784)

Hatred and malice are major contributors leading towards backbiting, therefore you should also consider the perils that they contain and try to convince yourself to abstain from backbiting altogether. Warn yourself through the following Ḥadīṣ and similar

narrations, ‘On the 15th night of Sha’bān, Allah ﷻ casts a glance of mercy upon His people and forgives them all, except polytheists and the ones who have hatred for others.’

(Al-Ihsān bittartīb Ṣaḥīḥ Ibn Ḥibbān, vol. 7, pp. 470, Ḥadīṣ 5236)

Jealousy is another disease that causes one to backbite. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has reported, ‘The one who remembers death extensively; his jealousy and happiness will diminish.’ *(Muṣannaḥ Ibn Abī Shaybah, vol. 8, pp. 167, Ḥadīṣ 4)*

Eradicate conflicts in your households as these also open the doorways for backbiting. Reconcile with all the members of the household who are upset with you like your mother, father, brother, sister and other relatives and in the future always be courteous towards them, no matter how hard they try to cut off relations with you. Keep these two Ḥadīṣ embedded in your mind:

1. ‘The best charity is the one that is given to a unkind relative.’

(Al-Mustadrak, vol. 2, pp. 27, Ḥadīṣ 1515)

The reason for this is that when you give charity to the relative who is full of hatred, it serves two purposes: First of all, you are giving charity and secondly you are mending relations and showing kindness and courtesy towards people closely related to you.

2. ‘The one who breaks ties will not enter Paradise.’ *(Ṣaḥīḥ Muslim, pp. 383, Ḥadīṣ 2556)*

Put an end to the habit of laughing and joking and adopt the virtues of seriousness and quietness. When you are enticed to backbite, remember the worldly perils and the punishments of the Hereafter. Think about the punishments for backbiting like eating flesh, peeling the face and chest with nails made of copper, cutting of the flesh from the sides and then being made to eat it, etc. Furthermore, think about the loss of good deeds, the increase in sins and the high probability of having a faithless demise; all due to backbiting.

Do not regard these few lines of this brief summary of the cure of backbiting as being sufficient – ensure that you read the details in the following pages. Satan will make every effort to keep you away from reading them, and will make you lazy. But, counter his attacks by reading the cures of backbiting in their entirety and let the wretched Satan fall into despair. Also, continue to refresh your memory by reading these cures over and over

again. If you lose your focus and fail to do so, there is always a danger that you may fall back into the deadly disease of backbiting.

*'Afw farmā khaṭā-ayn mayrī ay 'Afū
Shauq-o-taufīq, naykī kā day mujh ko Tū
Jārī dil ker kay ḥar dam raḥay zikr-e-Ĥū
'Ādat-e-bad badal aur ker nayk khū*

*Forgive my sins and absolve me, You are the Forgiver
Grant me the assistance and passion to be a good doer
Allah, electrify my heart with Your remembrance
Bless me with morality and change my decadence*

(Sāmān-e-Bakhshish)

اللَّهُ اللَّهُ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Inspiring Madanī incident of a couple embracing Islam

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāḥ and practicing the Sunnah, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Lead your life according to the guidelines of the Madanī In'āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and hand in to the representative of Dawat-e-Islami on the first day of the new Madanī month and actively partake in the Madanī activities of Dawat-e-Islami. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, just as Islamic brothers are busy in Madanī activities, Islamic sisters are also behind in any way.

Let's first recite Ṣalāt-'Alan-Nabī and then listen to the following inspiring Madanī incident. Here is a summarized narrative from a female inmate in the central jail of Sukkur-2 (Bāb-ul-Islam, Sindh, Pakistan): I was a non-Muslim before accepting Islam. A properly veiled Islamic sister would come to our prison to teach the Quran and the

Sunnah. Her character reflected the true teachings of Islam and her face depicted her devotion, due to which I began to admire her. She would remind me of Sayyidatunā Maryam برحمتي الله تعالى عنها. When I met her, she introduced herself as a person affiliated with Dawat-e-Islami – the non-political, movement of propagation of the Quran and Sunnah. She also spoke of the Madanī ambition of Dawat-e-Islami that ‘I must strive to reform myself and the people of the whole world.’ إن شاء الله عز وجل, in order to accomplish this great ambition, Dawat-e-Islami is working hard in many areas and had created many Majālis to fulfil this cause, one of them is ‘Faizān-e-Quran’ which is responsible for Madanī activities in jails and prisons across the world. She informed me that she had come to that prison with the passion to reform the sisters with the permission of that department. She also wished that her efforts would bear fruit and that the Islamic sisters in this jail would also adopt piety.

Yahān jis qadar hayn behnayn sabhī Madanī burqa’ pehnayn

Inhayn nayk tum banānā Madanī Madīnay wālay

*May they wear Madanī veil; all the sisters here
Prophet of Madīnah! To piety may they also adhere*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The preacher’s style of conversation made me admire her so much that I would wait for her every day. And when she would visit, I would try to spend most of my time with her. Her purity of manner made me think about the greatness of Islam; and how this great religion stressed upon the virtues of modesty and piety. Due to the effects of her righteous company and her individual efforts to inspire me; the light of faith finally began to shine within me and I made a firm intention to accept Islam. Upon meeting her the next day, I keenly told her that I really admired her purity of manner and the style of her conversation. I also told her that I had never thought that I would see the teachings of Islam personified and practiced upon in this beautiful manner. Finally I informed her of my intention to accept Islam. She immediately made me repent and say the Kalimah (declaration of Faith) لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ. Witnessing this, other sisters present there began to weep and hug me as they congratulated me. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I embraced the beautiful Madanī environment of Dawat-e-Islami and began to make efforts to practice Islam. I

also entered the Qādiriyyah Razawiyyah Ṭarīqah (spiritual path) and became a Murīd (disciple) of the Ghauš-e-A'zam, Shaykh 'Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. After accepting Islam I started my individual efforts to convince my husband as well and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, two months later in the month of Jumādil Ākhirah, 1428 A.H., he also came into the fold of Islam.

*Ay Islāmī behnaun tumhāray liye bhī
Suno hay bahut kām kā Madanī Māḥaul
Tumhāyn Sunnataun aur parday kay aḥkāṁ
Yeh ta'līm farmāye gā Madanī Māḥaul*

*O Islamic sister, listen! Even for you
Is very beneficial; the Madanī environment
The commandments of veiling and the Sunnah
It will teach you; the Madanī environment*

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Since many people accept Islam, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ around the world due to the efforts of Dawat-e-Islami, the following two questions will be very beneficial for all.

What happens to the marriage if the husband accepts Islam?

Question: If the husband accepts Islam and the wife is still a polytheist (Mushrik), does their marriage remain intact or gets annulled?

Answer: The Expert Scholar of Islamic law, the Guiding Light of Spirituality, Muftī Muhammad Amjad 'Alī A'zamī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'If the woman is a polytheist, she cannot remain married to a Muslim man. Allah عَزَّوَجَلَّ has stated in the Quran:

لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهَا^ط

Neither are these (believing women) lawful for them (disbelieving men), nor are they (disbelieving men) lawful to these (believing women).

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Al-Mumtaḥinah, verse 10)

After the husband becomes a Muslim, the Qāḍī should present Islam to her and if she refuses, their marriage is annulled. In countries like India, where there is no Qāḍī, the marriage is invalidated with the third menstrual period. This ruling is for the dissolution of marriage but if she becomes a Muslim even after passing of three menstrual periods and she desires to stay with her husband, then they would have to marry anew, since the previous marriage was invalidated. As far as having intercourse (with the non-Muslim wife) is concerned; it is Ḥarām from the time the man embraces Islam.’

(*Fatāwā Amjadiyyah*, vol. 4, pp. 416)

Question: A woman becomes a Muslim; however her husband remains a Kāfir, what is the ruling regarding marriage?

Answer: The Expert Scholar of Islamic law, the Guiding Light of Spirituality, Muftī Muhammad Amjad ‘Alī A’zamī عَلِيُّ مُحَمَّدٌ الْقَوِيُّ has stated, ‘If a woman or a man accept Islam; in order to separate them from their spouse it is a compulsory condition to present Islam to the other spouse. If he or she refuses, then separation automatically takes place. Remember, that it is the responsibility of the Qāḍī to present Islam to the other spouse. Here [in India], this situation is impossible, therefore, in such countries and areas where there are no Qāḍīs; the ruling is that when a woman accepts Islam the separation will not occur until three menstrual periods come to pass. The woman cannot marry anyone until after three menstrual periods. If the woman does not naturally have periods then she has to wait for three months.’ (*Fatāwā ‘Ālamgīrī*, vol. 2, pp. 42)

*Ay Islāmī behnaun tumhāray liye bhī
Suno hay bahut kām kā Madanī Māhāul
Tumhāyn Sunnataun aur parday kay aḥkām
Yeh ta’līm farmāye gā Madanī Māhāul*

*O Islamic sister, listen! Even for you
Is very beneficial; the Madanī environment
The commandments of veiling and the Sunnah
It will teach you; the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Immorality of Muslims deters others from Islam

Read this inspiring Madanī incident carefully to learn what a non-Muslim commented and how he entered the fold of Islam having been inspired by the Madanī Qāfilāh of blind Islamic brothers: In Bāb-ul-Madīnah Karachi (in 2007), a group of blind Islamic brothers travelling in the path of Allah ﷺ in a Madanī Qāfilāh boarded a bus to travel to a Masjid. Brothers who were not physically handicapped were also travelling in this Madanī Qāfilāh. The Amīr of this Qāfilāh making individual efforts began to converse with the person sitting next to him in the bus and asked his name. The person informed, 'I am a non-Muslim and I have read about Islam and I admire this religion. However, the immorality of Muslims today deters me from accepting Islam. Despite this, I am observing that all of you are wearing similar clothing and when you boarded the bus you all said Salām in an audible tone. I am amazed that even the blind brothers in your group are wearing the white clothing, are crowned with green 'Imāmahs and have beards on their faces.' Seeing his inclination towards Islam, the Amīr of the Qāfilāh courteously and very briefly introduced the works of Dawat-e-Islami to him. He also mentioned the workings of the 'Majlis for the Physically Challenged Islamic Brothers' who tirelessly carry out Madanī activities amongst the physically challenged. The Amīr also mentioned that these blind brothers had travelled for the reformation of those very immoral Muslims that are a deterrent in his accepting Islam. The non-Muslim was so impressed that he recited the Kalimah (declaration of faith) and accepted Islam.

*Āyiye 'āshiqīn mil kay tablīgh-e-Dīn
Kāfiraun ko karayn Qāfilay mayn chalo
Kufr kā sar jhukay Dīn kā dankā bajay
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ chalayn Qāfilay mayn chalo*

*Devotees of the religion! Come spread the word;
To those of the other religions, let us go to Qāfilāh
May the religion prevail and the Kuffār fail
By the will of Allah, let us go to Qāfilāh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Detailed Explanation of Ten Cures of Backbiting

The first cure

You should be alone or in good company

After completing your religious duties and worldly chores, you should either remain alone or seek good company of those who follow the Sunnah and are practicing Islamic brothers who instil the fear of Allah ﷺ in your heart, inspire you to develop love for the Prophet ﷺ; identify external immoralities and internal diseases and advise you on their cures and remedies. Here are two sayings of the Noble Prophet ﷺ in regards to adopting good company:

1. A good companion is one who helps you when you remember Allah ﷺ and reminds you when you forget. (*Al-Ikhwān li-Ibn Abid Duniyā, Raqm 42*)
2. A good companion is one whose sight reminds you of Allah ﷺ, his conversation increases in your actions, and his actions remind you of the Hereafter.’

(*Shu'ab-ul-Īmān, vol. 7, pp. 57, Hadīth 9446*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessings of saying Āmīn to the supplication of a righteous person

Being in the company of the righteous at times becomes the cause of forgiveness. Hence, Sayyidunā Imām Jalāluddīn Suyūṭī Shafi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي relays the following story in his book *Sharḥ-uṣ-Ṣudūr*: Sayyidunā Yazīd Bin Ḥārūn عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘I saw Sayyidunā Abū Ishāq Muhammad Bin Yazīd Wāsiṭī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي in a dream. I asked him, ‘How did Allah ﷺ treat you?’ He replied, ‘He forgave me.’ Then I asked, ‘What was the cause of your forgiveness?’ He replied, ‘One Friday Sayyidunā Abū ‘Amr Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي came to visit us and he made Du‘ā upon which we said Āmīn. For this reason, I was forgiven.’

(*Sharḥ-uṣ-Ṣudūr, pp. 282; Kitāb-ul-Manāmāt ma' Mawsū'ah Ibn Abid Duniyā, vol. 3, pp. 156, Raqm 337*)

Dear Islamic brothers! We come to learn that to be a part of the Du‘ā of righteous people is virtuous. Therefore, attend the Du‘ā in the Sunnah-inspiring Ijtimā' with presence of

heart and mind. We don't know whose proximity, company or sincere supplication may result in our salvation.

Mujhāy bay-hisāb bakhsh day mayray Maulā

Tujhāy wāsiṭah nāyk bandaun kā Yā Rab

*Forgive me; free me without any scrutiny
For the sake of Your bondsmen who bear piety*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The second cure

Personal friendships cause backbiting

One must absolutely refrain from personal friendships, because in today's environment it is almost impossible that two people can stay away from sins like backbiting, tale-telling, negative suspicions, false accusations etc. when they start a negative conversation about a third. These needless gatherings entail more conversations and opinions on current politics than Islam, as if these very people are running the country. At times, they will criticize a member of the parliament, at others, accuse a political leader. Hence, when these friends return to their homes; they carry sinful burdens of backbiting, tale-telling, negative suspicions and false accusations. Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'It is compulsory for you to do the Ḍikr of Allah عَزَّ وَجَلَّ as undoubtedly it is a cure; and refrain from the mentioning of people (like backbiting) as this is a disease.'

(Ihyā-ul-'Ulūm, vol. 3, pp. 177)

Refrain from unnecessary gatherings

The best cure for refraining from several sins including backbiting is to stay away from people. Hence, here is a summary of some advice offered by Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي in this regard: 'It is customary for common people, when they sit in a gathering, to find someone to 'pick on' and disgrace. Then this sets off a series of conversations containing backbiting and tale-telling, because this is their feast. Such people are weary of staying alone, which is why they seek entertainment by making useless and irrelevant conversations with the company they keep. If you are part of such company, you will be pressured to agree with what they say

and thus will slip into sins and become worthy of punishment in the fire. Even if you remain quiet, you will still be a sinner because a person who hears backbiting is also a sinner, unless excused by Islamic law. If you contradict them, they will turn against you; backbite against you and thus cause you grief.’ (*Ihyā-ul-‘Ulūm*, vol. 2, pp. 286)

*Mujhāy Apnā ‘āshiq banā ker banā day
Tū sar-tā-pā taṣwīr-e-gham Yā Ilāhī
Jo ‘ishq-e-Muhammad mayn ‘ānsū bahāye
‘Aṭā ker day woḥ chashm-e-nam Yā Ilāhī*

*Allah, make me live in Your devotion
Such that my being is a picture of sad emotion
Grant me such eyes which shed tears in obsession
Immersed in the love of Your Beloved’s admiration*

An incident about passing time

The renowned saint Sayyidunā Fuḍayl رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was once sitting alone in Masjid-ul-Ḥarām when his friend came to him. The Shaykh asked, ‘What has brought you here?’ He replied, ‘Abū ‘Alī! I have come just to amuse myself.’ The Shaykh said, ‘By Allah عَزَّوَجَلَّ, this is quite terrifying! Do you want me to adopt exaggeration for you, and for you to do the same for me? Do you wish for me to lie to you and for you to lie to me. Either you leave or I will!’ (سَمِعْنَا اللهُ عَزَّوَجَلَّ, what a magnificent expression of the importance of time! The people who sit in gatherings to pass time often exaggerate in their conversations with lies and deceit to entertain others). Some scholars have said that when Allah عَزَّوَجَلَّ loves his servants; he makes them unknown. (*Ihyā-ul-‘Ulūm*, vol. 2, pp. 287)

*Faqāṭ Tayrā ṭālib ḥūn, ḥargiz nahīn ḥūn
Ṭalabgār-e-jāh-o-ḥasham Yā Ilāhī
Na day tāj-e-shāhī na day bādshāhī
Banā day gadā-e-Haram Yā Ilāhī*

*I seek You and only You, nothing else
Not fame, nor prominence! Yā Allah
Give me neither a crown nor a kingdom
Only devotion to Your sanctuary, Yā Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Who should socialize with others?

Elaborating on who should associate with other, Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: Sayyidunā Ṭāūs عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي once visited caliph Ḥashshām and asked, ‘Ḥashshām, how are you?’ Ḥashshām furiously protested, ‘Why did you not address me as Amīr-ul-Muminīn?’ The Shaykh replied, ‘Since Muslims do not unanimously accept your caliphate – I am apprehensive that addressing you as Amīr-ul-Muminīn may be considered a lie.’

After citing this incident Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has explained, ‘Therefore, whoever is upright and straightforward, and has the resolve to abstain from such things (like backbiting, tale-telling, ostentation, vanity, flattering etc.) can socialize with others. Otherwise (if he is not like this, yet still socializes) he should be ready to have his name enlisted amongst the hypocrites.’

(Ihyā-ul-‘Ulūm, vol. 2, pp. 287)

Righteous gatherings are also prone to backbiting

Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī مُحَمَّدٌ بْنُ سَيِّدِ الشُّورَانِي has stated, ‘As far as I can recall, I do not remember any meetings with my contemporary Shuyūkh to be devoid of backbiting. I hardly found such company, which is why in order to protect my religion and theirs, I stopped my meetings with them. However, I did not cut back on fulfilling their due rights. When the gatherings of the teachers are such, then how wicked would the gatherings of commoners be? Brother! In this day and age when you meet someone, guard your Nafs and do not be negligent in this regard.’ *(Tanbīh-ul-Mughtarrīn, pp. 224)*

Every second is worse than the past one

Dear Islamic brothers! Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī مُحَمَّدٌ بْنُ سَيِّدِ الشُّورَانِي lived in the 10th century Ḥijrah. He died in the year 973 Ḥijrah and we now live in the 15th century. Approximately 450 years have passed. If the 10th century was so immoral, then how bad would our current century be? The future to come is worse than the past, when it comes to religion.

In this regard Sayyidunā Zubair Bin ‘Addī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Once we complained to Sayyidunā Anas Bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ about the oppression afflicted by Ḥajjāj Bin Yūsuf.’

He replied, ‘Be patient! No time will come upon you except the time that comes after, which will be worse until you meet your Lord, Allah ﷺ. I have heard this from the Holy Prophet ﷺ.’ (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 433, *Ḥadīṣ 7068*)

The renowned commentator of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَرِيمَان has elaborated on this Ḥadīṣ, ‘As time goes further and further away from the [time of the] Prophet ﷺ; oppression and discord will continue to rise. Any era is worse than the previous one when it comes to the matters of religion. Some eras have a particular sin prevalent in them, while at other times, other sins are found to be on the rise.’ (*Mirāt-ul-Manājīḥ*, vol. 7, pp. 202)

Not everyone backbites

Dear Islamic brothers! Everyone can realize that just like many other immoral evils which are prevalent in our society today, backbiting is also widespread. However, prevalence does not mean that every single person is committing this sin. The world is not empty of the righteous servants of Allah ﷺ. We should seek blessings by acquiring the company of these truly pious individuals. However, one should refrain from the company of those people who only seem righteous from their appearance, but are in actual fact drowned in the evil sins of backbiting, tale-telling, negative suspicion and laying false accusations etc. It is a religious necessity to stay away from such people.

On page 164 of *Baḥār-e-Sharī’at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is cited: ‘Imrān Bin Ḥiṭṭān narrated: I visited Sayyidunā Abū Żar Ghifārī رَضِيَ اللّٰهُ تَعَالَى عَنْهُ and saw him sitting alone wearing a black shawl in the Masjid. I asked him, ‘Why this solitude?’ He replied, ‘I have heard the Merciful Prophet ﷺ saying, ‘Solitude is better than a wicked companion, and a righteous companion is better than solitude; to say something good is better than silence and silence is better than saying something bad.’

(*Shu’ab-ul-Īmān*, vol. 4, pp. 256, *Ḥadīṣ 4993*)

Ḥāl ḥamārā kaysā zabūn ḥay aur woḥ kaysā aur wo kyūn ḥay

Sab ḥay tum per rawshan Shaḥā صَلَّى اللّٰهُ عَلَيْكَ وَسَلَّمَ

How devilish is our state? How and why is this disgrace?

All is apparent to you my Master, be upon you peace and grace

Reward of fifty Şiddiqin

The Lion of Allah, Amīr-ul-Mūminīn Sayyidunā ‘Alī كَوْنَهُ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ has stated, ‘Soon an era will befall on people that their kings will not be without oppression and murder; their wealth will not be without vanity and miserliness; and their gatherings will not be free from carnal desires. Hence, whoever lives in such an era, keeps patient and controls his self-desires; Allah عَزَّوَجَلَّ will grant him the reward equivalent to [the reward bestowed upon] fifty Şiddiqin.’ *(Tanbīh-ul-Mughtarrīn, pp. 225)*

Even a dog is better than a backbiter

Sayyidunā Ḥammād Bin Zayd رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ relayed, ‘I once came into the magnificent presence of Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللهِ الْعَقْمَارُ. I saw a dog in front of him and wanted to drive it away. He said, ‘Ḥammād, leave it alone. It is better than the companion who sits with me and backbites against others.’ *(Tanbīh-ul-Mughtarrīn, pp. 227)*

Dog is better than thousands like me

Dear Islamic brothers! Did you see the Madanī mindset of our pious predecessors! وَاللّٰهُ بِاللهِ تَالله! A person, who backbites and dies without repenting and then dwells in Hell, is a thousand times worse than a dog because a dog is at least not worthy of punishment of Hell. It is narrated in *Taẓkira-tul-Awliyā* that someone asked Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي whether he was better than a dog. He replied, ‘I am better if I will be saved from punishment otherwise a dog is better than thousands like me.’

(Taẓkira-tul-Awliyā, vol. 1, pp. 43)

Ḥasan Baṣrī and a recluse

Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘Once I asked a recluse [a person who lived in seclusion – away from society] as to why he remained alone in seclusion.’ He replied, ‘I am engaged in a highly essential activity.’ I asked, ‘What is that?’ He replied, ‘Every morning I find myself between bounties and sins. Therefore, I remain busy in repenting from sins and thanking Allah عَزَّوَجَلَّ for His bounties.’ I then told him, ‘Brother! You are a wiser scholar than Ḥasan Baṣrī. Remain in seclusion.’

(Tanbīh-ul-Mughtarrīn, pp. 227)

There is good in seclusion

Dear Islamic brothers! Certainly there is a lot of good in isolation, however scholars who are beneficial for the community, and can guide Muslims in the matters of religion should not seek isolation and give up meeting people. As for the rest of the people, it would be remarkable for them to seek isolation and seclude themselves after they have fulfilled their due right towards their parents, relatives and other people; and after fully attending to their worldly and religious obligations (but only when they are well aware of the etiquettes of isolation).

Sayyidunā ‘Uqbaḥ Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh! What is deliverance?’ The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. Restrain your tongue (speak only when it is beneficial to do so).
2. Your home should suffice you (do not leave your home unless it is necessary to do so); and
3. Weep over your sins. (*Jāmi’ Tirmizī, vol. 4, pp. 182, Ḥadīṣ 2414*)

*Dil mayn ḥo yād Tayrī gaushah-e-tanhāi ḥo
Phir to khalwat mayn ‘ajab anjuman ārāi ḥo*

*In a quiet corner, if my heart was filled with Your memory
A wonderful festivity, would commemorate in my solitary*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Unique method of refraining from backbiting

Whenever we intend to say something about another person, it is best to imagine that he is present with us so that we avoid saying anything that would hurt him. Hence, Sayyidunā Abū Ṭālib Makkī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘A pious person has stated that whenever someone was mentioned before me, I assumed that the person was sitting right in front of me and I only said the things about him that he would like.’

(*Qūt-ul-Qulūb, vol. 1, pp. 349*)

Similarly, another pious predecessor said, ‘When someone is mentioned in front of me, I picture him in my mind and I only say those things about him that I would like to be said about me.’ (*Qūt-ul-Qulūb, vol. 1, pp. 349*)

Sharaf day Hajj kā mujhay baḥr-e-Mustafa Yā Rab

Rawānah sūay Madīnah ḥo Qāfilah Yā Rab

Dikhā day aik jhalak sabz sabz gumbad kī

Bas un kay jalwaun mayn ā jāye phir qazā Yā Rab

*For the Prophet’s sake, grace me with the honour to do Hajj, O Rab
May the caravan embark towards Madīnah, the sanctified destination, O Rab
Show me just once, the magnificent green dome’s vision, O Rab
And then may death comes when I am blessed by his vision, O Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A non-Muslim embraced Islam

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah, travel in the Madanī Qāfilah with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In’āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and hand it into the representative of Dawat-e-Islami on the first day of the new Madanī month. Distribute the videos of speeches released and the various booklets published by Maktaba-tul-Madīnah, the publishing house of Dawat-e-Islami. You never know when these speeches or booklets could inspire someone to step onto the path of piety and become a means of your salvation.

In this regard read this faith-enlightening incident. An Islamic brother residing in UK (England) said: I was trying for a long time to convince a non-Muslim to accept Islam, but I was not having any success. Then once I gifted a VCD to him, released by Maktaba-tul-Madīnah, entitled ‘Bayn-al-Aqwāmī Ijtimā’ & Ijtimā’i I’tikāf [the highlights

of the annual Ijtimā' and the congregational I'tikāf]. He gathered his family and played the video, and despite not understanding Urdu; just the beautiful scenes of the gatherings and the congregational I'tikāf kindled the love of Islam in his heart. Finally, *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, he recited the Shahādaḥ and embraced Islam. Thereafter, he began to attend the Sunnah-inspiring Ijtimā' and by the blessings of the Madanī environment he crowned himself with a green 'Imāmaḥ and also travelled in the Madanī Qāfilaḥ with the devotees of the Prophet.

Allah karam aysā karay tujh pay jāhān mayn

Ay Dawat-e-Islami tayrī dhūm machī ḥo

*O Dawat-e-Islami, may Allah bless you so
That around the world you prosper and glow*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The third cure

Another very beneficial cure to backbiting is to consider and realize how much it would hurt you if someone spoke ill about you. Following the same logic, would it not hurt the other person if you spoke ill about them? Therefore, ask yourself, 'why should I do to my Muslim brothers what I would not want them to do to me?'

Refusing to keep a cat to keep mice away

We must refrain from backbiting. Our pious predecessors had such an extraordinary Madanī mindset that they would not hurt others but had unique methods to bear difficulties themselves for the sake of protecting others.

Hence, it is reported in *Mukāshafa-tul-Qulūb*: A person's house was infested with mice. Someone advised him to keep a cat, to which he replied, 'Indeed, the mice will run away because of the meowing of the cat, however I fear that the mice will enter the homes of my neighbours and if this happens, then I would be amongst those who tolerate difficulties for others that they would not want for themselves.' (*Mukāshafa-tul-Qulūb*, pp. 282)

Khayr-khuwāh ḥam bhī paṛausī kay banayn

Yeh karam Yā Mustafa farmāiye

Na'mat-e-akhlāq ker dī-jiye 'aṭā

Yeh karam Yā Mustafa farmāiye

Ghībat-o-chughlī kī āfat say bachayn

Yeh karam Yā Mustafa farmāiye

May we become well-wishers for our neighbours

Mustafa, grant us such ability

May we be blessed with good character and traits

Mustafa, grant us such ability

May we refrain from backbiting, tale bearing and other vices

Mustafa, grant us such ability

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The fourth cure

Expressing anger can lead to backbiting

If someone hurts your feelings and you become extremely angry and impatiently express your anger by speaking ill about them, then you run into the risk of becoming worthy of the fire of Hell by involving yourself in major sins like backbiting and making accusations. This is due to the fact if someone is speaking out of anger; the one listening is often suppressed and is unable to correct you when you fall into sin. May Allah ﷺ protect us from hard-hearted people who are not ready to listen to messages of guidance. Ah! The evils of backbiting are so severe! Sayyidunā Abū Qilābah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'Backbiting deprives the heart from guidance and good.' (*Tanbīh-ul-Mughtarrīn*, pp. 191)

Cure your anger; and instead of expressing your rage in front other people, adopt the virtues of forgiveness and tolerance and develop a mindset of seeking ways to enter Paradise without any accountability.

Forgiveness leads to Paradise without accountability

Forgiveness is a very beneficial and virtuous act. Hence, the Noble Prophet ﷺ has stated: It will be announced on the Day of Judgement, ‘The one whose reward depends on the mercy of Allah ﷺ; should rise and enter Paradise.’ It will be asked, ‘For whom is this reward?’ The caller will respond, ‘For those who were forgiving.’ Thus, thousands of people will rise and enter Paradise without any accountability. (*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 1, pp. 542, Ḥadīṣ 1998*) May we also have the passion to forgive others, and be amongst the ones who enter Paradise without any accountability.

*Tū bay-ḥisāb bakhsh kay ḥayn bay-ḥisāb jurm
Daytā ḥūn wasīṭah Tujḥay Shāḥ-e-Ḥijāz kā*

*Grant a pardon without a trial; as the list of offences is extensive
I seek my acquittal; for the sake of King of Makkaḥ & Madīnaḥ*

A wonderful demise for the one who refrained from speaking ill

Shaykh Sa’dī رَحْمَةُ اللهِ الْوَالِدِي has narrated the following incident in his *Būstān-e-Sa’dī*: A righteous and good mannered individual would never talk ill of others even if they were his personal enemies. He would always say good things whenever those people would be mentioned in a conversation. After his death, someone saw him in a dream and asked, ‘مَا فَعَلَ اللهُ بِكَ؟’ (meaning, *how did Allah ﷺ treat you?*) Hearing this question, his face lit up with a smile and he said in a sweet nightingale-like voice, ‘In the world, I always strived to refrain from making bad comments about others. The Nakīrayn were also not harsh in questioning me. اَلْحَمْدُ لِلّٰهِ ﷺ, I was dealt with pleasantly.’ (*Būstān-e-Sa’dī, pp. 144*)

Note: The booklet published by Maktaba-tul-Madīnaḥ entitled, ‘*Cure for Anger*’ is highly beneficial in learning about anger.

*Sun lo nuṣṣān ḥī ḥotā ḥay bil-ākhir un ko
Nafs kay wāsīṭay ghuṣṣāḥ jo kiyā kertay ḥayn*

*Listen, for those, it is detrimental in the end
To satisfy their inner-self, whose anger is manifest*

The fifth cure

Remember the punishments of backbiting

Whenever your Nafs tells you to backbite, remind yourself of the punishments that lie in store. For example, stretching your face and chest with nails made of copper; being made to eat flesh cut off from your sides. Also imagine that you will be screaming and twisting your face while eating the flesh of your dead brother. Think about this – how will you eat the flesh of a human being when you cannot even imagine eating raw Ḥalāl meat when it is uncooked?

The last one to enter Paradise

It is recorded that Allah ﷻ sent a revelation to Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام that whoever dies after repenting from backbiting will be the last person to enter Paradise; whereas whoever dies persisting on backbiting will be the first to enter Hell.’

(Ar-Risāla-tul-Qushayriyyah, pp. 194)

Will enter Hell screaming

Dear Islamic brothers! The one who backbites only causes harm to himself and no-one else. Even if he repents before his demise, he will not be punished; however, he will be the last one to enter Paradise. He will regret his actions and will be sorrowful. Whereas, if he meets his death without repenting and Allah ﷻ is displeased with him, then he will be the first one to enter Hell. He will shout and scream but his cries will not help him.

*Daykhiye kyā hashr ko ḥo mayrā ḥāl
Mujh ko rehtā hay yeh hī har dam malāl
Ḥo karam mujh per Khudā-e-Zuljalāl
Mujh ko Jannat day Jahannam mayn na dāl*

*What will become of me on Judgement Day?
This looms in my heart and it is here to stay
Have mercy on me O Allah Almighty on that day
Protect me from Hell and in Paradise may I stay*

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

The sixth cure

Giving a mountain of gold in charity

He should reprimand his inner-self by saying that if I commit backbiting I will give Rs. 5 in charity. By Allah عَزَّوَجَلَّ, Rs. 5 is of no value. Sayyidunā Wuḥayb Bin Ward رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘By Allah عَزَّوَجَلَّ, I regard refraining from backbiting more dear than giving a mountain of gold in charity.’ (*Tanbīh-ul-Mughtarrīn*, pp. 192)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

He would give charity if he ever committed backbiting

Sayyidunā Imām Muhammad Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِينَ had a habit that if he happened to commit backbiting against anyone, he would give charity. (*Rūḥ-ul-Bayān*, vol. 9, pp. 89)

The parable about two dirhams

When Sayyidunā Abul Layṣ Bukhārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي left for Hajj, he put two dirham in his pocket with the intention that if he ended up committing backbiting, he would give them in charity. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, he abstained from backbiting throughout his journey and those two dirham remained in his pocket. He has stated, ‘I consider one instance of committing backbiting worse than fornicating one hundred times.’ (*Mukāshafa-tul-Qulūb*, pp. 71)

Explanation of the aforementioned parable

Dear Islamic brothers! Sayyidunā Abul Layṣ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was very pious. His Madanī mindset was amazing. He devised this method of giving away two dirhams in charity, in order to guard against backbiting. Certainly backbiting during Hajj is far more severe than at other times. The one who successfully guards himself from backbiting, tale-telling, hurting the feelings of others, swearing and other immoral actions is cleansed from sins after performing Hajj.

Here is a saying of the Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ on page 1031 of *Baḥār-e-Sharīʿat*, volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: Whoever performed Hajj, refrained from obscene conversation and

abstained from committing acts of sin; returned cleansed from his sins like the day he was born from his mother's womb. (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 512, Ḥadīṣ 1521*)

Regretfully, from those who go for Hajj these days, most of them boldly continue to commit sins even during that blessed journey, just like they do in their home countries. They backbite even while wearing Iḥrām and they speak ill of the local Arabs even in the two sacred cities of Makkaḥ and Madīnaḥ. They commit backbiting and find shortcomings in others. At times, they refer to bus drivers or taxi drivers as ill-behaved or ill-tempered.

On the other hand, they are spiteful of local business owners; they say statements like, 'he sells expensive merchandise', 'he robs the Muslim pilgrims'. Even the restaurant owners are not safe from their tongues – they say things like 'he has raised the prices of the food', 'he is robbing us', 'he oppresses the guests of Allah', 'he took the payment first and gave very little food in return, his food is not good'.

نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

We seek Allah's refuge from the evils of our inner-self [Nafs] and the wickedness of our deeds.



Sharaf day Hajj kā mujḥay baḥr-e-Mustafa Yā Rab

Rawānaḥ sūay Madīnaḥ ḥo Qāfilāḥ Yā Rab

Dikhā day aik jḥalak sabz sabz gumbad kī

Bas un kay jalwaun mayn ā jāye pḥir qazā Yā Rab

O Rab, grant me the opportunity for the sake of the Chosen One

O Rab, that the caravan travels to Madīnaḥ, the city of the Sanctified One

Show me just one glance of the green dome, the Glorious one

O Rab, may I meet my demise in the vision of the Glowing One

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The seventh cure

Silence is golden

The body part most used for backbiting is the tongue; therefore, it is vital to guard the tongue. Here are seven sayings of the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the tongue:

1. Sometimes the servant says things, without intending to do so, that please Allah ﷺ due to which He ﷺ increases the servant's ranks. At times, the servant says things, without thinking, that displease Allah ﷺ due to which the person falls into Hell. (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 241, Ḥadīṣ 6478*)
2. In another narration, it is stated that he falls in such a great depth of Hell that it is deeper than the distance between east and west. (*Ṣaḥīḥ Muslim, pp. 1595, Ḥadīṣ 2988*)
3. The things that make a person most [worthy of] entering Paradise are piety and gracious manners; and the acts that make a person most [worthy of] entering Hell are two hollow things, the mouth and the private part. (*Jāmi' Tirmizī, pp. 1852, Ḥadīṣ 2004*)
4. The one who remained silent attained salvation. (*Jāmi' Tirmizī, pp. 1903, Ḥadīṣ 2501*)
5. To maintain silence is more virtuous than sixty years of worship. (*Shu'ab-ul-Īmān, vol. 4, pp. 245, Ḥadīṣ 4953*)
6. Make silence necessary upon yourself, as Satan will be deterred and it will aid you in your religious affairs. (*Shu'ab-ul-Īmān, vol. 4, pp. 243, Ḥadīṣ 4942*)
7. Guarantee six things for me and I guarantee Paradise for you:
 - i. When you speak, speak the truth.
 - ii. When you make a promise, fulfil it.
 - iii. When something is entrusted to you, return it.
 - iv. Guard your private parts.
 - v. Keep your gaze lowered.
 - vi. Stop your hands [from hurting others].

(*Musnad Imām Aḥmad, vol. 8, pp. 412, Ḥadīṣ 22821*)

*Mayrī zabān pay ‘Qufl-e-Madīnah’ lag jāye
Fuzūl-goī say bachtā rahūn sadā Yā Rab
Uṭhay na ānkḥ kabḥī bhī gunāḥ kī jānib
‘Aṭā karam say ḥo aysī mujḥay ḥayā Yā Rab*

*Madanī guard on my tongue, may I establish and place
From irrelevant speech, O Rab, may I always be safe
Towards sins, may my eyes never rise
Such modesty, with your blessing O Rab, may I enshrine*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A bird calls towards righteousness

When Qatā (a pigeon-like bird) speaks, it says مَنْ سَكَتَ سَلِمَ that is *whoever remained silent, he remained safe.* (*Tafsīr Qurṭubī, vol. 7, pp. 127*)

Placing a Madanī guard on the tongue, that is to make necessary conversations as short as possible and to use signs and written communication instead of verbal communication wherever possible, is very beneficial in guarding against backbiting. Remember that backbiting can also be committed through non-verbal communication such as writing, signs and expressions too. Furthermore, it is not permissible to remain silent when someone else is backbiting against another brother in front of you, unless justified by the Sharīʿah, You should stop him from doing so and thus protect the reputation of your Muslim brother.

*Na ghībat karayn gey na ghībat sunayn gey
Baʼ aun-e-Khudā lab pay qābū rakḥayn gey*

*Nor will we hear backbiting, nor will we perpetrate
With the help of Allah, control of our tongue we will accentuate*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Don't curse the animal used for riding

It is cited on 166 page of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnah the publishing department of Dawat-e-Islami]: A person cursed an animal used for riding. The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Step down from it and do not bring a cursed thing along with us. Do not curse yourself, your children and your wealth as this curse may be in a moment in supplications are accepted by Allah عَزَّوَجَلَّ.' (*Ṣaḥīḥ Muslim*, pp. 1064, *Hadīṣ 3009*)

To speak ill of an animal

Dear Islamic brothers! It is vital that the tongue is controlled. We are not even permitted to curse animals. The fact of the matter is that why should we even mention the faults of an animal. Furthermore, the one who refrains from speaking ill of the animals, how could he ever even think of speaking ill of his Muslim brothers?

Remember that we cannot categorise speaking ill about animals as an offence equal to that of speaking ill about Muslims. However, it is possible that if that animal belongs to a Muslim; the act may fall into the category of backbiting and hurting the feelings of the Muslim. For example; 'the horse of such-and-such person is slow', 'the animal that he has chosen for Qurbānī is just bare bones', 'his goat is just a skeleton', and 'the sound of his rooster is very annoying' etc. Such statements could hurt the feelings of the owners of those animals, therefore, would be classified as backbiting.

Don't speak bad about even a dead dog

Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللهِ وَعَفَاةُ has stated, 'Sayyidunā 'Īsā عَلَيْهِ السَّلَام once passed by a dead dog. His companions said, 'This dog smells bad.' Sayyidunā 'Īsā عَلَيْهِ السَّلَام commented, 'Look how white its teeth are!' In other words, he عَلَيْهِ السَّلَام showed that we should refrain from speaking bad even against a dead dog and that we should only mention good things in animals who cannot speak. (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 177)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Using a nice word to refer to a pig

شَيْخِنَ اللّٰهُ عَزَّوَجَلَّ, the marvellous character of Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is beyond words. Verily, only he could display such majestic grace that he mentioned the good aspect of the dead dog.

Another marvellous manifestation of his character is cited on page 437 of *Tārīkh Dimishq*, volume 47: As a pig passed by Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, he said ‘مُرٌّ بِسَلَامٍ’ [i.e. *pass safely*]. Astonishingly, people asked, ‘Yā Rūḥallāh! Why is it that you used such pleasant words for a pig?’ He عَلَيْهِ السَّلَامُ replied, ‘I do not want to bring bad speech on my tongue.’ (*Tārīkh Dimishq*, vol. 47, pp. 437)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Using sacred names to refer to worldly things

Dear Islamic brothers! What fabulous mindset, the Prophet ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ had! May we be even blessed with a similar mindset and learn the art of using the right and best of the words to refer to things. At times, it is better and more respectful not to attribute sacred names to worldly things. For example, in the subcontinent a cuisine is popularly known as ‘*Halīm*’. There are some people who fear Allah عَزَّوَجَلَّ and never use the word ‘*Halīm*’ to refer to that dish because ‘*Halīm*’ is one of the beautiful attributive names of Allah عَزَّوَجَلَّ.

Taẓkira-tul-Awliyā has reported an incident of Sayyidunā Bāyazīd Bisṭāmī قُدِّسَ سِرُّهُ الشَّامِيّ: Once Sayyidunā Bāyazīd Bisṭāmī قُدِّسَ سِرُّهُ الشَّامِيّ took a red apple in his hands and said, ‘How Laṭīf this apple is!’ A voice was heard from the Unseen [Ghayb], ‘Do you not feel ashamed using Our name for an apple?’ Allah عَزَّوَجَلَّ deprived the heart of Sayyidunā Bāyazīd Bisṭāmī قُدِّسَ سِرُّهُ الشَّامِيّ from His remembrance for forty days. As a punishment for himself, the Shaykh then swore never to eat fruit from the city of Bisṭām.

(*Taẓkira-tul-Awliyā*, pp. 134)

Dear Islamic brothers! The word ‘Laṭīf’ also literally means *elegant*, but since it is also one of the names of Allah ﷻ, the Shaykh was warned from using it casually.

May Allah ﷻ shower His mercy upon him and forgive us for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Husn-e-akhlāq milay bhīk mayn ikhlāṣ milay

Ik bhīkāri ḥay khāṣā āp kay darbār kay pās

May I attain good manners and be sincere

A beggar at your court is standing near

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The arrow always hits the bullseye

Dear Islamic brothers! We should protect our tongue under all circumstances as when the tongue moves, it can create much peril. The famous Tābi’ī Shaykh Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Shooting an arrow is much easier than shooting painful words (that hurt others) from the tongue. The reason is that the arrow may not hit the bullseye, but words that leave the tongue always will.’ (*Tanbīh-ul-Mughtarrīn*, pp. 189)

Words are more severe than the strike of the sword

Dear Islamic brothers! How eloquently Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي identified the evils of misusing of the tongue! Undoubtedly, the pains that words cause to the human heart are more severe than the wounds inflicted by an arrow. The wounds caused by an arrow heal quickly; however, the effects of the wound caused by backbiting or hurting someone’s feelings are long lasting. There is an Arabic saying: جَرْحُ الْكَلَامِ أَصْعَبُ مِنْ جَرْحِ الْحَسَامِ i.e. *The wound caused by the tongue is more severe than the wound caused by the sword.* (*Al-Mustatraf*, vol. 1, pp. 47)

Ẓikr-o-Durūd ḥar ghāṛī wurd-e-zabān rahay

Mayrī fuzūl-goī kī ‘ādat nikāl do

May forever be on my tongue Ẓikr and Ṣalāt-‘Alan-Nabī

May I lose the habit of idle talk

The eighth cure

The best method to refrain from backbiting

In order to refrain from any disease (of the heart), it is imperative that we become aware of the evils and risks of that disease. In this regard, one should read the sections about backbiting from the 16th volume of *Bahār-e-Sharī'at* and the 3rd volume of *Ihyā-ul-'Ulūm* respectively. It is not easy to tame a rebellious Nafs-e-Ammārah. The Nafs will try to justify its needs and incite you to commit the grave sin of backbiting, which is why; you will have to rebuke it with stories that will deter it. Reading these deterrent examples and the punishments that the evil act leads to just a few times will not suffice since we have a weak memory; and besides, Satan is constantly trying to make us forget. I suggest that no matter what deceptive tactics Satan uses to deter you from reading, make a sincere effort to read the entire chapter of *Faizān-e-Sunnat*, volume 2 about the evils of backbiting, from beginning to end. Also, continue to read this chapter from time to time. Our homes continue to be 'centres of backbiting', which is why you should start Dars of this book in your homes in particular. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will find an amazing transformation and will realize the blessing of giving Dars in your homes. Ensure that you read (or listen) to it, because Satan will never want you to read (or listen) or be worried about the evils of backbiting.

*Uîhay na ānkĥ kabĥî bhî gunāĥ kî jānib
 'Aṭā karam say ĥo aysī mujĥay ĥayā Yā Rab
 Kisī kî khāmiyān daykhāyn na mayrī ānkĥayn aur
 Sunayn na kān bhî 'aybaun kā tazkirāĥ Yā Rab*

*May my eyes never gaze upon a sin
 May I be granted such modesty, O Rab
 May I never see the faults of others and next to kin
 Nor my ears ever hear such immorality, O Rab*

The ninth cure

What if backbiting destroys good deeds?

Whenever you feel like speaking ill of others, think about the Day of Judgement and the time when your deeds will be transferred to the victim (the one you spoke ill of); and his

sins will be transferred to your account. Think about the despair when you will be left with no good deeds and the angels will drag you to the fire of Hell.

Stingy with wealth but generous with good deeds

Shaykh Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ warns the backbiter in this manner, ‘O liar, you were stingy in giving the lowly wealth of this world to your friends, but you gave away all your wealth of the Hereafter (i.e. the treasure of good deeds) to your enemies. Neither is your stinginess in the world accepted nor is your generosity in the Hereafter.’

(*Tanbīh-ul-Ghāfilīn*, pp. 87)

Ghuṣīlay mizāj aur ghībat kī khaṣlat

Say mujh ko bachā Yā Ilāhī

Ĥo akhlāq achchā, ĥo kirdār suṥrā

Mujhay muttaqī Tū banā Yā Ilāhī

O Allah, save me from backbiting and high temper

O Allah, grace me with piety and good character

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A cure for kidney pain

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnah; travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Live your life according to the Madanī In’āmāt in order to prosper in the world and be successful in the Hereafter. Fill in the questionnaire and hand them into the representative of Dawat-e-Islami on the first day of the new Islamic month. Also make sure you take part in the blessed Sunnah-inspiring Ijtimā’āt.

For your inspiration, here is an inspiring Madanī incident of a Madanī Qāfilaḥ: An Islamic sister from Hyderabad (Bāb-ul-Islam, Sindh) has narrated, ‘I would feel such chronic pain

in my kidney, that it would not be relieved until I would take two injections. Fortunately, a Madanī Qāfilaḥ of Islamic sisters came into our area, and Allah عَزَّوَجَلَّ bestowed me with the honour to join them to learn and propagate the Sunnah. Thereafter, my kidney started to hurt again until nightfall. When food was served, I saw that it was rice. I thought that if I ate rice, the pain would get worse. Anyway, I finally plucked up the courage and ate with the intention of gaining blessings thinking that اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ nothing will happen. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, after eating, my pain vanished!'

*Dard gurday mayn ḥay yā mašānay mayn ḥay
Is kā gham mat karayn, Qāfilay mayn chalo
Manfa'at ākhirat kay banānay mayn ḥay
Yād Us ko rakḥayn, Qāfilay mayn chalo*

*Whether you have kidney or urethra pain
Worry not, let's go to Qāfilaḥ
Making the Hereafter successful is the gain
Remember that, let's go the Qāfilaḥ*

A cripple was immediately cured

In this context, on page 533 of *Faizān-e-Sunnat*, volume 1 [the 1548-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is stated: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, in the righteous environment of Dawat-e-Islami, an international non-political movement of propagation of Ṣalāḥ and Sunnah, during the last ten days of Ramadan arrangements are made for a collective I'tikāf. Many people learn and adopt the practice of following the Sunnah. Many immoral individuals repent from their sins and start their lives anew. At times, during these days glimpses of Allah's magnificence are clearly observed and marvels are also seen. During one such I'tikāf, in the Ramadan of 1425 Ḥijrī at the international Headquarters of Dawat-e-Islami, Faizān-e-Madīnaḥ (Karachi, Pakistan), there were about 2,000 Islamic brothers residing in the Masjid. Amongst them was a 77 years old Ḥāfiẓ Muhammad Ashraf from the Chakwal district of Punjab, Pakistan. His hands and tongue were paralyzed and his hearing was almost impaired but his faith was still well and truly alive.

One day during Iftār (breaking of the fast), he requested for the leftovers of one of the preachers and ate it with the strength of belief in his heart. He also requested the preacher

to blow on him. His positive opinion regarding the preacher paid off. Allah’s mercy descended upon him and his paralysis was cured. He narrated this incident on stage in front of thousands of people in Faizān-e-Madīnah and the entire atmosphere was echoing with the joyous sounds of Allah! Allah! Allah! Allah! [i.e. Žikr]. Several newspapers also published this news in the days which followed.

*Dawat-e-Islami kī qayyūm
Dauno jahān mayn mach jāye dhūm
Is pay fidā hō bachchaḥ bachchaḥ
Yā Allah mayrī jḥaulī bhār day*

*Dawat-e-Islami be prevalent in both worlds, I am longing
And every child join, O Allah, Allah! Fulfil my yearning*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The tenth cure

Look at your own shortcomings

When one wishes to expose the shortcomings of others, he should think about his own sins and make an effort to rectify them. By Allah **عَزَّوَجَلَّ**! This is a great honour. The Embodiment of Nūr, the Venerable Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Glad-tidings for the one whose [self realization of his own] shortcomings deterred him from looking for faults in others.’ (*Firdaus bimā Šaur-ul-Khaṭṭāb*, vol. 2, pp. 447, Ḥadīš 3929)

Remember your shortcomings

Sayyidunā ‘Abdullāh Ibn ‘Abbās **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** has stated, ‘Whenever you intend to talk about the shortcomings of others, remember you own.’

(Zamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 95, Ḥadīš 56)

Despite knowing your own shortcomings...

Sayyidunā Zayd Qummī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has stated, ‘How strange is that person who considers himself righteous, despite knowing his own faults and judges others as sinful just based on rumours. Where is his intellect?’ (*Tanbīh-ul-Mughtarrīn*, pp. 197)

The one who realizes his own faults

Sayyidatunā Rābi'ah 'Adawiyyah رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا has said, 'When a person tastes the enjoyment of Allah's love; Allah عَزَّوَجَلَّ makes him aware of his own shortcomings due to which he does not pay heed to the faults of others.' (He then takes corrective action to rectify himself). (*Tanbīh-ul-Mughtarrīn*, pp. 197)

Do not search for hidden faults

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'O you who have established faith with your tongues, but faith has not entered you hearts! Do not backbite others and do not look into their hidden matters. Whoever looks into the hidden matters of others, Allah عَزَّوَجَلَّ will reveal his faults and when Allah عَزَّوَجَلَّ reveals his faults, the person will be disgraced even if he is within the confines of his own home.' (*Sunan Abī Dāwūd*, vol.4, pp. 354, *Hadīth* 4880)

Dear Islamic brothers! One should not seek out the faults of other Muslims. Allah عَزَّوَجَلَّ says in Sūrah Al-Hujurāt, part 26, verse 12:

And do not look for faults. وَلَا تَجَسَّسُوا

[*Kanz-ul-Īmān (Translation of Quran)*]

Shaykh Sayyid Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي has stated, 'Do not search for the information about others that Allah عَزَّوَجَلَّ has hidden as He is 'سَتَّار' [the One who Conceals].' (*Khazāin-ul-'Irfān*, pp. 823)

Allah عَزَّوَجَلَّ will conceal

It has been narrated on the authority of Sayyidunā 'Abdullāh Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A Muslim is a brother to another Muslim; he does not oppress him nor does he leave him helpless. Whoever fulfils the need of his brother, Allah عَزَّوَجَلَّ fulfils his need. Whoever relieves another Muslim from pain, Allah عَزَّوَجَلَّ will relieve him from the pains of the Day of Judgement. Whoever conceals the faults of another Muslim; Allah عَزَّوَجَلَّ, 'سَتَّار' will conceal his faults on the Day of Judgement.' (*Ṣaḥīḥ Muslim*, pp. 1394, *Hadīth* 6580)

Conceal the faults of others and gain Paradise

Sayyidunā Abū Saʿīd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever conceals the shortcomings of his brother upon witnessing them will be made to enter Paradise.’ (*Musnad ‘Abd Bin Humayd, pp. 279, Ḥadīṣ 885*)

Screaming in Hell

Dear Islamic brothers! شَيْخِنَ اللهُ عَزَّوَجَلَّ, words cannot express the virtues that lie in concealing faults! Satan will undoubtedly try to prevent us from those things that are most important in gaining success in the Hereafter. He uses all the tricks of his trade to stop a Muslim from concealing the faults of another Muslim; the effects of which have caused such great harm that the majority of Muslims are now involved in backbiting and exposing the shortcomings of other Muslims. Today, Muslims are not prepared to hide the faults of other Muslims; rather they expose such shortcomings without any hesitation, and at times are even proud of engaging in this evil act.

If someone ever does conceal the faults of another, it is only temporary, and as soon as there is a dispute between them, they expose all the faults that were hidden. Unfortunately, there is no fear of the Hereafter whatsoever. The punishment in Hell is severe and we cannot bear it. Sayyidunā ʿĪsā Rūḥullāh عَلَيْهِ السَّلَام has stated, ‘No matter how strong a body is, no matter how handsome a face is, and no matter how sweet-talking a tongue is – they will be screaming in the depths of Hell.’ (*Mukāshafa-tul-Qulūb, pp. 152*)

Auraun kay ‘ayb choř nazar khūbiyaun pay rakĥ

‘Aybaun kī apnay bhāī magar khūb rakĥ parakĥ

Forget the shortcomings of others; keep an eye on their excellence

However, do keep an eye on your own faults and decadence

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

Backbiting weakens faith

Sayyidunā Ḥasan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Backbiting causes harm to the faith faster than Ākilāh¹, a flesh-eating disease, does to the body.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ has further stated, ‘O son of Ādam! You cannot taste the essence of faith until you stop searching for the faults of others, until you rectify the faults within yourself; and until you distance yourself from the acts of backbiting. When you do that, you will only be concerned with yourself, and such a person is closest to Allah عَزَّوَجَلَّ.’ (*Ẓamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 93, *Ḥadīṣ 54*)

The experiences of a revert

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the non-political movement for the propagation of Quran and Sunnah, Dawat-e-Islami is the movement of those who are rightly guided; the beliefs of whom are in accordance to the Quran and Sunnah. Embrace it and remain with it until your final breaths. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, through the blessings of the company of the devotees of the Prophet, you will be instilled with a passion to safeguard your faith, perform righteous deeds, and have hatred for towards backbiting and other sins.

The protection of our faith is absolutely vital. If we lose our faith, then all the worship we do will be worthless. The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: اِنَّمَا الْأَعْمَالُ بِالنَّوَاتِيْمِ i.e. *Deeds are based on the end.* (*Ṣaḥīḥ Bukhārī*, vol. 4, *Ḥadīṣ 6607*)

No matter what calamity befalls upon us, our faith should not waver. Here is a faith-strengthening and heart-wrenching story about a 22-year old revert from the city of Delhi in India. Here are his experiences in his own words: My family and I were non-Muslims. My father wished that I would become a doctor, and in 1994 he got me a job at a local hospital as an assistant to a doctor who happened to be his friend. The non-Muslim doctor had extreme hatred for Muslims. His resentment for Muslims was so deep rooted that he would never eat food touched by a Muslim. His evil habits began to seep into my heart and I began to hold similar hatred for Muslims. My hatred was so severe that I would remain thirsty and hungry for days, but would never eat or drink the food and water touched by a Muslim. Many years went by, when one day; a person with a green ‘Imāmah came to the hospital for an eye operation. His manners, excellent character, lowered gaze, and politeness inspired me and we soon developed a friendly relationship.

¹ Ākilāh is a boil that emerges in the side of the arm – whereby the skin corrodes and the flesh rots.

He would often carry out his individual efforts and try to inspire me to accept the truth. Though he left the hospital after a few days, I did remain in touch with him and would often pay him a visit.

He had a thick book with him entitled *Faizān-e-Sunnat*. When he would go for Chowk Dars (Dars outside on the street), he would often invite me to come along, and I would gladly accept. After listening to Dars a few times, the hatred for Islam in my heart began to change into admiration. Because of this admiration, I would not hesitate any more to eat with Muslims and began to respect the *Azān* and the *Masjid*. In the year 2004 I happened to read a booklet entitled '*Method of Ghusl*' [published by Maktaba-tul-Madīnah, Dawat-e-Islami's publishing house]. The contents of the booklet were not exactly clear to me, which is why I asked the Islamic brother to elaborate. He clarified the rulings about purity, but in the end, he stated that true purity can only be achieved by accepting Islam. The words pierced my heart like an arrow and these words were the turning point of my life. After much reflection, I recited the *Kalimah* (the declaration of faith) and came into the fold of Islam. I was rescued from the darkness of *Kufr* and thus my heart was enlightened by the light of faith.

I began to take part in Dawat-e-Islami's *Sunnah*-inspiring weekly *Ijtimā'*. I also took *Bay'at* (allegiance) in the *Qādiriyyah Razawiyyah Tariqah* (spiritual way) and became a *Murīd* (disciple) of the *Ghaus-e-A'zam*, Shaykh 'Abdul Qādir Jīlānī رحمۃ اللہ تعالیٰ علیہ. I began to offer my daily *Ṣalāh*. However, at times satanic deceptions about Islam would cross my mind. One day I happened to read the booklet entitled '*An Old Worshipper*' [published by Maktaba-tul-Madīnah], الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, my mind became free of those satanic deceptions. I was fortunate to travel in a *Madanī Qāfilah* with the devotees of the Prophet on the 18th of July 2005. I had a short temper and would often argue with my family if the food was not according to my liking. However, with the blessings of the travel, my temper calmed down and my behaviour changed for the better. My family was astonished at my change and they too began to admire the religion of Islam. I grew a beard and also wore the crown of the green '*Imamah*' but I would take it off before I entered my home.

After a few days, other people began to incite my family against me. As a result, the matter took a turn for the worse and my family began to be oppressive when dealing with me. I was rebuked, scolded and beaten. I left my house but after a few days my brothers cajoled me to go back and I complied. They forced me to the barber shop so that he could shave

my beard off, however the barber became apprehensive and refused to shave my beard off when I told him that I had accepted Islam. My family also feared repercussions when it came to the beard, until a beardless and ignorant Muslim told them that it was not necessary to keep a beard, as he had not kept it and neither had millions of Muslims around the world. Upon hearing this, my family, lost in the obscurities of Kufr, found a renewed courage and one day began to shave my beard off while I was asleep. I woke up, and in the midst of the struggle to save my beard I was injured and my face drenched in my tears and blood. I pleaded but they did not listen and eventually shaved my beard off. The blood running from the face blended with my tears. They confined and locked me up in a room with no supplies except my clothes. They would watch over my every move; however, despite their watchful observation, I still managed to offer Ṣalāh. I would give up my sleep to remain in the state of Wuḍū. I was helpless, alone and no one was around to allay my pain and problems.

Two months went by in the same struggle and confinement, when the holy month of Ramadan approached. Alas, who would bring Saḥarī for me! I could not even think of missing a fast, which is why I kept the fast without Saḥarī. My family was suspicious because I did not eat the whole day. In the evening, they came to me in order to force me to eat. I said to them, ‘Leave the food here, I will eat.’ When they left, I hid the gravy and rolled up the bread into my pocket, however my family suspected me, they forced me to eat the food during the day. I deeply resented this but could not do anything, thus I missed five fasts in that oppressive and hostile environment.

Eventually the restrictions began to ease up and I started to go back to work at the hospital. I would make the intention of observing fast without eating Saḥarī, and would take my lunch with me, but would eat at the time of breaking the fast. During this time, I also took the legal and official steps that were required to declare the religion as Islam, as my family was still unaware of my actions. I would secretly go to the local Masjid to offer my Ṣalāh, but the caretakers of Masjid asked me not to come there, as they were apprehensive of a possible backlash and discord among the Muslims and Hindus. I was heart-broken as hostile circumstances established a barrier between the Masjid and me; but could not do anything about that, as I was helpless and alone. The local Madanī Headquarters was far away, besides I had instructed them not to contact me because of my situation.

The continuous stream of trials and tribulations had debilitated my power to think and weakened my confidence. I could not even find a person who I could talk to and thus take remedial action. I was devastated and alone but offering Ṣalāh always filled me up with confidence and brought an uncanny peace to my heart. I would also continuously recite Ṣalāt upon the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I began to go to a Masjid, three kilometres away from where I lived, for my congregation ritual Ṣalāh. My family was showing signs of leniency again when a so-called Muslim instigated them once again. He told my family that he was also a Muslim but he did not offer Ṣalāh every day, he just read the Friday and Eid prayers. He also put that idea into their heads that I was probably reading some incantations to overpower a jinn and that I would be destroyed because of that. Instigated by that so-called Muslim, my family began the restriction and atrocities once again; I was not allowed to even move my lips to send Ṣalāt upon the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

I was devastated and was getting closer to becoming a disbeliever again, but Allah's mercy and blessings came to my rescue. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I had heard about the trials and tribulations faced by the likes of Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ. My sufferings were nothing compared to those tribulations. Remembering those stories gave me confidence and strengthened my faith in Islam.

Once, I secretly visited the Sunnah-inspiring Ijtimā' of Dawat-e-Islami. When my family found out, they came and forced me to go back. I did not resist, as I did not want any discord to occur. At home, I was beaten up so severely that I almost passed out. Upon regaining my senses, I decided to leave my house; even though I had just gotten a dream job at the local government office; a job that I had worked hard to get for years. On one hand, I had my house, my family and a bright future; on the other, my faith. I picked the latter by the magnificence of Allah عَزَّوَجَلَّ and in order to protect my faith I left my house on the 21st of March 2007.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, today, I travel to various cities in India with the devotees of the Prophet in Madanī Qāfilaḥ. I have also completed the entire number of Ṣalāh that I had missed because of the restrictions imposed by my family. I had wished that someday I would lead the Ṣalāh as an Imām. With the blessings of the Madanī Qāfilaḥ I had learnt the correct pronunciation of the Quran also learnt the rules and laws governing the various aspects of Ṣalāh. Hence, I was fortunate to lead the brothers as an Imām in Ṣalāt-ul-Fajr on 13th of April 2007 in the city of Jhansi. I would do anything for Dawat-e-Islami as it not only

lead me to the light of faith from the obscurities of Kufr, but also made me lead others in Ṣalāh. This is all the mercy of my Allah ﷻ and the compassion of His Beloved and Blessed Rasūl ﷺ.

The revert Islamic brother has further stated: During the travel to the city of Kannauj, in the Kāghizyānī area, a ground across the ‘old Masjid’ was full of people carrying out sinful actions. Some were playing cards while others were gambling. After offering Ṣalāt-ul-‘Aṣr I went to those people to call them towards righteousness. Upon seeing me approach them, a person angrily stood up, began to curse at me, rebuked me and asked me to advise others and not them. Meanwhile, an old man said to him, ‘At least listen to what he has to say.’

Hence, I called upon them to tread on the path of righteousness and began to iterate the virtues of offering Ṣalāh and the iniquities in not offering it. When I realized that it was the opportune moment to cast a lasting impression on their hearts, I began to narrate my tribulation-ridden experiences and told them that our roles should be reversed, they should be advising me instead of the other way round as I had just recently accepted Islam. I summarized the hardships that I faced upon which the audience began to weep and the person who had cursed me earlier asked me to stop or else his heart was going to stop beating. All the brothers were now ready to accompany me to Masjid. In the congregational Ṣalāt-ul-‘Aṣr we were only two persons, whereas in the Ṣalāt-ul-Maghrib, astonishingly, we now had three rows. An elder in the Masjid told me that he had grown old watching those people, but that was the first time he was seeing them in the Masjid.

Kāfiraun ko chalayn, Mushrikaun ko chalayn

Da’wat-e-Dīn dayn, Qāfilay mayn chalo

Kāfir ā jāyain gey, rāh-e-ḥaq pāyain gey

لن يشاء الله عز وجل, chalayn Qāfilay mayn chalo

*Call the Kāfir and call the Mushrik to Islam, let’s go in Qāfilaḥ
Spread the word, come all together, let’s go in Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How to repent from backbiting

Ask Allah ﷺ for forgiveness with remorse and regret. Ask Allah ﷺ to forgive the person that you have slandered and backbitten. The Noble Prophet ﷺ has stated, ‘The atonement for backbiting is that you ask forgiveness on behalf of the one you slandered; he should say **اللَّهُمَّ اغْفِرْ لَنَا وَلَهُ** i.e. *O Allah ﷺ! Forgive us and him.*

(Ad-Da’awāt-ul-Kabīr lil-Bayḥaqī, vol. 2, pp. 294, Ḥadīṣ 507)

If you do not remember the name of the person, then I would advise you to say something like this, multiple times every day: ‘O Allah ﷺ! For the sake of the Most Noble Prophet ﷺ, forgive me and those Muslims who I have victimized by backbiting.’

(Remember that one of the conditions for the acceptance of repentance is that you should detest that sin and have a firm intention of not committing that sin ever gain).

*Mayrī aur jin jin kī mayn nay kī ḥay ghībat Yā Khudā
Maghfirat farmā day, farmā sab pay raḥmat Yā Khudā*

*O Allah, forgive and have mercy on myself & those
Whom I have backbitten, my actions I deplore*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ask the person to forgive you

If the person, that you committed backbiting against, is not aware that you have backbitten him then it is not necessary to ask him to forgive you. Ask Allah ﷺ to forgive you and make a firm intention not to commit this sin ever again. If, however, the person knows that you have backbitten against him, then ask him to forgive you for what you have done; go to him praise him and show your affection towards him.

Now, if you try your best and that person does not forgive you, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** no retribution will be sought from you on the Day of Recompense. If you only said sorry as a formality and you are not sincerely asking him to forgive you; even if he forgives

you then retribution may be sought from you on the Day of Reckoning. (*Bahār-e-Sharīʿat*, vol. 16, pp. 181)

Şadaqaḥ Piyāray kī ḥayā kā na lay mujḥ say ḥisāb

Bakhsh bay-pūchay lajāye ko lajānā kyā ḥay

*For the sake of Your Beloved, do not put me on trial
Pardon me without examination, I am guilty and frail*

If the person finds out after you repented

What should one do if the person you backbited against finds out after you have repented? In this context, Imām-e-Aḥl-e-Sunnat Shaykh Imām Aḥmad Razā Khān عليه السلام has stated on page 411 of *Fatāwā Razawīyyāḥ*, volume 2: It is stated in *Rauḍa-tul-ʿUlamā* that I asked Sayyidunā Abū Muhammad رحمته الله تعالى عليه, ‘Will the repentance be acceptable and beneficial if the one who is slandered does not come to know about it?’ He replied, ‘Yes, it will, because, the rights of the person have not been violated and he has repented before the infringement occurred. Backbiting will be an infringement on the rights [Ḥuqūq-ul-ʿIbād] of the victim when he comes to know about it.’

I then asked, ‘What if the person comes to know that so-and-so person spoke ill of him after the backbiter has repented.’ The Shaykh replied, ‘The backbiter’s repentance does not become invalid. Allah عز وجل will forgive them both; the backbiter because he repented from the sin, and the victim because of the emotional pain he had to go through when he came to know about it. Allah عز وجل is merciful, he does not nullify an accepted repentance; he will forgive both of them.’ (*Minḥ-ur-Rauḍ lil-Qārī*, pp. 440)

Ḍar thā kay ‘iṣyān kī sazā, ab ḥogī yā rauz-e-jazā

Dī un kī raḥmat nay ṣadā, yeḥ bhī naḥīn woḥ bhī naḥīn

*Would I be punished in here or in Hereafter, I fear
His mercy called upon and said, ‘neither here nor there’*

The victim has passed away

Imām Muhammad Ghazālī عليه السلام has stated, ‘How should you seek forgiveness if the one who you spoke bad of becomes aware of the things you said about him, however

he then disappears or dies? Well, the situation is very challenging now – he should now engage in as many good deeds as he can, so that even if some deeds are given away to the one he slandered on the Day of Judgement, he will still have some remaining in his account.’ (*Rad-dul-Muhtār*, vol. 9, pp. 677)

Parable: Sayyidunā Shaykh ‘Abdul Waḥhāb Sha’rānī رحمة الله عليه has narrated: My brother Afḍaluddīn رحمة الله عليه said, ‘I try to commit many good deeds so that some remain in my account on the Day of Reckoning, in case some people demand justice and retribution for their rights (wealth and reputation) I may have violated.’ (*Tanbīh-ul-Mughtarrīn*, pp. 191)

Bāzār-e-‘amal mayn to saudā na banā apnā

Sarkār! Karam tujh mayn ‘aybī kī samāī hay

*In the trade of good deeds, I have miserably failed
O Prophet, in your compassion this sinner is placed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Alas! The misfortune of Nafs

Alas, where would the heedless and sinful go – the one who has backbitten numerous people due to the wickedness of his Nafs? We are bound by the heavy chains of complacency and are embarrassed to ask a person to forgive us; even if it is someone we know very well, let alone the person who has passed away. Just imagine what will happen if all the people, whose rights we have violated, seek justice and retribution from us on the Day of Judgement.

Tujhay ḥargiz gawārā ḥo nahī saktā kay maḥshar mayn

Jahannam kī ṭaraf rotā ḥuwā tayrā gadā niklay

*You will not tolerate at all on the Day of Judgement
That your devotees would amble towards Hell*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Safety lies in seeking forgiveness in this world

The Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever has the burden of slandering or oppressing his brother, it is necessary upon him that he asks the person for forgiveness here [in this world] before the coming of that hour, because neither dirham nor dinar will be there. If he has some good deeds, they will be taken away equal to the violation of rights and given to the victim. If not, then the sins of the victim will be transferred to the violator.’ (*Ṣaḥīḥ Bukhārī, vol. 2, pp. 128, Ḥadīṣ 2449*)

*Sab nay saf-e-maḥshar mayn lalkār diyā ḥam ko
Ay bay-kasaun kay Āqā ab tayrī duḥāyī ḥay*

*All people challenged us in the columns on the Day of Test
O Helper of the helpless, upon your mercy now our fate rests*

The definition of slander

To level a false and malicious statement in the presence or absence of a person is a slander. (*Al-Ḥadīqa-tun-Nadiyyah, vol. 2, pp. 200*)

In other words, if you attribute untrue slanderous statements and accusations against a person in his presence or absence, then it is a slander. For example, if you call someone, a show-off in front of him or behind his back and that person is not a show-off, or even if he is and you do not have any evidence of it, as being a show-off is one of the hidden diseases of the hearts, then this act is slander.

How should one repent from slandering?

Repenting from the sin of slandering has three necessary conditions:

1. A firm intention to abstain from committing slander;
2. If possible, seeking forgiveness from the person whose rights you have infringed. Remember that asking someone to forgive you will not cause further discord.
3. Confess your guilt and admit that you made false accusations in front of those people to whom you have relayed the false accusations. In other words, tell the truth that the statements you made about so-and-so person are untrue.

(*Al-Ḥadīqa-tun-Nadiyyah Waṭṭarīqa-tul-Muhammadiyah, vol. 2, pp. 200*)

On page 181 of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], the Guiding Light of Spirituality, the Expert of Islamic law, Shaykh Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘It is imperative that you ask the victim to forgive you in the case of slander. It is also necessary to bring the truth to light in front of those people to whom you made the false accusations about so-and-so person.’ (*Bahār-e-Sharī'at*, vol. 16, pp. 181)

It is indeed difficult for the Nafs as it will feel inferior and will see elements of one’s disrepute, however keep in mind that the matters of the afterlife are extremely grave. By Allah عَزَّوَجَلَّ! The punishment in Hell will be unbearable. Therefore, read and tremble.

The punishment of slander

The Intercessor of the Ummah, the Compassionate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever relays a fault of a Muslim brother which does not exist in him, Allah عَزَّوَجَلَّ will keep him in the mud, blood and pus of the dwellers of Hell until he comes out of the statements that he made.’ (*Sunan Abī Dāwūd*, vol. 3, pp. 427, Ḥadīṣ 3597)

The punishment of accusing others of a sin

Here is a heart-trembling narration about those who make false accusations about others committing a sin. While mentioning many things that he saw in his dream, the Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then mentioned: Some people were hung by their tongues. I inquired Jibrīl عَلَيْهِ السَّلَامُ about those people. He replied, ‘These people, for no reason, accuse others of committing a sin.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 182)

A warning for the suspicious

Those overly suspicious women who accuse their husbands of having extra marital affairs; for example: ‘he is with another woman’; ‘he gives all the money to her’ etc., should change their behaviour by learning from the above narration. Similarly, suspicious men who accuse their wives of infidelity (marital disloyalty); for example: ‘she has a lover’; ‘she calls her lover’; ‘she meets him’; ‘she does magic on others’; should also seek inspiration to change their decadent ways. In this context, here is a deterrent parable:

The accuser perished

The great scholar, ‘Allāmah Jalāluddīn Ṣuyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘A person saw Jarīr Khaṭāfi in his dream. He asked: مَا فَعَلَ اللَّهُ بِكَ؟ i.e. *What did Allah عَزَّوَجَلَّ do with you?* Jarīr replied, ‘He forgave me.’ The person then asked, ‘What was the reason?’ Jarīr replied, ‘Due to the Takbīr that I had proclaimed in a jungle?’ The person asked, ‘What happened to Farazdaq?’ Jarīr replied, ‘Alas, he perished (punishment) because of accusing a righteous woman.’ (*Sharḥ-us-Ṣudūr*, pp. 285; *Al-Bidāyah Wan-Nihāyah*, vol. 6, pp. 409)

Alas, who knows how many people we may have accused and thus committed a slander!

Ĥar jurm pay jī chāhtā ḥay phūt kay rawaūn

Afsos magar dil kī qasāwat nahīn jāṭī

*I feel like weeping on every offence
But the hardness of my heart does not re-cess*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How to save each other from backbiting

Dear Islamic brothers! Whoever is developing a mindset to refrain from the detrimental illness of backbiting, they should as a group stop each other when they falter. Furthermore, they should ask the offender to repent by saying تَوْبُوا إِلَى اللَّهِ i.e. *Ask Allah for forgiveness.* Upon hearing, this offender should say اَسْتَغْفِرُ اللَّهَ i.e. *I seek forgiveness from Allah.* إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will be fortunate to repent immediately. The people who did not hear the offender backbite, should not come to know of it, that is, the whole process of asking and seeking forgiveness should be done quietly unrevealing of the offenders mistake.

To call someone black can be backbiting

Our pious predecessors were never ashamed when it came to seeking forgiveness in public. Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: Sayyidunā Imām Ibn Sīrīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَزِيزِينَ while mentioning a person said that,

‘That person was black.’ Then he said: **أَسْتَغْفِرُ اللَّهَ** (i.e. *I seek absolution from Allah عَزَّوَجَلَّ*). Clarifying his position, he said, ‘I think I slandered him.’ (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 178*)

Don’t be embarrassed, repent immediately

Dear Islamic brothers! The above narration speaks volumes about tenacity of the fear that our Righteous Predecessors had. A Shaykh as great and renowned as Imām Ibn Sīrīn **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِينَ** repented in public. His actions teach us that when one commits a grave sin such as backbiting in public, he should publicly repent when he realizes his mistake without being embarrassed and concern or regard of what people may think. If you realize your mistake after the parting of gathering, then after repenting make those people aware of your repentance.

When repenting, one should remember the following principle stated in a Ḥadīṣ in which the Beloved Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: **السِّرُّ بِالسِّرِّ وَالْعَلَانِيَةُ بِالْعَلَانِيَةِ** i.e. Repent, when you commit a sin; the repentance of a sin done in secretly should be carried out secretly and when committed publicly should be carried out publicly.

(*Al-Mu’jam-ul-Kabīr, vol. 20, pp. 159, Ḥadīṣ 331*)

The parable about the Shaykh also teaches us that, without the justification of the Islamic law, making statements about someone’s physical appearance is also backbiting like, dark-faced, ugly, leper, bald, fat, lanky, midget, one-eyed, blind, deaf, dumb, cross-eyed,

Some brothers call dark-skinned people as Bilālī; one should refrain from this as it can be considered as backbiting in one’s absence.



lame, crippled, hunchbacked. Some brothers call dark-skinned people as Bilālī; one should refrain from this as it can be considered as backbiting in one’s absence. This is because if the person (the one spoken of) knows the implied meaning, which is black, then this statement may hurt him. Remember, that

if a particular Islamic brother is known by that name then with that intention it is not backbiting to refer to him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

It is Wājib to repent immediately

Sayyidunā Imām Nawawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘It is Wājib to immediately repent after the sin is committed even if it is a minor sin.’ (*Sharḥ-un-Nawawī ‘Alā Ṣaḥīḥ Muslim, part 17, pp. 59*)

What if you declared a statement as backbiting?

One should be certain and have knowledge before declaring another’s statement as a statement of backbiting. If you thoughtlessly declared another person’s statement as backbiting and thus declared him a sinner – whereas the reality is that the statement was not a statement of backbiting – you will be the sinner and not him. Repentance will now be Wājib on you and not on him.

The point is that you should create a level of understanding with the other people in your group, to prevent backbiting from taking place, so that even if one says ‘تُؤْبُوْا إِلَى اللَّهِ’ based on his misunderstanding, it does not lead to arguments and discords and Satan will not be able to indulge you in sins through malice and hatred.

صَلُّوْا عَلَى الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The virtue of abstaining from quarrelling

If Islamic brothers begin to quarrel amongst themselves, then another brother should say ‘صَلُّوْا عَلَى الْحَبِيْبِ’ in a tone audible to them so that they put their differences aside and bury the hatchet reciting Ṣalāt-‘Alan-Nabī. There are great virtues for the one who refrains from quarrels despite being right. The Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever abstains from quarrelling despite being right, I guarantee him an abode in the (interior) edge of Heaven.’ (*Sunan Abī Dāwūd, vol. 4, pp. 332, Ḥadīṣ 4800*)

صَلُّوْا عَلَى الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The virtues of reciting **أَسْتَغْفِرُ اللَّهَ**

One should make a habit of reciting ‘تُوبُوا إِلَى اللَّهِ’ with ‘صَلُّوا عَلَى الْحَبِيبِ’ at the beginning and at the end, repeatedly, whether because of repenting from sins in public or a disliked action such as irrelevantly talking or just for no particular reason as mentioned above. Undoubtedly, it is rewarding to repent. The Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **مَنْ اسْتَغْفَرَ اللَّهَ عَفَّرَ لَهُ** i.e. **Allah عَزَّوَجَلَّ will forgive the one who seeks forgiveness from Him.** (Uttering only ‘أَسْتَغْفِرُ اللَّهَ’ is also seeking forgiveness). (*Jāmi’ Tirmizī, vol. 5, pp. 288, Hadīth 3481*)

The three conditions of repentance

It is not sufficient to just complete the formality of repentance. On page 79 of *Bayānāt-e-Aṭṭāriyyah*, volume 1 [the 480-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated, ‘Shaykh Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated: Repenting is actually to return to Allah عَزَّوَجَلَّ and it has three conditions; pleading guilty to the offence, having remorse and making the firm intention of stopping of the sin. If the sin requires compensation then it is necessary to carry that out too, for example it is necessary to do the Qaḍā for the missed Ṣalāh.’ (*Khazāin-ul-‘Irḩān, pp. 12*)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

All should make an effort to refrain

If all Muslims, all devotees of the Prophet, including the members of all Majālis of Dawat-e-Islami, all preachers, teachers, students and travellers of the Madanī Qāfilāh, act upon the cures to backbiting; then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, blessings and forgiveness will come their way.

O Allah عَزَّوَجَلَّ! Protect Muslims from sins like hurting others’ feelings, backbiting, accusing, tale bearing and rendering ill suspicions. O Allah عَزَّوَجَلَّ! Forgive the Ummah of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Du'ā of 'Attar

O Allah **عَزَّوَجَلَّ**! Help those from the unknown who establish and contribute to the establishment of the methods to abstain from backbiting. Protect them from backbiting, in fact, from all sins and instil into their hearts Your sincere love and the love of Your Beloved Rasūl **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Make them enter Jannat-ul-Firdaus without accountability, and grant them an abode in the proximity of the Most Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Also accept these supplications in the favour of 'Aṭṭār. O Allah **عَزَّوَجَلَّ**! Forgive the Ummah of our Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Khudāyā ajal ā kay sar per kḥāṛī ḥay
Dikhā jalwaḥ-e-Mustafa Yā Ilāḥī
Musalmān ḥay 'Aṭṭār Tayrī 'aṭā say
Ḥo Īmān per khātimaḥ Yā Ilāḥī

Down my neck, my death is breathing
Show me the blessed face of Your Prophet
'Aṭṭār is a Muslim with Your blessing
May he die with the faith established

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

BACKBITING
A Cancer in our Society

40 Parables

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

40 Parables



Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever recites a hundred Ṣalāt upon me, Allah عَزَّوَجَلَّ inscribes between his eyes that this person is free from hypocrisy and the hellfire; and he will be raised with the martyrs on the Day of Judgement.’

(Majma’-uz-Zawāid, vol. 10, pp. 253, Ḥadīṣ 17298)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

1. Two female backbiters

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once ordered the companions to observe fast and instructed, ‘Do not break the fast until I grant you permission.’ Hence the companions fasted and in the evening, they came to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ one by one and asked, ‘Yā Rasūlallāh! I observed the fast, now please grant me permission to break the fast.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would grant them permission. A companion came and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, two women observed the fast and are showing modesty in coming before you. Grant them permission so that they may break their fasts.’ The Beloved of Allah, the Knower of the Unseen, the Immaculate Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his blessed face away.

The companion once again requested and once again the Holy Prophet ﷺ turned his glowing face away. The companion again requested and once again the Most Dignified Prophet ﷺ turned his glowing face away. The companion once again repeated his request and again the Noble Prophet ﷺ turned his glowing face away. Then the Knower of the Unseen (revealing the unseen) said, ‘They have not observed the fast, what type of fast they have observed – they have been eating people’s flesh all day. Go and command them to throw up, if they have observed the fast.’

The companion went to the women and gave the command of the Beloved and Blessed Rasūl ﷺ. They both did exactly that (vomited) and they threw up coagulated blood. The companion went to the Blessed Prophet ﷺ and told him what he had seen. The Sovereign of Madīnah ﷺ said, ‘By the One in Whose power is my soul! If that has remained in their stomachs, fire would demolish them (because they had committed backbiting).’ (*Żamm-ul-Ghūbah li-Ibn Abid Dunyā, pp. 72, Ḥadīṣ 31*)

In another narration it is stated that when the Holy Prophet ﷺ turned his face away from the companion, the companion came in front of the Beloved Prophet ﷺ and said, ‘Yā Rasūlallāh! They are close to their death because of extreme thirst.’ The Prophet of Raḥmah ﷺ said, ‘Bring them to me.’ They both came. The Noblest Prophet ﷺ had a bowl brought to him and asked one of them to throw up in the bowl. The women threw up blood, pus and flesh that filled half of the bowl. Then he ﷺ ordered the second one to do the same and she did exactly that – the whole bowl was filled. Then the Greatest and Holiest Prophet ﷺ said, ‘Both of these observed the fast and abstained from the things Allah عَزَّوَجَلَّ has made Ḥalāl (food and water etc.), however they broke the fast with the things made Ḥarām (even outside of the stated of fasting).’ What transpired was that one girl sat by another and they began to eat (i.e. backbite) the flesh of others.

(*Musnad Imām Aḥmad, vol. 9, pp. 165, Ḥadīṣ 23714*)

The Prophet’s Knowledge of the Unseen

Dear Islamic brothers! The aforementioned parable sheds light that the Beloved and Blessed Prophet ﷺ has been granted the Knowledge of the Unseen [‘Ilm-e-Ghayb] by Allah عَزَّوَجَلَّ. He ﷺ is aware of all the affairs of his servants, or else how he ﷺ would have made known the private matters of the two women.

The parable also brings our attention to the effect that backbiting & other sins have on our fasts – which can become difficult and unbearable for us. The point is that whether or not we are observing fast, we should protect our tongue from such transgressions.

*Sarwar-e-Dīn lī-jiye apnay nātuwāno kī khabar
Nafs-o-shaytān Sayyidā! Kab tak dabātay jāyain gey*

*O Leader of our religion, help your servants so crude
For how long will our inner self and Satan keep us subdued*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. An excellent method to refrain from backbiting

Sayyidunā Sufyān Bin Sulaymān رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘I was sitting with Sayyidunā Anas Bin Mu’āwiyah رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ when a person passed by us. I began to speak ill of him.’ The Shaykh said, ‘Silence! Are you at war with the Romans and Turks?’ I replied, ‘No.’ He then said, ‘The Romans and the Turks are safe from you, but a Muslim could not be safe (from your backbiting).’ Sayyidunā Sufyān رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states that he never committed backbiting after that incident nor did he ever slander anyone’s reputation.

(Tanbīh-ul-Ghāfilīn, pp. 88)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Whenever someone commits backbiting in front us, if possible we should advise him as advise never goes to waste. The Creator of the Universe عَزَّوَجَلَّ states in Sūrah Az-Zāriyāt:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And give warning, because admonition benefits the Muslims.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Az-Zāriyāt, verse 55)

*‘Amal kā ḥo jazbah ‘aṭā Yā Ilāhī
Gunāḥaun say mujh ko bachā Yā Ilāhī*

*May I reap the passion to do good deeds, O Allah
Save me from committing bad deeds, O Allah*

صَلِّ اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

3. The cotton seller cheated you

A pious person bought some cotton for his wife. When he reached home, his wife told him that the cotton seller had cheated him. The pious person immediately divorced her. When the person was asked as to why he did that. He replied, ‘I have self-respect. I became apprehensive that what if the cotton seller, on the Day of Judgement, asks her for his rights due to the infringement caused by the backbiting (accusations) and the people say, ‘See, the cotton sellers are asking for their rights from so-and-so person’s wife; that is why I divorced her.’ (*Tanbīh-ul-Ghāfilīn*, pp. 89)

17 Examples of backbiting committed against businessmen

Dear Islamic brothers! To backbite a nation or a department generally – for example to say that the police take bribes – is not a sin since the nations, department or group contain good and bad people. However if the objective is to include each and every individual of a nation or department, then that action of speaking ill will be classified as a sinful instance of backbiting.

In the aforementioned parable a particular cotton seller is not mentioned – they are mentioned generally. Therefore, according to the ruling stated above, the action is not a sinful backbiting. However, it is possible that there were only 2 or 3 cotton sellers in that village, and it is possible that he may have thought by the context that his wife is accusing every cotton seller as a trickster; which is why he divorced her due to the fear of the Day of Judgement. Allah ﷻ and His Beloved Rasūl ﷺ know best. Anyways regardless of whatever the reality is, the people who just look for opportunities to backbite and accuse the business community should learn from the above discussion. People utter statements like:

1. He tricked me.
2. He is a cheater.
3. He is a trickster.
4. He robs his customers.
5. He marks up his good too much.
6. His goods are the most expensive.
7. His practices are fraudulent.
8. He mixes counterfeit products with originals.
9. He lures the customer by faltering them.
10. He is very greedy.
11. He is the last one to close his store.
12. He stretches the cloth while measuring (so that he would sell less cloth for more money).
13. He buys on credit but does not pay.
14. It is not easy to retrieve debts from him.
15. He takes interest.
16. Who knows how many people he has cheated?
17. He falsely swears.

Day rizq-e-Ḥalāl az pa-ay Ghauš-e-A'zam

Ḥarām māl say Tū bachā Yā Ilāhī

Ḥo akhlāq achchā ḥo kirdār suthrā

Mujḥay muttaqī day banā Yā Ilāhī

*Grant Ḥalāl sustenance for Ghauš-e-A'zam's sake
From Ḥarām wealth O my Allah keep me safe
Clean character and good morals, grant me such grace
Piety and righteousness, O my Allah may I entail*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

18 Examples of backbiting committed against employees

Here are some expressions often attributed to employees:

1. He is workshy.
2. He is sleepy.
3. He is lazy.
4. He takes too many days off for no reason.
5. He eats Ḥarām sustenance.
6. He steals goods from the store.
7. He just passes time at work.
8. He is always on the phone.
9. He is uptight.
10. He gets angry at every little thing.
11. He does not know how to deal with customers.
12. He is crackpot.
13. He is stupid.
14. He is insane.
15. His arrogance is on the rise.
16. He comes late.
17. He leaves early.
18. There was robbery at our store; I think so-and-so employee is involved.

10 Examples of backbiting among store owners

Dear Islamic brothers! The scale of economies keeps shifting and so good and bad times come for businesses. It can be concluded from various Ḥadiṣ that the deprivation of blessings can also be caused by sins. People should reflect upon their own affairs and deeds when they see a lack of blessing or loss in business; rather than accusing, blaming and backbiting others. Often the following sentences are heard when store owners indulge in backbiting:

1. It seems that so-and-so business owner does not want my business to flourish.
2. He wards my customers away.
3. He purposely sells his goods cheaper than I sell and takes my customers away.
4. He himself sells counterfeit goods.
5. He labels mine as counterfeit.
6. He has placed a chart in front of my shop.
7. He wants me go bankrupt and thus close my business.
8. He has cast an evil eye on my store due to which customers do not come.
9. The storeowner across mine always has prayer beads in his hands and he is always invoking something and then blowing towards my store.
10. The other day he was offering Ṣalāh on the prayer rug and looked towards my store for one or two times. Most definitely, he has done magic and my store caused many problems for us.

Dear Islamic brothers! Mark my words that magic cannot be cast by Ṣikr and Ṣalāh. Therefore, do not commit the sins of suspecting, backbiting, and accusing. Always look towards Allah عَزَّوَجَلَّ.

Huqūq-ul- 'ibād! Āh! Ĥogā mayrā kyā!

Sar-e-ḥashr rakḥnā bhāram Yā Ilāhī

Baṛī koshishayn kī gunāḥ ḥoṛnay kī

Raḥay āh! Nākām ḥam Yā Ilāhī

*Alas! The rights of the people, what will become of me?
O my Allah, on the Day of Judgement, protect my dignity
I tried hard to shy away from sins and iniquity
O my Allah, but I failed in that duty miserably*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. My late mother got permission

Dear Islamic brothers! In order to rid yourself from the habit of backbiting and to make a habit of offering Ṣalāh and practicing the Sunnah; travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Live your life according to the Madanī In'āmāt in order to prosper in the world and be successful in the Hereafter. Fill in the questionnaire and hand them in to the representative of Dawat-e-Islami on the first day of the new Islamic month. Also take part in the blessed Sunnah-inspiring Ijtimā'.

To educate yourself with the Sunnah, travel in the Madanī Qāfilaḥ. For your inspiration, here is an inspiring Madanī incident : An Islamic sister from Kot 'Aṭṭārī (Kotri, Sindh) has narrated: I love Dawat-e-Islami, which is why I really wanted to do work to propagate Dawat-e-Islami with utmost diligence, but the father of my children (my spouse) would not permit me to do so. However, I would still try to do some work within my capabilities and the bounds of the Sharī'ah. I was fortunate as a Madanī Qāfilaḥ of sisters visited my neighbourhood in the month of Ṣafar-ul-Muzaffar 1430 A.H. In accordance with the schedule, I also attended the Tarbiyyatī Ijtimā' the next day and did this Du'ā, 'Yā Allah عَزَّوَجَلَّ! With the blessing of this Ijtimā', may the father of my children grant me permission to propagate the Madanī activities of Dawat-e-Islami.' اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, that very night my husband dreamt of my late mother (who loved him as if he was her son). She said, 'Why don't you let my daughter take part in the Madanī works? Grant her permission.' My spouse related the dream to me and joyfully granted me permission to do Madanī work. In this manner my heart's desire came to fruition with the blessings of the Madanī Qāfilaḥ.

Qāfilay mayn zarā māngo ā ker Du'ā

Pāo gey rahmatayn Qāfilay mayn chalo

Ĥogā lutf-e-Khudā āo behnaun Du'ā

Mil kay sāray karayn Qāfilay mayn chalo

In the Qāfilaḥ, come and make some Du'ā

You will reap blessings; let's go in the Qāfilaḥ

Allah will shower His mercy, come sisters make Du'ā

All together let's go in the Qāfilaḥ

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Amazing passion to do Madanī work

O Islamic sisters! How blissful is the Madanī Qāfilāh! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, supplications are accepted in it. Such passion to call people towards righteousness by the means of doing Madanī work is commendable. Here are four sayings of the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in this regard:

Four sayings of Mustafa **ﷺ**

1. The one who shows the righteous path is like the one who does the good deed. *(Sunan-ut-Tirmizī, vol. 4, pp. 305, Ḥadīṣ 2679)*
2. If Allah **عَزَّوَجَلَّ** grants guidance to a person through you; this is better for you than you having a red camel. *(Ṣaḥīḥ Muslim, pp. 1311, Ḥadīṣ 2406)*
3. Undoubtedly, Allah **عَزَّوَجَلَّ**, His angels, the creation in the land and heavens, even the ants in their colonies and fish (in the sea) send ‘Ṣalāt’ on the one who teaches righteousness. *(Sunan-ut-Tirmizī, vol. 4, pp. 314, Ḥadīṣ 2694)*

The renowned commentator of the Quran, Shaykh Muftī Aḥmad Yār Khān Na’imī **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has elaborated: Allah’s sending of ‘Ṣalāt’ is showering special mercy and angels’ sending of Ṣalāt is making special Du’ā for mercy on the person’s behalf. *(Mirāt-ul-Manājīh, vol. 1, pp. 200)*

4. The best Ṣadaqaḥ is that a Muslim seeks knowledge and then passing it on to his Muslim brother. *(Sunan Ibn Mājah, vol. 1, pp. 158, Ḥadīṣ 243)*

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ**
تُوبُوا إِلَى اللهِ **أَسْتَغْفِرُ اللهُ**
صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ**

5. Imām A’zam’s kind conduct with a disrespectful person

The Imām of Imāms, the Shining Star of the Ummaḥ, Sayyidunā Shaykh Imām A’zam Abū Ḥanīfah **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** was sitting in Masjid-ul-Khayf in Minā when a person approached

him and asked a question. He answered the question, upon which the person replied that Sayyidunā Shaykh Ḥasan Baṣrī's opinion on the subject was contrary to that of his. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ simply replied that Sayyidunā Shaykh Ḥasan Baṣrī (عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي) had made an 'error in Ijtihād' regarding the issue.

Another person whose face was covered with a cloth then came and cursed at Imām A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ rudely uttering, 'You say that Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي is in error.' The Imām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ showed such patience that no expressions of anger were found on his face. The other attendees around him were so furious with that person's behaviour that some stood up to hit him, but the great Imām calmed them down. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then calmly replied to the person, 'Ḥasan Baṣrī (عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي) has made an 'error in Ijtihād' and the narration of Sayyidunā Ibn Mas'ūd رَضِيَ اللهُ تَعَالَى عَنْهُ is authentic.'

(*Al-Manāqib lil-Mawfiq, vol. 2, pp. 9*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The virtues of controlling anger

Dear Islamic brothers! Did you see the patience and the calmness manifested by the Imām of the Ḥanafī School of Jurisprudence, the Great Imām Sayyidunā Shaykh Imām A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ whom millions of Muslims follow! If he had wished, the attendees could have beaten that person up; however, he did not allow that to happen. It is human nature to be infuriated when someone disrespects you. On this occasion, control your anger and become worthy of the following virtues:

On page 188 of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has asserted, 'Whoever protects his tongue, Allah (عَزَّوَجَلَّ) will conceal him (his sins); for the one who controls his anger, Allah (عَزَّوَجَلَّ) will stop punishment from [seizing] him on the Day of Judgement; and the one who makes a plea, Allah (عَزَّوَجَلَّ) will accept his plea.' (*Shu'ab-ul-Īmān, vol. 6, pp. 315 Ḥadīṣ 8311*)

Did Imām A'zam Abū Ḥanīfah backbite Shaykh Ḥasan Baṣrī?

In the aforementioned parable, Imām A'zam Abū Ḥanīfah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did speak negatively of Shaykh Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, however this was a case where backbiting is permitted because a Muftī can correct and refute another Muftī, if he makes an error regarding the matters of jurisprudence and Islamic law. Clarifying the permissibility of backbiting in such circumstances, on page 178 of *Baḥār-e-Sharī'at*, volume 16, it is cited: It is permissible to critically analyze and expound upon the faults of the narrators of Ḥadīṣ, witnesses in court cases, and authors. If this were not done on narrators, it would become impossible to classify the various Aḥādīṣ and distinguish between the Ṣaḥīḥ and non-Ṣaḥīḥ categories. Similarly the trustworthy and non-trustworthy books could not be identified if the lives of the authors are not critically analyzed. The rights of the Muslims cannot be upheld if the witnesses are not critically analyzed.

*Ḥasad kī bīmārī baṛḥ chālī ḥay, laṛāyī āpas mayn iḥan gayī ḥay
Shaḥā Musalmān ḥaun munazḡam, Imām-e-A'zam Abū Ḥanīfah
Miā mayrī ghībaton kī 'ādat, ḥo dūr bay-jā ḥansī kī khaṣlat
Durūd paṛḥtā rahūn mayn ḥar dam, Imām-e-A'zam Abū Ḥanīfah*

*The jealousy is on the rise amongst us and so is the fighting
O leader may the Muslims unite, Imām A'zam Abū Ḥanīfah
Eradicate backbiting from me, and the useless habit of laughing
May I always send peace and blessing, Imām A'zam Abū Ḥanīfah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Imām A'zam Abū Ḥanīfah never spoke ill of his enemies

This one time Sayyidunā 'Abdullāh Ibn Mubārak عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ told Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ that اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Imām A'zam Abū Ḥanīfah عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is so opposed to backbiting that he has never heard the Imām speak ill of even his enemies.

(Mirāt-ul-Manājīh, vol. 1, pp. 77)

Wiser than the half of the inhabitants of earth

Dear Islamic brothers! How wise Imām A’zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was! Indeed wise is he who follows the orders of Allah عَزَّوَجَلَّ and His Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, otherwise he is not only naive but the leader of unwise people as he indulges in backbiting of Muslims and makes himself deserving of Hell by eradicating his good deeds.

On page 332 of *Hikāyatayn aur Naṣīhatayn* [the 649-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is reported: Sayyidunā ‘Alī Bin ‘Āṣim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘If the intellect of half of the inhabitants of earth is compared against that of the Imām; the Imām’s intellect will prevail.’

(Tabīd-uṣ-Ṣaḥīfah fī Manāqib Al-Imām Abī Ḥanīfah lis-Suyūfī, pp. 128)

*Ghībatayn mat kī-jiye pachṭāyaīn gey
Ghup andḥayrī qabr mayn jab jāyain gey
Sānp bichchū daykh ker chillāyain gey
Baybasī hogī na kuch ker pāyaīn gey*

*Do not backbite, you will regret
Inside the grave when you will get
Serpents and scorpion will make us scream
We will be helpless and this will not be a dream*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Those whose destination is the grave do not backbite

On page 477 of *Hikāyatayn aur Naṣīhatayn* [the 649-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], the following statement of Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is reported: Once I had to go to the graveyard. I saw Sayyidunā Bahlūl Dānā عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ rolling in the sand near a grave. I asked him as to why he was sitting there. He replied, ‘I am with people who neither hurt me nor backbite when I disappear.’ *(Ar-Rauḍ-ul-Fāiq, pp. 246)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What an amazing Madanī mindset and attitude our pious predecessors had! Indeed, the time spent in the graveyard not only reminds you of your death, but also keeps you away from backbiting. Neither do you backbite against anyone nor do the grave dwellers backbite you.

*Maut ko mat bhūlnā pachtāo gey
Qabr mayn ay 'āṣiyaun! Jab jāo gey
Sānp bichchū daykh ker ghābrāo gey
Bhāg na hargiz wahān say pāo gey*

*Do not forget death, as you will regret
Inside the grave o sinner, when you will get
Seeing the serpents and scorpions, you will fret
To escape from there at all, you will not be adept*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. We only watch Madanī Channel

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnah; travel in the Madanī Qāfilah with the devotees of the Prophet. Live your life according to the Madanī In'āmāt in order to prosper in the world and be successful in the Hereafter. Fill in the questionnaire and hand them in to the representative of Dawat-e-Islami on the first day of the new Islamic month. Travel in the Madanī Qāfilah in order to educate yourself on the Sunnahs.

Here is an inspiring Madanī incident for your inspiration: An Islamic sister (approximately 45 years of age) from Shahdadpur has stated that people of her household did not offer Ṣalāh; they would watch movies and other shows on TV through cable. They were deprived of Islamic knowledge and were distanced from the company of the righteous. They were leading decadent lives. In this routine of their purposeless lives, they were blessed that a Madanī Qāfilah of Islamic sisters visited their locality in April 2009. During the area visit to call people towards righteousness, the Islamic sisters also approached their house. Upon their invitation, she attended the speech that took place later. That speech was the turning point of her life and transformed her heart. She also went into a state of sorrow that she had wasted her whole life in committing sins.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, by virtue of the Madanī Qāfilaḥ she was privileged to repent from her sins. Not only did she begin to offer five times daily Ṣalāḥ, but her daughters also became punctual. The only channel they watch now is Madanī Channel of Dawat-e-Islami.

*Dil kī kālak dhulay sukh say jīnā milay
 Āo āo chalayn Qāfilay mayn chalo
 Chūṭayn bad-‘ādatayn sab namāzī banayn
 Pāo gey rahmatayn Qāfilay mayn chalo*

*A peaceful life comes your way, the filth on the heart washes away
 Come on let's go, let's go to the Qāfilaḥ
 The bad habits erode away and one offers Ṣalāḥ five times a day
 You will reap blessings; let's go to the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāḥ protects you from sinful acts

Did you see the blessings brought about by the Madanī Qāfilaḥ! The household that was once far away from the worship of Allah عَزَّوَجَلَّ began to offer Ṣalāḥ five times a day regularly. Every Muslim must offer Ṣalāḥ, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, with its blessings, sinful actions will stop. Allah عَزَّوَجَلَّ states in Sūrah Al-‘Ankabūt:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط

Undoubtedly, the prayer forbids one from indecency and evil thing.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Al-‘Ankabūt, verse 45)

Moved a dry twig

The virtues of Ṣalāḥ are amazing! In this regard, on page 76 of ‘Jannat mayn lay jānay wālay A‘māl’ [the 743-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is stated: Sayyidunā Abū ‘Uṣmān رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that I was standing beneath a tree with Sayyidunā Salmān Fārsī رَضِيَ اللَّهُ تَعَالَى عَنْهُ where he held a dry branch from a tree and shook it until its leaves fell off. He then uttered, ‘O Abū

‘Uṣmān رَضِيَ اللهُ تَعَالَى عَنْهُ! Will you not ask me as to why I did such a thing?’ I complied and asked him the question to which he replied, ‘This one time I was standing beneath a tree with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he acted just like I did – holding a dry branch and shaking it until its leaves fell. Then the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Salmān, will you not ask me why I did this.’ I asked, ‘Why did you do this?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Undoubtedly, when a Muslim does Wuḍū completely and offers the five Ṣalāh; his sins fall just like these leaves fall.’ Then he recited the following verse:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِّنَ اللَّيْلِ ط
 إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ ﴿١١٤﴾

And establish prayer at the two ends of the day and in some parts of the night. No doubt, good deeds eliminate evil deeds. This is admonition for those who accept admonition.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Hūd, verse 114)

(Musnad Imām Aḥmad, vol. 9, pp. 178, Ḥadīṣ 23768)



Āj bantā hūn mu’aziz jo khūlay ḥashr mayn ‘ayb

Hāye ruswāyī kī āfat mayn phānsūn gā Yā Rab

‘Afw ker aur sadā kay liye rāzī ho jā

Gar karam ker day to Jannat mayn rahūn gā Yā Rab

O Rab! Today, the pretence of my prestige and authority
 On Judgement Day, I will be disgraced due to my iniquity

O Rab, forgive us and be pleased with us forever

I will remain in Paradise if you bestow this favour

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

9. Imprisonment in Barzakh [purgatory]

In the book titled ‘Ānsūon kā Daryā’ [the 300-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Faqīh Abul Ḥasan ‘Alī Bin Farḥaun Qurṭubī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي stated in his book *Az-Zāhir*, ‘I saw my uncle, who died in the city of Fās, in a dream after his demise in the year 555 Ḥijrī. He came in the house and sat down resting his back against the wall. I sat across him noticing the expressions of worry on his face. I then asked, ‘O my uncle! What did you get from Allah عَزَّوَجَلَّ?’ He replied, ‘O my son! What does one get from the Merciful other than mercy. Allah عَزَّوَجَلَّ was lenient with me in all matters except backbiting. Since my death, I have been incarcerated in Barzakh because of backbiting. This sin has not been forgiven yet. My son I advise you to refrain from backbiting and tale-bearing because I have not seen a greater crime than backbiting on the Day of Judgement.’ Saying that, he parted from me.’

(*Baḥr-ud-Dumū*, pp. 185)

*Ghūp andḥayrā ḥī kyā waḥshat kā basayrā ḥogā
Qabr mayn kaysay akaylā mayn raḥūn gā Yā Rab!
Gar kafan phāř kay sānpon nay jamāyā qabzaḥ
Ḥāye barbādī! Kahān jā kay ḥupūn gā Yā Rab!
Dank machchar kā bhī mujh say to saḥā jātā naḥīn
Qabr mayn bichchū kay dank kaysay saḥūn gā Yā Rab!
Gar Tū nārāz ḥuwā mayrī ḥalākat ḥogī
Ḥāye! Mayn Nār-e-Jahannam mayn jalūn gā Yā Rab!
'Afw ker aur sadā kay liye rāzī ḥo jā
Gar karam ker day to Jannat mayn raḥūn gā Yā Rab!*

*Pitch dark, a dwelling place of dismay
Alone in the grave how will I stay, O Rab
If the serpents pierce my shroud and; authority, they lay
I will perish, where will I tuck away O Rab
On the pricks of a mosquito, patience I cannot display
On the stings of the scorpions, my impatience will flare, O Rab
If you are displeased, I will perish and decay
Alas! That blazing inferno of Hell, how will I bear, O Rab
Forgive me, and be pleased forever stay that way
If you shower blessings, in Paradise I will stay*

10. Falling in love with a hermaphrodite

Dear Islamic brothers! Did you see that backbiting caused problems after death! Backbiting, telling tales, and having ill-opinion are such wicked evils that at times they distance one from acts of worship and take the person deeper into the realm of sins. Hence, Sayyidunā Shaykh Abul Qāsim Qushayrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has cited an incident reported by Sayyidunā Shaykh Abū Ja'far Balkhī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, 'There was a young man in our city of Balkh, who would worship and perform extreme pious acts, however he was engaged in the evil practice of backbiting. He would often say that so-and-so person is like this and so-and-so person is like that. One day I saw him depart from some hermaphrodites who would wash other people's clothes. I asked the reason for that to which he replied, 'This was the punishment for speaking ill (backbiting) about other people – I have been condemned to this state. Sadly, I have fallen in love with a hermaphrodite. I serve these hermaphrodites precisely because of his love. I lost the spiritual insight that I had earlier received from Allah, the Almighty. Therefore, supplicate that Allah عَزَّوَجَلَّ shower mercy upon me.' (*Ar-Risāla-tul-Qushayriyyah*, pp. 196)

Backbiting, telling tales, and having ill-opinion are such wicked evils that at times they distance one from acts of worship and take the person deeper into the realm of sins.



Perhaps backbiting caused ruin

Dear Islamic brothers! Did you see that the evils of backbiting caused a pious and dutiful young man to fall in love with a hermaphrodite! Due to the evil of backbiting, he was deprived of the sweetness of worship.

Those Islamic brothers should ponder, who once used to find peace in the heart due to the Sunnah-inspiring speeches, Na'at in the honour of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Zikr of Allah عَزَّوَجَلَّ and the supplications – but now the heart is always inclined towards sins. Perhaps, the evil of backbiting has caused this ruin. Sincerely repent; the mercy of Allah عَزَّوَجَلَّ is all-encompassing.

Gunāhaun nay mayrī qamar toṛ dālī
Mayrā ḥashr mayn ḥo gā kyā Yā Ilāhī
Yeh̄ dil naykiyaun mayn nah̄n lag rah̄ā ḥay
‘Ibādat kā day day mazā Yā Ilāhī
Muj̄hay bay-ḥisāb bakhsh day mayray Maulā
Pa-ay Shāh̄-e-Khayr-ul-Warā Yā Ilāhī

The sins have brought me to my knees
O Allah, on the Day of Judgement, what will become of me
This heart is not inclined towards good deeds
O Allah, sweetness in worship, grant me
O my Helper, forgive me without accountability of deeds
O Allah, for the sake of the best of the creation – indeed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

11. Repeat your Ṣalāh

Sayyidunā Rabī’ Bin Ṣabīḥ عَلَيْهِ رَحْمَةُ اللَّهِ السَّمِيعِ stated, ‘Two men were sitting near one of the doors of Masjid-ul-Ḥarām, when a person, who displayed signs of being a hermaphrodite, passed by. Having sighted him, they felt a sense of disgust and thus stood up and left. At the time of prayers, they offered the Ṣalāh with congregation. Then they realized that perhaps they indulged in the backbiting of the heart. Hence, they immediately visited the blessed court of Sayyidunā ‘Aṭā رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and asked him about the issue. He said, ‘Perform ablution and repeat your Ṣalāh.’ When they informed him that they were also fasting he instructed them to repeat the fast also.

(*Zamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 85, Ḥadīṣ 42*)

Does backbiting invalidate the fast?

Dear Islamic brothers! It was learnt that holding hate, contempt and ill opinion for a Muslim is backbiting of the heart. On page 984 of *Bahār-e-Sharī’at*, volume 1 [the publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], the eminent scholar Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The fast does not become invalid if nocturnal emission occurs or [one] indulges in backbiting.’

(*Durr-e-Mukhtār, vol. 3, pp. 421*)

Despite this backbiting is an extremely major sin. Regarding backbiting, the Quran has stated, ‘Like eating the flesh of your dead brother.’ Similarly, it is stated in a Ḥadīṣ, ‘Backbiting is more severe than fornication.’ (*Al-Mu’jam-ul-Awsaṭ liṭ-Tabarānī, vol. 5, pp. 63, Ḥadīṣ 6590*)

However, the spirituality of fast continues to diminish because of backbiting. On page 996, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ continues, ‘Lying, slandering, backbiting, swearing, indulging in foul conversation, – these acts are generally impermissible and Ḥarām, and in fasting the severity is even greater. These acts also cause dislike in fast.’ (*Bahār-e-Sharī’at, vol.1, pp. 984*)

Ĥar khaṭā Tū dar guzar ker baykas-o-majbūr kī

Yā Ilāhī! Maghfīrat ker baykas-o-majbūr kī

Pardon every mistake of this powerless and helpless

O Allah! Forgive this powerless and helpless

12. A parable about the forgiveness of a hermaphrodite

Those who hate and have contempt for a hermaphrodite should not harbour such feelings because even he is a servant and creation of Allah عَزَّوَجَلَّ. Even the hermaphrodite should refrain from sins, Ḥarām actions like singing and dancing and actions that lead him to Hell. He should be content with the will of Allah عَزَّوَجَلَّ and live a life according to the Sunnah. Natural hermaphrodites (who are born that way), should reflect at the mercy of Allah عَزَّوَجَلَّ instead of paying attention to the ridicule of the people directed towards them. Here is a parable regarding a fortunate hermaphrodite and perhaps every hermaphrodite will want to emulate his successes.

Sayyidunā Shaykh ‘Abdul Waḥḥāb Bin ‘Abdul Majīd Ṣāqafī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: I saw a funeral, which 3 men and a woman were carrying. I took the woman’s place. After the funeral Ṣalāh and the burial, I asked the woman, ‘What was your relation with the deceased?’ She said, ‘He was my son.’ I asked, ‘Why did the neighbours and other people not come?’ She replied, ‘Actually my son was a hermaphrodite, hence people did not consider taking part in the funeral as important.’

Sayyidunā Shaykh ‘Abdul Waḥḥāb Bin ‘Abdul Majīd Ṣāqafī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي continued: I felt extremely sympathetic towards that mother. I gave her some money and rations. After that very night, a person – dressed in white with a glowing face, came into my dream and

thanked me. I asked, ‘Who are you?’ He replied, ‘I am the same hermaphrodite that you buried today. Allah ﷺ showered mercy upon me because of the hatred other people had for me.’ (*Ar-Risāla-tul-Qushayriyyah*, pp. 173)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tumhāyn ma`lūm kyā bhāi! Khudā kā kaun hay maqbūl

Kisī Mu`min ko mat daykhō kabhī bhī tum ḥaqārat say

What do you know brother? Who is lofty and high

Do not see a believer, ever with disdain

13. Rānā—the gangster

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to make a habit of offering Ṣalāh and practicing the Sunnah; travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Also, take part in Dars in the Masjid, marketplace and other places. If Allah ﷺ grants you the guidance; deliver at least 2 sessions of Dars from the book *Faizān-e-Sunnat*. Hence, here is a summary of an experience penned by a twenty-year-old Islamic brother from the province of Uttaranchal, in India: Due to wicked company, I was engrossed in the world of crimes since the age of fourteen. Drinking alcohol and following women were my favourite pastimes. Then, I became a gangster. Unnecessary fighting had become my habit. I became infamous as Rānā, the gangster. I was young in age but ruthless when it came to showing aggression. I would repeatedly strike without any fear. My reputation spread around everywhere as people began to fear my name. My parents were also displeased with me; however, they could do nothing. Day by day, my wicked actions increased.

This one day, I stopped and stood nearby, when I saw a green-turbaned Islamic brother delivering Dars at a corner of the street. I liked what I heard. Glancing at the book, I saw that the title *Faizān-e-Sunnat* was inscribed upon the cover. The Islamic brother who delivered the Dars met with me very politely and, with his individual efforts, invited me to travel in the Madanī Qāfilaḥ. The Dars of *Faizān-e-Sunnat* had already caused a state of restlessness within my heart, and thus I accepted the offer. I travelled to Janakpur

with the devotees of the Prophet in Dawat-e-Islami's 3-day Sunnah-inspiring Madanī Qāfilāh. I was also fortunate to travel for further 3 days to Jagannathpur.

أَلْحَقَهُ لِلَّهِ عَزَّوَجَلَّ, with the blessing of Chowk Dars and the travel in the Madanī Qāfilāh my heart began to go through a Madanī transformation. I repented from the sins committed in the past and made an intention to grow a beard. Supplicate for me that the Almighty Allah grants me perseverance. My family is extremely pleased with the Madanī transformation. My mother supplicates abundantly in favour of Dawat-e-Islami. أَلْحَقَهُ لِلَّهِ عَزَّوَجَلَّ, my family and I have been initiated into the Qādiriyyah Razawiyyah Ṭarīqah (spiritual path), and have become Murīds of Shaykh 'Abdul Qādir Jīlānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

*Jazbah go sard ho, Qāfilay mayn chalo
Tum jawān mard ho, Qāfilay mayn chalo
Bakht khul jāyain gey, Qāfilay mayn chalo
Jurm dhul jāyain gey, Qāfilay mayn chalo*

*Even if the passion abates, let's go to Qāfilāh
You are young and energetic, let's go to Qāfilāh
Prosperity, the fortunes will attain, let's go to Qāfilāh
The crimes will wash away, let's go to Qāfilāh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Even if the sins have reached the skies

Dear Islamic brothers! The mercy of Allah عَزَّوَجَلَّ is vast. One should not despair even if he has committed the worst crime, as the doors of repentance are open. If a person sincerely humbles himself in His court, then His beneficence & grace does indeed engulf that person. The Most Generous Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

لَوْ أَحْطَأْتُمْ حَتَّى تَبْلُغَ حَطَايَاكُمْ السَّمَاءَ ثُمَّ تُبْتُمْ لَتَابَ عَلَيْكُمْ

If you commit so many sins that they reach to the sky, then he asks forgiveness from Allah (عَزَّوَجَلَّ) – He will accept your repentance.

(Sunan Ibn Mājah, vol. 4, pp. 490, Ḥadīth 4248)

In fact, Allah ﷺ is so pleased with the repentant that we cannot even imagine. In this context, on page 12 of ‘*Taubah kī Riwayāt-o-Hikāyāt*’ [the 132-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: The Most Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah ﷺ is more pleased with His believing servant who repents than the one who camps at a place of ruin and is also accompanied by his animal (used for travel) which is laden with rations; then he lays his head down and goes to sleep; when he wakes up he finds that his animal is gone; he then looks for it until he is overpowered by hunger and thirst or with whatever Allah ﷺ wills; and with anxiety, he says that I will return to that same place where I was sleeping and sleep there until I die; then he puts his head on his wrist and sleeps to die; then when he wakes up he finds his animal with the rations; hence, Allah ﷺ is pleased on the repentance of His believing servant even more than the happiness of the person who is happy because of the return of his transportation.’ (i.e. Allah ﷺ forgives his sins and bestows favours upon him). (*Ṣaḥīḥ Muslim*, pp. 1468, Ḥadīṣ 2744)

*Na ḥo māyūs ātī ḥay ṣadā gor-e-gharībān say
Nabī Ummat kā ḥāmī ḥay Khudā bandaun kā Wālī ḥay*

*Do not flare in despair; the sounds are coming from the blessed grave
The Prophet is the helper of the Ummah; Allah is the protector of His servants*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

14. The reason for relishing in backbiting

Sayyidunā ‘Īsā Rūḥullāh عَلَيْهِ السَّلَام was once travelling somewhere. On the way, he saw Satan carrying honey in one of his hands and ash in the other. He عَلَيْهِ السَّلَام asked, ‘O enemy of Allah! What purpose does this honey and ash serve you?’ He replied, ‘I put the honey on the lips of the backbiter so he may further indulge in it, and ash on the faces of the orphans so that people despise them.’ (*Mukāshafa-tul-Qulūb*, pp. 66)

An illusive and terrifying satisfaction

Dear Islamic brothers! Indeed, backbiting has a unique attractiveness. The one, who is addicted to this chronic disease, remains restless until he mentions someone’s faults; and

when he blurts things out, only then, he attains satisfaction – but this satisfaction is the cause of many forms of restlessness. May Allah ﷺ protect us from this illusive and terrifying satisfaction and grant us a yearning in attaining true devotion to Himself and His Beloved Prophet ﷺ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayray dil ko dard-e-ulfat woh sukun day Ilāhī

Mayrī bay-qarāriyon ko na kabhī qarār āye

*Yā Ilāhī, grant my heart a yearning for devotion and that peace
My restlessness in this regard may never come to cease*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

15. A dead mule

Sayyidunā ‘Amr Bin ‘Āṣ رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed by a dead mule; when he told some of his companions, ‘To eat this to your full appetite is better than eating the flesh (backbiting) of your Muslim brother.’ (At-Tawbīkh Wat-Tanbīh li-Abish-Shaykh Al-Aṣbahānī, pp. 97, Ḥadīṣ 212)

16. Curry made of human-like dogs

Sayyidunā Imām Zayn-ul-‘Ābidīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِينَ heard someone backbiting, upon which he said, ‘Refrain from backbiting because this is a curry made of dogs resembling humans.’ (Zamm-ul-Ghībah li-Ibn Abid Dunyā, pp. 181, Ḥadīṣ 161)

The reason for comparing with dogs

Dear Islamic brothers! The one oppressed at Karbala, Sayyidunā Imām Zayn-ul-‘Ābidīn عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِيمِينَ expressed this opinion (*resemblance to the curry made of human-like dogs*) because the Quran and Ḥadīṣ have likened backbiting as eating the flesh of the dead – and since dogs chew and eat the carcass. Therefore, men have become like dogs and have distanced themselves from their own kind – if they were humans, they would behave like

humans and have humanistic tendencies. They would not backbite and would not eat the flesh of anyone like dogs do.

Nabī kā ṣadaqaḥ sadā ghībaton say dūr rakhnā

Kabhī bhī chughlī karūn mayn nā Yā Rab!

Tayray Ḥabīb agar muskurātay ā jāyain

To gor-e-tīrah mayn ḥo jāye chāndnā Yā Rab!

For the sake of the Nabī, keep me away from backbiting forever

O Allah, may I get close to squealing, never

If Your Beloved comes smiling & resplendent

O Allah, my dark grave will become radiant

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

17. A unique sneeze

Dear Islamic brothers! In order to rid yourself from the habit of backbiting and to make a habit of offering Ṣalāḥ and practicing the Sunnah – embrace the Madanī environment and travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Here is an inspiring Madanī incident for your inspiration: An Islamic brother has reported, ‘The disc of my back bone had been displaced from its normal position. I tried many cures, but none produced results. On an inspiration of an Islamic brother, I travelled in the Madanī Qāfilaḥ with the devotees of the Prophet. At the time of dinner, I sneezed which shook my whole body. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the blessing of the Madanī Qāfilaḥ my disc moved back in its place.

Rīḥ kī ḥaddīyon, kī bhī bīmāriyon

Say milay gī shifā, Qāfilay mayn chalo

Tājdār-e-Ḥaram kā, jo ḥo gā karam

Pāey gā dil jilā, Qāfilay mayn chalo

From backbones illnesses and other sicknesses

You will find relief, let’s go to Qāfilaḥ

If the King of Ḥaram bestows his endowments

The heart will enliven, let’s go to Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The virtues of sneezing

Dear Islamic brothers! Did you see! How amazing are the blessings of the Madanī Qāfilāh that brought about a sneeze and re-aligned the displaced disc of the backbone. Allah ﷻ likes sneezing, which also has its own blessings. On page 13 of ‘101 Madanī Phūl’ [the 32-page booklet of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited:

1. Whosoever says **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ** after sneezing and passes his tongue over all his teeth, **لَنْ يَشَاءَ اللَّهُ عَذْرًا**, he will be safe from the various dental diseases.
(Mirāt-ul-Manājīh, vol. 6, pp. 396)
2. Sayyidunā ‘Alī **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** said, ‘Whosoever says **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ** upon sneezing, his ear and jaw will never hurt.’ *(Mirqāt-ul-Mafātīh, vol. 8, pp. 499, Taht-al-Hadīṣ 4739)*
3. One should say **الْحَمْدُ لِلَّهِ** after sneezing. It is better to say **رَبِّ الْعَالَمِينَ** or **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ**.
4. It is Wājib for the listener to say **يَرْحَمُكَ اللَّهُ** immediately in an audible voice so that the one who sneezed can hear. *(Bahār-e-Sharī‘at, vol. 16, pp. 102)*
5. Upon hearing **يَرْحَمُكَ اللَّهُ**, the person who sneezed should say **يَغْفِرُ اللَّهُ لَنَا وَلكُمْ** (May Allah ﷻ forgive us and you) or say **يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بَالِكُمْ** (May Allah ﷻ guide you and rectify your state). *(Fatāwā ‘Ālamgīrī, vol. 5, pp. 326)*

18. Backbiting against the one joking around with an Amrad

Sayyidunā Shaykh Sa’dī **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** has stated, ‘A devout worshipper joked around with a boy. When other devout worshippers came to know of it, they indulged in backbiting and held the ill opinion that such a righteous person is involved with an Amrad. When the news reached the worshipper – he said, ‘O people! Allah (ﷻ) has not made it Ḥarām to joke around with a boy if the person has clear and sincere intentions, albeit He has made backbiting and ill-opinion Ḥarām. Who told you that backbiting and ill opinion are Ḥalāl?’ *(Būstān-e-Sa’dī, pp. 189)*

To accuse a person of being a paedophile

Dear Islamic brothers! Indeed this is a deterrent parable. There is no doubt that adults should stay at a distance from Amrads; however, if we see someone with an Amrad – it is impermissible in Shari’ah to hold an ill opinion. Remember, that it is Ḥarām to indulge in ill opinions. Here are 5 examples of statements often made in this context.

1. He is a paedophile.
2. He is accompanying an Amrad.
3. He associates with attractive young boys.
4. He seems to have evil intentions.
5. He will be beaten if he does something.

Have a positive opinion

For the sake of argument, even if the person is exactly how you assumed him to be; what tools do you have to measure that? If you have solid evidence, then you can advise him in isolation, with good intentions. After all, what is the wisdom behind backbiting in front of other people? Anyways, repent, repent and repent – take the name of Allah ﷺ, fulfill the duties that you are supposed to, and if ill opinion rises in your heart, then adopt positive opinions as the Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ states, ‘حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ’ (i.e. *Positive opinion is an excellent form of worship*).

(*Musnad Imām Aḥmad, vol. 3, pp. 547, Ḥadīṣ 10368*)

On page 523 of *Faizān-e-Sunnat* (the 1548-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is narrated: Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘An ill opinion rises from a diseased heart.’

(*Fatāwā Razawīyah, vol. 22, pp. 400*)

Undoubtedly, only our Allah ﷺ knows the state of the heart. Therefore, those people who really are paedophiles and with their lustful tendencies – make friendships with attractive & beardless young boys – should have fear of Allah ﷺ and worry about the Hereafter by reflecting on the aforementioned heart-trembling parable.

19. Destruction of two paedophile Muazzins

It is cited on page 123 of *Bayānāt-e-‘Aṭṭāriyyah* [the 472-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: Sayyidunā ‘Abdullāh Bin Aḥmad Muazzin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I was engaged in Ṭawāf of the Ka’bah, when my eyes gazed at a person who was embracing the cloth of the Ka’bah repeating the same Du’ā (over and over again), that, ‘Yā Allah عَزَّوَجَلَّ, make me leave this world only as a Muslim (i.e. I die as a Muslim).’ I asked him, ‘Why do you not ask for something else?’ He replied, ‘I had 2 brothers. My eldest brother gave Azān at the Masjid for 40 years without being compensated for it. When the time of his death approached, he asked for the Quran. We gave it to him so that he can reap the blessings from it. Nevertheless, taking the Quran in his hand, he said, ‘You all be witness that I renounce all the beliefs and the orders in the Quran, and accept Christianity.’ Then he died. My other brother gave Azān voluntarily at the Masjid for 30 years, but he also accepted Christianity at the time of his death and died. Therefore, I am very anxious about my death, and always make Du’ā to have a favourable end.’ Sayyidunā ‘Abdullāh Bin Aḥmad Muazzin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then asked, ‘After all, what sins did both of your brothers commit?’ He replied, ‘They were interested in Nā-Maḥram women and would gaze (lustfully) at attractive & beardless young boys.’

(Rauḍ-ul-Fāiq, pp. 14)

Relatives should observe the veil

Dear Islamic brothers! Will you still not refrain from being open with Nā-Maḥram women, and still not observe the veil? Will you still not protect your gaze from Nā-Maḥram women relatives like your sister-in-law, aunties, paternal and maternal uncles’ wives (as they are also Nā-Maḥram for you)? Similarly, cousins also have to observe the veil against each other, even the person and his wife’s sister have to observe the veil. Similarly even a female disciple and her Nā-Maḥram Shaykh have to observe the veil.

It is Ḥarām to look at Amrad with lust

Beware! An Amrad is fire, and only fire. Proximity to an Amrad, his friendship, joking around with him, pulling & hugging can throw you into Hell. Safety lies in staying away from an Amrad, even though it is not his fault at all. Also remember to refrain from hurting an Amrad’s feelings, but is also very important to keep yourself away. Do not seat an Amrad behind you on a motor cycle, nor should you sit behind him as whether the

fire is in front of you or behind; its heat will still reach you. Even if you do not have lust, hugging an Amrad is circumstantial Fitnah. If you do have lust, then hugging, and even shaking hands [is Ḥarām] as the Islamic jurists have said, ‘Looking towards an Amrad with lust is also Ḥarām.’ (*Durr-e-Mukhtār, vol. 2, pp. 98; Tafṣīrāt-e-Aḥmadiyyah, pp. 559*)

One should protect his gaze from every part of an Amrad’s body, even his clothing. If even the thought of him brings about lust, then keep your thoughts in control. If his writing or any other belongings that are affiliated with him bring about lust; then protect your gaze from his every belonging. Do not even look at his house. If, meeting with his father or elder brother, brings about his perceptions with lustful inclinations; then do not even look at them.

70 Satans with an Amrad

Warning us against the cunning and deceitful Satan’s perishing whispers, A’lā Ḥaḍrat, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, ‘A woman is accompanied by 2 Satans and an Amrad is accompanied by seventy.’ (*Fatāwā Razawiyyah, vol. 23, pp. 721*)

At any rate, protecting the gaze and keeping yourself at a distance from Nā-Maḥram woman and Amrad is imperative, or else, you just heard the perplexing order of events of the deaths of two brothers, who apparently seemed to be pious. Kindly, read the booklet, titled ‘Qawm-e-Lūṭ kī Tabāḥ Kāriyān’, published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madīnah.

*Nafs-e-bay lagām to gunāḥaun pay uksātā ḥay
Taubaḥ taubaḥ kernay kī bhī ‘ādat ḥonī chāḥiye*

*My rein-less Nafs, arouses me towards sin
One should also have a habit of repenting*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

20. Shaykh Sa’dī’s teacher admonished him

Sayyidunā Shaykh Sa’dī عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated that once he said to his teacher, Shaykh Abul Faraj ‘Abdul Raḥmān Bin Jauzī عَلَيْهِ رَحْمَةُ الرَّحْمٰن: I give the Dars of Ḥadiṣ to people, so such-and-such person gets jealous and envious. My respected teacher said, ‘O Sa’dī! It is

astonishing that you consider jealousy as a bad attribute, however, you are backbiting, without any reservations, by calling that person 'jealous'. Who has told you that only jealousy is Harām; is backbiting not? Remember, if a jealous person is worthy of Hell, the backbiter deserves the punishment of the fire.' (*Būstān-e-Sa'dī*, pp. 188)

When is it Wājib to stop someone backbiting

Dear Islamic brothers! **مُسِيخِنَ اللّٰهَ عَزَّوَجَلَّ**, teachers should be like this teacher was. Their goal should not only be to teach just specific subjects; but should have a broader vision of teaching the students with moral and ethical values. Not only teachers, but rather all Muslims should take this burden of responsibility and enjoin good and forbid evil. Beware! If a person is backbiting and the other person (the advisor) is positive that if he stops him from backbiting, the backbiter will refrain; then, it is Wājib for the person to stop the backbiter. If he does not stop the backbiter, he will be a sinner.

On page 255 of *Bahār-e-Sharī'at*, volume 16 (the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is cited: The Holy Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has made a marvellous statement, 'By the One in whose Power my soul is! Either you will enjoin others to do good and stop them from evil; or Allah **عَزَّوَجَلَّ** will send His punishment upon you, then you will do Du'ā and your Du'ā will not be accepted.'

(*Jāmi' Tirmizī*, vol. 4, pp. 69, *Ḥadīṣ* 2176)

7 Examples of backbiting regarding jealousy

We also learnt from the parable in *Būstān-e-Sa'dī* that it is backbiting to say, 'So-and-so person is jealous of me.' In reality, this is actually going towards levelling accusations which is worse than backbiting, because jealousy is an internal disease and it is related to the heart. Although, jealousy is displayed by clear signs, most of the people base their judgements on their opinion (not evidence). Here are seven such statements of backbiting relating to jealousy:

1. He is green-eyed.
2. He is jealous of me.
3. He cannot bear my prosperity.
4. He is not happy with my state of happiness.

5. He wants my detriment.
6. He is not pleased with my prosperity.
7. His temper ignites as he sees me.

*Bahr-e-Shāh-e-Karbala, mayrā gunāhaun kā maraz
Dūr ker dī-jiye Khudārā, ay Ṭabīb-e-Ẓī-Waqār
Fikr-e-naz'a rūḥ-o-qabr-o-ḥashr say bach jātā gar
Kāsh! Ḥotā āp kī galiyaun kā mayn gard-o-ghubār*

*My disease of sins, for the sake of the King of Karbala
O lofty doctor, cure it for the sake of Allah
From the worry of death, soul, grave, and judgement protect me
If only, I would be the dust in your street*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

21. Closure of mini-cinema

Dear Islamic brothers! In order to rid yourself from the habit of backbiting, and to develop a habit of offering Ṣalāh and practicing the Sunnah keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunan of the Holy Prophet. To prosper in this life and to be successful in the Hereafter follow the Madanī In'āmāt. Fill in the questionnaire [daily] and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month. To inspire you, I would like to present an inspiring Madanī incident.

Here is the summary of the account of an Islamic brother: A man (age around 37) from Tailwala area in Bahawalpur, Punjab [Pakistan] owned a mini-cinema. He would run multiple shows daily. Hundreds of people would come to watch movies and fill their eyes with the hellfire. He would also rent out movies in VCDs and DVDs. Upon the persuasion of one Muballigh of Dawat-e-Islami, he started to occasionally show Madanī Channel and he, himself, would also watch it. After a few weeks on the 9th of Sha'bān-ul-

Mu'azzam, 1430 A.H. during the Sunnah-inspiring congregation in Yazman, in front of hundreds of Islamic brothers he declared that due to watching Madanī Channel, fear of Allah ﷻ entered his heart and he repented from all his past sins. Further, he also announced that he had shutdown his mini-cinema and had decided to pray Ṣalāh regularly and to grow a beard. Furthermore, he also made intention to take part in the 10-day I'tikāf organized by Dawat-e-Islami, in the month of Ramadan. He also made Bay'at [pledged allegiance] into the Qādiriyyah, Razawiyyah Silsilah (spiritual path) and became a Murīd [disciple] of Ghauš-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ. He also destroyed about Rs. 40,000 (US\$ 485) worth of movies and turned his mini-cinema into a religious bookstore. There he started selling merchandise from Maktaba-tul-Madīnah i.e. books, VCDs etc. and thus, started earning Ḥalāl income. May Allah ﷻ bless him and us with steadfastness.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Gunāḥaun say mujh ko bachā Yā Ilāhī

Mujhay nayk bandaḥ banā Yā Ilāhī

Safeguard me from sins O Allah!

Turn me into a pious individual O Allah!

| | |
|---|--------------------------|
| صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللَّهَ | تُوبُوا إِلَى اللَّهِ |
| صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

22. Who is better amongst the two?

Someone asked Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا, ‘If a person performs supererogatory worship abundantly and commits sins excessively as well, is he better than a person who performs less Nafl worship and commits less sins? Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا replied, ‘The one who does less Nafl worship and commits less sins is better and tranquillity is only for him.’ (Muṣannaf Ibn Abī Shaybah, vol. 8, pp. 196; Tanbīh-ul-Ghāfilīn, pp. 202) This is due to the fact that there is more reward in leaving sins than in more (supererogatory) worship.

Who is truly a pious person?

Dear Islamic brothers! In this time and age, the only criterion of gauging a pious person seems to depend on outward worships alone like Nafl Ṣalāh and fasts. People only consider the one who offers more Nafl Ṣalāh or keeps more Nafl fasts or carries a Tasbīh (rosary) in his hands or does lots of Ḍikr or pleads in supplications or gives plenty of Ṣadaqāh [charity], as a pious person. Even though, along with his worship, he also indulges in backbiting & hurts the feelings of Muslims all day long but still, his piety remains untarnished! On the other hand, these days if someone is not so keen on performing Nafl worship but refrains from backbiting and other sins, then he is not categorized as a pious person. Is this because refraining from backbiting has no value in front of the masses? Remember! Whosoever, along with the performance of Farāiḍ, Wājibāt and the Sunnat-e-Muakkadaḥ, also refrains from sins like backbiting, is a remarkably pious person. Otherwise, if someone fasts all year long, worships through the nights, travels for the annual Hajj pilgrimage every year, performs ‘Umrah every Ramadan, keeps a beard and maintains a Prophetic-hairstyle [Zulfayn], even wears an ‘Imāmah and all in all, looks like a devout practicing Muslim but he backbites, reveals faults of Muslims, shouts at other Muslims and hurts their feelings; let alone being pious or even ‘practicing’ he is actually a defiant sinful person worthy of the punishments of the hellfire.

*Uṭhay na ānkḥ kabḥī bhī gunāḥ kī jānib
‘Aṭa karam say ḥo aysī mujḥay ḥayā Yā Rab!
Kisī kī khāmiyān daykhāyn na mayrī ānkḥayn aur
Sunayn na kān bhī ‘aybaun kā tazkirah Yā Rab!*

*Sinful sights, may my eyes never see
Allah! Bless me with such decency
My ears don’t hear, eyes don’t see
With Your mercy, others’ deficiency*

23. Fell unconscious due to committing backbiting only once

Sayyidunā Dāwūd Ṭāī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed by a place and fainted. When he gained his consciousness, people asked him as to what had happened. He said, ‘When I got to this place I instantly remembered that I had backbitten someone here. I recalled the Judgement of Allah عَزَّوَجَلَّ and the fear of accountability caused me to faint.’

(Nuzḥa-tul-Majālis, vol. 1, pp. 199)

Demands of one brick & thread on the Day of Judgement

Dear Islamic brothers! How amazing were our pious predecessors who possessed such

By Allah, the Judgment on the Day of Resurrection will be horrifying! Especially the matter of rights of fellow people is very worrisome.



fear of Allah **عَزَّوَجَلَّ**! Even though they repent from their sin a thousand times; their repentance never goes away; their remorse never fades. On the other hand, after committing sins we repent, patting our cheeks lightly and with a smiling face, please our hearts that we have been cleansed from our sins. We

completely wipe away the memory of it from our minds and get right back to our fun and games and go on with our lives. By Allah **عَزَّوَجَلَّ**, the Judgment on the Day of Resurrection will be horrifying! Especially the matter of rights of fellow people is very worrisome. Sayyidunā Ḥasan Baṣrī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** said, ‘One person will grab the wrist of another person, on Judgement Day, to settle his claim. That person will say, ‘I do not know you; who are you?’ The first person will say, ‘You took one brick from my wall and you took out a thread from my cloth.’ (Therefore, I am here to claim my rights). (*Ihyā-ul-‘Ulūm*, vol. 5, pp. 99)

Weeping for the past forty years

This is why our pious predecessors used to be very conscious of the rights of people, which seem very minute. Sayyidunā Kaḥmas **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said, ‘I have been crying for the past forty years because of one sin I have committed.’ Someone asked him as to what the sin was. He replied, ‘Once I bought a fish for a guest and after eating it, I took a piece of clay, without permission, from my neighbour’s wall to clean my hands.’

(*Ar-Risāla-tul-Qushayriyyah*, pp. 149)

Baḥut koshishayn kī gunāḥ choṛnay kī

Raḥay āḥ! Nākām ḥam Yā Ilāḥī!

Zamīn baujḥ say mayray phattī nahīn ḥay

Yeh Tayrā hī to ḥay karam Yā Ilāḥī!

We tried hard to restrain ourselves from sins

But we failed [miserably] O Allah!

Earth does not rift apart with my burden

Just because of Your Compassion, O Allah!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

24. Backbiters lose their honour

Someone committed backbiting against another person in front of a wise person. The wise man said, ‘O person! Previously, I had nothing in my heart against the person you just slandered but because of your backbiting, my heart is now filled with doubts and hatred against a Muslim. You have tried to degrade that person and due to this I also consider you as a ‘tainted person’. This is due to the fact that I used to think that you keep secrets but now that you have exposed his faults, I now know that you are not trustworthy and are unable to keep any secret in your heart.’ (*Tanbīh-ul-Ghāfilīn*, pp. 92)

25. Down memory lane... two blind men

Dear Islamic brothers! It is indeed true that the one who backbites gets disgraced and humiliated. People try to keep their distance from habitual backbiters; people despise them and try to stay away from them. Let me tell you about two blind men from the vague memories of my youthful days: The first blind man had a full-grown beard, was an expert Ḥāfiẓ and apparently looked like a very religious person but he would excessively backbite against others and would not spare anyone. I, the author, would try to stay away from him. The other blind person was a layman, with a shaved or a trimmed beard. His quality was that he used to stay quiet. I did not even know his name. I never heard him talk bad about anyone. I got the opportunity, several times, to hold his stick and walk him to his house after Ṣalāh. While we are at it, let’s read the blessings of guiding a blind person to their destinations:

Benefits of guiding a blind person for forty steps

It is stated on page 226 of *Baḥshat kī Kunjīyān* [the 244-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami]: Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, ‘Whoever guides a blind person for forty steps by holding their hand; his face will not be touched by the hellfire.’ (*Tārīkh-e-Madīnaḥ Dimishq li-Ibn ‘Asākīr*, vol. 48, pp. 3)

How to help guide a blind person

Here is another narration: Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever helped guide a blind person for a mile, he will get the reward of freeing a slave for every yard of that mile. When you guide

a blind person – hold his left hand in your right hand, this is also Ṣadaqah [charity].’
(*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb*, vol. 5, pp. 350, Ḥadīṣ 8397)

Excellence of freeing a slave

Dear Islamic brothers! Allah’s mercy is so magnificent. He has made amassing deeds so easy for us. There are numerous narrations about the reward of freeing a slave. If Allah عَزَّوَجَلَّ wills, He may grant us all these rewards with His compassion and mercy, by guiding a blind person.

Let me just relay a Ḥadīṣ to motivate you: The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Whoever frees a Muslim slave, Allah (عَزَّوَجَلَّ) will free each body part of the person (master) for every body part of the slave from the hellfire.’ Sa’id Bin Marjānah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: ‘When I relayed this particular Ḥadīṣ to Sayyidunā Zayn-ul-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ, he freed a slave for whom Sayyidunā ‘Abdullāh Bin Ja’far رَضِيَ اللهُ تَعَالَى عَنْهُ had already offered ten thousand dirhams.’
(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 150, Ḥadīṣ 2517)

*Kuch aysā ker day mayray Kirdgār ānkhaun mayn
Ĥamayshaḥ naqsh raḥay rūay yār ānkhaun mayn
Na kaysay yeḥ gul-o-ghunchay ḥaun khuwār ānkhaun mayn
Basay ḥuway Madīnay kay khār ānkhaun mayn*

*Do something O the Creator, in my eyes
So that the face of my beloved is always in my eyes
Why should I see the gardens and flowers here
When the thorns of Madīnaḥ are the delight of my eyes*

26. Refrained from backbiting by virtue of Madanī Channel

An Islamic brother from Hyderabad (Pakistan) relayed something like this that his family watched a speech of Dawat-e-Islami’s Muballigh on the topic of ‘Perils of Backbiting’ on Madanī Channel, the 100% pure Islamic channel. During the speech, the Muballigh pointed out the common phrases used in our society which fall under backbiting. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, that helped persuade my family to refrain from backbiting. After that he, once, made a comment at home, ‘Younger brother is still not back with the stuff; he is very lazy.’ His

mother immediately reprimanded him saying, ‘You have committed backbiting against him because you called him lazy and slandered him.’ Therefore, he repented promptly. Now the members of the household were in such a state that they kept cautioning each other and discussing whether what they talked about would fall under backbiting or not.

Gunāhaun say mujh ko bachā Yā Ilāhī

Mujhay nayk bandah banā Yā Ilāhī

Safeguard me from sins O Allah!

Turn me into a pious individual O Allah!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

27. Saying ‘he is asleep like a dead man’

Sayyidunā Shaykh Sa’dī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي said: I have been staying up during the night to pray since when I was young. Once I spent a night along with my father reciting Quran and praying. Some people were asleep close to us. I said to my father, ‘No one is amongst them who would get up and at least pray 2 Naf̄l (of Taḥajjud); they are sleeping as if they are dead.’ My father replied, ‘Son! It would’ve been better for you to stay asleep all night because now by staying up you got trapped in the sin of backbiting.’ (*Rūḥ-ul-Bayān, vol. 9, pp. 89*)

14 Examples of backbiting about Nafl worship

Dear Islamic brothers! From this parable we learn that neglecting Nafl worship and sleeping all night is better for a person who stays up all night and worships but also falls into backbiting. Praying Taḥajjud and performing Nafl prayers definitely earns reward, but backbiting deserves punishment. In this parable, there are many Madanī pearls for those who, without Shar’ī justification, commit backbiting such as:

1. So-and-so does not offer Ṣalāt-ul-Ishrāq and Ṣalāt-uḍ-Ḍuḥā.
2. I tried to wake him up for Ṣalāt-ul-Fajr (or Taḥajjud) but he did not get up.

3. He kept on sleeping like a dead person.
4. He is not a regular at congregational prayers.
5. He does not fast on Mondays.
6. Whenever I invite him to come to the Ijtimā', he gives me the 'run around'.
7. He is very lazy in following the Madanī In'āmāt.
8. He comes late to the Ijtimā';
9. He stays outside visiting the Madanī stalls;
10. He hangs out at fast food restaurants; or
11. He remains busy talking to his friends.
12. He always comes late to the Madanī Mashwarāh.
13. He never travels with Madanī Qāfilāh.
14. He makes excuses when we try to convince him.

28. Unique parable of doing good with the one who does evil

There was a person who used to slander Sayyidunā Sulṭān-ul-Mashāikh, Khuwājāh Maḥbūb Ilāhī, Shaykh Niẓāmuddīn Awliyā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and would wrongfully accuse him. Despite that [behaviour], the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would send some money to that backbiter's house every day. That went on for a long while. One day the backbiter's wife told the backbiter, 'The custom is to praise the one that feeds you. Is this justice – that you speak against the very person who helps you? You are a strange person who is doing wrong to a saint who is helping raise your kids for nothing in return. The backbiter felt ashamed and he stopped backbiting.

From the same day Shaykh Niẓāmuddīn Awliyā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stopped sending money to his house. He went to the Shaykh and said, 'You used to send money when I said bad things about you but you stopped when I stopped. What is the reason behind this?' Khuwājāh Sahib replied, 'When you used to say bad things about me I used to get rewarded and my sins got removed which meant that you were helping me gain rewards and you were my

helper – so I used to pay you to do so. Since you do not do what you used to, then what should I pay you for?’ (*Sab’a Sanābil*, pp. 59)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

*Gunāhgār hūn mayn lāiq-e-Jahannām hūn
Karam say bakhsh day mujh ko nā day sazā Yā Rab
Burāiyon pay pashaymān hūn raḥam farmā day
Ĥay Tayray qaḥr pay ḥāwī Tayrī ‘aṭā Yā Rab*

*I am a sinner, worthy of Hell
Save me from your torment and forgive me, O Rab
I am regretful on the evil I have done, bless me
Don’t show your wrath; instead grant Your mercy, O Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Responding nicely to harsh attitude

Dear Islamic brothers! According Sayyidunā Khuwājāḥ Maḥbūb Ilāhī, Nizāmuddīn Awliyā’s parable stated above, it can be learned that the pious of Allah do not throw bricks when stones are hurled at them, instead they throw back gems. They do not repel evil with evil instead they retaliate with good. And why shouldn’t they as Allah ﷻ has ordered in Quran, part 24, Sūrah Ḥā-Mīm As-Sajdah, verse 34:

إِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

O listener; repel the evil with that what is good, then he, between whom and you there was enmity, will become as if he was your best friend.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 24, Sūrah Ḥā-Mīm As-Sajdah, verse 34)

Benefits and results of being nice

Sayyidunā Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated about how to repel evil with good in *Khazāin-ul-Irfān*: ‘Replace anger with patience, ignorance with leniency, bad treatment with forgiveness. If some

one treats you bad, do good to them. These attributes will result in affection in the hearts of your enemies like that of your friends.

Occasion of revelation: It is said that this verse was revealed in favour of Abū Sufyān that despite his enmity the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ showed mercy – and gave Abū Sufyān’s daughter the honour of his hand in marriage. As a result, Abū Sufyān became a genuine devotee of the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Khazāin-ul-‘Irfān*, pp. 863)

29. Amazing response to an attacker

Here is another parable about repelling evil with good: One person got into the house of Sayyidunā Shaykh Naṣīruddīn Maḥmūd Bin Yūsuf Rashīd Awdhī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي and stabbed him 15 or 17 times. The Shaykh said to the attacker with great patience, ‘Go inside and hide in the room, if people find you here they will not spare you life.’ He hid himself inside the room. People came and looked for him but could not find him. In the middle of the night, the Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ let the attacker out. (*Saba’ Sanābil*, pp. 64)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

سَيِّدُونَ اللهِ عَزَّوَجَلَّ, how elevated is the status of Awliyā of Allah! They are courteous and kind with those who are bent upon hurting them even if the people are after their lives.

Badī rā badī saḥal bā-shad jazā

Agar mardī aḥsin ilā man asā

(Being evil in response to evil is easy, if you are a man show kindness to the evil-doer).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

30. Two ragged sheets

On page 18 of book ‘*Uyūn-ul-Hikāyāt*, part-II (the 413-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is reported: Sayyidunā Ibrāhīm Ājurī Kabīr عَلَيْهِ رَحْمَةُ اللهِ الْقَدِير says: It was the time of winter and I was sitting at the entrance

of the Masjid. Someone passed by me who was wearing two ragged sheets. I thought to myself, he may be a beggar and that it would be better if he could earn with his own hands. When I fell asleep I saw two angels come down, they grabbed me by the arm and took me to the same Masjid. There was someone sleeping with two rags on him. When one of the blankets was taken off, I was surprised to see that he was the same person who had passed by me. The angels then asked me, ‘Eat his flesh.’ I said, ‘I did not backbite him.’ They replied, ‘You did. You thought badly of him in your heart and felt he was lower in rank than you and you were unhappy with him.’ I then woke up and was trembling out of the fear. I stayed at the entrance for thirty days at the same Masjid; I’d only get up for Farḍ Ṣalāh and kept praying to see the same person so I can ask him to forgive me.

One month later, I saw the same person wearing two ragged sheets. I tried to get a hold of him; he started walking fast after he saw me following him. I then called him and said, ‘I want to talk to you.’ He replied, ‘O Ibrāhīm! Are you one of those who backbite in their hearts against Muslims?’ I fainted after hearing him reveal the unseen about me. When I got back up, I saw the person standing by me. He asked, ‘Would you do it again?’ I replied to him, ‘No, I will never do this again.’ Then that mysterious man disappeared from my view and I never saw him again. (*‘Uyūn-ul-Hikāyāt, pp. 212*)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Suspicion is also considered as backbiting

Dear Islamic brothers! We have gathered numerous Madanī pearls from the tale mentioned above. One thing that we can learn from it is that having suspicions about someone is also considered backbiting. To think badly, without any justification, of someone is known as suspicion – which is backbiting by heart. By looking at someone’s simple clothing and thinking of him as a beggar or person with low rank is not good. Who knows the one, we are thinking low of, is very high in rank like the one mentioned in the parable above, who was not a beggar but a saint.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

31. Mysterious Ḥabashī

Here is another faith-enlightening parable quite similar to the aforementioned parable: Shaykh Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was a very humble person who used to think of himself as lower than everyone else. One day at the bank of the River Tigris he saw a Ḥabashī (dark-skinned person) along with a woman and a bottle of alcohol. Shaykh thought to himself, ‘Can this alcoholic Ḥabashī be better than me?’ In the meanwhile, a boat passed by with seven people on board. All of a sudden, that boat sank and all people aboard began to drown in the river. After seeing that, the Ḥabashī jumped into the river and took out 6 people one after another, then said to me, ‘You take out the seventh person. I was testing you to see if you are good at heart, too. Beware! This is not just some woman, she is my mother and what I have in this bottle is nothing but water.’ Shaykh realized that the Ḥabashī is not just a common man but was sent from the unseen to reform him. Shaykh then respected him and asked him to make a supplication for him. He made the supplication, ‘May Allah عَزَّوَجَلَّ bestow you eyes that can see the inside of the heart.’ After that incident, the Shaykh never thought of anyone worse than himself. Later on someone asked him, ‘Is a dog better than you or you are better than the dog?’ He replied, ‘If I am able to attain salvation from the torment then I am better than the dog; otherwise the dog is better than hundreds of sinners like me.’ (*Taḥkīrāt-tul-Awliyā, vol. 1, pp. 43*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Now we know that we should not form a false opinion about a Muslim because we do not know what rank each of us holds before Allah عَزَّوَجَلَّ.

Naẓr-e-karam Khudārā mayray siyāh dil per

Ban jāye gā yeḥ dam bhār mayn bay-bahā nagīnah

O Allah, bless my dark heart It will become a priceless gem

32. When Ḥabashī made the supplication...

Dear Islamic brothers! We have come to know that the Ḥabashī was a saint and dear to Allah عَزَّوَجَلَّ. We should never disrespect someone based on their physique, their attire and other apparent physical features.

Ḥujjat-ul-Islam Shaykh Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ الْمَلِكِ الْوَالِي says: One day, in a year of drought in Madīnah رَاحَ اللَّهُ شَرْقًا وَتَغَطَّيْنَا, the people got out along with Shaykh Sayyidunā ‘Abdullāh Bin Mubārak عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى for offering Ṣalāt-ul-Istisqā (i.e. Ṣalāh offered for rainfall). Everyone supplicated, with tears in their eyes, but none of the supplication seemed to have been accepted. One Ḥabashī came around wearing two sheets and made a supplication like this, ‘O Allah (عَزَّوَجَلَّ), we are sinners and You have ceased water to teach us respect. O Allah (عَزَّوَجَلَّ)! With your blessing, let the rain descend, let it immediately rain, let it immediately rain, let it immediately rain.’ All of a sudden thundering clouds covered the sky and it began to rain heavily. Shaykh Sayyidunā ‘Abdullāh Bin Mubārak عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى came to Sayyidunā Fuḍayl Bin ‘Iyād عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى who said, ‘You look sad! What is the matter?’ He then told of the incident that had taken place. Sayyidunā Fuḍayl Bin ‘Iyād عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى then screamed and fainted.

(‘Uyūn-ul-Ḥikāyāt, vol. 1, pp. 408)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Maḥabbat mayn Apnī gumā Yā Ilāhī

Na pāūn mayn apna patā Yā Ilāhī

Tayray khauf say Tayray ḍar say ḥamayshah

Mayn thar thar rahūn kānptā Yā Ilāhī

*Make me drown in Your love, O Allah
So much that I may lose my way, O Allah
From Your fear, I always
Tremble and shake, O Allah*

33. A baby boy was born

In order to rid yourself from the habit of backbiting and to make a habit of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In’āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and hand it in to the representative of Dawat-e-Islami on the first day of the new Madanī (Islamic) month.

The virtues of travelling in Madanī Qāfilaḥ with good intentions are truly great! An Islamic brother narrated: My sister-in-law was pregnant. We found out, through an ultrasound, that she would have a girl. They had a desire to have a boy and thus my brother made an intention, ‘If a baby boy were born, then I would travel with Madanī Qāfilaḥ for 3 days.’ *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, a baby boy was born.

Nayk awlād kī, dād faryād kī

Khāṭir āo chalayn, Qāṭilay mayn chalo

Qalb bhī shād ho, ghar bhī ābād ho

Pāo gey rāhatayn, Qāṭilay mayn chalo

For the cries for help and for righteous offspring

Come let us all go, let us go in Qāfilaḥ

Your home will prosper and heart like fresh flowers in spring

Comfort you will attain, let us go in Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

More intentions, more Šawāb

Dear Islamic brothers! *عاشَاءَ اللهُ عَزَّوَجَلَّ*, a righteous intention to travel in the Madanī Qāfilaḥ coupled with the blessings of the Madanī Qāfilaḥ itself and *سُبْحَانَ اللهِ عَزَّوَجَلَّ* they were blessed with a baby boy! Keep in mind, that the more righteous intentions one has, the more Šawāb he will attain. We shouldn't forget, however, that the attainment of reward in the Hereafter is essential with the intention for the fulfilment of a permissible objective. For example: If the intention to travel in the Madanī Qāfilaḥ was just to be blessed with a baby boy then one will not attain the reward of travelling in the Madanī Qāfilaḥ. If the intention was made for the attainment of Šawāb, then even if the desire to have a baby boy is not fulfilled, one will still reap the Šawāb. Allah *عَزَّوَجَلَّ* has stated in Quran part 13 of Sūrah Yūsuf, verse 56:

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

And We waste not the reward of the righteous.

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Yūsuf, verse 56)

34. Gift for backbiters

Someone relayed to Shaykh Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي that someone had backbitten about him. The Shaykh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى sent the backbiter a gift of dates and also a message that I heard that you have donated me your good deeds so here are dates in return for you. (*Minhāj-ul-‘Ābidīn*, pp. 65)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Give Du‘ā to a backbiter

Dear Islamic brothers! Did you see how Awliyā of Allah call people to righteousness! When the backbiter got the gift of dates, just imagine how impressed he would have been by the mindset of the saint. This is also a fact that the one who is a victim of backbiting remains at a gain, because the good deeds of the backbiter get transferred into the Book of Deeds of the victim and since someone is giving us the good deeds, he has to be our well-wisher. Therefore, rather than quarrelling with them we should make supplication for them.

Jo ghībat say chughlī say rehtā hay bach ker

Mayn daytā hūn us ko Du‘ā-e-Madīnah

From backbiting and gossiping who refrains

Du‘ā of Madīnah, from me he attains

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

35. A gift of ‘Iṭr (fragrance)

A Muballigh of Dawat-e-Islami stated, ‘I heard that so-and-so spoke ill of me. I knew the tale of Shaykh Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, so to follow him; I sent a bottle of fragrance to him. I also requested the messenger, through whom the gift was being sent, to reform the backbiter and to inform him as to why the gift was sent. Once, a few Islamic brothers and I were going somewhere and we passed by the shop of the person who had committed backbiting against me. As soon as he saw me, he immediately came out of his

shop, greeting us warmly and also offering us some fruit juice. Then, he also asked me to make supplication for the prospering of his business. **لِلَّهِ الْحَمْدُ**

Īntaun kay tū patthar say jawābāt na daynā

Shayṭān kay ḥar wār ko nākām banā day

Do not cast bricks and stones in retaliation

Make Satan fail on every strike

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

36. Saving the life of a baby

In order to rid from the habit of backbiting and to make a habit of offering Ṣalāh and practicing the Sunnah, travel in the Madanī Qāfilaḥ with the devotees of the Prophet. Lead your life according to the guidelines of Madanī In'āmāt in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet and hand it in to the representative of Dawat-e-Islami on the first day of the new Madanī (Islamic) month. I would like to share a story of an Islamic brother from Hyderabad, Sindh, Pakistan. He said, 'My baby, who is five months old, has been constantly sick. We have been to almost all reputed hospitals in Hyderabad. When we took him to Jamshoro hospital for a liver scan, he was diagnosed with missing ducts in the liver and pancreas. A well-known doctor told us that he will have to perform a surgery, but the chances of its success are very slim.

We came to Karachi in the month of Ramadan, and admitted our child in N.I.C.H. hospital. The surgery was performed on Saturday. The doctors then came back with more problematic news – that the baby's gallbladder was missing and that liver was not performing optimally – but to only one fourth of its true potential. The chances were even slimmer now of surviving the surgery. A second surgery was scheduled for the following week. I decided to go in a Madanī Qāfilaḥ a day before the surgery was due. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, when I came back I got the news that his surgery was successful but he could not be fed with milk and was also urinating blood. In the second week, I then went in another Madanī Qāfilaḥ and during the travel I got the news that he had started to drink milk and there was no more blood coming out. I came home on Sunday and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**

the baby was discharged from the hospital the next day (i.e. Monday). *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, due to blessing of Qāfilāh my baby recuperated.’

May Allah *عَزَّوَجَلَّ* bless the Madanī environment of Dawat-e-Islami!

*Bachchaḥ bīmār ḥay, bāp bayzār ḥay
Gham kay sāye dḥalayn, Qāfilay mayn chalo
Gham chalay jāyain gey, dīn bḥalay āyaīn gey
Ṣabr say kāḥ layn, Qāfilay mayn chalo*

*The child is sick and the father distressed
The shadows of sadness sink, let us travel in Qāfilāh
Bad days will go away and good day will come our way
Let patience stay, let us travel in Qāfilāh*

37. Faith-enlightening recovery of someone who was ill for 15 years

Dear Islamic brothers! You see! Not only was the sick baby saved but also recovered. This is all due to blessings of Allah *عَزَّوَجَلَّ* and indeed great rewards for people involved in Dawat-e-Islami. Of course, no matter how complicated the problem is, if Allah *عَزَّوَجَلَّ* wills it can be resolved in a split second.

In this context, here is another faith-enlightening parable: There was an ‘Alawī girl that used to live in the city of Baghdad. She was handicapped for 15 years. One day she woke up and found herself completely well. Now she was able to sit, walk and stand. She was asked by someone about that. She replied, ‘One night I was very sad and I made this supplication to Allah *عَزَّوَجَلَّ* that either give me death or help me get rid of this. I also cried a lot. I had a dream in which a saint came to me, I started trembling and asked him, ‘Is it okay for you to come to me like this?’ He replied, ‘I am your father.’ I thought to myself that he was my ancestor, Amīr-ul-Mūminīn Sayyidunā ‘Alī *كَوْنَهُ اللّٰهُ تَعَالَى وَجْهَهُ الْكَرِيم*. I asked, ‘Yā Amīr-ul-Mumīnīn! Do you not see my condition? He replied, ‘I am your father, Muhammad Rasūlallāh (صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).’ I said while crying, ‘Please ask Allah (عَزَّوَجَلَّ) for my health.’ He (صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) moved his blessed lips and then asked, ‘Give me your hand.’ I did as was asked. The Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pulled me up. He then said, ‘Stand up taking the name of Allah (عَزَّوَجَلَّ).’ I said, ‘I am handicapped, how can I get up?’ He replied, ‘Show me both of your hands.’ The Most Dignified Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pulled both of the hands and got me up. The Prophet of Raḥmah, the Intercessor of

Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did that three times and then said, ‘Allah (عَزَّوَجَلَّ) has given you health now, go praise Allah (عَزَّوَجَلَّ) and be fearful of Him.’ He then left. When I woke up, I was all fine.’ This tale gained a lot of publicity in the city of Baghdad. (*Miṣbāḥ-uz-Zalām fil-Mustaghīṣīn Bakhayr-ul-Anām*, pp. 153)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

38. A tall black man

Sayyidunā Khālid Raba’ī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي reported: I was sitting in a Jāmi’ Masjid and some people started backbiting against someone, I asked them to stop so they started talking about something else. Some time later, they started backbiting the same person again, that time I decided to sit with them too. I had a dream that night that a tall black man brought a big piece of pig’s flesh and said to me, ‘Eat it.’ I replied, ‘Why should I eat this? By Allah (عَزَّوَجَلَّ) I will not eat it.’ He said it – jerking me hard, ‘You did something worse than eating this meat.’ He then grabbed me by the neck and started shoving the blood-flowing-meat into my mouth until I woke up. By Allah (عَزَّوَجَلَّ) I smelled the meat for the next thirty days and whenever I ate something I would feel the taste of the same meat. (*Zamm-ul-Ghībah li-Ibn Abid Dunyā*, pp. 85, Ḥadīṣ 43)

39. Punishments in this world through the unseen

Dear Islamic brothers! Those saints were very fortunate that they were warned through their dreams. What about us? Who knows how much backbiting we have already done and participated in such ill conversations? May Allah (عَزَّوَجَلَّ) save us from the humiliation in this world and Hereafter! It has been often observed that one gets the punishment immediately after committing a sin and gets humiliated in this world.

On page 646 of ‘*Jāhannam mayn lay jānāy wālay A’māl*’ (an 853-page publication of Maktaba-tul-Madīnāḥ, the publishing department of Dawat-e-Islami), it is cited: Some people looked at an attractive boy or a woman with lust – their eyes popped out of their sockets hanging on their cheeks. Some tried to touch the opposite gender and their hands interlaced with each other and they were humiliated that way. People tried their best to separate them but failed until some scholars guided them to repent and ask for forgiveness from Allah (عَزَّوَجَلَّ) and promise that they will never do such an evil act. Upon doing so, they were relieved. The author of the book, ‘Allāmah Ibn Ḥajar عَلَيْهِ رَحْمَةُ اللهِ الْكَاتِم reported:

Something similar to this happened to a person I knew. He was a handsome person but once he committed a sin in the sacred place of Masjid-ul-Ḥarām and that too close to Ḥajar-e-Aswad where he, aroused by his lust, kissed a woman. The wrath of Allah عَزَّوَجَلَّ came down and mutilated his entire face, his body turned flabby, he lost the sense to think and lost his voice as well. In other words he became someone that people could learn lessons from. We seek refuge in Allah عَزَّوَجَلَّ from going astray and pray to be saved from such tests until death. Indeed, He (عَزَّوَجَلَّ) is the Most Merciful and the Most Generous.

Gunāḥaun nay kaḥīn kā bhī na choṛā

Karam ḥam per Ḥabīb-e-Kibriyā ḥo

*The sins have put me on a complete state of despair
Endow us O Beloved of Allah*

40. An elevator fan

Dear Islamic brothers! No one likes to find faults within himself. I'd like to share a story with you: It was the days of the hot summer; I along with other Islamic brothers got out of the house of another Islamic brother after having lunch and got into the elevator. We felt it was hot. Someone spotted a fan inside the elevator and said, 'There is a fan here.' Another person said, 'The elevator of the building you're living in has air-conditioning.' Our host who was a tenant of one of the apartments in the building said, 'Yes, this building is pretty old.' I, the author, said to him, 'How do you think the owner of this building will feel if he heard you say this? Would he be pleased or displeased?' Our host was regretful as he realized that the owner would be displeased. He then told of his own experience saying, 'I used to own an old car. Once, my friend said to me, 'Why don't you get rid of this junk?' I felt so bad due to that comment that I stopped using the car and parked it in my friend's garage. It has now been a while and it is still there. I don't want to sell it because I have a lot of memories associated to the car.' Everyone in the elevator repented from saying anything or hearing anything that can be considered as backbiting.

Finding flaws may or may not be backbiting

Dear Islamic brothers! We learn from the story mentioned above that talking excessively can be very dangerous, and can lead one to commit acts of backbiting without even realizing that the sin was committed. The tale above has at least two things that can be considered as backbiting. Firstly, the statement that 'the building is pretty old' and

secondly that ‘the elevator has only a fan in it while other building has AC in it’. If the building owner heard this, he would not like it so this can be considered as backbiting. Let me explain the difference; if the intention was to rent the place out, and then these statements like ‘the building is old and there is only a fan in the elevator whereas the other building is better because it has AC installed in it’ were made, then this cannot be considered as backbiting, but it will be considered as backbiting if the intention is only to pick out faults in something, which is mostly the case with us these days. In the above parable, the faults were sought without any reason in the building, therefore those two statements were deemed to be sinful backbiting.

Du’ā of ‘Attar

Yā Rab **عَزَّوَجَلَّ**! Forgive us without accountability. O Allah **عَزَّوَجَلَّ**! Please forgive all our sins. O Allah **عَزَّوَجَلَّ**! Save us from sins like backbiting, tale-telling, slandering, making false accusation and hurting the feelings of others. O Allah **عَزَّوَجَلَّ**! Help us in performing Ṣalāh, following Sunnah, fulfilling Madanī In’āmāt and travelling in Madanī Qāfilah. O Allah **عَزَّوَجَلَّ**! Bestow us with steadfastness in Madanī environment of Dawat-e-Islami. O Allah **عَزَّوَجَلَّ**! Forgive the entire Ummah of the Merciful Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Khudāyā ajal ā kay sar pay kharī hay

Dikhā jalwah-e-Mustafa Yā Ilāhī

Musalmān hay ‘Aṭṭār Tayrī ‘aṭā say

Ho Īmān per khātimah Yā Ilāhī

*O Allah, death is staring at my face
Show me the Beloved’s blessed face, O Allah
‘Aṭṭār is a Muslim with Your grace
With Īmān, death, may he embrace*

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

BACKBITING

A Cancer in our Society

Examples of Backbiting

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

Examples of Backbiting



Virtues of Ṣalāt-‘Alan-Nabī ﷺ

Sayyidunā Ubayy Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ said that, ‘I (leaving all other invocations, litanies and supplications) will devote my entire time in reciting Ṣalāt-‘Alan-Nabī.’ Upon that, the Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘This will be sufficient to drive away your worries and your sins shall be forgiven.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 207, Hadīṣ 2465*)

Definition & examples of backbiting from Iḥyā-ul-‘Ulūm

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated on page 177 in *Iḥyā-ul-‘Ulūm*, volume 3: Backbiting is when you talk about a (fellow Muslim) brother in words, which if they were to reach him, he would not like them. Whether you talk about his poor physique or his lowly lineage; or you elaborate upon his bad character or his inadequate deeds; whether it is about a weakness in his worldly affairs or a deficiency in the matters of Hereafter; or whether you discuss [adversely] about his clothing or his house or his animal. Examples of shortcomings in his physique:

- ❖ He is cross-eyed.
- ❖ He is squinty-eyed (i.e. the one who sees one as two). ❖ He is bald. ❖ He is short or tall.

- ❖ He has a dark or tanned-complexion, etc. Any attribute, whatever it may be, which he would dislike, falls under backbiting.

Examples of backbiting about his lineage are:

- ❖ His father is a cobbler or ❖ A street-sweeper.

Instances of backbiting of one's character would include phrases like:

- ❖ He is immoral, ill-mannered, a miser, arrogant, a show-off, ill-tempered, a coward, incapable, weak at heart and careless.

Examples of his inadequate deeds would be talking about his actions which relate to his religion:

- ❖ He is a thief. ❖ Liar ❖ Alcoholic ❖ A dishonest person. ❖ He is a tyrant.
- ❖ He is lazy in performing his Ṣalāh or paying his Zakāh; or
- ❖ He does not perform his Rukū' and Sujūd properly.
- ❖ He does not safeguard himself from impurities.
- ❖ He is not kind to his parents. ❖ He does not donate his Zakāh to the rightful place.
- ❖ He does not divide Zakāh fairly.
- ❖ While observing fast, he spends his time indulged in sins and backbiting or proclaiming that he does not refrain from dishonouring others.

Backbiting in matters of worldly affairs include:

- ❖ He is not very sophisticated. ❖ He is very disrespectful in his dealing with people.
- ❖ He does not take care of any rights of others on himself.
- ❖ He is well aware of his rights over others. ❖ He talks too much. ❖ He eats a lot.
- ❖ He sleeps too much. ❖ He sleeps at odd times; or ❖ He sits wherever he likes.

Examples of backbiting about his clothing would be statements like:

- ❖ His cuffs are too loose. ❖ His shirt's length is long. ❖ His clothes are dirty.

(Ihyā-ul-'Ulūm, vol. 3, pp. 177)

Carelessness of our tongue!

Dear Islamic brothers! Ah, the carelessness of our tongues! Nowadays, the majority of people make themselves worthy of the fire of Hell by letting their tongues loose and indulging in backbiting and making accusations, several times every day. The dialects of every nation and groups are rooted with thousands of such expressions that contain phrases of backbiting and accusations. Similarly, women's conversations are usually riddled with such sinful phrases and false accusations.

You have just read above, an overview about the examples of backbiting from *Ihyā-ul-'Ulūm*. We have these examples in various forms still prevalent today in our society. Other than these examples, within my limited knowledge I shall try to identify other such words and phrases spoken in my native language and in the immediate surroundings. Of these, many would fall under backbiting if they are said behind one's back to reveal a shortcoming. Sometimes, because of circumstances or ill intent of the person saying them, these phrases might very well fall under slander, making accusations, having negative suspicions, cursing, calling names, or hurting the feelings of others etc. It is quite possible that at one time a phrase might simultaneously fall under all six categories and more.

If you memorize these examples and if you have a serious desire to safeguard yourself from the agonies of the Hereafter, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** with the help of these, you will be able to identify similar phrases. Thus, this exercise will help you in refraining from sins. For the interest and convenience of the reader, the examples below are collected and properly categorized under relevant headings. Despite Satan's utmost efforts to keep you from listening to these examples of phrases which make one fall into sins such as backbiting, please try to attentively read or listen to them with your utmost attention.

20 Examples of backbiting about neighbours

1. May Allah **عَزَّوَجَلَّ** protect us from such neighbours!
2. That neighbour has a bad character.
3. Their girls are spoilt.
4. Their boys are bad.
5. She always comes to borrow something; she does not even have a lighter at home.
6. They have a bad environment at their home.

7. Once I welcomed her and now she finds an excuse to come right at dinner times.
8. Her sense of smell is very sharp; the smell of our food reaches her and she shows up.
9. They have conflicts every other day at their place.
10. The couple do not get along.
11. Their daughter ran away from the house.
12. Yesterday, her oldest son beat her.
13. Those neighbours do not even fulfil the rights of other neighbours.
14. The grumpy old man living upstairs really bothers us.
15. The children of the family living on the second floor are really mischievous.
16. First of all their child hit my child, and when I complained, he started arguing with me.
17. They do not listen if you complain about their children.
18. He enters our home without even knocking on the door.
19. Our landlord lives upstairs. I cannot even begin to tell you about the hard time he gives us.
20. Their son got married with a joyous celebration, but he did not even invite us out of courtesy. We were not keen on attending their reception, Allah عَزَّوَجَلَّ has blessed us with enough food.

17 Examples of backbiting during engagements and weddings

While both parties are trying to establish a relationship, they act very sweet, but still the backbiting continues during and after the engagement. Here are seventeen such examples:

1. They are rude people.
2. They should have come to our house to invite us.
3. They only sent an invitation.
4. They only invited us over the phone.
5. Her mother-in-law did not even send anyone to pick her up.
6. We let them bring many guests to our invite; however they did not let us bring along as many guests in their event.

7. My father-in-law did not pay any particular attention to me.
8. They did not even say to me, ‘Have some more food.’
9. The bride’s family has not invited us for several days now. Is this the way to act?
10. They are stingy to the bone.
11. They only sent us a small pot full of food; they should have sent us a large container.
12. The mother-in-law is too sensitive.
13. They sent us only one box of mangoes,
14. and the mangoes were not of a good quality.
15. It was agreed that they would give a watch for the older brother,
16. A dress for the sister and
17. only one sheet for the mother. They gave us all that, but everything they gave were of inferior quality non-branded items, etc. etc.

It would not be incorrect to call some of the instances of backbiting as ‘being obstinant on sins’ because the aforesaid things, which are being demanded, also seem to contain the evil of bribery. For example, demanding that the brother and father of the bride’s groom should be given such-and-such gifts, then and only then we would agree to this marriage, this is clear bribery. If the girl’s family do not give gifts, then the girl is taunted with sarcastic remarks, therefore the boy’s family has to be given boxes of mangoes and pots full of food.

My master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰنِ said, ‘What is prevalent amongst some communities is a trend that they do not agree to a wedding proposal for their daughter or sister until they have received some gifts for themselves — this falls under bribery. At times the guardian of the girl agrees to the proposal but does not let the girl go to the husband until he receives something for himself — this is also bribery.’ (*Fatāwā Razawīyyāh, vol. 12, pp. 257*) Remember! Bribery is strictly forbidden and leads to Hell. Thus, it is narrated in a Ḥadīṣ:

الرَّاشِي وَالْمُرْتَبِي فِي النَّارِ

One who gives and the one, who accepts the bribe, are both in Hell.

(Al-Mu’jam-ul-Awsaṭ liṭ-Tabarānī, vol. 1, pp. 550, Ḥadīṣ 2026)

Repenting from bribery

Dear Islamic brothers! Whoever has accepted bribes and now feels remorse and wants to repent, then only repentance will not suffice for him. He has to pay back all the bribes he had received. If the people who gave the bribes have passed away, then he should pay their heirs. In the event that it is impossible to locate them or their heirs, then he should give it to the needy. To learn more about bribes, read *Faizān-e-Sunnat* volume 1, pages 540-554.

22 Examples of backbiting about the in-laws

1. My sister's mother-in-law really harasses her.
2. My sister's husband does not provide expenses for the household.
3. Whatever he earns; he just hands it to his mother.
4. My son-in-law oppresses my daughter.
5. Deluded by mother, time and again he makes threats that he will kick her out of the house.
6. He beats his wife when instigated by his mother.
7. He threatens to divorce her.
8. He stays out until late at night.
9. He sleeps till noon.
10. He is a lazy, good-for-nothing.
11. He is interested in other woman.
12. He does not keep good company. His friends are immoral.
13. I have heard that he takes drugs too.
14. We are coping with a despicable man.
15. He is just so-so.
16. He is like a poisonous snake.
17. He has fraudulent intent at heart.
18. Unmannerly

19. Uneducated villager
20. He is illiterate.
21. My son's mother-in-law is a sorcerer.
22. My daughter-in-law has had the magic cast on my son and took him in on her side; this is why he does not obey me.

17 Examples of girl backbiting about her in-laws to her family

1. My mother-in-law always frowns.
2. She nitpicks about everything.
3. She never likes my cooking.
4. When I am not feeling well, she tells me that I am just pretending.
5. She admires her other daughter-in-law. Why does she treat me like a stranger?
6. She has a very rude attitude.
7. She bosses me around all the time.
8. She incites my husband against me.
9. My mother-in-law makes me work; yet she stays in bed all day.
10. Mother and daughter talk about me all the time.
11. My mother-in-law has turned my husband against me, now.
12. He still treats me like dirt even if I act like gold.
13. I wait for him for hours but as soon as he comes, he frowns.
14. I have to serve his divorced sister as well.
15. My divorced sister-in-law is very outspoken.
16. Despite her divorce, her attitude did not change.
17. I have heard that she did not give her husband any comfort not for a single day. Finally, the poor man had no option but to divorce her.

37 Examples of backbiting in the event that the engagement is broken or after a divorce

If the engagement is cancelled or a divorce takes place, then it seems as if Satan holds them by the ears and leads both families into a fighting ring and make them dance by pulling the strings. **الْأَمَانُ وَالْحَفِيطُ**! An avalanche of backbiting, accusations, slander, finding faults, hurting the feelings of others and an exchange of heated words, is started up. Even every quality turns into a flaw. Both parties tell a bigger lie in order to prove their innocence. They were together for several years, living together but now that both parties are at odds with each other one party might even go as far as to label the other as followers of corrupted beliefs. May Allah **عَزَّوَجَلَّ** grant us refuge! Here, read some examples of backbiting which are uttered at such instances:

Backbiting from the girl's family

1. He was a drunkard. (2. Gambler (3. Hooligan (4. Characterless (5. Loafer
6. He was a layabout. (7. He was very cunning and crafty.
8. He did not even earn a living, (9. Nor did he provide the household expenses.
10. He used to hand all his earnings to his mother.
11. He never treated his house as his home.
12. Her mother-in-law would not give her anything to eat, so our daughter had to buy her own food.
13. We are having to deal with such undignified people.
14. We got trapped.
15. We got out of this relationship after much hardship.
16. He used to beat our daughter without any reason.
17. He used to act very snobbish in front of us.
18. All his family is of a low calibre; they were no match for us.
19. He wanted to bring a second wife.
20. He had started to make threats to kill all of us.
21. He had started publicly blaming our daughter.
22. Finally, he displayed his true side.

Backbiting from the boy's family

23. She was of a bad character.
24. She had a big circle of lovers.
25. She did not respect anyone at home.
26. Her mother had not taught her to cook,
27. nor to properly wash the pots and dishes
28. nor do laundry.
29. She used to argue excessively.
30. She would steal.
31. She had magic spell cast on us.
32. She was a sorcerer.
33. She is a wicked witch.
34. She had disrupted the peace of our home.
35. Her mother came to our home and cursed us.
36. She has defamed us.
37. We pitied her because she was poor, but she is excessively arrogant. etc. etc.

Disgraceful person reveals his house secrets

I pray to Allah ﷻ for true guidance. Undoubtedly, whoever backbites is a dishonourable person. Let me tell you a narrative about a good honourable person. One saint has narrated: A certain person, who was very good at keeping secrets, got married; but the husband and wife could not get along. One of his friends somehow got suspicious and asked him, 'What problems do you have at home?' He replied, 'I am not so disgraceful that I would reveal my family secrets to others.' The discussion ended. At home, his difference grew and finally his marriage ended up in divorce. When his friend learned of that, he approached him again and asked, 'Now she is no longer your wife, tell me what the issue was? That wise man replied, 'Now she is an unrelated woman for me; how can I discuss about an unrelated woman?'

Allah ham ko fazl say 'aql-e-salim day

Sharam-o-haya Tu baahr-e-Rasul-e-Karim day

Allah, grant us sound minds with Your grace

For the sake of the Compassionate Prophet, grant us constraint

Joint pains went away & found a job too

In order to rid yourself from the habit of hearing backbiting and to develop a habit of offering Ṣalāḥ and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunan of the Holy Prophet. Let me tell you the summary of an inspiring Madanī incident of travelling with the Madanī Qāfilaḥ, which an Islamic brother relayed to me. He narrated: I was unemployed and was also suffering from chronic joint pain. I was frustrated by the worries of my limited resources and troublesome joint pain. I tried to get some medical advice but was getting nowhere.

Inspired by an Islamic brother's invitation, I set out with the devotees of the Prophet in a Madanī Qāfilaḥ to learn the Sunnah. By the blessings of the Sunnah-inspiring travel with the Madanī Qāfilaḥ and the affectionate company of the devotees of the Prophet my long-term joint pain completely subsided. The very next day after returning from the Madanī Qāfilaḥ, I met an Islamic brother who found a job for me. All that happened by the grace of Allah ﷺ! At the time of relaying this incident of travelling with Madanī Qāfilaḥ, one year has passed and I still have my job and the pain has not yet returned.

Joř joř āp kay, ḥaun agar dukḥ raḥay

Ker kay ḥimmat chalayn, Qāfilay mayn chalo

Tangdastī mitay, rizq suthrā milay

Dar karam kay khulayn, Qāfilay mayn chalo

If your joints ache and keep you awake

A step let us take, let's go with Qāfilaḥ

Destitution may go away; receive clean pay

May the doors of grace open, let's go with Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Give your deceased a good neighbour

Dear Islamic brothers! Did you realize that by travelling in the Madanī Qāfilaḥ the brother's chronic joint pain alleviated and he also found a job? Where the company of the devotees of the Prophet gives worldly benefits; it also provides relief after death. After we die, may Allah ﷺ grant us the neighbourhood of the devotees of the Prophet

for the sake of Madanī Qāfilāh. Let us review the following incident, which reflects on the benefits of being buried next to a righteous person.

Thus, it is cited on page 270 of *Malfūzāt A'lā Ḥaḍrat* (the 561-page publication of Maktabatul-Madīnah, the publishing department of Dawat-e-Islami): Bury your deceased in the proximity of the graves of sages because by the blessing of their presence, torment is warded off. *هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ* 'This is one category of people such that those who keep their company are not left deprived.' It is narrated in a Ḥadīṣ: *أَدْفِنُوا مَوْتَاكُمْ وَسَطَ قَوْمٍ صَالِحِينَ* 'Bury your deceased amongst the pious.' (*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, vol. 1, pp. 102, Ḥadīṣ 337)

Rose, or head of a monstrous snake

In the same context, A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated this faith-enlightening narrative: I heard Shaykh Miyān Sahib رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saying: 'Somewhere a grave opened and the corpse was visible. They saw that two branches were twined around the body and at the tip of the branch there were two roses, which were resting close to the corpse's nostrils. His relatives figured that the grave had caved in because water had found its way into its walls. Thus, they transferred the corpse into a new grave. Now when they looked at the body, there were two monstrous snakes wound around it and they were plucking away its face with their fangs. The family was astonished.

When the incident was relayed to a pious person, he deduced, 'There were two monstrous snakes in the old grave as well but they were transformed into branches and their heads were transformed into roses because of a saint who was buried nearby. By the saint's blessing, the torment was replaced with mercy. If you desire peace for this corpse, take it back to its old grave.' When he was laid back again in the old grave there were again branches and roses.'

14 Examples of backbiting at feasts

1. He spent stingily on his first-born son's wedding despite being blessed with wealth by Allah عَزَّوَجَلَّ.
2. They had very few dishes.
3. They have not spent as much on decorations.
4. They have invited fewer guests to reduce expenses.

5. The beef is from an older bull that is why it is not well-done.
6. They should have used mutton; they are not poor.
7. They didn't have ice for water.
8. Even the cutlery is not up to scratch.
9. If they are not that well-to-do, what was the point in having such an extravagant feast and to show-off to people with borrowed money?
10. They should have at least hired a decent caterer.
11. This is what you get if you use a cheap catering service.
12. They have only Firnī for dessert.
13. They should also have added Zardaĥ to the menu as well.
14. He sent the leftovers to the Madrasaĥ instead of throwing them away – what kind of generosity is this?

16 Examples of backbiting about one's own son

The feelings of your mature children are hurt if you keep rebuking them in front of other people. Instead of reformation, their behaviour worsens. Further, if you speak ill of them in their absence without any valid reason under Islamic law – you commit a sin. When the children become aware of your statements, they become rebellious which leads to their own detriment in this world and the Hereafter. Therefore, nurture your offspring with great affection and wisdom. Some parents backbite a great deal about their own children and here we present sixteen such examples:

1. My eldest son is disobedient. (2. He is stubborn, and (3. ill-mannered.
4. My son does not respect me.
5. Whatever he earns, he spends on his friends.
6. He does not help out with any household chores.
7. He does not pay any attention to his business.
8. He comes home late at night and makes his mother cry.
9. He bothers us a lot.
10. He goes to bed late at night and does not even wake up for Fajr.

11. My son beats his younger siblings.
12. He does not even visit his ill father.
13. He answers back to his father.
14. He is disrespectful to his mother.
15. He does not talk to anyone with respect.
16. Outside, he talks to everyone with utmost respect, but at home he has a very rude attitude.

17 Examples of backbiting about your father

1. He beats my mother.
2. He does not provide for her fully.
3. I have heard that he is addicted to gambling;
4. Therefore, my father has sold my mother's valuable jewellery.
5. He comes home late at night because of bad company and then he gets into arguments and disturbs everyone's sleep.
6. He smokes the whole day.
7. My father never considered the house as a home.
8. He uses foul language at home even around his young girl.
9. What arrangements will he make for our weddings? We, brothers and sisters, have grown up and he is not even willing to talk about this topic.
10. Our father is rude to everyone, which is why he cannot get along with anyone in the family.
11. He does not even pray Jumu'ah.
12. My father has no understanding of religious matters.
13. He is purely a materialistic person.
14. He has no regard for the devotees of Dawat-e-Islami.
15. He even prevents me from getting involved with Dawat-e-Islami, and says I will not let you become a Mawlvī.

16. My father hid my ‘Imāmah and my mother found it for me with great difficulty.
17. He tells me not to attend the gatherings etc.

Satanic whisper: If the father prevents you from attending the gathering, forces you to shave-off the beard, and prevents from wearing an ‘Imāmah, and he himself misses his Ṣalāh, and is purely a materialistic person, then why would this be considered as backbiting as you are only relaying what is true?

Answer to satanic whisper: Since these are all true characteristics, this is exactly why these phrases fall under backbiting. These phrases will tarnish your father’s reputation and will defame him in front of others. When he finds out that you tell others these defaming things about him, he will not be pleased; instead he will get angry with you. As a result, more issues will emerge and you will have more problems at home. Your father is after all your father and you can never dismiss your obligations towards him. Even if your phrases like ‘he is materialistic’ or ‘he does not even pray Jumu’ah’ are utterly true statements about him, he will never come and encourage you for this. On the contrary, it will only cause him grief. Therefore, without a valid excuse under Islamic law, one should refrain from using such phrases about any Muslim, which might displease him, if he found out.

13 Examples of mothers backbiting about their daughters

1. She is very ill-tempered. (2. She stays upset, and (3. has become very stubborn.
4. She does not listen to me at all.
5. She does not mop and sweep in the house.
6. She does not help me in doing laundry and cooking.
7. She is always busy in making her hair and putting on make-up.
8. She starts to cry if I try to explain anything to her.
9. She always does whatever she wants to.
10. Both sisters do not get along.
11. She does not respect me at all.
12. She is very abusive.
13. She argues with me on every issue.

68 Phrases of backbiting which are commonplace in homes

1. Foolish (2. Low self esteem (3. Stupid (4. Senseless (5. He is childish.
6. He is a slow learner. (7. He does not understand anything.
8. He argues with everyone at home. (9. He hurts his mother's feelings.
10. He causes grief to his father. (11. He sleeps till noon.
12. His wife is abusive. (13. He is a slave of his wife.
14. They have arguments daily in their home.
15. The elder son does not provide household expenses.
16. My daughter; or (17. Son does not respect me.
18. After marriage, my son got into an argument with us and moved out.
19. My son is disobedient to me. (20. He stays at home all day.
21. Worthless (22. Idle (23. Unproductive (24. Lazy (25. Sluggish (26. Loafer
27. Grumpy (28. Ill-tempered (29. Short-tempered (30. Snappy (31. Ironic
32. Wilful (33. Stubborn (34. Defiant (35. Inflexible (36. He is egotistical.
37. He always wants his way. (38. He yells at everyone. (39. He shouts at others.
40. Unthankful (41. Impatient (42. Suspicious (43. Reckless (44. Restless
45. Quarrelsome (46. He loves to stay home (47. Loner (48. He eats all the time.
49. Layabout (50. Gangster (51. Irresponsible (52. He is not good at cleanliness.
53. He lacks manners. (54. He does not listen to anyone.
55. He does what he feels like. (56. He leaks out household secrets.
57. Be quiet! He is coming. He will tell others if he hears.
58. Tale-teller (59. He is a blabbermouth. (60. He keeps no secrets.
61. He blurts out our news to everyone (62. He publicizes everything.
63. He is like a radio station broadcasting news to everyone.
64. His son is in love with a girl. (65. His children are real brats.
66. They have spoiled their kids. (67. He does not take care of his children.
68. When he is outside he is like a chicken but at home he roars like a lion.

15 Examples of asking needless questions about personal matters

Some people are very inquisitive about others family lives. Sometimes these people ask such personal questions that leave others embarrassed, but they themselves do not feel any shame. Even though all their questions may not be sinful, well-mannered individuals are turned away from them, whilst those who are inattentive fall into lying or even backbiting. Here are 15 examples of pointless questions related to domestic affairs:

1. How do you make a living? (2. What is your salary?
3. Is your boss a good man or not? (When asked without Shar'ī permission, this question is also filled with sin and could easily lead the other to sins when he attempts to answer it.)
4. How many siblings are you? (5. How many are married amongst your siblings?
6. How many children do you have? (7. How old is your eldest son?
8. He has grown up! (9. When are you planning to get him married?
10. Do you own this house or are you just renting it?
11. You have matured; is there a hurdle in you getting married?
12. Why is your older sister still at home?
13. *حاشاء الله عزوجل*, your daughter is getting old, why don't you get her married?
14. Where does your elder brother work?
15. Does he help out in household expenses? (When asked without Shar'ī permission, this question is also filled with sin and could easily lead the other to sins when he attempts to answer it).

15 Examples of backbiting about the family

To mention as a drawback the shortcoming of one's deeds or lineage, without any excuse under the Islamic law, also falls under backbiting. Fifteen such examples are presented here under:

1. His father is an unskilled labourer.
2. His grandfather is a cobbler.
3. He is from the clan of singers and drummers.

4. His grandfather was a professional beggar.
5. Even though he is educated now, his family had been barbers.
6. He has become an officer, but his father used to clean offices and take out trash.
7. His grandmother used to make dried dung patties and sell them.
8. This Arab man is not actually from Arabia, his father and grandfather were Indians (Sindhi or Balouchi or Punjabi).
9. That young man who just passed by – his mother was a prostitute.
10. His father used to dance at wedding receptions, for a living.
11. So-and-so is from a disgraced family.
12. His family is not really a respectable family.
13. His father used to give massage for a living.
14. He is a shepherd's son.
15. This person, who calls himself a 'Sayyid', ask him about his lineage. I know him; his lineage is full of beggars.

21 Examples of backbiting about people in crisis

1. He has gone bankrupt.
2. He is stuck because he took on too much debt and now he hides his face.
3. He has left his home to get away from the creditors.
4. He did not pay back his debt so the creditor has filed a lawsuit against him.
5. So-and-so has been arrested and taken away by the police.
6. Now he is behind bars.
7. Soon his property will be auctioned off.
8. His property was repossessed.
9. His engagement was cancelled.
10. No one agrees to marry their girl off to him.
11. She is a divorcee; or

12. She is divorced.
13. They have been separated.
14. She was divorced.
15. She cannot bear children.
16. His daughter ran away.
17. His son eloped and married the girl of his choice in court.
18. Her in-laws kicked her out of their home.
19. Why did he have to argue with that thug? He punched him in the face and broke his teeth.
20. He was so rowdy, finally he met his match. They busted his head.
21. I forbade him but he still left the house with an expensive phone. Now he is embarrassed after it was stolen.

11 Examples of backbiting about patients

1. He is a diabetic, but he still eats two mangoes everyday.
2. He loves to eat mangoes, and then he gets skin rashes.
3. His throat cannot tolerate cold water and sour foods; but he does not listen and then he keeps coughing.
4. His stomach stays upset because he does not give up greasy foods.
5. He is pot-bellied but still he wants Parāthā for breakfast.
6. He is disgusted with being obese, but he still does not give up mangoes, desserts, kebabs, samosas, cold drinks, etc.
7. He has ruined his digestive system by eating at odd times but he still eats until he is full.
8. He has suffered a heart stroke but he still wants butter for breakfast.
9. He loves oily Parāthās even though his cholesterol level stays high.
10. He has chronic constipation but he was telling me, 'Who can watch everything he eats?'
11. His doctor has told him to walk every day but he is just so lazy.

25 Examples of backbiting about deceased Muslims

1. He was not a good man. (2. He never returned my money.
3. He committed suicide.
4. He got cursed by so-and-so, therefore, he died a disgraceful death.
5. He drowned in the sewerage line due to his sins.
6. He died in the toilet. (If an apostate dies like this than it is permissible to tell about him to others as a warning but if this happens with a Muslim it is vital to cover it up).
7. Such-and-such person was a tyrant, therefore, he did not even get a shroud on his body.
8. Disgrace lingers on his face, even after his death. (9. He used to accept bribes.
10. He was a usurer. (11. He was defiant to his parents.
12. He died a disgraceful death during a police encounter.
13. He used to mix water with the milk.
14. Heroin addict (15. Crack-head (16. Drunkard (17. Gambler
18. He was fornicator or adulterer. (19. Drug dealer
20. His earnings were from Hārah sources and so was his food.
21. He died while he was involved in an unlawful relationship.
22. He had an affair with so-and-so. (23. He has left behind illegitimate children.
24. Neighbours' hated him so much that they did not even attend his funeral.
25. Good thing he passed away; he was a burden on this land.

17 Examples of backbiting about doctors

1. He is inexperienced. (2. He could not even diagnose the illness.
3. He prescribed medications which cause heartburn.
4. His charges are outrageous. (5. He prescribed the wrong injection for me.
6. He has a heavy hand when he injects. (7. He sells medicine samples.
8. He has performed wrong surgeries. (9. He is heartless.

10. His prescription ruined my stomach.
11. He prescribes expensive medications, which cure the disease temporarily and the patient stands up but his pain becomes more severe later on.
12. He orders various tests for no reason.
13. He explained the illness in an exaggerated manner and then performed surgery.
14. He operated but failed.
15. So-and-so operated unsuccessfully.
16. He always talks about surgery; his goal is to just to take money.
17. He dragged us into spending two hundred thousands, etc. etc.

Dear Islamic brothers! Indeed, some doctors are corrupt. If the purpose is to protect the patient from such doctors and if a shortcoming or failing of a certain doctor is revealed, only to that patient, then it is not a sin. But, most people today, speak slanderously without any reason and thus accumulate sins.

Also remember, drug companies provide free samples to doctor's offices to be passed out to patients. These usually have labels like '*not for sale*', these are not the property of the doctors, and they act as mere 'agents'. Therefore, it is a sin to sell such medicine and a sin to knowingly purchase them, likewise medicine received from social service agencies as a donation cannot be sold either. Such sinful selling could lead one towards the hellfire.

Guidance for the doctors

I hereby present Dawat-e-Islami's Dār-ul-Iftā Aĥl-e-Sunnat's informative Fatwā for those Allah-fearing doctors who have love for Islam:

Answer: It is commonplace for the pharmaceutical companies to often give medications, wall clocks, pens, writing pads as gifts; which are usually inexpensive – to advertise and market their brand names. Likewise, several organizations release diaries annually and give them to different people for free. Therefore, to give and to accept such inexpensive gifts from companies does not qualify as a bribe.

Bribe for doctors by drug manufacturers

On the other hand, companies usually do not give gifts like a car, or an air-conditioning unit, or airline tickets to travel to different countries, therefore these ‘extra-ordinary gifts’ would constitute a bribe. The drug manufacturers do not owe anything to the doctor for prescribing their medicine. It is part of the doctor’s job to prescribe the medicine, and the patient pays him for his services. He does not do anything special for the drug manufacturer to justify any income from them. Thus, such ‘extra ordinary gifts’ are neither classified as commission nor as compensation, according to Shari’ah. If the doctor terms this bribe as ‘commission’, it will still be a bribe.

It is a common vice in our society to give bribery different names. Sometimes when police gets some work done for someone and receive some [money as] bribe, they usually call it ‘their right’ or ‘commission’ instead of calling it a bribe. Such ‘commissions’ are also bribes.

Drug manufacturers give valuable gifts to doctors with only one intent to promote their medicines. Therefore, it is considered bribery [by definition] to get some work done from a person in a position of authority. So if the doctor asks for a commission, he is actually demanding a bribe and if he does not explicitly ask for it but it is either implied or understood (through words or actions) it is still a bribe and bribery is Ḥarām.

What is a bribe?

A’lā Ḥaḍrat, Imām Aḥmad Razā Khān عليه السلام has stated: Bribery is absolutely Ḥarām, it is not permissible by any means. Bribery is something given to a person in an authority to forfeit the rights of others or to get ones work done [in ones favour], except when it is given to the oppressor to avoid oppression; in which case, the giver can give it but it is considered bribery for the one receiving it. (*Fatāwā Razawiyah*, vol. 23, pp. 597)

One other situation of bribery

Something given to a person, not in a position of authority, in order to get ones work done also falls under bribery, as it is stated in *Al-Jauḥara-tun-Nayyarah*: It is acceptable in Islamic law that one’s wife gives up her right for the other wife, given that she retains the right to rescind her offer because she has only forgone her right as a favour and a favour cannot be gained through compulsion.

If the wife pays the husband some compensation so that he would increase her share or the husband pays one wife to give up her turn for the other wife then these are not allowed. The compensation should be returned to the person who paid it because this is bribery and bribery is *Ḥarām*. (*Al-Jauḥara-tun-Nayyarah*, vol. 2, pp. 34)

Curse upon the offerer and the acceptor of bribe

Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the giver of the bribe, the receiver of the bribe and the one who facilitates this transaction between two of them. (*Musnad Imām Aḥmad*, vol. 8, pp. 327, *Ḥadiṣ* 22462)

If the drug companies give it as a gift, then?

If the drug companies claim that these things are just mere gifts for the doctors and therefore there is no issue in giving them. Then they should be advised that there is one distinct difference between a bribe and a gift: bribe is given with the expectation that the one who accepts it will do something in return, whereas a gift is given unconditionally. In this situation, these so-called gifts are given on the condition that the doctor will prescribe this company's produced drugs. The doctors who do not prescribe their medicines do not receive these 'extraordinary gifts.'

It is stated in *Faṭḥ-ul-Qadīr*: **الْفَرْقُ بَيْنَ الرِّشْوَةِ وَالْهَدِيَّةِ أَنَّ الرِّشْوَةَ يُعْطِيهِ بِشَرْطٍ أَنْ يُعِينَهُ وَالْهَدِيَّةُ لَا شَرْطَ مَعَهَا** (i.e. *the difference between a gift and bribe is that the bribe is given with a condition that the one receiving it will help the one giving it; whereas a gift is given unconditionally*). (*Faṭḥ-ul-Qadīr*, vol. 7, pp. 254)

Prescribing a test unnecessarily is dishonesty

As for other actions of doctors, prescribing unnecessary medication or laboratory tests fall under dishonesty. To exaggerate about the illness and thus to cause grief to the patient and his family members is against moral, ethical and Islamic values. If these exaggerations are based on untrue information then the sin of lying is also committed. Religion is well-wishing and whoever alleviates the worries of a Muslim, Allah عَزَّوَجَلَّ will eliminate his worries on the Day of Judgement. Whoever took part in any of these practices – the individuals, the laboratory personnel, and the drug manufactures – will be considered as part of this sin, based on their degree of collaboration. (*Fatwā ends here*).

How to repent from bribe

O Islamic brothers who are doctors! Life is very short. Do not fall for the tricks of the ego, and refrain from 'bribery'. If you have ever accepted such a 'bribe', then repent and also return them to the person you accepted the bribe from. If he is not in this world, then return it to his heirs. If, in the event that they are not alive or you do not remember them; then give it to the needy in charity.

Remember! Only repentance will not suffice. What will happen if you die before fulfilling all the requirements of repentance? If Allah ﷻ is displeased, if Mustafa, the Prophet of Mercy ﷺ is unhappy, then we will not be able to bear the torments. Here is a parable which might provide a way for you to reflect to the torment:

A dreadful black dog in the grave

One man became a guide for Hajj pilgrimage and acquired some wealth. After he passed away, his grave opened and revealed a heart-throbbing view. Thus, it is extracted from page 70 of *Jahannam mayn lay jānāy wālay A'māl* (an 853-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), 'A man passed away and to prepare for his burial we were excavating a grave next to the wealthy travel agent and by mistake the travel agent's grave got opened. We saw a big black dog restrained by big black chains in his grave. The dog was standing nearby his head and wanted to tear him with its claws and paws. We were terrified by that scene and hastily covered up the opened grave.'

Ker lay taubāh Rab kī rahmat hay baī

Qabr mayn warnāh sazā hogī kaī

Repent now, as Allah's mercy is boundless

Otherwise you will encounter torments in the grave that are relentless

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

8 Examples of backbiting about drivers

1. He is a rough driver.
2. He runs red lights.
3. That bus driver tries to overcharge.
4. He does not know how to drive.
5. He dozes off while driving.
6. He rides the motorbike without a license.
7. They fill the bus with passengers as if they were loading a herd of cattle.
8. He stops the long-route bus at so-and-so restaurant because he gets free food from there.

I hereby present to you an informative Fatwā (religious verdict) from Dawat-e-Islami's Dār-ul-Iftā Aĥl-e-Sunnat, with the intention to safeguard the drivers of long-route bus transportation and restaurant personnel etc. from sins. Read this and reflect upon your Hereafter:

Long-route buses making stops at specific restaurants

Question: Long-route buses stop at specific restaurants so that the passenger may buy their food and meals from this restaurant, thus boosting their revenues. In return, the drivers and ticket-collectors on these buses get free meals or a commission. What do you say about this setup? Is the food or money received in this manner Ḥalāl or Ḥarām? *يَسْئَلُونَكَ عَنِ الَّذِي أُتْرِقُوا* (Please reply and gather virtuous reward).

Answer: In the aforementioned situation, the food given by the restaurant and eaten by the bus drivers and conductors falls under bribery and thus it is not allowed, it is considered Ḥarām and could lead one to the hellfire. The restaurant offers free food as a consideration to influence them to stop at their restaurant on their subsequent trips, which in turn provides for material gains for the restaurant and this is bribery. Islamic jurists contend that the difference between gift and bribery is that the bribe is offered on the condition that the person receiving it will favour the giver in some manner. On the other hand, a gift is given unconditionally receiving nothing in return.

(*Fatĥ-ul-Qadīr*, vol. 7, pp. 254)

Sayyidunā Šaubān رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed the one who offers the bribe, the one who accepts it and the one who facilitates this transaction between them. (*Musnad Imām Aḥmad, vol. 8, pp. 327, Hadīṣ 22462*)

Curse of a Ḥarām morsel

It is narrated on page 211 of *Bayānāt-e-‘Aṭṭāriyyah* (a 480-page book published by Dawat-e-Islami’s publishing house Maktaba-tul-Madīnah), ‘It is relayed in *Mukāshafa-tul-Qulūb*: When a Ḥarām morsel enters the stomach of a person, every angel on the lands and in the skies curse that person until that morsel remains in his stomach and if he dies in this state (i.e. this morsel is still in his stomach) then he will enter Hell.’

(*Mukāshafa-tul-Qulūb, pp. 10*)

Virtues of a Ḥalāl morsel

We should always earn from Ḥalāl sources, and should consume and feed others only Ḥalāl sustenance. There are great virtues of consuming a Ḥalāl morsel. It is narrated on page 179 of *Faizān-e-Sunnat*, volume 1 (a 1548-page publication of Maktaba-tul-Madīnah, publishing department of Dawat-e-Islami), ‘Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِي in his second volume of *Ihyā-ul-‘Ulūm* has quoted the following saying attributed to a pious predecessor: When a Muslim eats the first morsel of Ḥalāl food, he is forgiven of the sins he committed in the past. Furthermore, the one who goes to a place of humiliation in search of Ḥalāl food, his sins fall like leaves fall from a tree.’

(*Ihyā-ul-‘Ulūm, vol. 2, pp. 116*)

15 Examples of backbiting about the ride and its rider

1. His car needs a push to get started.
2. Is this a car or a donkey-cart?
3. The speed of his car is very slow.
4. His car is a heap of junk.
5. His car is an absolute clunker.
6. It’s an old car with a new paint job, but he goes around telling everyone he bought it new.

7. His car is a big headache; it stops anywhere while driving.
8. His car is a rattletrap; I do not know where he got it from. I think he just got it for free.
9. A bicycle is better than this rickety automobile.
10. The motor on his car is very outdated; it just guzzles petrol.
11. He drives without a license.
12. He is a reckless driver.
13. He does not know how to drive properly.
14. His car suddenly stopped right in the middle of the road. We had lots of problem pushing it to the side.
15. So many days have passed, but he did not get the dent repaired on his car.

10 Possible phrases of backbiting related to travelling

1. So-and-so railway official is corrupt.
2. He has ruined the whole railway department.
3. He sold the new carriages and pocketed the proceeds.
4. They have attached rickety old carriages to this train.
5. That porter buys tickets beforehand and then sells them at a premium under the table.
6. To charge more, they claim that there is a rush on the tickets.
7. If you are willing to pay extra then you will get whatever you want: a seat or a berth.
8. With him as incharge of the ministry of railways, may Allah عَزَّوَجَلَّ help our railway transportation!
9. Our states' minister of railways is corrupt.
10. The ticket-collector fills his own pockets; he probably does not submit the revenues to the department.

Story of a drug addict

In order to rid yourselves from the habit of listening to backbiting and to develop a habit of offering Ṣalâh and practicing the Sunnah, keep yourself attached to the righteous

Madanī environment of Dawat-e-Islami. To prosper in this life and to be successful in the afterlife, perform deeds in accordance with the Madanī In'āmāt booklet. Travel in the Madanī Qāfilaḥ with the devotees of the Prophet to learn the Sunnaḥ. For your inspiration, here is a summary of a firsthand account of an inspiring Madanī incident that was relayed by an Islamic brother, under oath, from the area of Korangi in Bāb-ul-Madīnaḥ, Karachi, Pakistan:

It happened during the last annual Ijtimā' of the global non-political movement for propagation of Quran and Sunnaḥ, Dawat-e-Islami held in Korangi, Karachi. From the following year, the annual Ijtimā' was transferred to Madīna-tul-Awliyā, Multan. However, I attended Ijtimā' with a few friends of mine as a formality. Forgoing the virtues of listening to the sermons, we went outside the congregation grounds and remained busy gossiping and smoking cigarettes. Our conversations somehow led to thrilling talks about ghosts and jinns, which made the environment a little scary. Meanwhile, as we were busy in our chat an Islamic brother, crowned in a green 'Imāmaḥ, approached us and greeted us with Salām. Then he asked for permission to say something and we told him to go ahead. He said in a very empathetic manner, 'Watching all of you attending the Ijtimā' in this manner has reminded me of my past and I thought I would share it with you so that it might have some Madanī pearls of advice for you.'

Then he went on to explain the tale of how he arrived at the path of guidance. He said, 'At first I became a chain smoker, then I found the company of bad friends, which caused destruction and eventually I became a drug-addict smoking marijuana and heroin. I was a drug-addict for sixteen years.' As he said that his voice became hoarse, but he continued, 'Fed up with my habits, my family kicked me out of the house. I used to sleep on the pavement and used to eat food found in the trash or by begging.' He further continued, 'You might not believe this but I wore the same clothes for sixteen years! I was almost like an insane person.'

Then one blessed night, I think it was the 27th night of Ramadan. I was lying down, in my filthy state, close to a trash dumpsite. I was surprised as someone greeted me with Salām. As I opened my eyes, I saw two Islamic brothers, wearing green turbans, and a smile on their faces. They politely asked my name. I don't remember anyone addressing me with such courtesy in my entire life. Then trying to inspire me with their individual efforts, they started telling me about the virtues of the blessed Night of Majesty. I was

already impressed by their polite demeanour and excellent etiquettes, their talk further warmed my heart and I went along with them to the Masjid. First, I went to the showers and took a bath. Then I put on a new dress and took off my filthy old clothes. I entered the Masjid after sixteen years! As I started to pray Ṣalāh, I could not hold back my tears. I was weeping as I repented from my drug addiction and all other sins. I joined the Madanī environment of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, my family also accepted me back into their house. Furthermore, I also took Bay'at (pledge of allegiance) into the Qādiriyyah, Razawiyah Ṭarīqah (spiritual path) and became the Murīd (disciple) of Sayyidunā Ghauṣ-e-A'zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم. Afterwards, I made a firm intention to recover from my drug addiction, at any cost. I faced severe hardships, as I began my rehabilitation. Sometimes I would even scream with pain and become restless. My family members used to cry when they saw me in that state. Some people advised me to smoke half a cigarette of heroin during my recovery, but I was determined not to because I was sure that if I smoked now, I would get trapped back into the agony of drug addiction. I advised my family to tie me down to the bed if needed. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I started getting better gradually, and I was rehabilitated of my addiction finally. Today, I am a humble preacher of Dawat-e-Islami.'

We were all weeping when he finished talking; we all repented from our previous sins and also joined the righteous Madanī environment of Dawat-e-Islami. At this time, I am rendering services to call other towards righteousness with the responsibility of Madanī In'amāt in one district of Bāb-ul-Madīnah, Karachi, Pakistan.

Chōrayn bad-mastiyān, aur nashay bāziyān

Jām-e-ulfat piyān, Qāfilay mayn chalo

Ay sharābī tū ā, ā juwārī tū ā

Sab sudhārnay chalayn, Qāfilay mayn chalo

Kick off drugs and other bad habits too

Let's all repent; let's go in Qāfilah

Alcoholics, come; gamblers you join too

Lets all seek our remedy; let's go in Qāfilah

صَلُّوْا عَلٰی الْحَبِيْبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

12 Examples of backbiting related to the builders and construction workers

1. So-and-so did not make the slope to drain in my bathroom correctly.
2. That builder was an amateur.
3. He did not finish the work with quality.
4. He did not paint properly.
5. He put too much sand in the mortar.
6. He took full wages but did not complete his work.
7. He argued and took more wages from us than what was originally agreed upon.
8. He is an unskilled worker.
9. He did not apply the plaster properly.
10. He comes late and wants to leave early.
11. He takes a lot of time to have food.
12. When you send him to get anything, he takes his own time.

17 Examples of backbiting related to restaurant owners

1. His food was not tasty.
2. He uses low quality spices.
3. Curry was like water.
4. The potatoes were not properly cooked.
5. The vegetables were stale.
6. The meat was of an old animal.
7. He is a miser – he does not even have cold water.
8. When I asked for more gravy, he rebuked me.
9. He does not even know how to cook lentils properly.
10. The price of Qaurmah is too high.
11. He is robbing people.

12. He does not have the right balance of spices in his food; at times, he puts a lot of chilli powder, at others, salt.
13. His hotel is very unclean.
14. His tea is horrible.
15. He is fortunate that despite having bad food, his restaurant is packed.
16. His Niĥārī was tasteless.
17. His Niĥārī is made of camel meat.

26 Examples of backbiting related to businessmen

1. He is a cheater.
2. One should learn from him the art of luring the customers.
3. He knows the art of speech very well.
4. He is a swindler.
5. He does not know how to sell goods.
6. He does not have the ability to distinguish between good and bad merchandise.
7. The customer easily fools him.
8. He makes them bankrupt after offering them refreshments.
9. Whenever I need something, he refuses to give it to me.
10. He never gives change back.
11. He lies a lot.
12. He cheats others.
13. He earns Ĥarām sustenance.
14. He is selfish.
15. His merchandise is too expensive.
16. He keeps fake and imitation goods.
17. He sells fake goods as originals.
18. We can never find a useful item at his store.
19. Now he is also going to harm my sustenance.

20. Why did he start to sell that particular merchandise?
21. He brainwashes my customers against me.
22. He talks about the shortcomings in my merchandise.
23. He has done magic and taken my customers.
24. He is engaged in tax evasion practices.
25. He steals electricity.
26. He bribes the police officers.

8 Examples related to the employer and employee

1. The boss is very high-tempered.
2. He accounts for every minute of work and has difficulty giving the money for the work.
3. He does not care for any one's circumstantial problems.
4. He himself sits in a room with AC. When he comes here, he will realize.
5. Certain employee does not come on time.
6. He is lazy in his work.
7. He does not put his heart into the work.
8. He evades work.

14 Examples related to various specialized workers

1. He is an amateur.
2. He takes the original parts out and puts the local ones in place.
3. He delays work purposely.
4. He exaggerates on the amount of work required.
5. He is a liar.
6. He is a cheater.
7. I shouldn't have brought this to him. Now I will have to make frequent rounds to his shop.
8. The tailor makes headgear out of the leftover cloth.

9. He purposely inflates the bill.
10. He cheated more money out of me by showing a fabricated bill.
11. His artistry does not have expertise.
12. His stitching does not have expertise.
13. He wastes a lot of time.
14. He does not complete his work as promised.

20 Examples of backbiting related to janitors & office assistants

1. He does not clean my space properly.
2. He only dabs the place, he does not clean.
3. He finished cleaning in five minutes; imagine what cleaning he must have done.
4. He often ignores the corners of the walls.
5. We would not see such deplorable state of affairs if he puts his heart into cleaning.
6. He cleans the front part of the objects but leaves the back parts dirty.
7. He comes very late for cleaning.
8. He does not intentionally ask me for tea or coffee.
9. His arrogance has risen.
10. He is a flatterer.
11. He is lazy.
12. He steals money.
13. He serves the tea sufficient for two people to three, and puts the remaining money into his pocket.
14. He saves some tea and food for himself.
15. He does not deliberately come to serve me food.
16. He respects those who give him money.
17. He comes in late and leaves early.
18. He steals things.
19. He has the habit of asking for things from others.
20. He does not finish the task assigned to him and earns Ḥarām sustenance.

17 Examples of backbiting related to a house and its inhabitants

1. Foul odours were emanating from their homes (or manufacturing firms or store or restaurant).
2. It wasn't clean.
3. Their bathroom was filthy.
4. He does not have his house painted.
5. He does not renovate his house.
6. Is this is a house or a junkyard?
7. He has made a very unattractive house.
8. Is this his room or a grave?
9. His house is stuffy.
10. He made his house from clay not concrete.
11. The plaster on his houses is coming off.
12. The fan in his room was making a lot of noise.
13. It seemed that his AC was outdated and it was not making the room cooler.
14. He is so wealthy but he does not have an AC in his house.
15. Look at the pleasantries of this broke person; he has an AC in his house.
16. He cannot afford it; he must have taken the money for the AC unit from a wealthy individual.
17. How was he able to build this mansion? Where must have the money come from?

16 Examples of backbiting related to tenants

1. They damaged the floors and walls of my house.
2. They did not pay the rent.
3. They have defaulted on the rent for a few months.
4. This tenant is not a nice person.
5. He wants to take over my house.
6. He acts as if he owns the house.

7. He has sub-rented my place to another tenant.
8. He has made my house a junkyard.
9. He has clogged the sewerage line of the house.
10. There are nails hammered into the walls wherever you look.
11. He does not leave my house.
12. He threatens me to do whatever I can.
13. He has put me in much distress.
14. Whenever I talk about him leaving the house, he threatens me.
15. His neighbours complain about him, but he does not listen to me.
16. He brainwashed my tenants against me.

35 Examples of backbiting related to issuing political opinions

1. His win in the elections was not fair. (2. He has had many people killed.
3. Rascal (4. Scoundrel (5. Gangster (6. Disloyal (7. Bribe-taker (8. Con artist
9. Bully (10. Pretentious (11. Troublemaker (12. He threatens (13. Hooligan
14. Terrorist (15. Oppressor (16. Horrible (17. Disgraceful (18. Swine
19. Thug (20. Cunning (21. He goes where the money is.
22. Selfish (23. Egocentric (24. He follows his greed.
25. Self-centered (26. He is greedy for money.
27. He has joined the government to conceal his own corrupt endeavours.
28. He spent the funds inappropriately instead of distributing them to the poor.
29. He runs after the people to gather their votes.
30. Now he does not care for us.
31. He has had the job-openings filled by his friends and associates only.
32. He is living in affluence on the state treasury.
33. We voted for him but he did not give us anything in return.
34. He has secret dealings with certain political party.
35. He is a traitor of the state.

14 Examples of pointless conversation

Alas! Good company can rarely be found these days. Many apparently righteous people are indulging in meaningless conversation instead of uttering useful and beneficial speech. If only we would meet other people for the sake of the Allah of the Universe عَزَّوَجَلَّ, and meetings are limited to making necessary conversation. The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘It is a good thing from a person’s Islam that he leaves pointless things.’ (*Muwaṭṭāʾ Imām Mālik, vol. 2, pp. 403, Ḥadīṣ 1718*)

The Guiding Light of Spirituality, the expert of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي elaborates on this Ḥadīṣ after quoting it, ‘That is, one should not indulge in things that are not beneficial. He should not divert his tongue, heart, and other body parts towards meaningless things.’ (*Bahār-e-Sharī’at, vol. 16, pp. 163*)

Remember, making pointless conversation is not a sin; however, it is better to refrain from it. Similarly, Ḥujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has said, ‘To engage in non-beneficial conversation and to add extra words to necessary conversation is not Ḥarām; however, it is better to abstain from it.’ (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 143*)

There is a high chance that a person will indulge in sinful conversation when he is making pointless and meaningless conversation; therefore, silence is a virtue. In our society today, at times, such unnecessary questions are asked that embarrass the one questioned; and if the one questioned is not careful; he can be implicated in sin. At times, these questions are asked for a reason in which case they are pointless. I offer fourteen such examples; if there is a need, so be it; otherwise, if one can live without them, then protect the Muslims from embarrassment and being implicated in sins.

1. What’s up?
2. These days you do not supplicate?
3. Brother, are you upset?
4. It seems that you did not enjoy yourself.
5. How much did this car cost you?
6. What year, make and model?
7. What is the going rate of the houses in your community?
8. Inflation is too high.

9. What is the weather like at such-and-such place?
10. It is too hot.
11. It is cold these days.
12. Who knows whether this rain will stop or not?
13. The rain began to fall and the power went out.
14. Was there electricity in your area?

Such statements are often unnecessarily expressed. However, one should not have ill opinion regarding a person who delivers such expressions; instead, one should remain positive and think that the person had some wisdom behind these seemingly meaningless expressions that I could not understand. Besides, even if the delivery of these statements was meaningless, the person is still not a sinner.

4 Examples of backbiting related to a collective or group

If one speaks ill of a group, community, or an institution; and the purpose was to talk bad about each and every individual in that group, then he has spoken ill of all the individuals belonging to that group in just one sentence. For example, if that group contains 10,000 people, this person has committed the sin of backbiting 10,000 people. Here are four examples:

1. Our whole family (or village) has gone astray, only I am left (this is not normally the case – elders, women and children are often safe).
2. All our government officials take bribes.
3. The electric supply people are all scoundrels. (مَعَاذَ اللَّهِ عَزَّ وَجَلَّ)
4. All government employees are thieves.

However, there are times when certain words that linguistically include all people but generally refer to most of the people and not all; and if the speaker did not mean ‘each and every person’ then the ruling of ‘the backbiting of each and every person’ will not apply. Note that it is difficult for the layman to distinguish between the meanings of such sentences. Therefore, a person’s well-being lies in complete abstinence from such statements which can lead one to indulge in thousands of instances of backbiting.

19 Examples of pointless conversation on the occasion of Eid-ul-Aḍḥā

Here are 19 examples of the questions pointlessly asked on the occasion of Eid-ul-Aḍḥā:

1. When will you go to buy a cow?
2. The market must be at its peak these days.
3. So, how much did you buy the animal for?
4. This cow is gigantic.
5. How many teeth does it have?
6. The cow does not attack, does it?
7. Did you walk the animal home or bring it in a vehicle?
8. How much did the ride cost?
9. When is it going to be slaughtered?
10. Did the butcher arrive on time?
11. The butcher just slaughtered the animal, left, and then came back after a long time.
12. You are right! The butchers keep you waiting.
13. Such-and-such person's cow escaped from the grip of the butcher. It was fun to watch.
14. Yes! The butcher was an amateur. [There are clear signs of backbiting, accusations, hurting feelings, ill suspicion, and disgracing etc; however, there is nothing wrong with that statement if the butcher was really an amateur and the purpose was to protect the person (listener) from him].
15. How many teeth does your goat have?
16. How much did it cost?
17. It cost you a lot of money.
18. Can it walk or not?
19. How much did it cost to butcher the animal?

14 Examples of forcing someone to lie

Dear Islamic brothers! At times, people ask questions that force others to indulge in lies because of the negligence of the person being question or regard for the questioner.

Though the questioner is not a sinner; it is most appropriate to refrain from such questions, when there is not a need, in order to keep the Muslims away from sins. Here are 14 such examples:

1. Did you easily find our house?
2. Did you like our food?
3. How was the tea that I made?
4. Did you like our house?
5. Do you supplicate for me or not?
6. How did you like my speech that I just delivered?
7. How was my voice in the Na'at that I just read?
8. I hope I did not offend you.
9. Did my arrival bother you or not?
10. I hope I am not boring you.
11. I hope I did not interrupt you.
12. You are not upset at me. Are you?
13. You are pleased with me, right?
14. You do not have any ill intent about me, do you?

The worst of its kind

Some people are strange; they require affirmation for every other statement.

- ❖ You know what I mean.
- ❖ You understood what I meant, right? (However, teachers and elders can ask such questions when necessary, as they can be beneficial so the concept can be explained if needed. Now, if the one questioned did not understand, he should not just customarily say yes).
- ❖ So, is that ok?
- ❖ I am not wrong. Am I?
- ❖ So what do you think?

At this point, even if the person questioned strongly disagrees, or the statement made is filled with comments of backbiting; being considerate of the other, a person is forced to indulge in committing the sins of lying and of agreeing with the comments of backbiting. If a person does not have the courage to rectify such talkative people; then a person's welfare lies in staying far away, perhaps agreeing with such disparaging (backbiting) and accusative remarks may lead to Hell. There are also times, when such talkative people utter statements of Kufr and statements that lead one astray; then they seek out agreement from the other person by saying 'am I right?', thus depriving the other person of Īmān if he agrees. As agreeing with Kufr with the soundness and presence of mind is also Kufr.

أَلْعِيَاذُ بِاللَّهِ عَزَّوَجَلَّ

Ay kāsh! Zarūrat kay siwā kuch bhī na baulūn

Allah zabān kā ho 'atā Qufl-e-Madīnah

I wish that I only speak out of necessity

Allah, may I be granted the Madanī guard of the tongue

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

5 Examples of pointless conversation on the phone

1. What are you doing?
2. Where are you?
3. If you receive a call in the car, you will be asked, 'Who else is with you?'
4. What are you passing by?
5. Where have you reached? etc.

Remember that the questions asked out of necessity are not pointless. However, some questions can compel the person to lie. For instance, he may not be able to correctly answer the first three questions, as he does not want to reveal what he is doing, or where he is, or who else is with him. It is best for this world and the next to talk only out of necessity.

13 Examples of backbiting regarding calling someone

Phones, SMS, chatting on the internet and emails also cause the disease of backbiting, thinking bad about an individual, and slandering. You have probably called someone hundreds of times, but got no reply, still you should be courteous with your Islamic brother. Similarly, the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: *‘حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ’* ‘Having a good opinion about your brother is considered a divine worship.’ (Sunan Abī Dāwūd, vol. 4, pp. 387, Ḥadīṣ 4993)

Therefore, strive to form a good opinion about your Islamic brother. If the person you called did not answer, he might be busy or just have such circumstances that he is not able to answer. In addition, keep this in mind that if somebody did not intentionally answer your call, did not send you an email or SMS; such person will not be considered a sinner under Islamic law. Else, everybody who has a phone will be a sinner. We must explain to ourselves that we also do not answer every call, but when we call someone and they do not answer, Satan causes us to get angry. Therefore, keep yourself in the state of peace because anger causes you to form ill opinions about your brothers and utter sentences full of backbiting:

1. He is an oppressor. (2. He is sluggish.
3. I do not know why he does not pick up my call.
4. He is jealous of me.
5. I called him so many times but he does not pickup.
6. He considers himself noteworthy.
7. I have done so much for him but he does not consider it any favour.
8. He is selfish.
9. He is unfaithful.
10. He is off-track.
11. He does not care about anybody’s helplessness.
12. He intentionally declines my call.
13. (When somebody calls in the morning and gets no answer), still not awake, how much will he sleep? etc.

Answer your phone and earn bundles of reward

My dear Islamic brothers, it is definitely true that answering everyone's phone is not an obligatory act, but with the intention of making your Islamic brother happy, ensuring that you protect them from sins like backbiting, and slandering; try your utmost to answer the phone or SMS on the spot because it is highly possible that the caller may be in a serious emergency. If there are such circumstances and you are not able to answer the phone on the spot; then try to call him as soon as possible, and make yourself worthy of rewards in Hereafter.

Look at the incredible virtues of making a Muslim happy. On page 534 of *Jannat mayn lay jānāy wālay A'māl* (the 743-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami), it is stated: Sayyidunā Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated, 'In the court of Allah (عَزَّوَجَلَّ), the utmost deed after offering obligatory deeds is to make merry the heart of the other Muslim.' (*Al-Mu'jam-ul-Kabīr, vol. 11, pp. 59, Hadīth 11079*)

17 Examples of backbiting when answering a call

1. Oh no, he is calling. (2. He will surely talk for long.
3. He is going to tire me for a long time. (4. He is talkative.
5. I do not even answer his calls; he just wastes time on useless conversation.
6. That gossip person called!
7. He always gives a missed call.
8. He is penny-pincher; I always have to call him myself.
9. He just gives me a missed call. If I do not call him immediately, he gets upset at me.
10. When I call, he talks for a long time, but
11. When he calls, talks for little bit to save credit.
12. Man, his call always comes in when I am busy.
13. He is always free.
14. He backbites against other people.
15. I made a mistake giving him my number.
16. He is going to eat my ears.
17. He thinks everybody is free.

9 Examples of backbiting when receiving no reply

1. When he needed something, he would call anytime.
2. He does not need anything, therefore does not care how I am.
3. (Mother's talk about her son) When his wife was here, he would call everyday; but now he does not even care about me.
4. He does not consider calling important, I always call him myself.
5. (Mother says) If he does not call his in-laws every second day, he gets upset.
6. He does not care if he does not call home for months.
7. (Parents say) He has money and time to call others, but he has no time for us.
8. He has forgotten us after his marriage.
9. He purposely does not call us.

11 Examples of backbiting regarding seeing somebody calling someone

1. He probably got a discount plan; else this stingy person cannot have that much money to call somebody.
2. He surely slandered me on the phone.
3. (Mother-in-law says) She has probably committed backbiting against us to her in-laws.
4. She gossips against me to my son.
5. (Daughter-in-law says) She (mother-in-law) gossips against me.
6. [Servants say] The boss is probably finalizing the bribing rate.
7. [Boss says] He is telling tales about me to my senior.
8. He tells our secrets to our competitors.
9. He is proud that he has contacts of officers, managers, MNA, MPA, governor, etc.
10. He is always on the phone without a reason.
11. Just look, he is screaming on the phone.

10 Examples of backbiting regarding text messages

1. This mindless person does not even know how to write a text message.
2. He has nothing to do but to write text messages. He even writes text messages while walking.

3. He is so stingy that he communicates only by text messages.
4. His text messages are boring.
5. He does not know how to write in Roman; therefore he sends text messages in Urdu.
6. He makes many mistakes when writing text messages in English.
7. He plagiarizes other people's text messages with his own name.
8. He teases me by sending such text messages.
9. He does not even write Salām in his text messages.
10. He writes rude text messages to me.

3 Examples of backbiting when chatting

1. He does nothing but chatting.
2. He lies a lot when chatting.
3. He tells us to refrain from chatting but he himself does not act on it.

5 Examples of backbiting regarding internet

1. He hacks other people's computer and steals their identities.
2. That connection probably is not his, he stole it from somewhere.
3. I do not know what he watches on the internet.
4. Man, he is addicted; he is always sitting on the internet.
5. He wastes a lot of money.

Vision of the Prophet ﷺ

In order to cure yourself from the disease of backbiting, and to stay steadfast on the path of Sunnaḥ and Ṣalāḥ; try to stay connected with the pleasant Madanī environment. Try to guide your everyday acts according to the Madanī In'āmāt booklet. Travel with the devotees of the Prophet in Madanī Qāfilaḥ and spread the flowers of *Faizān-e-Sunnat* by giving and listening to Dars. Here is an inspiring Madanī incident for your inspiration. Let me present the summary of what an Islamic brother from Bandra (Mumbai, India) said: In 2000, I got an opportunity to attend a Dars in our area. After the Dars, one of the Islamic brothers invited me to attend the Sunnaḥ-inspiring Ijtimā' of Dawat-e-Islami so I attended.

In the Ijtimā', the preacher was giving the sermon on the topic of 'Virtues of Durūd-e-Pāk'. The sermon motivated me so much that I started reciting Ṣalāt upon the Noble Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) at least 313 times everyday. After some days, I saw a dream. In the dream, I heard someone saying that the Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is present at such location. In order to get one glimpse of the Noble Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), I sprinted towards that location but that place was crowded with the devotees. There was Nūr emerging out from a house situated on the right side. I entered into that house and saw that Amīr-ul-Mūminīn Sayyidunā 'Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ was present. I respectfully asked, 'Where can I find the Merciful Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).' He (رَضِيَ اللهُ تَعَالَى عَنْهُ) ordered me to go inside. When I went further, I saw the Peace of our Heart and Mind, the Most Generous and Kind (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) sitting on an elevated place.

I greeted the Prophet with Salām. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ answered and then shook hands with me. The face of the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was glowing like a fresh rose, and the brightness of the face has indeed brightened the entire house, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ, I have embraced the Madanī environment of Dawat-e-Islami since then. I am now gathering the flowers of virtues from this Madanī environment.

*Aysī qismat khulay, daykhnay ko milay
Jalwah-e-Mustafa, Qāfilay mayn chalo
Shauq Hajj kā hay gar, aur Āqā kā dar
Tum ko hay daykhnā, Qāfilay mayn chalo
Sabz gumbad kā Nūr, daykhnay kā surūr
Pāo gey āo nā, Qāfilay mayn chalo*

*May my fortune be blessed, and I get to see
The vision of Mustafa, let's go to Qāfilaḥ
If you yearn for Hajj, and court of the Prophet
You want to see, let's go to Qāfilaḥ
The light of the Green Dome, the sweetness to see
You will reap, let's go to Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dawat-e-Islami instils the love for Ṣalāt and Salām

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How fortunate are these Islamic brothers that upon embracing Dawat-e-Islami they were blessed in abundance! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami is a Sunnah-inspiring movement of the devotees of the Prophet, it is making us have love for Ṣalāt-o-Salām and the thirsty servants are quenching their thirst from the fountain of devotion. Further, the more fortunate people are being blessed with the holy vision of the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Koī āyā pā kay chalā gayā koī ‘umar bhār bhī na pā sakā
Mayray Maulā Tujh say gilaḥ nahīn yeh to apnā apnā naṣīb ḥay*

*Some came and immediately reaped, while others could not in a lifetime
O Allah, we have no complaints, this is all our individual fortune*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Beauty of Nūr of Mustafa ﷺ

The dreamer witnessed the house illuminating by Nūr of the blessed presence of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, why would it not be so as the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an ‘Embodiment of Nūr’ by the grace of Almighty Allah ﷻ. It is extracted from page 8 of ‘Dark-Skinned Slave’ [the 48-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], ‘It is stated in *Shifā*: When the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would smile, the whole surroundings would illuminate.’ (*Ash-Shifā*, pp. 61)

Sayyidatunā ‘Aishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated, ‘At Saḥarī, I was stitching clothes at home when all of a sudden the needle fell down of my hand and the oil lamp went out as well. Meanwhile, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the home and the entire home illuminated by Nūr of the luminous face of the Most Dignified Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, thus the fallen needle was found.’ (*Al-Qaul-ul-Badr*, pp. 302)

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself is a Distributor of Nūr and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ illuminates anyone who he wants. As narrated in the same booklet, titled *Dark-Skinned Slave*: Sayyidunā Asīd Bin Abī Unās رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Once the Prophet of Raḥmah,

the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his holy hand over my face and chest. By its virtue whenever I would go in any dark home, it would illuminate.’

(Al-Khaṣāiṣ-ul-Kubrā, vol. 2, pp. 142; Tārīkh Dimishq li-Ibn-e-'Asākir, vol. 20, pp. 21)

*Chamak tujh say pātay ḥayn sab pānay wālay
Mayrā dil bhī chamkā day chamkānay wālay*

92 Examples of backbiting committed among friends

1. He prolongs the discussion. (2. He flatters. (3. A shameless person. (4. Absurd
5. Blabbermouth (6. Talkative (7. Bigmouth (8. Chatty (9. Idle talker (10. Gossipy
11. When he comes, I feel discomfort. (12. He bores. (13. He clings; and does not leave.
14. He pesters. (15. He exasperates the mind. (16. He has a dog-like brain.
17. He is hard to get through. (18. He thinks of himself as noteworthy.
19. He thinks of himself as a canny person. (20. He pretends to be clever.
21. He was showing-off. (22. He is cunning. (23. He was fooling; or
24. He was tricking me. (25. You think I am stupid.
26. He overawes for nothing. (27. He never counts on anyone.
28. Show-off (29. Boastful (30. Trickster (31. He is deceptive. (32. Rude
33. Ill-mannered (34. Foul-mouthed (35. Irritating (36. He is silly.
37. Disgusting (38. Shameless (39. Immodest (40. He is inhuman.
41. He always frowns in displeasure; (42. Anger; or (43. Hatred. (44. Incompetent (45. Slob
46. Coward (47. He is always scared. (48. He is away from bravery.
49. Irritable (50. Humiliator (51. Mischief (52. Root of trouble.
53. He is rowdy. (54. He is a wet blanket. (55. Big eater (56. Glutton
57. He eats excessively. (58. He is a con man. (59. Swindler
60. He is flatterer (61. He is unethical. (62. He never listens to anyone.
63. He is an attention seeker. (64. He just fabricates things from thin air.

- 65. He spreads rumours. (66. He talks self-indulgently. (67. Bragger
- 68. Conversationalist (69. He is a boaster. (70. He bigs himself up. (71. He brags.
- 72. He boasts. (73. He blows his own trumpet.
- 74. He throws arrows in the air hoping that they would hit the bulls-eye.
- 75. He bluffs. (76. He is unconvincing. (77. He beats about the bush.
- 78. He has evil-intent. (79. He is evil doer. (80. He makes lame excuses (81. Blagger
- 82. True champion of bluffing (83. Liar (84. Deceiver (85. Crook (86. Joker
- 87. Thug (88. Cheater (89. Petrified
- 90. He cannot digest my success. (91. He is always angry at me.
- 92. He is so stubborn that when he sticks to the point, nobody is able to make him understand.

19 Examples of backbiting committed against the authors

For the right purpose, it is permissible to seek faults and shortcomings in authors; other than that, criticizing for no reason is backbiting. Here are 19 examples of possibly-committed acts of backbiting and slander:

- 1. He is an amateur in the art of context. (2. His composition is boring.
- 3. A little appraisal adds to his vanity.
- 4. He thinks of himself as a perfectionist in composition.
- 5. He has become an author after reading a few treatises.
- 6. He has plagiarized and ascribed this work to himself.
- 7. He plagiarizes other publications.
- 8. He is fond of seeing his name on the book preceded by titles.
- 9. His writings are not interesting.
- 10. He has included a lot of irrelevant content in his book.
- 11. Sentences lack correct usage of grammar.
- 12. Sentences are vague. (13. He is an amateur in literature.
- 14. He shouldn't have written on this topic.

15. He never uses his own sentences.
16. After getting the work done from someone else, he ascribes his name to the work.
17. It is such a worthless book! It was better not to have been authored.
18. I can compose better.
19. He knows nothing but yet writes books.

5 Acts of backbiting related to websites

The websites are either owned by the organizations or are personal in which case the owners/creators are not known. Therefore, when one speaks ill of the website; it will only be considered backbiting when and if a particular person is known. To further elaborate, it will be considered backbiting if you criticize, without justification by Shari'ah, so-and-so person who is known to be associated with that particular website; and the one, in front of whom you are criticizing, knows who you are talking about. Keeping this principle in mind, here are five sentences of backbiting related to the web sites:

1. So-and-so has constructed a worthless web site.
2. This website is very slow.
3. Colour and designing are not interesting.
4. The logo was plagiarized.
5. He uses 'free hosting' services and doesn't spend a single penny out of his pocket.

8 Examples of backbiting committed in the queue of the toilet

During the journey of Madīnah, be patient when using the toilets of Madāris and Masājīd in Ḥaramayn Ṭayyibayn and Minā as there are long lines. Refrain from calling and repeated knocking. Among the people standing in the queue, it will be next to impossible to abstain from hurting the feelings of and backbiting about the one who is inside the toilet. Here are 8 examples of backbiting committed on this occasion:

1. He has taken ages inside.
2. He is so slow that he takes forever.
3. He should think of the others.

4. Why he has gone inside! He takes too long.
5. He does not come outside quickly.
6. What is he doing inside?
7. I think he has gone to sleep inside?
8. He goes to the toilet and does not even flush properly.

58 Examples of backbiting related to the body

Dear Islamic brothers! Without any justification by Shari'ah, it is backbiting to seek the faults in the body of a person. Before you refer to a slim person as a 'feeble', ponder over the reason as to why you are referring to him as 'feeble'. If you are referring to it as a fault, then it is backbiting. Here are 58 examples of backbiting related to the body:

1. He is idle. (2. He is such a bony that he loses control in high winds.
3. He is bulky. (4. He is pot-bellied. (5. He is flabby. (6. Lanky (7. Unusually tall
8. Camel-like (9. Tower-like (10. Lean (11. Tubby (12. Plump (13. Roly-poly
14. Squint-eyed (15. Bleary-eyed (16. One-eyed (17. He is blind. (18. Leprous
19. He is affected by chickenpox. (20. Lame (21. Cripple (22. He is hump-backed.
23. He walks like women. (24. Castrated (25. Eunuch (26. He is impotent.
27. Ugly (28. Dark-skinned (29. Black as coal. (30. He has a fat nose.
31. Lisper (32. Stammerer (33. He has a nasal accent. (34. He is ugly.
35. He is old-aged man. (36. He is on the verge of kicking the bucket.
37. Bald (38. He has a head without any hair. (39. He has elongated teeth.
40. He has protruding teeth. (41. He is goofy. (42. He stinks of perspiration.
43. He is deaf. (44. He is black as a crow.
45. He is defective, hence he hasn't fathered yet. (46. She is extremely obese.
47. Long-nosed (48. He has a rectangle face.
49. Inner tips of his fingernails were filled with filth.
50. His ears were stinking. (51. His nose is strange.

52. His teeth are the same as vampire's teeth.
53. He has spoiled his teeth by chewing tobacco.
54. He laughs such wildly that he horrifies everybody.
55. Every time you see, his mouth is open as if he is an idiot.
56. His hands and feet were filthy. (57. He has become fat after eating more.
58. He snores so loudly that he doesn't let anyone sleep.

20 Examples of backbiting related to worship

1. He doesn't wake up at Fajr. (2. He offers Ṣalāh very quickly.
3. He cannot pronounce the letters correctly. (4. He does not offer Ṣalāh.
5. He doesn't observe the fasts in Ramadan. (6. He doesn't pay Zakāh.
7. If we go to collect Zakāh, he turns us away.
8. He is a miser in paying charity.
9. He doesn't know the rulings of Ṣalāh, Ṣaum or Zakāh.
10. He is eligible to make a pilgrimage however doesn't go on because he is always serving his business.
11. He offers Tahajjud to show people that he excessively worships.
12. He only offers Ishraq and Ṣalāt-uḍ-Ḍuḥā in front of other Islamic brothers.
13. He isn't privileged to recite the Quran in Ramadan-ul-Mubarak.
14. He never offers Ghayr-Muakkadaḥ Sunnaḥ at 'Aṣr and 'Ishā.
15. He doesn't wait for the supplication and rushes after Ṣalāh.
16. He only moves his lips holding Tasbīḥ in the hand and reads nothing.
17. For the purpose of creating an impression, he holds Tasbīḥ in the hand.
18. For the purpose of having a mark of prostration on his forehead, he rubs his head excessively on the ground.
19. He watches movies and dramas that too whilst fasts.
20. He doesn't offer Tarāwīḥ congregationally and he says he is Namāzī.

11 Examples of backbiting against a Ḥāfiẓ

1. So-and-so Ḥāfiẓ leads Tarāwīḥ just for money.
2. Ḥāfiẓ Sahib must have sorted something out with the Sāmi' (i.e. the one who listens out for any mistakes), so that the Sāmi' doesn't catch his mistakes.
3. His memorization of the Quran is weak. (After memorizing Quran, it is a sin to forget it. Therefore, anyone who forgets, he ought not to disclose to others without Shar'i permission because the expression of a sin is a sin in itself).
4. He has forgotten after memorizing the Quran.
5. He seems to make mistakes on the Mutashābahāt¹ in recitation at the time of leading Tarāwīḥ.
6. This Ḥāfiẓ has to be repeatedly corrected in Tarāwīḥ.
7. He is a Ḥāfiẓ of no use.
8. He doesn't look at the Quran for the entire year, so his memorization becomes weak. He only practices in Ramadan to recite the Muṣallā in order to earn money.
9. If a poor person invites him to Quran Khuwānī, our Ḥāfiẓ comes up with an excuse to remain busy. However, if any rich person invites him to a Khatm then he is seen rushing there.
10. This Ḥāfiẓ is very mischievous.
11. He lies and that too being a Ḥāfiẓ.

34 Examples of backbiting related to Hajj pilgrimage

1. So-and-so travel agent deceived me.
2. A person managing the tour said that we would stay in the vicinity of Ḥaram but having arrived here we have come to know that it was a trick.
3. Where are those facilities which were agreed upon?
4. He kept saying yes to everything earlier but as soon as we landed [in Ḥaram] he completely changed.

¹ When a Ḥāfiẓ wanders from the current position of recitation to another place because of apparently identical verses.

5. That travel agent only robs the guests of Allah.
6. This Mawlvī, who goes on pilgrimage every year, should be asked as to where he brings such amount of money.
7. What do you know? He has contacts with rich people whereby he gets his expenses managed for Hajj pilgrimage.
8. So-and-so, who goes on Hajj pilgrimage every year, actually brings back goods for sale. He spends on one hand and saves on the other.
9. That pilgrim is totally unaware of the rulings of Hajj.
10. Look! He has put the Iḥrām on incorrectly.
11. He doesn't know how to put Iḥrām on correctly.
12. I told him not to look here and there but he was still looking during Ṭawāf.
13. He didn't understand the method for 7 rounds of Sa'ī. He walked back and forth 14 times and was exhausted.
14. In Makkah, he admitted his mistake and asked me for a solution to which I replied, 'You have to do *Dam* to make amends'. So, he laughed and said, 'Allah عَزَّوَجَلَّ will forgive me.'
15. He seems healthy but he didn't go for a single day to perform Ramī at Jamarāt as he was afraid of the massive crowd. He assigned someone to stone on his behalf. I told him the causes due to which *Dam* becomes Wājib. However, he turned a deaf ear.
16. I saw him slaughter a lamb (a very young sheep) for Hajj sacrifice. When I described the Shar'ī rulings and told him that the sacrifice was null and void and that he would have to do it again, he became angry.
17. The pilgrim, who is getting his hands kissed, is really ignorant. He didn't know even a single ruling of Hajj.
18. That pilgrim is just a show-off. Look, how he has decorated his house and suspended as sign inscribed with of 'Hajj Mubārak'! (With good intentions, it is permissible to suspend a sign and decorate the house).

19. That pilgrim is such a great show-off. He was telling each and every one that that was his 12th Hajj. (With good intentions, the one who mentions to others that he has offered Hajj a certain number of times; is not a sinner. The one, who labels the other as show-off, without having any evidence, commits false accusation. If one does have evidence, then he has committed the sin of backbiting thus becoming worthy of the hellfire).
20. He wouldn't stay for long in Masjidain Karimayn.
21. He would hang out in the markets.
22. He did a lot of shopping. Now, he will argue for the weight of his luggage at Jeddah.
23. He will walk through bribing the custom officer.
24. He would weep a lot listening to Na'at in his homeland but now the water of his eyes dried off after he reached Madīnah.
25. Every time, that Ḥājī of our Qāfilah is found asleep.
26. He does not perform 'Umrah;
27. Nor does he perform supererogatory circumambulation.
28. Whenever I say to go on pilgrimage, he makes lame excuses of illness.
29. However, he seems to be well at mealtime and doesn't wait to be seated for eating at dining-mat.
30. Check that fat pilgrim! He looks funny whilst performing Raml.
31. The policeman standing in front rebuked me yesterday for nothing.
32. Both pilgrims are always found gossiping outside Haram. They should be worshipping here in abundance. May Allah عَزَّوَجَلَّ bless them with guidance.
33. I had suggested to him but he didn't consider studying the book on Hajj. Now he seems to ask everybody about the rulings of Hajj.
34. So-and-so pilgrim is so unfortunate; he missed out on offering 40 Ṣalāh in Masjid-un-Nabawī due to laziness.

13 Examples of pointless questions asked to pilgrims

These 13 pointless questions are not impermissible; but reflect on their usefulness before asking. Do not ask if it seems unreasonable, because some of the questions are embarrassing to pilgrims; some of them are to put him in confusion and some of them, if answered carelessly, may lead to the sin of lying. Therefore, silence is gold.

1. Haven't you faced any difficulty during the journey?
2. Wasn't that crowded?
3. Wasn't there inflation?
4. Did you rent a suitable place to stay?
5. Was the house far or near from Ḥaram?
6. What was the weather like?
7. Was it hot there?
8. How many times would you perform Ṭawāf daily?
9. How many times did you perform 'Umrah?
10. Did you make supplication abundantly in Makkaḥ for me?
11. Was your tent near or far from Jamarāt in Minā?
12. How many days of stay were you blessed with in Madīnah?
13. Did you say Salām on my behalf in Madīnah?

25 Expressions of backbiting regarding Na'at reciters

1. He is a Mirāšī.
2. He does not know the right way of recite Na'at.
3. His voice is just so-so.
4. He has an unpleasant voice.
5. His voice is like an uncontrolled beating of a drum.
6. He imitates other Na'at reciters tones.
7. He copies the lyrics of other poets, and attributes his name on it.
8. He recites Na'at for money.

9. He recites Na'at as a profession.
10. He attends all gatherings of the rich.
11. His sincerity is questionable.
12. If there are more attendees; or
13. If the sound system is present, he recites Na'at.
14. He does not leave go of the microphone when he comes.
15. He does not give other people a chance.
16. He deliberately acts as if he is weeping.
17. He is wearing expensive clothes. The host of the gathering might have bought it for him.
18. Look at how he is reciting! It seems as if he is singing.
19. Look at him; he is sleepy yet he wants to recite Na'at because he will get paid.
20. He repeats the couplets which cause people to give him more money.
21. As soon as he becomes aware of a certain gathering, he rushes there for the greed of money; even if he is not invited.
22. He recites Na'at for the whole night, but does not offer Fajr Ṣalāh with Jamā'at.
23. He won't have time for you. It is his season to make money. Show him big notes, and he will come.
24. He probably got insufficient money last time, which is why he refused to attend the gathering this time.
25. He flatters company executives and Na'at recording producers so they release his Na'at album.

19 Expressions of backbiting regarding Na'at gatherings, meetings, and congregations

1. This Muballigh or Maulānā or Na'at reciter should not have stood up, now he is not going to let go of the microphone.
2. He has a pleasant voice, which is why he is commended when reciting the Quran. However, he does make many Tajwīd mistakes.

3. His pronunciation is always wrong.
4. He does not know how to give a speech; or
5. Read a Na'at.
6. Let's leave; he will lecture for a long time.
7. His voice opens up when money is showered.
8. He demanded for a return ticket when we invited him to our city.
9. This Na'at reciter is very arrogant.
10. He is only familiar with one Na'at.
11. He plagiarizes other Na'at reciter's tones.
12. He did not prepare for his speech, which is why he is wasting time by talking about random things.
13. He does not recite any verse, just talks about stories and narrations.
14. His voice is alright, but there was no useful information in his speech.
15. His speech was really inspiring but lacked evidence.
16. Our Imām does not talk about any Sunnahs because he is always attacking deviant sects.
17. Today, the Imām's speech was not inspiring.
18. This Imām always comes late in gatherings.
19. So-and-so tries to deliver a speech full of passion, but we understand little or nothing.

An irresponsible young man

In order to rid the habit of backbiting, and to stay steadfast in the path of Ṣalāh and Sunnah, then stay attached with the Madanī environment of Dawat-e-Islami. Guide your everyday acts according to the Madanī In'āmāt booklet, and travel with the devotees of the Prophet in Madanī Qāfilaḥ. In addition, take part in the weekly Ijtimā' congregation from the beginning to the end. The blessings of the Ijtimā' can be realized from the following inspiring Madanī incident. An Islamic brother from Markaz-ul-Awliyā, Lahore sent me a letter stating: I was an irresponsible and careless young man. I would always carry out my acts according to my own desire. I was misled by the love of the world, and was severely intoxicated by sins. I used to produce tunes from tapping on lunch boxes

and was famous in my family for singing childish songs and mimicking Qawwālī singers. It was my habit to make jokes, read poems, sing songs, and dance on weddings, and to make people laugh.

I was a student at the time and an Islamic brother wearing an ‘Imāmaḥ used to visit my elder brother. Once, my brother also introduced me to him, and he invited me to attend Dawat-e-Islami’s weekly Ijtimā’. Upon his invitation, I attended the weekly congregation, and I really liked it. I started attending the congregation regularly, and also began to invite my classmates; they also started to attend the weekly congregation. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, I started performing Ṣalāḥ regularly, and as the time passed, I adorned my head with the ‘Imāmaḥ. Upon seeing the ‘Imāmaḥ, my family used to oppress me; and they would forcefully pull the ‘Imāmaḥ from my head. I used to be stopped from giving Dars, and when I grew my hair according to Sunnaḥ, they forcibly cut my hair. My beard had not grown yet [as I was young], but I had intended to keep a fistful.

Even after such circumstances, the strength of the Madanī environment, and the company of devotees caused me to get closer and closer to the Madanī environment of Dawat-e-Islami. Listening to the speeches from Maktaba-tul-Madīnaḥ gave me strength, and taught me how to be patient. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, the Madanī environment also started inspiring my family members, and the family members who used to stop me from travelling in Madanī Qāfilaḥ, gave me permission to travel for 12 months. The weekly Ijtimā’ of Islamic sisters started in my house and my father adorned his face with the beard. At the time of narrating this story, I am in charge of a Majlis of Dawat-e-Islami at state level.

Garchay fankār ḥo, Qāfilay mayn chalo

Go gulūkār ḥo, Qāfilay mayn chalo

Khuld darkār ḥo, Qāfilay mayn chalo

Fazl-e-Ghaffār ḥo, Qāfilay mayn chalo

If you are an actor, let’s go to Qāfilaḥ

Or a singer, let’s go to Qāfilaḥ

Desire Paradise? Let’s go to Qāfilaḥ

Blessing of your Forgiver, let’s go to Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ten evil effects of sins

Dear Islamic brothers! Did you see that how inspiring the Madanī environment of Dawat-e-Islami is? Attending the weekly Ijtimā' and the company of the devotees of the Prophet sometimes brings sinful individuals to the virtuous path of the Sunnah. It saves one from sins, motivates one to adopt the Sunnah, and increases the good deeds in one's Book of Deeds.

Without a doubt, we should all make an ardent effort to leave sins because it sins have evil effects. On page 48 of *Ānsūn kā Daryā* [the 300-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami] it is narrated: Amīr-ul-Mūminīn Sayyidunā 'Umar Bin Khaṭṭāb رضي الله تعالى عنه has stated that do not be deceived by the saying of Allah عَزَّوَجَلَّ:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ
أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا

For one who brings one good deed, ten for him there are like it; and one who brings an ill-deed, will not be recompensed but with one like it.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-An'ām, verse 160)

Even if the sin is just one, it brings forth ten evil effects with it:

1. A person displeases Allah عَزَّوَجَلَّ by committing sins, and indeed Allah عَزَّوَجَلَّ is Capable of punishing.
2. the one who commits sins makes Satan happy.
3. He distances himself from Paradise.
4. He gets closer to Hell.
5. He harms his own life – the most precious thing.
6. He corrupts his pure Nafs.
7. He causes hurt to Kirāman Kātibīn [i.e. angels writing his deeds].
8. Such an individual saddens the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in his blessed shrine.

9. He makes all the creatures from earth and the Heavens a witness to his disobedience.
10. He breaches the trust of all humans and disobeys Allah ﷻ.

40 Examples of backbiting amongst Na'at reciters

Na'at reciting is indeed a great form of worship, and having a pleasant voice is indeed a blessing from Allah ﷻ. However, there is a grave test for such people – only he is successful who has sincerity. Many Na'at reciters are indeed the devotees of the Prophet, who without any worldly greed immerse themselves in the love of the Prophet, when reciting Na'at. Such Na'at reciters indeed steal the hearts of millions, while other Na'at reciters show great irresponsibility and are very immoral. The hearts of such Na'at reciters are empty of the fear of Allah ﷻ and they not only accuse others, but also backbite, mimic, and ridicule people. May Allah ﷻ make them the true devotees of the Prophet for the sake of Sayyidunā Ḥassān رضي الله تعالى عنه!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

For the purpose of rectifying such Na'at reciters, let me present 40 examples of backbiting that are often uttered by the Na'at reciters:

1. I do not know where this Imām came from. He will lecture for a long time.
2. People are bored and leaving, but he is not willing to leave the microphone.
3. The lighting arrangement was bad.
4. The stage was not fully decorated.
5. It is so hot; they should have at least arranged a fan for the Na'at reciters.
6. This sound system is useless; it is producing sound of low quality!
7. The cordless microphone was also not up to the quality.
8. That Na'at reciter took all the time, he did not give us any time. He gave me a chance only at the end of the gathering.
9. He gave me insufficient time.
10. This Na'at reciter should not have come to the microphone; he changed the mood of the gathering; and reaped all the money that was showered by the people.

11. Man, this Na'at reciter emptied everybody's pocket by reciting a new Na'at; there is nothing left for us.
12. Ah, why was he given the microphone? First of all his voice is bad, and secondly, he will stay for a long time. People will leave, how will we recite Na'at?
13. He does not know how to recite the Na'at of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
14. He recites in an boring tune.
15. He does not know how to raise his voice.
16. He does not know how to recite Na'ats which inspire people.
17. He does not know how to recite Arabic Na'ats.
18. He messes up the tunes of the Na'at.
19. So-and-so Na'at reciter only attends the gathering where the money is showered and recites Na'at according to the situation there.
20. Do you see his facial expressions when he recites Na'at?
21. Do you see his style of reciting Na'at? He makes such bad facial expressions that it is hard to control our laughter.
22. The one who organized the gathering was very stingy; he did not put his hand in his pocket.
23. That Na'at reciter's voice is good, but he is arrogant.
24. He is a very well-known Na'at reciter; he does not even look at lowly Na'at reciters like us.
25. He kept all the wealthy individuals with him on the stage.
26. He has become arrogant now.
27. His tune does not match the lyrics.
28. His voice looks good on the sound system only when the echo is turned on.
29. His passion rises when the money is showered.
30. He recites with more passion when there are more people.
31. Such Na'at reciter has a lot of time on his hands, therefore he makes new tunes.
32. He acts as if he is the most popular Na'at reciter; he comes to the gathering when it is his turn and leaves when he is done.

33. The two Na'at reciters who recite Na'at together, do not even talk to anybody else.
34. He always recites the same Na'at.
35. He copies so-and-so Na'at reciter.
36. I wonder where he has copied the lyrics from.
37. The one who organized the gathering did not give respect to the Na'at reciters.
38. He is very stingy; he did not even give me the fare for the taxi.
39. I digested all my food because of the energy I had to use reciting the Na'at, then I found out that the host had not arranged for any food.
40. The host of the program yesterday was very generous; it was amazing to see Rs. 1,200 when I tore open the envelope. Whereas, the host of the program held today is very stingy; he only gave Rs. 100.

13 Examples of backbiting about those working on the sound system and camera men

1. His sound system is out of date.
2. He did not mix the vocals properly.
3. The sound is not up to the standard.
4. He does not know how to skilfully operate the device.
5. As the voice modulates, he does not change the rhythm of the sound.
6. He sent his kid, and he himself went somewhere else.
7. He did not bring a good sound mixer.
8. The speaker system is small and useless.
9. The mic stand was rusty.
10. The Na'at reciter did not like it.
11. The cameramen deliberately came late.
12. He did not bring a good camera.
13. He does not even know how to hold the camera, how will he record the program?

10 Examples of backbiting regarding Muballighs and speakers

1. He becomes proud when we ask him to give a speech.
2. He shows vanity for no reason.
3. This Imām demands an unacceptable amount of money; he is out of our reach.
4. He does not only ask for the amount of money to deliver a speech but also demands money for transport.
5. He does not prepare for his speeches.
6. He just reads the booklet.
7. He attributes his success in the speech.
8. He gives speeches without the permission of his Nigrān.
9. He does not honour his Nigrān.
10. He fabricates expressions of sadness and emotions.

37 Expressions of backbiting about Imām and those who deliver speeches

1. The Imām is very ugly.
2. You had to bring him? Seriously, you did not find any other Imām?
3. The Imām has a very modern mind; he does not wear any simple clothes.
4. The Imām's hairstyle seems very odd.
5. He does put oil in his head or in his beard.
6. The Imām does not even know how to tie an 'Imāmaḥ.
7. He often does not reach on time for Ṣalāḥ.
8. You come on time, but the Imām before you was hardly ever on time.
9. The Imām does not raise his hands properly to recite Takbīr.
10. After saying Takbīr, he lets his arms loose on the sides and then fastens his hands. He is unaware of the Sunnaḥ way to fasten the hands.
11. The Imām's Qirā`at in the Ṣalāḥ is not nice.
12. His Qirā`at in Fajr Ṣalāḥ is long.
13. He forgets his Qirā`at.
14. He recites the Sūraḥ out of sequence; his memory is weak.

15. His voice is not resonant.
16. The Imām keeps his head up during Ṣalāh like he is looking at the moon.
17. He rolls his eyes during Ṣalāh.
18. He does not keep his eyes on the place of Sajdah during Qiyām.
19. He does not bow down properly in Rukū’.
20. I wonder why the Imām finishes his Ṣalāh so early. He is quick off the mark.
21. Imām gets back to his room right after Ṣalāh; he does not even stop to meet the brothers.
22. Did you know, today’s Ṣalāh was lead by the Muazzin. After Ṣalāh, I went to Imām’s room and he was sleeping. I woke him up or else he would have missed his Ṣalāh.
23. He doesn’t have a Madanī mindset.
24. He does not support any Madanī activities.
25. Today, the Imām was roaming around without ‘Imāmah. What kind of member of Dawat-e-Islami’s is he?!
26. He does not attend the study circle in Ijtimā’.
27. He has never travelled with a Madanī Qāfila.
28. His style of conversation is not according to Dawat-e-Islami.
29. He does not even remember the names of people who offer Ṣalāh.
30. He is so skinny that he looks so funny sitting on the pulpit.
31. He is fat.
32. He has a pot belly.
33. He does not observe ‘Parday mayn Pardah’.
34. He starts his speech very late.
35. His style of speech is boring.
36. His speeches are not inspiring.
37. His voice sounds croaky if the microphone does not function because of a power failure.

15 Expressions of backbiting about the Masjid committee

1. He is just a president on paper, someone else runs the show.
2. If you appoint such leaders, then that is how the Masjid will be.
3. He himself does not donate any money, but he keeps forcing me to.
4. He gives money to Imām in advance; I [Muaẓẓin] do not know why he dislikes me.
5. He starts providing evidence for his argument; he does not even listen to anybody.
6. His mind is still childish.
7. He does not think before he speaks, he just says whatever comes in his mind.
8. He does not care about anybody's helplessness.
9. He gave me 200 rupees for assistance. What will that little money do?
10. Such-and-such employee is his friend, which is why he does not ask him about his absence, but if I [Muaẓẓin] miss just one day, then he asks me a thousand questions.
11. Let's see if he can survive with the amount of money he pays me.
12. I have been here for years and but he disrespectfully asked me why I was wasting my time and to do something.
13. He considers himself a great leader; he does not even come for Fajr Ṣalāh.
14. He does not let any Imām or speaker stay.
15. The caretaker of the Masjid is very argumentative.

68 Expressions of backbiting in religious gatherings

May Allah ﷻ save us from the devious tricks of Satan because he causes religious groups to backbite and opens the doors to numerous sins. The accursed devil causes religious people to say statements without realising that they are backbiting. In this context, 68 expressions are listed which, if used without Shar'ī permission, may fall into the category of backbiting, slander, negative suspicion or tale-telling:

1. Such-and-such person is not religious.
2. He does not understand Sharī'ah.
3. What are you talking about – our Masjid's Imām is on a wage.

4. Our Muazzin [or such person] makes plans with rich people.
5. He is not a practising Muslim.
6. He lacks Islamic knowledge.
7. He does not even know how to offer Ṣalāh.
8. Such individual is more practising than him.
9. He advises the world, but does not advise his family members; that is why his daughter, sister, or wife roams in the market without properly covering themselves.
10. There are many people, who are better than him.
11. He boasts
12. He praises himself.
13. He likes to listen to his praises.
14. He is on the road to fame.
15. He only does it for fame.
16. He wants to be praised.
17. He likes to be praised.
18. He is getting fat.
19. He likes to sit at the front.
20. He is enthusiastic about coming in front of the camera.
21. Tale-teller (22. He is a trouble-maker. (23. Hypocrite
24. Unfaithful
25. He is disloyal.
26. He committed backbiting;
27. accused such-and-such person;
28. had negative suspicion;
29. told a lie; and
30. committed misdeed (31. Loafer (32. Gambler (33. Drunkard
34. Drug addict (35. Nicotine addict (36. Heroin addict

37. Opium addict
38. He is characterless.
39. Intoxicated (40. Adulterer
41. He is sodomite.
42. He stares at girls.
43. His mind is dirty. My father does not care about Ḥalāl or Ḥarām income.
44. My elder brother does not offer Ṣalāh.
45. My sister does not cover herself.
46. My parents quarrel with each other.
47. Nobody in my house knows how to recite the Quran.
48. Younger brother watches movies and dramas.
49. He talks as he is a Sufi; but
50. Does not offer a single Ṣalāh.
51. He follows rich people.
52. He did not have money to drink tea – how did he buy a car?
53. He probably stole the Masjid's charity money.
54. He has a pot-belly because of eating free food.
55. He will first talk about himself in the speech, and then he will talk about the point.
56. He goes beyond the time allotted to him and eats into the time allotted to other scholars.
57. He is more enthusiastic in big gatherings or Ijtimā'.
58. He cannot even talk in his own Masjid.
59. If somebody does not kiss his hand, he gets upset.
60. If we do not pay him, or prepare delicious food, then he will not attend next time.
61. He befriends those who see eye to eye with him and hates those who contradict him.
62. He likes his praises.
63. He has memorized four speeches, wherever he goes, he delivers those speeches.

64. He considers himself a great Islamic scholar.
65. Is he really an 'Ālim?
66. His Madrasah only hires scholars who give Fatwā according to his consent.
67. His arrogance has reached sky high – he thinks that he has accomplished a lot by reading a few treatises.
68. He has only been in this organization for a few days and he's already started giving us advice!

61 Miscellaneous expressions of backbiting

1. Worldly-minded
2. He follows his Nafs.
3. He oppresses his wife.
4. He is not willing to return the loan.
5. Thief (6. Treacherous (7. Faithless (8. Betrayer (9. Cheat
10. He stole the money.
11. Boring character (12. Hard-hearted (13. Traitor
14. He doesn't readily spend money due to lack of mercy in his heart.
15. He is ungrateful.
16. He is stupid. (17. Runaway (18. Unintelligent (19. Idiotic (20. Stupid
21. He is dumb (22. His intellect has gone for a ride.
23. He is dim-witted. (24. Suspicious (25. Suspicious
26. He does not fulfill his duty.
27. He eats Ḥarām sustenance. (28. Arrogant
29. He is stubborn.
30. Big-headed
31. Greedy (32. Tight-fisted (33. Stingy
34. He is willing to die, but is not willing to spend a penny.
35. He is a penny-pincher.

36. He doesn't listen to anyone.
37. He does not allow anyone to get ahead.
38. He promotes his own skills of leadership.
39. He sucks up to people.
40. He bosses people around. (41. Fussy
42. Bloodsucker (43. Stubborn (44. Sly
45. Slavish
46. Money is like a magnet for him, wherever he sees it, he moves towards it.
47. He thinks he owns the place; or (48. he thinks he's the king
49. He is materialistic.
50. He does not care about poor people.
51. He is money-oriented.
52. Bootlicker
53. Flatterer (54. Spineless
55. Needlessly submissive
56. Shows fake humbleness
57. He interferes.
58. He is shameless; his cell phone was ringing in the Masjid today as well.
59. He thinks he is very clever.
60. He is so selfish.
61. He is self-centred.

15 Examples of backbiting regarding Waqf employees

1. He comes late, but tells his employer that he came in on time.
2. He wastes his working hours by messing about.
3. He spends work hours doing his own personal things – despite that he receives a full salary.

4. He is close to the employer, which is why he is never inquired about.
5. He is a hurdle between me and my promotion.
6. I could have gotten the promotion, but did not because of him.
7. He is lower in ability than me, but still gets equal salary.
8. The employer is senseless; he does not know how employees work based on their ability.
9. I do not give him the task, he will not accomplish it.
10. He does not know how to teach properly.
11. He makes a lot of mistakes in his work.
12. He consumes a lot of time finding out the references for the bibliography.
13. His translation is useless.
14. He takes many days to finish a task.
15. It was only a small task! How long has it took!?

A lump of cancer in the underarm

In order to rid the habit of backbiting, and to stay steadfast in the path of Ṣalāḥ and Sunnah, stay attached to the Madanī environment of Dawat-e-Islami. Act upon the Madanī In'āmāt booklet, and travel with the devotees of the Prophet in the Madanī Qāfilāhs.

Let me present an inspiring Madanī incident for your inspiration: An Islamic sister narrated from Nayabad [Bāb-ul-Madīnah, Karachi] that lumps appeared in my underarms, and the doctors declared it as cancer. I was astonished to hear about my reports, but I was helpless. What else could I do? I used to cry and console myself, as my condition started to worsen everyday. My state was so bad that I vomited for three days.

An Islamic sister consoled me, and with the intention to call me towards righteousness, invited me to attend the weekly Islamic sisters Ijtimā', that takes place every Wednesday, in Nayabad, Karachi. She said, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, your suffering will be relieved by the blessings of the Ijtimā'. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, by the blessing of attending the Ijtimā', the symptoms started to disappear.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I am healthy now, and the doctors were astonished to see the positive results. We cannot explain the benefits and the blessings of the Ijtimā' – it caused a fatal disease, like cancer, to disappear.

*Paṛay ā kay kaysī bhī uftād tum per
Na ghabrānā lay gā bachā Madanī Māḥaul
Ay bīmār-e-‘iṣyān tū ā jā yahān per
Gunāḥaun kī day gā dawā Madanī Māḥaul*

*No matter how many ailments you are faced with
Do not be anxious; will save you Madanī environment
O the one afflicted with disease of sins, step forward
Medicine to heal from sin will be given in Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

26 Examples of backbiting committed among students

1. So and so student is weak in his studies.
2. He pronounces words wrong.
3. His pronunciation is incorrect.
4. His memory is weak.
5. Slow-minded (6. Thick-head (7. Brainless (8. Uneducated
9. He takes ages to understand the lesson.
10. His understanding is flawed
11. He quarrels
12. He passed the exam by (13. cheating; (14. bribing; or
15. using his personal influence on the examiners.
16. He studies hard, but the examiner was unfair in that he gave more marks than me to a student who is weak in his studies.
17. The head-teacher of the Madrasaḥ is self-centred [or is unfair or oppressive]; that boy was at fault, but I got suspended instead.

18. Such-and-such student was suspended for no reason; our head-teacher is indeed performing acts of injustice.
19. He does not even provide enough grocery to the cook; how will he prepare good food!
20. The head-teacher is always sitting in his room; he should come to our classroom and see what kind of environment we are studying in.
21. The organization is only concerned with collecting charity money, but they are not interested in spending on us.
22. Such bad food! Our cook forgets to check the food after putting it on the stove; even the head-teacher doesn't care.
23. The leader of the organization bought a house and a car from the charity money, but couldn't install a fan in our classroom.
24. The donated meat of the organization goes straight to the head-teacher's house; nobody even knows about it.
25. Our librarian is simple-minded, whenever we inquire about a book; he shakes his head to say no.
26. Such-and-such student spent a week off class, and he was allowed to join the class, but I was absent for just two days, and I was suspended. What kind of justice is this!

22 Phrases of backbiting about teachers

An individual teaching Islamic knowledge is indeed worthy of great amount of respect, but some irresponsible students tend to disrespect their teachers, ridicule them by mimicking their actions, illegitimately accuse them, have negative suspicion, and commit backbiting against them. Here are 22 phrases of backbiting regarding teachers, with the intention to rectify students:

1. The teacher is angry today. It looks like he had an argument at home.
2. He used to teach in such-and-such religious school.
3. They used to pay him less so he came to our school for higher salary.
4. Taubaĥ Taubaĥ! Our teacher [or scholar] goes to female students' homes to teach.
5. Our teacher focuses on that rich student more than he focuses on poor students like us.

6. The teacher leaves no opportunity to disgrace me.
7. He oppresses students for no reason.
8. He became a teacher but he does not even know how to teach.
9. Did you see how the teacher was astonished after hearing my question!
10. If the teacher is asked a question regarding the textbook, he wastes time by talking about other things.
11. The teacher answered that question incorrectly; let me show you in the book.
12. The teacher himself does not know how to read a sentence; that is why he asks us to read.
13. The teacher does not even know how to translate.
14. The teacher extends the lesson for no reason.
15. I am being forced to learn from so-and-so teacher. If I could, I would deprive himself of his subject and assign it to someone else or I would have him expelled from Madrasah.
16. So-and-so can't teach from Arabic books. He prepares the lessons after going through Urdu commentaries; he cannot teach until he goes through them.
17. The teacher did not prepare for the lesson today, which is why he wasted time by talking about irrelevant topics.
18. When he [the teacher] was a student, he used to be so weak in studies that his teacher would always disgrace him.
19. I am astonished to see how such student passed with flying colours in a test. The teacher probably gave him the questions in advance.
20. This teacher's mind is not Madani [he does not care about Dawat-e-Islami]; he never talks about Madani work.
21. Those teachers do not get along; they always talk against each other.
22. Our teacher [or scholar] is showing too much interest in that Amrad.

67 Expressions of backbiting that take place in the Madanī environment

Satan causes Muslims to commit sins even in holy places like Makka-tul-Mukarramah, in Masjid, Minā, Muzdalifah, and in ‘Arafāt. Satan does not leave the people performing Hajj, nor does he leave the people performing ‘Umrah. Similarly, Satan also provokes Islamic brothers and sisters from Madanī environment to commit sins; he makes them backbite in a way that they do not even realize that they perform such an evil sin. Therefore, let me present 67 expressions of backbiting that particularly take place in Madanī environment, so we can save ourselves from these [and similar] expressions:

1. He does not obey the Madanī Markaz.
2. He has a critical mind.
3. His mindset is still not right.
4. He quarrels with the Nigrān.
5. He disagrees to almost everything.
6. He does not perform any Madanī work, but loves to be a Nigrān.
7. He stood in front of the member of Shūrā committee of Dawat-e-Islami wearing a tight ‘Imāmah.
8. He does not wear ‘Imāmah on his head all day.
9. He tried a lot, but he does not know how to tie an ‘Imāmah. He always asks somebody else to bind it for him.
10. How come he delivers Dars; he should listen to Dars first.
11. It is his habit to come to the Ijtimā’ late.
12. He has never travelled in the Madanī Qāfilah.
13. I talked to him millions of time, but he never hands in his Madanī In’āmāt card.
14. He does not perform the supererogatory prayers of Ishraq and Chāsht.
15. الْحَقُّ لِلَّهِ عَزَّوَجَلَّ, our Masjid holds Tahajjud with Jamā’at, but our Nigrān does not support us.
16. His Bayān is not according to the rules stipulated by Madanī Markaz.

17. His Bayān is similar to the Bayān of Mawlvīs.
18. How will he give Dars, as he does not know how to read Urdu?
19. How will he call people for Fajr Ṣalāh, firstly, ask him if he wakes up for Fajr Ṣalāh.
20. Our Nigrān always sides with that other person; he only listens to him.
21. He does not put a Madanī guard on his tongue [or eyes, and stomach].
22. He is not a devotee; he is cunning.
23. His mind is not Madanī [he does not care for Dawat-e-Islami].
24. My father or elder brother is materialistic.
25. He does not allow me to attend Ijtimā’.
26. He does not allow me to listen to Sunnah-inspiring cassettes.
27. He is not enthusiastic about following the Sunnah.
28. His Bayān is not effective.
29. Such-and-such person is a better Muballigh than him.
30. I did not like his Bayān.
31. He extends his speeches.
32. He does not follow his own sayings.
33. He is a show-off.
34. He cries, so the public can see him.
35. He tried to bring the tears out forcefully.
36. He deliberately causes his voice to raise in supplication [or Na’at].
37. He brags.
38. He follows fashion.
39. He pretends.
40. He fakes the state of spiritual ecstasy (Wajd) in front of people.
41. He secretly watches movies.
42. He enjoys listening to music.

43. He befriends Amrads.
44. He likes people to stand in line to meet him.
45. Our Nigrān gives a Bayān in every other Ijtimā'.
46. He does not give me permission to give Bayān in the fear that I might do better than him.
47. Nigrān called a Na'at reciter with a bad voice on the main night, he did not allow us [more experienced reciters] to even step on the stage.
48. Our Nigrān wants fame.
49. He does not persuade the Islamic brothers to revere or respect the Markaz.
50. The Nigrān has his own circles of friends; he does not care about new Islamic brothers.
51. He does not allow anyone to come forward.
52. He does not show any interest in former Islamic brothers; he has put them aside.
53. Such-and-such person told somebody about the Nigrān's mistake; the Nigrān took away him responsibility out of revenge.
54. I think the Muballigh supplicating in the Ijtimā', forgot to look at his watch; therefore, his supplication went over time. Our hands got tired.
55. Again, the Islamic brother, who is responsible for making announcements, took very long.
56. Brother, all the rules are for us, they can do whatever they want!
57. Our local Nigrān is well aware of my capabilities, which is why he does not allow me to give Bayān in the Ijtimā'.
58. He has pre-planned it with the Nigrān, which is why he got the Bayān for the main night; he did not even ask us once.
59. He sends me to places where no one else wants to go.
60. He asks us to stay the whole night after Ijtimā', but he himself leaves after Salām.
61. He who used to shave regularly, came into the Madanī environment through my individual effort, but now he does not even look at me.

62. Such-and-such Islamic brother never helped us regarding Madanī work, but he considers himself a Nigrān.
63. Today, he is very loyal to Madanī Markaz; we will see when they kick him out.
64. He disrespects his Pīr.
65. He used to criticize Markaz, but now he praises as he has been given some responsibility.
66. I heard that such person was discharged from his responsibility; he might have done something wrong.
67. He might have taken charity money for himself.

26 Examples of backbiting regarding Madanī Qāfilaḥs

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, by travelling in Dawat-e-Islami’s Madanī Qāfilaḥ, numerous people are guided to tread on the path of righteousness. Those who do not offer their Ṣalāḥ on time, become regular in offering Ṣalāḥ on time; and those who commit various sins begin to follow Sunnah. Satan does not leave a believer alone in the Masjīd, nor in the Ka’baḥ, so how will he leave the devotees travelling in the Madanī Qāfilaḥ alone? Therefore, some naive brothers become the prey to Satan’s tricks, and start backbiting. Let me present 26 expressions of backbiting, regarding the Madanī Qāfilaḥ, to alert such individuals:

1. The leader of this Madanī Qāfilaḥ is better than the previous one; the other one had bad manners.
2. When we travelled with him, we did not enjoy anything.
3. That Islamic brother does not follow the Madanī schedule.
4. He is always sleeping whenever we see him.
5. He disappeared during the time to call people toward righteousness, but;
6. He quickly sat down during the meal.
7. The one who had the responsibility to cook during this Madanī Qāfilaḥ does not even know how to cook.
8. The last cook was much better than him.

9. The one, calling people toward righteousness, made some mistakes as he was nervous.
10. So-and-so shopkeeper is hard-hearted.
11. We have come to call him towards righteousness, but he does not even look at us.
12. The Imām of this Masjid always frowns upon us, and;
13. He does not even sit to listen to Dars because of his hatred.
14. Brother, you were not with us last time, the Imām quarrelled with the preacher for no reason at all.
15. The caretaker of this Masjid is just so-so.
16. He is not happy when the Madanī Qāfilaḥ comes.
17. He starts arguing when we turn the lights or fans on.
18. He picks on just about everything we do. We have a good relationship with so-and-so Islamic brother, which is why he is allowing us, otherwise;
19. he would not even let us stay.
20. So-and-so person indeed travels for at least 3 days every month, but he does not do any Madanī work of Dawat-e-Islami during other days.
21. He is lazy in offering his Ṣalāḥ.
22. The thing is that his employer likes Dawat-e-Islami; therefore, he gives him money to travel in the Madanī Qāfilaḥ, and does not reduce his salary. The reality is that he is getting a free ride, which is why he spends freely.
23. So-and-so person was also supposed to travel in Madanī Qāfilaḥ, but he gave petty excuses and lied at the last moment.
24. When so-and-so person was called to Masjid, he heartily promised by lowering his head, but see, he never came. He broke his promise.
25. So-and-so Muballigh's speech was too long, today.
26. Such-and-such people from our area are very irreligious, no matter how often they are persuaded; they do not come in the Masjid.

A dialogue about Islamic brothers who have distanced themselves from the Madanī environment

Satan does not even spare those who sympathize with those who are upset with an Islamic brother, or are distanced from the Madanī environment. In their feelings of sympathy, they fall into committing the sins of backbiting and they do not even realize. Let me present a dialogue of backbiting to elaborate.

Zayd asked Bakr:

Why do we not see Walīd in Ijtimā' nowadays, is everything okay?

Bakr replied:

You do not know that:

- ❖ He was disrespectful with our Nigrān; and
- ❖ He shouted in anger.

Zayd:

- ❖ So that was the reason, I greeted him earlier, but he did not answer;
- ❖ he was frowning; and
- ❖ he is indeed very arrogant, but we should not lose him.

Bakr:

- ❖ He does not even talk to me in a good manner.
- ❖ I do not know what he thinks of himself.

Zayd:

- ❖ I know he is disrespectful.
- ❖ He does not know how to talk.
- ❖ He takes time to understand.
- ❖ This is because he is ignorant, but we should save him; else
- ❖ He will stop performing Ṣalāh; and
- ❖ He will start to shave.
- ❖ He will also start to watch movies and dramas; come let's go, we will try to bring him back.

How sad! We do not know even know how to talk!

My dear Islamic brothers! Did you see how Satan tricks those who perform Madanī work! Zayd and Bakr uttered thirteen expressions of backbiting and three expressions of negative suspicion during the conversation, and then they go to console Walīd! This was just a glimpse of the conversations that people have, otherwise the thirteen expressions of backbiting, and three expressions of negative suspicion are very few in number compared to our actual daily conversations; in a five-minute conversation we will indeed find numerous instances of hypocritical statements, backbiting, ill accusations, exaggerations, hurting others by our words, negative suspicion, exposing faults, showing-off, and numerous other sinful acts.

Ah! Our lives have passed, but we have not learnt the proper manner of making conversation. I wish that we be blessed with the Madanī guard on the tongue. I wish that our acts of worship and efforts are not wasted and that the transgressions of our tongues do not lead us to the fire of Hell. O Allah *عَزَّوَجَلَّ*, we seek mercy from You!

Bay-sabab bakhsh day na pūcḥh ‘amal

Nām Raḥmān ḥay Tayrā Yā Rab

‘Ayb mayray na kḥaul maḥshar mayn

Nām Sattār ḥay Tayrā Yā Rab

May I be forgiven without accountability

As you are the only Forgiver, my Rab

May deeds are not exposed on the Judgement Day

As you are the only Protector, my Rab

Impermissible conversation will push you toward Hell

Sayyidunā Mu’āz Bin Jabal *رَضِيَ اللهُ تَعَالَى عَنْهُ* has stated that he enquired, ‘Yā Rasūlallāh! Will we be accountable for the words that we utter with our tongues?’ He *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, ‘O Mu’āz, may your mother cry for you, this very tongue will be the root [of accountability], the one that is the cause of people to be thrown, face first, in the fire.’

(Sunan-ut-Tirmizī, vol. 4, pp. 280, Ḥadīṣ 2625)

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān *عَلَيْهِ رَحْمَةُ اللهِ الْوَاحِدَاتَانِ* has stated in the explanation of this Ḥadīṣ that the tongue is capable of uttering phrases of Kufr, unfaithfulness, backbiting,

slander, and false accusations. It is indeed like a stair through which one climbs toward the fire of Hell with dishonour. (*Mirāt-ul-Manājih, vol. 1, pp. 53*)

Mu'āf fazl-o-karam say ḥo ḥar khaṭā Yā Rab
Ḥo maghfīrat pa-ay Sulṭān-e-Anbiyā Yā Rab
Bilā-ḥisāb ḥo Jannat mayn dākhilāḥ Yā Rab
Paṛaus khuld mayn Sarwar kā ḥo 'aṭā Yā Rab

May all my crimes be forgiven for the sake of Your mercy, O Rab
May I be forgiven for the sake of Master of Prophets, O Rab
May I enter into Paradise without accountability, O Rab
May I reside in the neighbourhood of the Beloved Prophet, O Rab

14 Examples of backbiting full of sins

An Islamic brother used to come to Ijtimā' regularly. Now, he is not that regular, or does not come at all. Those who show sympathy for such people are often prone to be victimized by Satan, may Allah ﷻ keep us in His shade and protection of mercy الْأَمَان وَالْحَفِيفِط. Let me present a situation of backbiting regarding consoling a person who used to attend the Ijtimā', but presently does not. Zayd and Bakr commence their conversation like this:

Zayd asks:

Nowadays, we do not see Walīd in Ijtimā', what is the problem?

Bakr answers:

- ❖ He has fallen into the greed of wealth. His family is also planning for his engagement. He apprehensively told me that his family was asking him to get his beard shaved because it had been demanded by the family of his future wife to get his beard shaved and to arrange a musical function for the wedding. He really wants to marry that girl; therefore he might have to obey their command.

Zayd:

- ❖ Yes, I also think that he is greedy for money. I also heard that he is in love with a girl, and your conversation also confirms that. Moreover, I heard that he had also started watching movies secretly.

Zayd continues:

- ❖ One Islamic brother told me that Walid was wearing a headphone, and when I asked him, he lied that he was listening to Na'at. When I forcefully pulled his headphone and listened, a song was playing. Walid felt angry at my action, and he started uttering ill words, but I somehow cooled him down.

Zayd:

- ❖ It is definitely a very delicate situation, but the brother is very beneficial to Madani environment. Let's go together to convince him, we will talk to him and say that, 'brother you can shave your beard, but keep it after your marriage. In addition, agree to the musical function. Give your consent to all the impermissible acts commanded by your family, but do not leave Madani environment because the one, who departs from Madani environment, tends to drown into the ocean of sins'. Come let's go, we will talk to him.

They go with the burden of sins like backbiting, negative suspicion, ill accusation and exposing secrets. They are going with ill intentions to advice Walid to shave his beard, go ahead with the musical program, and to agree to impermissible demands of his family members. Hence, both of the Islamic brothers leave with ill intentions to gain the apparently virtuous deed of console Walid.

A secret conversation

Dear Islamic brothers! The above example is for educational purposes only. Note that not everybody commits the same sins, however, some who lack knowledge do fall prey to such activities. Zayd and Bakr not only commit the sin of backbiting, but also commit the sins of listening to backbiting, talking about others' shortcomings, and exposing others' secrets, etc. The fact that the information was shared apprehensively proves that the information was entrusted. In addition, the information itself was revealing shortcomings of others; therefore, not only was trust breached, but backbiting was also committed. In order for it to be categorized as '*entrusted*' one does not have to clearly state that the information is '*not to be passed on to anyone else*'. The fact that the person looks here and there as if to see if no one else is listening, is also a clear indication that the conversation is supposed to be kept a secret.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ التَفَّتْ فِيهِ أَمَانَةٌ 'i.e. When somebody looks left and right during conversation, then that is indeed entrusted.' (Sunan-ut-Tirmizī, vol. 3, pp. 386, Ḥadīṣ 1966)

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْعَمَّانُ has stated in the explanation of the Ḥadīṣ that if somebody talks to you about something secretly and looks here and there apprehensively as if to see if no one else is listening, then his act signals that this conversation is a secret and no one should become aware of it, even if he does not clearly ask you to keep it a secret. سُئِلَ اللهُ عَزَّوَجَلَّ, what a beautiful teachings!

(Mirāt-ul-Manājīh, vol. 6, pp. 629)

Keep walking towards the righteous path

Dear Islamic brothers! Sincerely repent from the sin of backbiting and continue to tread on the path to righteousness. Do not stop supplicating for being righteous, and also do not let this though deceive you that you have been in the Madanī environment for long time but have not attained piety, despite the supplications that you have made. It is not necessary that the symptoms of repentance immediately manifest themselves. Keep repenting repeatedly, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, you will also be blessed. The righteous people always repent and never become overcome.

On page 41 of *Minḥāj-ul-‘Ābidīn* [the 344-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: Shaykh Sayyidunā Abū Ishāq Isfarāīnī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: I asked Allah عَزَّوَجَلَّ for sincere repentance for thirty years. I turned toward my heart, and I asked Him, ‘O Allah (عَزَّوَجَلَّ), I have been begging for this one thing for thirty years, but I have still not acquired it.’ When I slept, I saw a person in my dream, saying: You are amazed about your thirty years of supplication, but you fail to realize that the thing you are asking for is indeed priceless, since you are asking that you become a friend of Allah عَزَّوَجَلَّ, have you not heard His saying:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Indeed Allah loves those who repent constantly, and loves those who keep themselves clean.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, verse 222)

Do you consider repentance a small thing?

Ḥujjat-ul-Islam Shaykh Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: If you repent early, then there is great chance that desire in your heart to commit sins might be extinguished. The weight of sins may be lowered from your shoulders. In addition, do not be lazy from the hardness of your heart due to sins, but in fact, keep a close eye on your heart because many scholars have stated that hearts blacken with continuous adherence of sins. The blackness of the heart can be felt by a person in a way that the person does not become apprehensive of sins, does not get a chance to worship, and any advice does not affect him (any advice does not touch his heart). O my dear brother! Do not consider any sin a small matter, and despite perseverance on major sins do not consider yourself as having repented.

*Muḥīt dil pay ḥuwā ḥāye Nafs-e-Ammārah
Dimāgh per mayray Iblīs chā gayā Yā Rab
Mayn ker kay taubāh, palat ker gunāh kartā hūn
Ḥaqīqī taubāh kā ker day sharaf ‘atā Yā Rab*

*Ah, my heart is taken over by sinful Nafs
As Satan imprisons the mind, O Rab
I repent, but start committing sins again
May I be blessed with sincere repentance, O Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

16 Examples of backbiting committed regarding a Majlis

1. The Nigrān has taken only those Islamic brothers on in the Majlis who praise him.
2. The Majlis members do not get along with each other.
3. I do not know why he was given this responsibility.

4. I have been in the Madanī environment for so long, but the Nigrān fails to appoint me in the Majlis. He [the new Islamic brother] has only been in the Madanī environment for a short period of time, but he was selected.
5. If you want to stay in the Majlis, then agree with everything he says.
6. Such-and-such members from the Majlis were chatting in their room while the Ijtimā' was going on.
7. The Iqāmaḥ started, but they are still gossiping in their room; they did not even come for the Jamā'at.
8. Unfortunately all the members of the Majlis are rough characters.
9. The Nigrān of such-and-such Majlis is not focused on his responsibilities.
10. He is just a show off.
11. Such-and-such Nigrān does not keep his office clean.
12. There are scattered things around everywhere.
13. Such-and-such member from our Majlis does not know how to call people toward righteousness.
14. He argued with a new Islamic brother, I reached there on time, and rectified the situation, but the new Islamic brother was already upset.
15. Such-and-such Nigrān does not fulfill his responsibilities. We cannot even discharge him from his duties because he may break off and create another group, and act against us.
16. Such-and-such Nigrān is very cunning.

11 Examples of backbiting regarding the Ijtimā'

In the weekly Ijtimā', somebody tells you to give such a person a chance to deliver a Bayān, and you replied with an apology that you will not be able to give him the chance to deliver a Bayān in the Ijtimā'. This answer is enough, but whatever you add to this answer will be sinful. For example, the reason for not giving him the Bayān is that:

1. He will have a hard time with it.
2. He comes very late.

3. His Bayān is not effective.
4. His style is slow.
5. People leave when he starts to give Bayān.
6. He does not prepare for Bayān in advance.
7. His pronunciation is wrong.
8. He extends his Bayān unnecessarily.
9. He sweet-talks.
10. He does not leave go the microphone.
11. He does not even know how to give Bayān etc.

Even if somebody asks you the reason for not giving such person the chance to deliver Bayān, then it is impermissible to expose that person's shortcomings. Do not even say 'if I say this, it will be backbiting'. As this is also a form of backbiting because you definitely did not mention any defect with uttering previous phrase, but you surely signalled that there are some defects in that person. Repeat the first phrase, which was free from backbiting, that 'I am sorry; I will not be able to give him the chance to deliver Bayān'. If the person who is not given the Bayān asks, then console him in a courteous manner. If that Muballigh comes, and there are mistakes within him, rectify him mannerly in person. This way **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, one will not only be protected from the sins of backbiting, but the Madanī work will also prosper, and affections among the brothers will also remain strong. Just keep in mind that we will not commit backbiting, nor will we listen to it **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Just keep in mind that we will not commit backbiting, nor will we listen to it **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



*Sunū na fuḥsh-kalāmī na ghībat-o-chughlī
Tayrī pasand kī bātayn faqaṭ sunā Yā Rab
Karayn na tang khayālāt-e-bad kabhī, karday
Shu'ūr-o-fīkr ko pākīzgī 'aṭā Yā Rab*

*May not I listen the impermissible; backbiting and tell-tale
May I be blessed with phrases to please you, my Rab
May I be not disturbed by irreligious thoughts
May I be blessed with pureness from my crisis, my Rab*

Repentance of the owner of a cinema

In order to rid the habit of backbiting and to remain steadfast in the path of Ṣalāh and Sunnah, stay attached to the Madanī environment of Dawat-e-Islami. Act upon the Madanī In'āmāt booklet, and travel with the devotees of the Prophet in Madanī Qāfilaḥ. In addition, take part in the weekly congregation from the beginning to the end. Let me present an inspiring Madanī incident: An Islamic brother from the famous city of Hyderabad (Bāb-ul-Islam) has stated that it was probably in the year 1991 on one of the weekly Ijtimā' nights, when I met a cinema owner, who was in a habit of gambling and drinking. I, with the intention to call him towards righteousness, persuaded him to attend the weekly Ijtimā'.

After a discussion, he finally agreed to come with me. During the last Du'ā, the condition of the owner of cinema house became very emotional. He could not stop himself from crying, even after the Du'ā was finished. He told me after some time that when he raised his hands for the Du'ā, and closed his eyes; he felt that filth of his heart was being washed away. He started recalling his sins, and the consequences of those sins, and the fear of Allah ﷻ made him weep. When his eyes were closed, he found himself in front of the blessed tomb of the Beloved Prophet ﷺ in the city of Madīnah. The area was all illuminated, and the environment was surrounded by fragrance. He continued to cry and he enlightened his heart for a long time with the blessed sight of the Green Dome. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, he repented from all of his sins.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the brother now attends the Ijtimā' regularly, and has started to offer five times daily Ṣalāh. One day, when I went to meet him, he told me that his friends, who would never stop him from committing sins, drink with him, and attended sinful gatherings, came to meet him. As they noticed that he regularly attended the Ijtimā', and had started to tread on the path to righteous deeds, one of his friends who did not agree with the beliefs of Aḥl-e-Sunnat Wal-Jamā'at, said, 'The Ijtimā' you attend is conducted by those who are misguided, they follow saints, and proclaim *Yā Rasūlallāh*, do not go with them'.

The owner of the cinema house said, 'I accepted the Madanī environment by not only listening to their praises, but also experienced the environment with my own eyes. I attended the Dawat-e-Islami's Ijtimā', and there, I saw the beautiful city of Madīnah with my own eyes. Now you tell me, in an Ijtimā' where one is blessed with the sight of

the beautiful tomb – how can those people be wrong? I invite you to come and embrace the Madanī environment of Dawat-e-Islami. I swear by Allah ﷺ, that even if somebody cuts my children’s necks, I will still not leave the Madanī environment of Dawat-e-Islami.

Ahl-e-Sunnat kā hay bayṛā pār Aṣḥāb-e-Huzūr

Najm hayn aur nāo hay ‘itrat Rasūlullāh kī

The Ahl-e-Sunnat will make a successful journey

The companions of the Prophet are stars and his family is the ship

Even the sinners are forgiven in the blessed Ijtimā’at of Żikr

Dear Islamic brothers! Many irreligious people also attend Dawat-e-Islami’s Sunnah-inspiring Ijtimā’. By attending the Ijtimā’, those irreligious people repent from their sins, and some are also fortunate to immediately witness the blessings with their own eyes. Well, whether one is able to see it or not – it is all based on fortune. Keep this in mind that seeing a virtuous dream is not the only certain evidence for Dawat-e-Islami being righteous, but الْحَمْدُ لِلَّهِ ﷺ, Dawat-e-Islami is a non-political Sunnah-inspiring organization of the Ahl-e-Sunnat; the Ahl-e-Sunnat are Ahl-e-Haq and sincere devotees of the Blessed Prophet. The beliefs are according to the Quran and Sunnah. What can a person say about the blessings of Żikr of Allah ﷺ and His Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the company of the devotees.

On page 418 of *Jannat mayn lay jānāy wālay A’māl* [the 743-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Certain angels of Allah ﷺ search for gatherings of Żikr. When they find a gathering in which the Żikr of Allah ﷺ is being carried out, they go and sit with them. The angels cover everybody with their wings, and the shield of wings reach up to the sky. When that gathering finishes, the angels rise back towards the sky. Then, Allah ﷺ asks His angels, even though he is All-knowing:

❖ Where are you coming from [as He ﷺ is All-Aware]?

Angels reply:

❖ We are coming from the earth; from Your servants who were glorifying You and remembering Your greatness; they were praising You and invoking Your Kalimah and they were asking for as well.

- Allah ﷻ says: ❖ What were they asking for?
- The angels reply: ❖ They were asking for Jannah.
- Allah ﷻ asks: ❖ Have they seen My Jannah?
- The angels answer: ❖ No.
- Then Allah ﷻ says: ❖ What would they do if they saw it?
- The angels then say: ❖ They were also seeking your refuge.
- Allah ﷻ asks: ❖ Seek refuge from what?
- The angels reply: ❖ Refuge from Hell.
- Allah ﷻ asks: ❖ Have they seen Hell?
- The angels reply: ❖ No, they have not.
- Allah ﷻ says: ❖ What would they do if they saw it?
- The angels say: ❖ O Allah, they were also seeking forgiveness.
- Allah ﷻ states: ❖ I have forgiven them; I have granted them what they asked for; and I have granted them refuge from that which they seek refuge from.
- The angels say: ❖ O Allah, there was also a person amongst them, who is a grave sinner, but was passing by and sat down with them.
- Allah ﷻ states: ❖ I have also forgiven him because even the one that sits in the company of such people is also not deprived from My mercy.

(Ṣaḥīḥ Muslim, pp. 1444, Ḥadīṣ 2689)

Barastā nahīn daykh ker abr-e-rahmat

Badaun per bhī barsā day barsānay wālay

*The shower of mercy does not distinguish
Shower Your blessing on the sinners, O Rab*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

41 Expressions of backbiting regarding Ḥārisīn (guards) and Khādimīn

In the Madanī Markaz of Dawat-e-Islami, certain brothers have been provided security due to current hostile conditions. In the terminology of Dawat-e-Islami, armed guards are called Ḥārisīn while other employees are called Khādimīn. The armed Ḥārisīn mostly belong to the police department. Let me present 41 expressions of backbiting regarding Ḥārisīn and Khādimīn, with the intention to inspire other Islamic brothers to rid the habit of backbiting:

1. He yawns during his duty. (2. He does not perform his duty well.
3. He talks during his shift. (4. He always comes late for his shift.
5. He misses too many days. (6. He seems to be a spy.
7. He seems disloyal. (8. He will run away if someone attacks.
9. He does not stay alert. (10. He does not know how to hold a gun.
11. He just checks people as a formality. (12. He does not check the ones he knows.
13. He is lazy. (14. Accepting bribes is his habit.
15. He does not even buy little things from his own pocket, he asks for it.
16. He does not care about the difference between Ḥalāl and Ḥarām.
17. He does not behave professionally with other Ḥārisīn.
18. He does not support his administrative assistant.
19. He spreads rumour against his administrative assistant.
20. It looks like he wants to be an administrative assistant.
21. He finds faults in the security Majlis. (22. He argues with the security Majlis.
23. He considers himself superior. (24. He quarrels with Ḥārisīn.
25. He is an oppressor. (26. He is very rude.
27. Hurting others is not a big thing for him.
28. I advise him a lot but he does not offer Ṣalāh.
29. He does not observe fasts in Ramadan.

30. He does not offer Tarāwīḥ. (31. He is easily angered.
32. He is ill tempered. (33. He does not talk to me politely.
34. I do not know what he thinks of himself.
35. He gossips about us to the Majlis.
36. He wanders around our area. (37. He orders other employees.
38. The security Majlis do not have a single person that can be trusted.
39. Nigrān transferred the Hārisīn to a wrong place. (40. New Hāris is so-so.
41. He is brave, but a bit stubborn.

15 Examples of backbiting regarding Madanī Channel

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Madanī Channel is propagating the Sunnah everywhere, and it is being run according to the Sharī'aḥ. In this channel, Ṣalāḥ, Ijtimā', and other programs are televised live. For example, everyday Taḥajjud prayer is telecasted live with the supplication, and Munājāt, Azān of Fajr, and Madanī Ḥalqaḥ, in which a Dars from *Faizan-e-Sunnat* is given; 3 verses of *Kanz-ul-Īmān* are recited with translation and Tafsīr from *Khazāin-ul-Irfān*. Then Shajarah Qādiriyyaḥ is read, and the Nafl prayers of Ishrāq and Chāsht is also telecasted live. Millions of Islamic brothers watch these programs. Since, the damned Satan whispers even while we are offering Ṣalāḥ, then why he would leave the Islamic brothers watching those programs! Satan provokes them to backbite. Let me present 15 expressions of backbiting regarding Madanī Channel:

1. Such-and-such Islamic brother used to sit in the back row, but now he is sitting in the front row, so he can come in front of the camera.
2. Such-and-such person had been called frequently, but never came; today the Ijtimā' is being telecasted on Madanī Channel, therefore he has come early.
3. Look! How well he has tied his 'Imāmaḥ!
4. He never touches the shawl usually, but look he is wearing a shawl to come in Madanī Channel.
5. Look at him! In order to stand out in the transmission, he is pretending to be engrossed in the Na'at.

6. I know that person who is crying. He is a total show-off.
7. Such-and-such person does not even know how to tie an 'Imāmah, somebody helped him; look how well-dressed he is and he is also wearing a white shawl, just to come on Madanī Channel.
8. When he needs to give a Bayān on Madanī Channel, he wears a shawl, but normally he does not.
9. I do not know what has happened; Nigrān does not give such-and-such brother a chance.
10. That Muballigh does not have any knowledge, he just reads from the book.
11. The Nigrān has allowed bad Na'at reciters to be on the programs.
12. The Nigrān has hired all untrained cameramen.
13. He included that Silsilah just for passing time.
14. The Muballigh before him used to do this Silsilah better; he does not even know how to talk.
15. Such-and-such person coming on the Madanī Channel is a show-off.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ
 أَسْتَغْفِرُ الله تُوبُوا إِلَى الله
 صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

BACKBITING
A Cancer in our Society

Questions & Answers

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

Questions & Answers

Regarding Backbiting, and Other Important Information



Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Prophet of Raḥmāh, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Friday is the most superior day of all your days. Sayyidunā Ādam عَلَيْهِ السَّلَامُ was born on this day, and his blessed soul was seized on the same day. The Ṣūr will be blown on this very day and the destruction will take place on the same day. Therefore, send Ṣalāt upon me in abundance on that day, as your Ṣalāt is indeed brought to me.’ The companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘Yā Rasūlallāh! After your apparent passing, how will the Ṣalāt reach you?’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Allah عَزَّوَجَلَّ has indeed made it Ḥarām for the earth to eat the bodies of His Prophets.’ (Sunan Abī Dāwūd, vol. 1, pp. 391, Ḥadīṣ 1047)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Question: What is backbiting?

Answer: In the absence of a person, talking in a manner in which the person, if he finds out or listens, feels offended.

Question: What if the shortcoming that is mentioned is actually found within the person?

Answer: If the shortcoming is found within the person, then that is backbiting. If the shortcoming is not found within the person, and somebody wrongfully accuses him; then that is a more severe sin than backbiting. This severe sin is called slander.

Question: What is tale-telling?

Answer: To spread gossip and secrets between people to cause hatred amongst them is called tale-telling. (*Sharah Muslim Lin-Nawawi*, vol. 2, pp. 112)

Sayyidunā Badruddīn ‘Aynī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِيّ has stated in *Sharah Bukhārī*, ‘The majority of scholars agree to this definition.’ (*‘Umda-tul-Qārī*, vol. 15, pp. 209)

Question: When will it be categorized as ‘exposing faults’?

Answer: To disclose a shortcoming of someone to such a person who was previously unaware of it.

Question: Is there any harm in talking to a person who is already aware of the shortcoming?

Answer: Of course there is harm! If anything is discussed without Shar’ī permission, this will also fall under backbiting. It is not the case that you have a license to backbite for life after backbiting once about that person regarding a certain matter.

Question: Two people committed backbiting about somebody, and now if they talk about the same fault again; will that be considered as backbiting?

Answer: Of course! If they talk about the fault a thousand times, they have backbitten a thousand times.

How to distinguish between permissible backbiting and sinful backbiting?

Question: It seems to be easier to refrain from backbiting than from listening to backbiting because there are indeed permissible ways to backbite. However, how can a person tell if the one he is listening to is doing permissible backbiting or sinful backbiting?

Answer: Most of the people just talk for the sake of having a conversation. Most of the time, the one speaking will be backbiting only for the purpose of criticizing and mentioning the faults of another person. Even then, if you are not completely sure, one must never accuse a person for backbiting. If sometimes during conversation, backbiting starts, you can ask the person [if he listens to you] in a courteous manner, ‘I apologize for the interruption, but the thing that you are saying is leading towards backbiting. If you have a righteous purpose to backbite then please continue!’ After this, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, you will surely see the difference.

Should a person be considered as a sinner as soon as one hears backbiting from him?

Question: Once we hear somebody backbiting, should we consider him as sinful immediately. In addition, can we call the person a Fāsiq?

Answer: There are also permissible ways to backbite; therefore, one should not accuse the person as sinful, without evidence. A person [who people listen to] should always ask the other person [in a courteous manner] if the statement he is making falls within permissible backbiting. *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*, you will surely see the difference. Even if one is not able to distinguish from permissible backbiting and sinful backbiting, then one can also say to a person ‘since there is a clear potential that your conversation will lead to sinful backbiting, let us repent.’ Then, repent and change the topic.

Considering impermissible backbiting as permissible

Question: Somebody started backbiting, and the person who was listening thought it was a permissible way of backbiting. Therefore, he kept listening, but after sometime he found out that, he was actually sinfully backbiting, will the listener also be considered as sinful?

Answer: If from the style of conversation, one was able to conclude that it was ‘permissible backbiting’, then the listener is not sinful. However, if one was able to determine that it was sinful backbiting, but continued to listen; then such individual is sinful. If the person was not able to distinguish between permissible backbiting and sinful backbiting, then it will still be classified as impermissible to listen because nowadays the vast majority of backbiting that is found in conversations is sinful. In this case, it may very well be that conversation consisted of some permissible and some impermissible backbiting, but any rate the sins will be committed.

At times one may be in a state of confusion, whether the conversation was permissible or impermissible or he may tend to equally lean towards both types. One must understand that wherever you are not able to decide between permissible and sinful backbiting, you should refrain from listening to backbiting because it is a state of doubtfulness, and a Ḥadīṣ has advised us to refrain from doubtful things. It is stated in a Ḥadīṣ that whoever

was successful in refraining from doubtful things, he has indeed saved his prestige and religion.

How do people distinguish between permissible backbiting and impermissible backbiting?

Question: Most people do not have sufficient knowledge to distinguish permissible backbiting from impermissible backbiting. What can we do in such a situation?

Answer: I have tried to explain the easy and cautious method, and that is all I can do. Obviously, I cannot pour all the knowledge [related to backbiting] in a cup, and have you drink it. All skills are sharpened by learning, and if one tries hard, a person is able to accomplish the impossible. If people have to travel from a country to another in order to learn those skills, they travel beyond doubt. We must try our best to learn all the knowledge related to backbiting as it is obligatory. If you repeatedly read ‘*Backbiting – A Cancer in our Society*’, a chapter of *Faizān-e-Sunnat*, volume 2, then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will attain a lot of obligatory knowledge related to backbiting. If Allah **عَزَّوَجَلَّ** wills, you will also be able to distinguish between permissible and impermissible backbiting.

How to refrain from backbiting in the home

Question: Everyone is aware of the environment in our homes. There are probably very few houses (remaining) which are free from backbiting and not every Islamic brother has that much influence in his house where he can rescue his family members from backbiting. What should be done in this situation?

Answer: Indeed, circumstances are very unfavourable. If it is impossible to save others; then one can at least save himself.

One is deemed to be a sinner if he willingly listens to backbiting in the house if it is being committed. Therefore, the one who can stop it; it is necessary on him to do so; whereas the one who has no influence, he should keep himself away. If for some reason he is unable to leave that place then he should try to change the topic of the discussion. If that is not possible and there is no way out of that (situation), then he should curse it in his heart and try hard to focus his attention on something else.

In order to bring the Madanī environment in the household, one should deliver Dars of ‘Backbiting – A Cancer in our Society’, a chapter of *Faizān-e-Sunnat*, volume 2. When the family members are well aware of the perils of backbiting, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** a mindset will be established and, as a result, the house **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** will become a garden of peace being free of discord.

Is it permissible to say ‘Dawat-e-Islami is a group of ignorant people’?

Question: One person told me, ‘Do not associate with Dawat-e-Islami’s because it is a group of ignorant people.’ Did he commit and act of backbiting or not?

Answer: Deliberately revealing the defects of known people behind their backs, is called backbiting. Therefore, the above statement [in question] was not backbiting, but if the person intended to point a finger at every single person of Dawat-e-Islami, then uttering of such statement is backbiting. The backbiting was not done for one, but for all the Muslims who are ignorant. Therefore, each member of Dawat-e-Islami was accused of being ignorant, which in reality is not true. Dawat-e-Islami consists of thousands of Islamic scholars **كَفَرَهُمُ اللَّهُ تَعَالَى**, and if that person [knowingly] accused every member of the Dawat-e-Islami, then that person has indeed disrespected Islamic scholars. In addition, he also accused the Islamic scholars of being ignorant. The person also uttered ‘do not associate with Dawat-e-Islami’, if this statement is made without any justification provided by Islamic law, then this person is indeed stopping people from going towards righteousness. The person who stops people from righteousness falls under the category of people who are a part of this order of the Quran:

مَنْ أَعْيَبَ الْمُؤْمِنِينَ

Excessively forbidding of good, transgressor, sinner.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, *Sūrah Al-Qalam*, verse 12)

Hurting a great number of Muslims at once

Question: What if you do not know the intention of the one who uttered that ‘Dawat-e-Islami is full of ignorant people’ [as to whether he accused every member or not]. Therefore, if this statement does not fall into the category of backbiting; is it permissible to utter such statements?

Answer: There is indeed a precise definition of backbiting, and the statement that falls within the bounds of that definition will be labelled as backbiting. It does not mean that the statements that do not fall within backbiting are pure and pristine. The statement above clearly has elements that hurt the feelings of other Muslims; however, there are different forms of it:

1. For example, if two people who hate Dawat-e-Islami or people who are not attached to Dawat-e-Islami utter this statement, then this will not go towards hurting the Muslims, but it signals a lie, false accusations, ridiculing Muslims who are righteous. All these are acts that drag a person to the blazing fire of Hell. Therefore, those who utter such statements, or similar statements, and those who nod in agreement after listening to these statements, should ponder over their status in the Hereafter.
2. If someone from Dawat-e-Islami or an admirer of Dawat-e-Islami is present, and somebody says, ‘*Dawat-e-Islami is full of ignorant people*’. This statement will surely hurt that person who is from Dawat-e-Islami, and the admirer of Dawat-e-Islami.
3. In addition, if several Islamic brothers are present, then the sin of hurting all of those Muslims has been committed. It is without a doubt that considering a Muslim low in status, ridiculing him and hurting him, can take a person into Hell. The Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: مَنْ أَدَى مُسْلِمًا فَقَدْ أَدَانِيَّ وَمَنْ أَدَانِيَّ فَقَدْ أَدَى اللَّهَ ‘Whoever caused harm to a Muslim [without legitimate reason according to Islamic law], he has indeed anguished me, and whoever harmed me, has indeed harmed Allah عَزَّوَجَلَّ. (*Al-Mu`jam-ul-Awsaṭ liṭ-Ṭabarānī, vol. 2, pp. 386, Hadīṣ 3607*)

12 Examples of hurting many Muslims at once

Here are 12 examples of backbiting about hurting of the Muslims in a gathering:

1. Policemen take bribes.
2. Policemen do not even care about their father.
3. Such-and-such people from the community are professional thieves.
4. The people of such-and-such caste take interest.
5. People from specific family group are illegitimate.

6. People from a family group are cowards.
7. Madanī Channel is boring.
8. Such-and-such religious institute's standard of education is not up to par.
9. The people from such-and-such caste are aggressive.
10. Income tax officers do not listen without taking bribe.
11. Do not get too comfortable with that community because they are cheaters.
12. People of Mārwař are stingy. That is why, there is a saying, 'So-and-so is a stingy Mārwařī'.

Laughing at a person who forgot his question

Question: An Islamic brother stood in a Madanī Mużākaraĥ or in a classroom of a Madrasaĥ to ask a question. The brother got nervous and forgot part of his question. Seeing that, some people started laughing but they immediately controlled themselves, some people uncontrollably laughed, and some were joyfully living the moment. A person sitting behind the questioner, mockingly signalled another person as if to say, 'look, how he is getting nervous'. The other person also mockingly signalled in agreement. What can we say about them?

Answer: Those who controlled their laughter have indeed performed a wise act. Those who laughed uncontrollably are wrongdoers, and those who enjoyed the scene caused distress to the Islamic brother. In addition, those, who signalled with their eyes, have indeed fallen into the sin of backbiting. Those who became the cause of distressing the Islamic brother, should sincerely repent and ask for forgiveness from that Islamic brother who they hurt.

A satanic whisper regarding this book

Question: Most people refrain from sins in the fear of what other people think or (in the fear that) another person will tell someone else or (in the fear) that if this news spread, it will hurt their reputation. Due to the popularity of this book, it might be that those people who commit sins secretly, might become persistent in their sins because (they think that) the knower of their sins would not backbite about them any longer to anyone. Due to this, if they give up the struggle against sins or they become lazy in rectifying themselves; will

they not become more determined to commit sins? For example, if there is a person who has the habit of hitting his wife [without a valid reason under Islamic law], and the wife does not confront him about this oppression in the fear of backbiting, will this not cause the husband to become a persistent oppressor instead of just an occasional oppressor? In addition, if there is an Islamic brother who offers his Ṣalāh at home instead of offering it with Jamā'at in the Masjid and he knows that his brother will not mention this shortcoming in front of other people in the fear of backbiting, will that not make him habitual in offering Ṣalāh at home?

Answer: At first, keep in mind that the advice to refrain from backbiting is not the discovery of Dawat-e-Islami. The strong advice to refrain from backbiting is not only found from previous Ummahs, but it is also referenced in the Quran and Ḥadiṣ. It is definitely obligatory for every sane Muslim to learn the knowledge related to the evils of backbiting. The one who is ignorant of this knowledge is a sinner and worthy of Hell. There are a lot of details regarding this matter. It is not the case that you can never

It is definitely obligatory for every sane Muslim to learn the knowledge related to the evils of backbiting.



expose somebody's defects. As explained earlier, there are also permissible ways to backbite. Sometimes it depends on the type of defects and sometimes it depends on the intention of the person who publicizes the defects. For example,

if the husband is really an oppressor and the wife only talks about the oppression to a person who can relieve her from this oppression, then that is a permissible way to backbite. Similarly, if the brother of the person who offers Ṣalāh at home is not capable of rectifying his brother, then he can talk to someone who would be able to, with the intention of rectifying him. Even if the brother has the intention to talk to a brother, so his brother may feel shame and starts offering Ṣalāh with Jamā'at; then that is also a permissible way to backbite. In addition, such backbiting produces a rewarding result in the Hereafter.

Refrain from suspicion

The person, who thinks that people will not mention the defects in the fear of backbiting, is the victim of satanic whispers. Just because of the fear of satanic whispers, the Muslims cannot be kept ignorant from the ruling of Islam. If somebody makes his mind that a certain individual will become stubborn on committing sins, without having clear evidence; then such thinking is negative suspicion, which is Ḥarām.

A solution to satanic whispers in Fatāwā Razawiyyah

In the blessed court of Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن, a question was asked about a person, who would say that he did not attend gatherings in those days because many of the gatherings took place for showing off and people also used to disrespect food. Here is the summary of the answer that A'lā Ḥaḍrat رحمته اللہ تعالیٰ علیہ gave: Accepting an invitation is Sunnah. In addition, for a certain person to makes his mind without seeing clear evidence [under Islamic law] that a gathering is for ostentation is an absolutely Ḥarām act of negative suspicion. If people disrespect the (grains of) food, then the person should try to rectify them. If the people do not listen, then the liability is on them.

Sayyidunā Imām Abul Qāsim Ṣafār عليه رَحْمَةُ اللّٰهِ الْعَلِيّ has stated: I am not able to make any intentions prior to attending any gathering, besides the intention that I will pick up the salt shaker from on top of the bread. In the explanation of '*picking up a salt jar from the bread*', A'lā Ḥaḍrat Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰن has explained with the reference of *Fatāwā Hindīyyah*: It is not suitable to place any bowls/utensils on the bread. He رحمته اللہ تعالیٰ علیہ has further explained that it is rewarding for a person to attend gatherings with the intention of rectifying people. For further explanation, please read *Fatāwā Razawiyyah*, volume 21, page 672-674.

One should make righteous intentions before attending a gathering

The saint's act of making the righteous intention to pick up the jar of salt from on top of the bread has certainly taught us that we could also make many righteous intentions prior to attending a gathering. For example, a person can intend that if he sees somebody wasting food or doing an act against the Sunnah, then he will reap the reward for calling people towards righteousness. From the previous narration, we learned that it is not appropriate to place a jar of salt, spice, gravy, yogurt and pickles on the bread. There are also some permissible and impermissible reasons to attend a gathering. For example, if a person knows that the gathering will be full of music and people will not stop if he attends the gathering, nor can he stop them; then it is impermissible [under Islamic law] to attend such gathering. (Dawat-e-Islami's publishing house, Maktaba-tul-Madīnah, has published a 312-page book, titled *Bahār-e-Sharī'at*, volume 16. One can read *Valīmah aur Ziyāfat kā Bayān* on page 31-38 of that book for more clear explanation. At least, read ruling number 1, 2 and 3 on page 35 of that book).

The harms of refraining from sins only due to the fear of people

It is indeed beneficial to refrain from sins in the fear of people because it will at least cause the discontinuation of sins, but one must try to refrain from sins due to the fear of Allah ﷻ. On page 267 of *Mukāshafa-tul-Qulūb* [the 480-page publication of Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami], it is stated: If an individual feared Hell as much as he feared poverty, then he could have been saved from both. Similarly, if an individual loved Jannāh as much as he loved wealth, then he could have gained both. In addition, if an individual feared Allah ﷻ, as much as he feared people around him, then he could have gained the wealth of both worlds. (*Mukāshafa-tul-Qulūb*, pp. 129)

If a person only refrains from sins in the fear of people around him, then he will become more shameless about committing the sins at which point he will feel no shame of the people. Nowadays, one can see this everywhere. For example, the people who do not offer Ṣalāh regularly seem to feel no shame at all. We are in a sad situation that almost 95

It is a great shame that most of the people are busy in their everyday task during Ṣalāh times.



percent of our fellow Muslims do not offer Ṣalāh regularly and the ones who do offer Ṣalāh regularly, 99 percent of them do not know how to offer it correctly; and most people do not even try to learn how to offer the Ṣalāh correctly. It is

a great shame that most of the people are busy in their everyday task during Ṣalāh times. Ramadan seems to be little better in terms of offering Ṣalāh. People still feel ashamed in telling people that they are not fasting. Therefore, most of the people who do not fast in Ramadan tend to hide it from their colleagues, and they eat secretly during the day. May we attain the Madanī mindset to do every act for Allah ﷻ. A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِمْ has stated in Ḥadāiq-e-Bakhshish:

Chup kay logon say kiyay jis kay gunāh

Woh khabardār hay kyā honā hay

Aray O mujrim bay-parwā daykh

Sir pay talwār hay kyā honā hay

Kām zindān kay kiyay aur hamayn

Shauq-e-gulzār hay kyā honā hay

Is kaṛī dhūp ko kyūn ker jhaylayn

*Shu'lah-zan nār hay kyā honā hay
 In ko raḥam āye to āye warnāḥ
 Woḥ kaṛī mār hay kyā honā hay
 Munḥ dikḥānay kā naḥīn aur saḥar
 'Ām darbār hay kyā honā hay
 Lay woḥ Ḥākīm kay sipāḥī āye
 Ṣubḥ-e-iḥḥār hay kyā honā hay*

*Secretly committed sins
 He indeed knows, what is going to happen
 O daring sinner, look
 The death is hovering on you, what is going to happen
 On your deeds, you are worthy of prison
 But you expect comfort and relief, what is going to happen
 Not able to bear the scorching heat of sun
 The fire in Hell is blazing, what is going to happen
 His mercy, if he showers
 Else, it is a destructive punishment, what is going to happen
 Not ready for the accountability,
 The test is about to dawn, what is going to happen
 Look the angels of Allah have arrived
 Tomorrow is the test, what is going to happen*

How to learn the ways to refrain from backbiting

Question: After reading this book, I have realized that we are badly suffering with the disease of backbiting and almost everyone is affected. Most of the time, we do not even realize that our conversations are full of backbiting. In such trying times, how can a person manage? Wherever you go: home, shop, market, town, friends and any gathering; one will find the sin of backbiting being committed. How can we learn the ways to save ourselves from the perils of backbiting? It seems to be impossible.

Answer: Every skill is mastered with practice. If a person makes up his mind that a certain task is very difficult, then the task actually [psychologically] becomes very difficult to accomplish. If one puts a Madanī guard on his tongue [talk less], distinguishes between good and bad company, and learns the ways to keep himself busy when alone; then one will not only learn the ways to protect himself from the sins of backbiting, but will also

be able to gather the courage to repent from all other sins. One must have an utmost enthusiasm to accomplish a task. Take driving for instance; it seems to be very difficult to learn how to drive. The very thought that one is risking his life when driving is indeed very daunting; as one mistake may kill the driver or leave him crippled for the rest of his life. The one, who drives the first time, tends to tremble when touching the steering wheel because the driver is instructed to control the accelerator, clutch and brake with his feet; and also use his other hand to manually change the gear.

In addition, one must also keep an eye out for other cars and obstacles. The learner must also be very conscious so that he may not hurt himself nor hurt anyone else. In the end, with many driving lessons and a lot of practice, the person does eventually learn how to drive. From all modes of transport; operating a train is perhaps the most difficult. This is why you have probably seen a young aeroplane pilot, but young train operators are rare because they have to go through long-term training. Even then, there are groups of people who operate trains.

Most of us do not know how to converse

At any rate, we must know the ways to communicate effectively. We must learn the risks of talking uselessly; and the benefits of being courteous and polite in our communication. Believe me; many people nowadays do not know how to communicate according to the blessed ways of our Beloved Prophet ﷺ and Shari'ah. Even a religious person tends to communicate irreligiously when he loses his temper. Backbiting is not the only negative thing that is a part of our conversations; tale-telling, negative suspicion, false accusations, ridiculing, and lots of other factors that hurt Muslims are also very much a part of our conversations. Therefore, one must realise that we do not know the proper way to communicate. If a person can become a good driver after many driving lessons, then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*; he can also learn the righteous ways to communicate according to Sunnah and Shari'ah.

Obligatory upon a believer to learn the evils of backbiting

While driving, a driver uses several parts of his body i.e. the brain, eyes, ears, hands, feet and several of his senses to drive the car. If a driver can keep many of his body parts active at one time, then why can't one stay cautious about backbiting? If an accident occurs while driving, a person tends to face worldly loss or his life, but by not learning about

the intricacies of backbiting, there is a high chance that he may be dragged into the blazing fire of Hell. Keep this in mind that, if somebody does not know how to drive, he is not sinful. However, if one does not know the rulings related to backbiting, then such person is a sinner and worthy of Hell; learning about backbiting is an obligation on every sane Muslim.

I will not commit backbiting nor will I listen to it

Dear Islamic brothers! Keep striving to refrain from backbiting. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, mercy will be showered upon you, and you will learn the righteous ways to save yourself from backbiting. A responsible Islamic brother narrated that two brothers came to him on different occasions; where he realized that he would surely fall into committing the sin of backbiting. He showed the card attached to his shirt with a clip. The card had a clear quote: '*I will not commit backbiting, nor I will listen to it, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.' The quote showed rewarding results as one brother remained quiet and other talked very carefully for only two minutes. (One can buy the quoted card from any branch of Maktaba-tul-Madīnah).

Can we not even listen to a complaint?

Every conversation is not sinful backbiting. You can listen to complaints in order to resolve matters that relate to the running of an organization. However one must take extreme precaution. For example, the one who fears of backbiting should follow the footsteps of the responsible Islamic brother in the previous incident and have the brothers read the card, or one can tell him directly that '*I will not commit backbiting, nor will I listen to it.*' Explain the definition of backbiting to them, and mention some punishments of backbiting. Also urge him to only state what is absolutely necessary and do not involve any other person in the conversation. If possible, try to memorize the 19 Madanī pearls provided by Dawat-e-Islami's Markazī Majlis-e-Shūrā. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will be very beneficial in terms of backbiting. Let us make some good intentions right here:

- ❖ I will not commit nor will I listen to backbiting.
- ❖ I will not tell-tale.
- ❖ I will not publicize [illegitimately under Islamic law] the defect of any alive [or dead] person behind his back. I will not mention his defects in front of him, for fear of committing the sin of hurting his feelings. I will not illegitimately accuse a person

who did not commit a wrong act of committing a sinful act. The Prophet of Raḥmah, the Intercessor of the Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who backbites, tells tales and the one who find faults in righteous people, will be raised in the form of a dog on the Day of Judgement.’ (*Attarghīb Wattarhīb, vol. 3, pp. 325, Hadīṣ 10*)

Definition of tale-telling: To deliver someone’s words to someone else with the intention of causing harm. (*‘Umda-tul-Qārī, vol. 2, pp. 594, Hadīṣ 216*)

- ❖ I will save myself from thinking bad about somebody with certainty as this is negative suspicion. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: Negative suspicion [Badgumānī] comes from an evil heart. (*Fatāwā Razawīyyah, vol. 20, pp. 231*)
- ❖ I will save myself from the false praise of others, false praise and considering my decision as best.

If only we would be blessed with the thinking of becoming cautious whenever we begin a conversation about a believer. If the conversation leads towards backbiting, we should refrain from the conversation immediately. In addition, if somebody begins to backbite, we should stop him in a courteous manner, or change the topic of the conversation. If it is impossible to leave the gathering, or to stop the person; then consider the conversation as evil in your heart and do not show interest in the conversation.

Akhlāq ḥaun achchay mayrā kirdār ḥo suthrā

Maḥbūb kay ṣadaqay mayn mujḥay nayk banā day

May I be able to improve my personality and habit

Make me a righteous person, for sake of the Beloved

Solving organizational problems and backbiting

Satan also causes Madanī work to deteriorate by causing people to backbite. Therefore, if you find a defect in a brother, then do not commit backbiting by publicizing his shortcomings without the permission under Islamic law. You can also privately converse with him, and if he does not listen, then try to stay patient and supplicate for the brother. If his shortcoming is such that that some religious loss may occur due to it, then you can speak or write to the Nigrān of your Żaylī Mushāwarat, only if he can help you in the

matter. If he does not help, then staying within the confines of the Shari'ah, contact the Nigrān of the Ḥalqaḥ Mushāwarat. If that does not help, then keep contacting Islamic brothers who are at higher status organizationally.

Keep this in mind that if you discuss the brother's shortcoming to any Islamic brother unnecessarily, [no matter how high he is in status] you will be a sinner and worthy of Hell. If you publicize the brother's shortcoming, and that publicity opens the door to sins like backbiting, illegitimately accusing others, negative suspicion, and hurting Muslims. In addition, if this creates more problems for Dawat-e-Islami, and Madanī work is even more affected by your foolishness, then this could be fatal for your Hereafter.

The evil in spreading Fitnā

An unfortunate individual, who spreads bad words, and causes discord (Fitnāḥ) among Muslims, should indeed fear because Allah ﷻ has stated in the glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ ۗ فِي الدُّنْيَا وَالْآخِرَةِ ۗ

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 19)

Some people are easily annoyed, they tend to backbite, tell-tales, criticize, split hairs, and make issues out of small and irrelevant things, and hurt Muslims for no reason at all. Such people should fear Allah ﷻ:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۗ

Indeed those who caused hurt to Muslim men and Muslim women, and then did not repent – for them is the punishment of Hell, and for them is the punishment of fire.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Burūj, verse 10)

Curse for the one who gives rise to discord

It is stated in a Ḥadīṣ: Discord (Fitnah) is sleeping, and the one who awakens it is indeed cursed by Allah ﷺ. (*Al-Jāmi’-uṣ-Ṣaghīr lis-Suyūfī, pp. 370, Ḥadīṣ 5975*)

Agar mīzān pay payshī ḥo gayī to ḥāye! Barbādī!
Gunāḥaun kay siwā kyā mayray nāmay mayn bḥalā niklay
Karam say us ghāṛī Sarkār pardaḥ āp rakḥ laynā
Sar-e-maḥshar mayray ‘aybaun kā jis dam tazkirah niklay

If I am held accountable on the Day of Judgement, ah destruction!
What could be in my Book of Deeds, but transgression!
Have mercy on me, O Beloved; put a veil over my sins
When the accountability of my sins begins

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوَبُّوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The incorrect method of calling people towards righteousness

When calling people towards righteousness, you should not ask irrelevant questions because it can cause the other person to lie. Let me present to you a story to elaborate on this during an effort to call a person towards righteousness. A preacher from Bāb-ul-Madīnah and Zayd met each other. After greeting, the Muballigh with the intention of calling Zayd towards righteousness asked:

Muballigh: Do you attend the weekly Ijtimā’ or not?

Zayd: ‘Yes’. (*Even though he never attends the Ijtimā’; and that it is impossible for the Muballigh to know as thousands of people attend the weekly Ijtimā’.*)

Muballigh: In order to complete his invitation, he asked, ‘Do you attend the weekly Ijtimā’ regularly?’

Zayd: ‘Yes of course’. (*As he had already lied, he could not backtrack now.*)

- Muballigh: Ok, do you come early or at the end?
- Zayd: ‘I come very early and sit down.’ (*Zayd had lied the first time, then he lied the second time, and now he became comfortable in telling lies.*)
- Muballigh: **بماتت آء الله!** Do you stay for the whole night or not? Do you wake up for Tahajjud or not? Do you offer Fajr Ṣalāḥ in the same place or not? Do you offer the Ṣalāḥ of Ishrāq and Chāsht, and read Salām, and then go home, right?
- Muballigh: *Zayd answered all the questions by saying ‘yes’, ‘sure’, ‘certainly’, ‘indeed’ and as he turned to leave, the preacher stopped him putting a hand on the shoulder and said, ‘Alright, did you attended the 3-day Ijtimā’ of Multan’.*
- Zayd: ‘Yes I attended the 3-day annual Ijtimā.’ *As he was a new Islamic brother, he thought if he said no, the preacher would get angry and lecture me. Nobody knew if he attended it. Therefore, Zayd lied.*
- Muballigh: Did you come on the first day or the last day?
- Zayd: I came on the first day.
- Muballigh: Did you come alone, or did you bring other friends with you?
- Zayd: Four of us came together.
- Muballigh: Brother, did all four of you join the Madanī Qāfilāḥ right away or not?
- Zayd: ‘Yes, Indeed! By the way, I should leave now.’
- Muballigh: Brother please wait, do you watch Madanī Channel or not?
- Zayd: *Zayd lied again so the Muballigh would let him go. (How could he go when the Muballigh still wanted to ask another question!)*
- Muballigh: Do you also convince other people to watch Madanī Channel?
- Zayd: (*Zayd lied 13 times, he lied here too*), ‘Of course, I have told all my family members to watch the Madanī Channel. Please excuse me; I have to leave now.’

Did you see, even if the preacher was not committing sin, but the wrong method to preach people caused Zayd to lie 15 times! It is true that Zayd was at fault because by telling the truth he wouldn't have lost his life, been badly beaten, or lost of one of his body parts. In addition, there was no other legitimate reason to justify lying. He lied, which the Shari'ah does not permit.

Individual effort is the heart of Madanī work

Individual effort is the heart of Madanī work. 99% of Dawat-e-Islami's work is being done by individual effort. The heart of individual effort is courteousness. It is imperative that the one carrying out the individual effort should be able to ascertain the mindset of the other person. We live in very trying times where heedlessness is prevalent and lies are on the tips of the tongues, therefore, we should be very cautious. If we are doing the Mustahab work of calling people towards righteousness, then what kind of foolish act is this that in order to bring people towards piety we push them towards the ocean of sins. We must strive to save believers from sins. Therefore, it is imperative that one must never ask useless questions that provoke the person to lie, whether it is individual effort, Madanī Qāfilāh, Ḥalqāhs in Ijtimā', or any other worldly matter. In contrast, a Nigrān Islamic brother is allowed to ask questions from the brothers performing Madanī work. Similarly, teachers can also ask questions from their students.

Do you offer Ṣalāh?

Many Islamic brothers, during their invitation towards righteousness, tend to even ask the question, *Do you offer Ṣalāh?* If the one who is asked this question offers Ṣalāh regularly he may be offended and may feel that this 'Maulana Sahib' thinks that he is the only one who offers Ṣalāh! In contrast, if the person does not offer Ṣalāh regularly, then he admits to this. In this way, the person not only is caught in the sin of not offering Ṣalāh, but he also becomes sinful for making his sin of not offering Ṣalāh apparent to others. Yes! Making ones sin apparent to others, without legitimate permission [under Islamic law], is also a sin. For example, if he says: I do not offer Ṣalāh, I am not a Namāzī or I was a Namāzī, I do not observe the fasts of Ramadan, I do not offer Fajr Ṣalāh, I watch movies and dramas, I listen to songs, I do not abstain from impermissible gazing, I am/was embroiled in the sins of backbiting, and tale-telling, etc. I am/was a thief, robber, alcoholic, gambler, etc.

If somebody joined the Madanī environment of Dawat-e-Islami to rectify himself, then publicizing his sins with the intention to inspire others to stay away from sins and to come towards the Madanī environment of Dawat-e-Islami, then there is no harm in this. Those people are indeed sinners, who publicize their sins without the intention of rectification, just to gain attention or sympathy from people, or to make them awestruck or amazed, telling them that he used to be a dancer, he used to be an oppressor, he killed people, he used to fire guns in order to scare people, he killed so many people, he was a murderer, he was an expert at stealing, he used to run a casino, etc. One must understand that it is wrong to ask a Muslim ‘do you offer Ṣalāh or not?’ ‘Do you wake up for Fajr Ṣalāh or not?’ If the question asked was with the intention to find out about the other person’s regularity in Ṣalāh, then the Holy Quran clearly teaches us to refrain from such acts. It is stated in Sūrah Al-Hujurāt, verse 12:

And do not seek faults.

وَلَا تَجَسَّسُوا

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Hujurāt, verse 12)

Even if the intention was not to provoke the other person to accept his sin, but still, such questions can cause a person to lie. Therefore, one can relay an inspiring Madanī incident instead of asking questions in the invitation of calling people towards righteousness. In addition, if one wants to call a person towards Ṣalāh, then one must adopt a style in which the person who offers Ṣalāh regularly does not feel offended, and the one who does not offer Ṣalāh does not publicize his sin, by your invitation. Similarly, invite him to offer Ṣalāh in the Masjid where the Madanī work of Dawat-e-Islami is being carried out.

Explain virtues instead of asking questions

In an Ijtimā’ or Madanī Qāfilāh, one must not ask questions during individual efforts that could provoke people to lie, but instead try the alternative method of explaining the virtues of Ijtimā’ and Madanī Qāfilāh. If the person only nods his head, then inspire them to say *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, and add that we must try our utmost to say *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* for every good thing we intend to do. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* means ‘if Allah عَزَّوَجَلَّ wills.’ It is indeed true that we cannot do anything without the will of Allah عَزَّوَجَلَّ. Try to get the date on which the brother will travel in the Madanī Qāfilāh, and get his phone number. Keep in touch with him until he performs the righteous act to travel with the devotees of the Prophet. Even

after he travels in the Madanī Qāfilaḥ, keep in touch with him until he adopts the righteous Madanī environment of Dawat-e-Islami and becomes someone who invites towards righteousness himself.

The words used when promising

Whenever somebody promises for Ijtimā' or to travel in the Madanī Qāfilaḥ, then try to convince him to say *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* [the one who does not know the meaning; tell him or her that it means 'if Allah عَزَّوَجَلَّ wills']. This way, the person will be saved from the sin of breaking a promise in case he does not travel or attend. If an individual promises [without the intention in his heart] that he will travel in the Madanī Qāfilaḥ on such day, then he will be caught in the sin of breaking a promise. If the person does not use the word 'promise' and says something like, *I will travel in the Madanī Qāfilaḥ on such day*, then that could be merely informational. Informational means to make someone aware about something. Information will still be dependent on the intention because if somebody just utters the sentence in order to rid himself from the person that he will attend the Ijtimā' on Thursday, or he will travel in the Madanī Qāfilaḥ on such day; then if the intention in his heart was actually not to attend the Ijtimā' or not to go in the Madanī Qāfilaḥ, then that will not be a sin of breaking a promise, but will be a lie. Making a promise is to declare with assurance that you will do something or you will not. Even if the person did not use the word 'promise' but he emphasized his assurance by the style of conversation, then such a statement is considered a promise. For example, if somebody says, *'I will travel in the Madanī Qāfilaḥ'* and then adds *'I promise'*, or if somebody says something like, *'I truly say'*, *'I am telling the truth'*, *'believe me; do not worry'*, or *'it is agreed'*, etc. One can understand this issue by the example of 'engagements' that in the engagement, the word 'promise' is not used, but families decide and agree upon then, which in this case is considered a promise.

What is the ruling on making someone say, 'make an intention not a promise!'

Some people say, do not promise, but make an intention. It is very possible that this statement may also be causing many people to commit a sin. Yes, indeed, if somebody says, *'I intend to travel in the Madanī Qāfilaḥ'* without actually having an intention in the heart, then that is indeed lying. Therefore, whenever you call a person toward righteous acts;

also persuade them to say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** because this will at least save them from the sin of lying even if they do not have the intention in the heart.

Making someone say ‘I will try’

There is also a possibility of committing sins by saying, ‘I will try’. If someone utters that statement without having that intention in the heart or to rid himself from the person, then that is lying. One can convince them to say ‘**إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, I will try,’ or ‘**if Allah عَزَّوَجَلَّ wills, I will try**’. Saying the statement, ‘I will try’, is very common these days and one must think carefully before making such statements. If one is accustomed to add **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** before uttering such statements, then that is indeed very beneficial. When saying **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, one must also keep its meaning in mind that is ‘**if Allah عَزَّوَجَلَّ wills**’. Most people tend to pronounce the phrase wrong, so please practice for better pronunciation. The correct pronunciation is **إِنْ- شَاء- أَلَّه**.

Try to fulfill your promise even after saying **إِنْ شَاءَ اللَّهُ**

Dear Islamic brothers! **مِنْ كُلِّ وُجُوهُ** (i.e. *at any rate*) try your utmost to make cautious statements, and make other people utter true statements. During your individual efforts, whenever you make somebody promise something, or have him make an intention to do something, or make him utter, ‘I will try’; never forget to make them say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Similarly, you should also habitualize yourself to say **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. However, it is good to fulfill what you say because people often fall into negative suspicion and at times also begin to backbite that such-and-such person broke his promise etc.

Refrain from negative suspicion

You should not only save yourself from negative suspicion, but also show superior character. It is impermissible for you to think [without clear evidence] that such and such person untruthfully made a promise or an intention. The person should be considered truthful.

Nodding in agreement

When some are called to attend Ijtimā’ or other righteous activities, most people tend to nod in agreement to rid themselves from the Muballigh. In their hearts, they have absolutely no intention to come. This is also a form of breaking promises and lying in some cases.

For their guidance and the well-being of the Ummah let me present some narrations and advice with righteous intentions: Allah ﷻ has stated in Sūrah Banī Isrāil, part 15, and verse 34:

Indeed the promise will be asked about.

إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāil, verse 34)

Breaking promises is a sign of a Munāfiq

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has said, ‘Three signs of a hypocrite are:

1. When he talks, he lies;
2. when he promises, he breaks it and
3. when he is entrusted, he betrays.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 24, Ḥadīṣ 33)

Four perils of breaking promises

From page 113 of *Jahannam kay Khaṭrāt* [the 207-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], three statements are hereby quoted:

1. If a Muslim breaches an agreement and breaks his promise, upon him is the curse of Allah ﷻ, angels and all the human beings. His Farḍ is not accepted, nor any of his Nafl. (Ṣaḥīḥ Bukhārī, vol. 2, pp. 370, Ḥadīṣ 3179)
2. Every individual who breaks an oath will indeed have a flag, indicating the breach, next to his buttock on the Day of Judgement. (Ṣaḥīḥ Muslim, pp. 956, Ḥadīṣ 1738)
3. The people will not be destroyed until they go against their words.

(Sunan Abī Dāwūd, vol. 4, pp. 166, Ḥadīṣ 4347)

It is Ḥarām to break a promise

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān ﷺ references in *Fatāwā Razawiyyah*, volume 25, page 69: It is stated in *Al-Ashbāh Wan-Nazāir*: خُلْفُ الْوَعْدِ حَرَامٌ i.e. It is Ḥarām to make break promises.

(Al-Ashbāh Wan-Nazāir, pp. 288 – Fatāwā Razawiyyah)

What is breaking a promise?

The Embodiment of Nūr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has rectified: Breaking promise is not that a person promises to do something, and he has a solid intention to fulfill the promise. In fact, breaking a promise is that a person promises to do something, but he intends to not fulfill it. (*Al-Jāmi'-ul-Akhlāq Ar-Rāwī Al-Khaṭīb-ul-Baghdad, vol. 2, pp. 60, Ḥadīṣ 1179*)

It is stated in another Ḥadīṣ that if an individual promises his brother to do something and he intends to fulfill the promise, but then he is unable to fulfill it due to circumstances, then, there is no sin upon such person. (*Sunan Abī Dāwūd, vol. 4, pp. 388, Ḥadīṣ 4995*)

Promise not intended to be fulfilled, fulfilled by itself

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللهِ الْعَلِيَّانِ has stated in the explanation of above Ḥadīṣ that if the one who made the promise and had the intention to fulfill it, but then could not fulfill it due to some circumstances; then, will not be considered a sinner for breaking his promise. Similarly, if a person's intention was to not fulfill the promise, but somehow ends up fulfilling his promise, then such person is a sinner because of his ill intention. Indeed, every promise has a role of intention. (*Mirāt-ul-Manājīh, pp. 492*)

Do not fulfill the promise if it contradicts with Sharī'ah

On page 295 of *Bahār-e-Sharī'at*, volume 16 [the 207-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: Ṣadr-ush-Sharī'ah Muftī Muhammad Amjad 'Alī 'A'zamī عَلَيْهِ رَحْمَةُ اللهِ الْعَلِيَّانِ has stated that if somebody made a promise, and had the intention to fulfill his promise, but then did not fulfill it because it contradicted with the Sharī'ah; then this will not be considered as breaking the promise, and this person will not be considered a sinner. He will not be a sinner if he did not know that it contradicts with Sharī'ah. He does not have to state an exemption with his tongue while making the promise since that exemption is automatically granted by the Sharī'ah.

For example, if a person made a promise that '*I will come to such place and wait for you*'. When the person went there and saw people singing, dancing and drinking, and he came back, then this is not a sin of breaking promise. Similarly, if he was waiting for the person, and the time of Ṣalāh started, then this is not breaking promise. (*Bahār-e-Sharī'at*)

When the grave of Mufti of Dawat-e-Islami opened

In order to rid yourself from the disease of backbiting, and to stay steadfast on the path Ṣalāh and Sunnah, adopt the blossoming environment of Dawat-e-Islami. Try your utmost to travel in the Madanī Qāfilāh, and in order to get rewarding results in Hereafter, act upon the Madanī In'āmāt booklet, and hand the card in on the first day of every Islamic month. For your inspiration, let me present an inspiring Madanī incident. In my opinion, Dawat-e-Islami's honourable Rukn of the Markazī Majlis-e-Shūrā, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī, 'Allāmah Maulānā Muftī Muhammad Fārūq 'Aṭṭārī Al-Madanī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ was indeed a sincere Muballigh and a saint. He indeed had fear of Allah عَزَّوَجَلَّ. We can conclude that he was indeed a testament to this Ḥadīth: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ i.e. 'Live in the world like a traveller'. (*Ṣaḥīḥi Bukhārī, vol. 4, pp. 223, Ḥadīth 6416*)

He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى left this world at a very young age of 30 after his heart stopped beating on 18 Muḥarram-ul-Ḥarām 1427 A.H. (February 17, 2006), after Ṣalāt-ul-Jumu'ah. He was buried in Ṣaḥrā-e-Madīnah, Bāb-ul-Madīnah, Karachi.

Three years, seven months, and ten days after his death (on July 18, 2009), a rainstorm on Saturday caused the grave of Al-Ḥāj, Ḥāfiẓ Muhammad Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي to open from the centre. The Islamic brother who was appointed to safeguard the cemetery said that he saw a green light coming out of the grave in the morning. The Islamic brother who checked the grave swore that the body and the shroud of blessed Muhammad Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي were as fresh as if he was just buried.

In addition, the Imāmah, which was placed on his head three years ago, was still spreading its blessing. On the right side of the 'Imāmah, his blessed hair was also visible, his forehead was shining, and he was facing towards the Qiblah. The blessed grave of Muftī Sahib عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was so filled with fragrance that the whole environment was perfumed. The rainwater had seeped into the grave and there was a high chance that the grave would cave in, and thus cause damage to the blessed body of Muhammad Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي. Therefore, after ten days of that incident (July 28, 2009), in the presence of Islamic scholars and thousands of Islamic brothers, my beloved son Abu Usayd Ḥājī 'Ubayd Razā Ibn-e-Attar Al-Madanī went inside the open grave. He went inside the grave of Muftī Fārūq 'Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي to ascertain if the blessed body needed to be taken out, or the grave could be repaired with the body inside.

After an analysis, he communicated the entire situation to the scholars of Dar-ul-Iftā Aḥl-e-Sunnat, and decided that grave could be repaired with the body inside. My beloved son was given a camera to make a video, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** he successfully made a clip. He was able to capture the clip of the blessed hair, ‘Imāmaḥ, and body by removing the dirt that had settled on the body due to the water. That clip was shown on thousands of screens in Ṣaḥrā-e-Madīnaḥ, to several Islamic brothers. At that time, the emotions were uncontrollable; most people could not stop their tears.

On July 29, 2009 (on Thursday), the video was shown on the Madanī Channel. Thousands of Muslims, from different parts of the world, saw the blessed scenes of Muftī Sahib’s blessed ‘Imāmaḥ, and hair. The news spread, and the Islamic brothers from different countries narrated that the markets and roads were empty like the days in Ramadan, during Iftār. Every eye was yearning to see the live Madanī Mukālamaḥ, and the voice of the program was heard from every house. In hotels, barbershops, etc., wherever TVs were available; people were watching the blessed body of Muftī Muhammad Fārūq ‘Aṭṭārī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي**. According to the news, after watching the blessed and fresh body of Muhammad Fārūq ‘Aṭṭārī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي**, a non-Muslim accepted Islam. Dawat-e-Islami’s publishing house has also released a VCD entitled, ‘Muftī-e-Dawat-e-Islami kī jab Qabr kḥulī’. Thousands of copies have been sold so far.

*Jabīn maylī naḥīn ḥotī, daḥan maylā naḥīn ḥotā
Ghulāmān-e-Muhammad kā kaḥan maylā naḥīn ḥotā*

*The prestige is not affected, nor do the faces get stained
Indeed the shroud of the slaves of Muhammad is untouched*



May Allah **عَزَّوَجَلَّ** have mercy on him, and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Do not be disturbed on the change of Nigrān

Question: Our Islamic brother, who used to be in charge of Madanī work, was told to leave [his position]. Most Islamic brothers are disturbed and wondering as to how the Madanī work will go on?

Answer: In Dawat-e-Islami, Madanī responsibility is not given to an Islamic brother for a lifetime. The responsibilities either are kept same or changed every 12 months. In Dawat-e-Islami, any Islamic brothers can be discharged from the responsibility [staying in the circle of Shari'ah]. When you see somebody being discharged from the responsibility of Madanī work, then keeping it to yourself is better for you and Dawat-e-Islami. Brothers should have good thinking about their Markaz that if they discharged an Islamic brother from a responsibility, then there must have been a good reason for it. They indeed know better than we do. The thoughts about the discontinuity of Madanī work are futile.

It is a Madanī request to not concentrate on the problems, but focus on Allah عَزَّوَجَلَّ Who solves all problems. It is up to Allah عَزَّوَجَلَّ Who can appoint anyone to work for the religion. If He عَزَّوَجَلَّ wills to not take Madanī work from an individual, then the Islamic brother, who was working enthusiastically, may become lazy, and lose focus. Many great Islamic scholars came, did religious work, and left this world, but the flag of Islam is still at its heights. Therefore, if you keep wasting time on such arguments, then you will not be able to do any Madanī work. So, keep doing Madanī work, and إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will see the virtuous results. The Nigrān of Dawat-e-Islami's Markazī Majlis-e-Shūrā, Hāji Mushtāq 'Atṭārī عَلَيهِ رَحْمَةُ اللَّهِ الْبَارِي used to say: We do not have to strengthen a specific personality in Dawat-e-Islami; we verily need to work on strengthening the whole system of Dawat-e-Islami.

What was his fault?

Question: The one who was discharged was doing Madanī work for years; he might have made a mistake. Please tell us his mistakes, so all the brothers are at ease?

Answer: Discharge from the responsibilities is different from the change of responsibility. It is not necessary that the one who was discharged has made any mistakes. Try to understand this situation through the following example. If a person gave his shop on a rent for 12 months, and after 12 months the shop will be returned to him, there is no

question of asking the owner for a reason because he gave you a shop on a 12-month lease. You can think of not getting the shop for the next 12 months. If the owner asks you to vacate the shop before 12-month period, then there could be complications. For example, if somebody leaves his responsibility for his own reasons, not able to give time, due to load of worldly tasks, fraud in charity money, or getting involved in illegitimate acts. By looking for the mistakes, one can also get into sins. It is better not to be inquisitive about reasons of the discharge of the Nigrān because this can cause the defects of that Islamic brother to be exposed, conversations about his laziness begin to be heard, and door to backbiting might be opened. This may then lead to responses from the other side that could include backbiting, ill accusation, abuses and hurting others. This does not only cause harm to Madanī work, but also the Hereafter.

Therefore, if an Islamic brother is discharged from his responsibilities, or even you are discharged from your Madanī responsibility, then please stay patient and do Madanī work for the sake of Allah ﷺ instead of staying away at home in anger. We must remember that sincerity is not tested by giving responsibility, but is indeed tested through seizing the responsibility. Such an individual is indeed very naive that when he had the responsibility, he was ready to sacrifice his life on Madanī work. In contrast, when the responsibility was taken away, he became the rival of Madanī work. Things about Dawat-e-Islami that he considered and professed as strengths now become weaknesses in his opinion. Does it mean that he was doing the Madanī work for merely status, not for the sake of Allah ﷺ?

Allah karay dil mayn utar jāye mayrī bāt

May my words enter your heart



Jis dil ander 'ishq na rachiyā kuttay aus tūn changay

Mālik day ghār rākhī daynday śābir pukhāy nangay

Mālik dā dar nayī chād-day pawayn māro saw saw juttay

Auñ balhīyā chal yār manā lay, nayī tay bāzī lay gaye kuttay

Whoever does not have the love [of Prophet]; then the dogs are better

Regardless of being hungry or naked, dogs protect their master

Even if you thump them hundreds of time, dogs do not leave their master

Come on, get up, or the dogs will become winner

An inspiring parable for the ones who have responsibilities

Sayyidunā Khālid Bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ, who was called سَيْفٌ مِّنْ سَيُوفِ اللَّهِ [a sword from the swords of Allah عَزَّوَجَلَّ] was a commander in the Islamic army. Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ took away the responsibility from Sayyidunā Khālid Bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ. Upon the decision of Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ, he did not argue, nor did he رَضِيَ اللهُ تَعَالَى عَنْهُ refuse to accept the decision. In addition, his enthusiastic efforts toward Islam never declined.

Even after being discharged from the responsibility of a commander, he رَضِيَ اللهُ تَعَالَى عَنْهُ fought in many battles as a soldier and took part in many Islamic conquests like Dimishq, Ḥamṣ, Mar’ash, Qinnasrīn, etc. The bravery of Sayyidunā Khālid Bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ was indeed unique. He himself has stated, ‘I consider being in an army that attacks the enemies on a cold, snowy night better than if somebody gifts me a newly married bride, of my choice, every night’.

May Allah عَزَّوَجَلَّ have mercy on him, and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Check background before assigning any responsibility

Question: Dawat-e-Islami’s Nigrān wants to assign some responsibility to an Islamic brother. If he assigns responsibility without knowing the person, then that could slow down the Madanī work. If he asks anything about the person, then this could open the doors to backbiting. What should a person do?

Answer: When assigning any religious responsibility to a person, hiring an employee, becoming an employee, becoming a partner in business, giving a loan, renting a house, marrying, travelling with someone, etc., then there is nothing wrong with obtaining information. In addition, one is advised to gather the appropriate information, so one can save himself from being deceived. If somebody is asked advice, regarding such a matter, then it is required for the person to give helpful opinion. For example, if the adviser knows any shortcoming of a person that can cause a loss to the person, who is asking for advice, then helping such a person is indeed necessary. Do not advise on any shortcomings that are unnecessary for the situation.

On page 177 of *Bahār-e-Sharī'at*, volume 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: If someone is asked for advice, and the adviser discusses negative attributes regarding that matter, then that is not backbiting. It is stated in a Ḥadīṣ, 'The person, who is asked for advice, is an Amīn [trusted].' Therefore, it is dishonesty not to reveal negative attributes at such occasions.

For example, if a parent inquires about another person before marrying his offspring off to that person, then one is required to communicate everything he knows about the person because this is not backbiting. Similarly, if somebody wants to make someone his partner in business, wants to give loan, or wants to live in a neighbourhood, then informing the person about the negative attributes of the people is not backbiting.

(*Rad-dul-Muhtār*, vol. 9, pp. 675)

Asking about the people who are missing out on virtuous deeds

Question: An individual who used to attend the Ijtimā', and he no longer attends it. How is to ask that we do not see such a person nowadays? It seems to be very hard to refrain from backbiting because the reply of such questions will be full of backbiting.

Answer: There is no harm in asking people about such questions, but if the people who are replying start to backbite, then stop them immediately. It is better not to ask the question, instead meet the person [who is not attending] yourself. It is also very possible that the one who you invite begins to backbite about the Nigrān Islamic brother. If you are not able to resolve the conflict and patch up their differences, then talk to the Nigrān Islamic brother, have them meet each other and get yourself out of the situation. At any instance, there is nothing wrong in asking people with the intention to rectifying them. In addition, the more good intentions you make; the more reward you will reap. It has been a practice of our pious predecessors to get information for the sake of reformation.

On page 578 of *Bahār-e-Sharī'at*, volume 1 [the 1250-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is stated: Once Amīr-ul-Mūminīn Sayyidunā 'Umar Fārūq A'zam رضي الله تعالى عنه did not see Sayyidunā Sulaymān Bin Abī Ḥaṣmaḥ رضي الله تعالى عنه for Fajr Ṣalāh. He رضي الله تعالى عنه went to the market, and stopped by at the house of Sayyidunā Sulaymān Bin Abī Ḥaṣmaḥ رضي الله تعالى عنه as it was on the way to market. In the house, he رضي الله تعالى عنه went to his mother, Sayyidatunā Shifā رضي الله تعالى عنها and

inquired as to why he did not see Sayyidunā Sulaymān Bin Abī Ḥašmaḥ for Fajr Ṣalāḥ today. She replied that he spent all night praying, and went to sleep in the morning. Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said that he considered offering the Fajr Ṣalāḥ with Jamā’at, better than worshipping for the whole night.

(Muwaṭṭā’ Imām Mālik, vol. 1, pp. 134, Ḥadīṣ 300)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Declaration of war against backbiting

Alas! ‘Backbiting’ has affected the majority of the Muslim population. Through backbiting, Satan is aggressively dragging people towards the hellfire. Beware! Declare war against backbiting and then stay well-grounded in your fortresses. Those who have committed backbiting must also repent and seek forgiveness. Make a firm intention: ‘Neither will we backbite nor will we listen to it!’

Sadly, backbiting is eating away at the very essence of the Madanī environment. Therefore, I urge all responsible Islamic brothers and sisters, in the course of this war against backbiting, please lock all doors that could lead to backbiting. Whoever has parted with the Madanī environment under your responsibility, please try to recall 112 times if they ever slandered you and in retaliation you caused them any grief, or if they may have got disheartened by your backbiting and that might have caused them to distance themselves from the righteous Madanī environment.

If this is the case then with a righteous intention at heart, and to seek the pleasure of Allah عَزَّوَجَلَّ, immediately beg and plead to them for their forgiveness, with tears flowing from your eyes. Do not ask them to come to you, rather my desire is that you would pay them a visit and try to convince them to satisfy their discontent and beg for their forgiveness.

Moreover, regarding the Islamic brothers who have departed from Dawat-e-Islami, I would suggest that you persuade them, beg and plead with them, and somehow bring them back into the righteous Madanī environment of Dawat-e-Islami and engage them in the propagation of Sunnah.

[Those individuals, who do not have any official responsibility in the organization can also participate in this reconciliation effort but do not bother those individuals who have been officially debarred from Dawat-e-Islami. In their case, follow the decisions of the (senior) members of Dawat-e-Islami].

*Āy khāṣa-e-khāṣān-e-Rusul waqt-e-Du ' ā ḥay
 Ummat pay tayrī ā kay 'ajab waqt paṛā ḥay
 Chōtaun mayn iṭā'at ḥay na shafqat ḥay baṛaun mayn
 Piyāraun mayn maḥabbat ḥay na yāraun mayn wafā ḥay
 Jo kuch ḥayn woḥ sab apnay hī hāthāun kay ḥayn kartūt
 Shikwaḥ ḥay zamānay kā na qismat kā gilaḥ ḥay
 Daykḥay ḥayn yeḥ din apnī hī ghaflat kī badawlat
 Sach ḥay kay buray kām kā anjām burā ḥay
 Ḥam nayk ḥayn yā bad pḥir ākhir ḥayn tumḥāray
 Nisbat baḥut achchī ḥay agar ḥāl burā ḥay
 Tadbīr sanbhālnay kī ḥamāray nahīn koī
 Ḥān aik Du'ā tayrī kay maqbūl-e-Khudā ḥay*

*O Prophet its time to make a special supplication
 As turmoil and hardships engulf your Ummaḥ
 Youth don't respect; adults are without affection
 Friends devoid of loyalty; love has no association
 This has come to pass, because of our wrongful action
 No blame on the time or destiny; we have earned our own affliction
 We have suffered these days due to our negligence
 It is true to say that there is an eye for an eye
 Neither pious [nor holy], but we have your association
 What a marvellous alliance? How rotten is our condition?
 No recourse in sight, only relying on your supplication;
 For surely your pleas are accepted, without exception*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوَبُّوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic ruling: Whether Islamic sisters can watch Madanī Channel

The benefits of Madanī Channel are amazing! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, many non-Muslims have embraced Islam through its programs; numerous irreligious individuals have adopted regular Ṣalāh and a large number of people have repented from their past sins and have stepped onto the path of Sunnah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, it is purely an Islamic channel; no music and no women – it is one hundred percent Islamic. What does it have? It has the teachings of Quran and Ḥadīṣ, teachings of the Prophets **عَلَيْهِمُ السَّلَام**, companions **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** and the Awliyā. It has Quranic recitations, Na’at recitations, and sessions of Du’ā and pleading to Allah **عَزَّوَجَلَّ**, which warm the heart. Its beautiful programs make the devotees of the Prophet weep. Further, there are [programs like] Dār-ul-Iftā Aḥl-e-Sunnat, Spiritual Cures, Sunnah-inspiring Madanī pearls, and Madanī parables, which assist in inspiring the viewers.

In short, Madanī Channel provides a medium for a person to stay home and acquire a wealth of knowledge. But Islamic sisters should think 112 times before watching this channel to ensure that they may not slip into the sin of watching [men] with lust **مَعَازَ اللّٰهِ عَزَّوَجَلَّ** because Madanī Channel usually shows young men; and women are like fragile glass; just a small shock can make them crack. The Guiding Light of Spirituality, the Expert of Islamic Jurisprudence, Muftī Amjad ‘Alī A’zamī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي** writes on page 86 of *Baḥār-e-Sharī’at*, volume 16 [the publication of Maktaba-tul-Madīnah]: For a female to look at a Nā-Maḥram holds the same ruling as that of a male looking at a male; i.e. that she can look if she is sure that she will have no lust in looking; and if there is even a doubt [of lust], then she should avoid looking. (*Fatāwā ‘Ālamgīrī*, vol. 5, pp. 327)

*Āqā kī ḥayā say jhūkī rehṭī thī nigāḥayn
Ānkḥaun pay mayrī behān lagā Qūfl-e-Madīnah*

*Prophet’s gaze was lowered in modesty
O my sister, you too safeguard your eyesight properly*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Excellence in Forgiving & Tolerance

and an Important Madanī Will



Virtue of reciting Ṣalāt-‘Alan-Nabi ﷺ

Blessed narration of the Prophet of Raḥmah, the Intercessor of Ummah ﷺ: ‘O’ People! Indeed, the person to receive quick relief from anxiety and accountability on the Day of Judgement [Qiyāmah] will be the one who would have recited Ṣalāt upon me in abundance, in this world.’ (Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 5, pp. 375, Ḥadīṣ 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madanī Prophet’s forgiveness

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, ‘Once I was walking alongside the Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he was wearing a Najrānī shawl¹ with thick, rough edges. Suddenly a Bedouin got hold of the shawl and pulled it with such a violent jerk that it left a bruise on the blessed neck of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thereafter he said, ‘Order that I be given a share from the wealth, that Allah عَزَّوَجَلَّ has given under your custody.’ The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his attention

¹ A shawl typical of the Najran region, south-western parts of present-day Saudi Arabia.

towards him and smiled and ordered that he be given some wealth.’ (*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 359, *Ḥadīṣ* 3149)

Ĥar khaṭā per mayrī chashm-poshī, ĥar ṭalab per ‘aṭā-awn kī bārish
Mujĥ gunāĥgār per kis qadar ĥayn, maĥarbān Tājdār-e-Madīnāĥ

Mistakes concealed, every request granted
Āqā is even gracious, to a servant so derailed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you notice how our Madanī Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated the Bedouin? O devotees of Mustafa! No matter how hard others may tease you or hurt your feelings, just forgive them and try to treat them with utmost love and tolerance.

Three reasons for easy accountability

Sayyidunā Abū Ĥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever has three things, Allah عَزَّوَجَلَّ will take his account with ease and will enter him in Paradise (with His mercy.)’ Then the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘O Prophet of Allah! What are those things?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. Endow those who deprive you.
2. Mend relations with those who try to break off ties with you; and
3. Forgive those who are unjust towards you.’

(*Al-Mu’jam-ul-Awsaṭ*, vol. 4, pp. 18, *Ḥadīṣ* 5064)

Palace in Paradise

Sayyidunā Ubayy Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever prefers that a palace be built for him in Paradise, should forgive the person who is unjust with him, and give to the one who deprives him and mend relations with the one who tries to break ties with him.’

(*Al-Mustadrak lil-Hākim*, vol. 3, pp. 12, *Ḥadīṣ* 3215)

Honour is enhanced by forgiving

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Charity does not lessen the wealth and if a person forgives someone’s mistake, than Almighty Allah عَزَّوَجَلَّ increases his (i.e. the forgiver’s) honour and respect. Whoever adopts humbleness for Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ elevates his ranks.’ (*Ṣaḥīḥ Muslim, pp. 1397, Ḥadīṣ 2588*)

Who is the most dignified?

Sayyidunā Mūsā Kalīmullāh عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام said, ‘O Allah عَزَّوَجَلَّ, the Exalted! Who is the most dignified one before You?’ Allah عَزَّوَجَلَّ replied, ‘The one who forgives despite having the ability to take revenge.’ (*Shu’ab-ul-Īmān, vol. 6, pp. 319, Ḥadīṣ 8327*)

Whoever does not forgive is not forgiven

Companion Sayyidunā Jarīr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever is not merciful to others, will not receive mercy; whoever does not forgive, will not be forgiven.’ (*Musnad Imām Aḥmad, vol. 7, pp. 71, Ḥadīṣ 19264*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Best manners of this world & the Hereafter...

Sayyidunā ‘Uqbaḥ Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ said that he had the honour to meet the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he rushed to hold his blessed hand. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also held his hand and said, ‘Uqbaḥ! The best manners of the world and the Hereafter are that you associate with those who disassociate with you, and forgive those who do injustices to you and whoever wishes for an extended life and abundance of sustenance should treat his relatives with kindness.’

(*Al-Mustadrak lil-Hākīm, vol. 5, pp. 224, Ḥadīṣ 7367*)

Forgive and be forgiven

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Have mercy on others and you will be showered with mercy and

adopt forgiveness and Allah ﷺ will forgive you.’ (*Musnad Imām Aḥmad, vol. 2, pp. 682, Ḥadīṣ 7062*)

*Ĥam nay khaṭā mayn na kī, tum nay ‘aṭā mayn na kī
Koī kamī Sarwarā, tum pay karauṛon Durūd*

*Beloved Prophet! We have excelled only in sin;
Yet you have never turned us away
Thousand of salutations upon you!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Forgiver granted forgiveness without accountability

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Sultan of Madīnah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: It will be announced on the Day of Judgement, ‘Whoever has their reward with Allah’s mercy let them stand up and enter Paradise.’ It will be asked, ‘Who has this reward?’ The announcer will reply, ‘Those who forgive.’ Then thousands of people will stand up and enter Paradise, without any accountability. (*Al-Mu’jam-ul-Awsaṭ, vol. 1, pp. 542, Ḥadīṣ 1998*)

Forgave the person who tried to assault him

On page 604 of ‘*Sīrat-e-Mustafa*’ [the 862-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], it is cited: Once during a journey, the Eminent and Respected Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asleep. Meanwhile, Ghawraṣ Bin Ḥāriṣ seized his sword and took it out of the sheath, with the intent to kill him. When the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up, Ghawraṣ asked, ‘O Muhammad! Who will save you from me?’ ‘Allah ﷺ’ replied the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Upon hearing the voice of Prophethood, he was aghast and the sword dropped from his hand. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ seized the sword and asked, ‘Now who will save you from me?’ Ghawraṣ pleadingly implored and requested for his life. The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ let him go and forgave him. When Ghawraṣ returned to his tribe, he told them that he had returned from a person who is the best of all mankind. (*Ash-Shifā, vol. 1, pp. 106*)

Salām us per kay jis nay khūn kay piyāsaun ko qubā-ayn dīn

Salām us per kay jis nay gāliyān sun ker Du'ā-ayn dīn

*Salutations for the one who forgave those, who intended to take his life;
Greetings for the one who replied to curses, with gracious prayers for their tribe*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Prayer of guidance for the oppressors

During Ghazwah¹-e-Uḥud, one of the blessed tooth of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, was martyred [broken] and his face was also wounded, but the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said nothing to them except: *اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ* (i.e. ‘O Allah عَزَّوَجَلَّ guide my people, for they are unaware of me’). (*Ash-Shifā*, vol. 1, pp. 105)

Soyā kiyay nābkār banday

Royā kiyay zār zār Āqā

The wicked kept sleeping;

While the Exalted Prophet kept weeping

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Pardoned the magician

Labīd Bin A’sam casted a magical spell on the Respected and Revered Prophet, but the Mercy for the Universe صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take any revenge from him. Further, he also pardoned the Jew who had poisoned him. (*Al-Mawāhib-ul-Ladunniyyah lil-Qastallānī*, vol. 2, pp. 91)

Esteem of the Blessed Prophet ﷺ

The mother of the believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said that the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would neither utter foul language out of habit, nor would he do it as a formality. Neither was he amongst the people who should in the

¹ Ghazwah is an Arabic term which refers to a battle in which the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ personally participated.

marketplace, nor would he return an evil act with evil. He would rather forgive and tolerate. *(Sunan-ut-Tirmiḏī, vol. 3, pp. 409, Ḥadīṣ 2023)*

Forgive them seventy times daily

A person came into the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘O Prophet! How often should we forgive our servants?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He iterated again, and the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. When asked for the third time, then the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Seventy times a day.’ *(Sunan-ut-Tirmiḏī, vol. 3, pp. 381, Ḥadīṣ 1956)*

The renowned commentator of the Quran, Muftī Aḥmad Yār Khan Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has commented on this Ḥadīṣ, ‘In the Arabic language, the number seventy implies several times or in abundance. Thus, the narration implies that they should be forgiven several times every day.

However, one should remember that they should be forgiven only in those situations when their mistakes are unintentional, or their mistakes damage only the personal property of the employer. They should not be forgiven when they make mistakes out of the wickedness of their character, or when their mistakes are detrimental to Islam, public assets or national interest.’ *(Mirāt-ul-Manājīḥ, vol. 5, pp. 170)*

Tolerance of A’lā Ḥaḍrat upon receiving abusive letters

If only we could develop a passion to abandon anger for our own ego like our pious predecessors who displayed tolerance towards others despite their grave injustices. In this context, it is narrated in ‘*Ḥayāt-e-A’lā Ḥaḍrat*’ that once, mail was presented to my master, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ and it had a few letters which were filled with profanities. His devotees were fired up and wanted to file a suit against the people who had mailed those letters.

Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ told them to first distribute gifts amongst those who sent letters of praise him, only then file a suit against those who wrote those indecent letters.

(Ḥayāt-e-A’lā Ḥaḍrat, vol. 1, pp. 143)

Thereby implying that if you do not reward those individuals who praise you, then why do you want to take revenge from the people who have wronged you?

Aḥmad Razā kā tāzah̄ gulistān ḥay āj bhī

Khurshīd-e-‘ilm un kā darakhshān ḥay āj bhī

*The garden of Aḥmad Razā¹ is still blooming;
Light of his knowledge, steadily gleaming*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

An important Madanī will

Dear Islamic brothers! As I write this, I am almost sixty years old. Death is gradually approaching. Who knows when my eyes will close forever? I implore from the Merciful Allah ﷺ the protection of my faith; peace and tranquillity at the time of my death, in the grave and on the Day of Judgement. Further, I ask for my deliverance without any accountability on the Day of Judgement and an abode in Jannat-ul-Firdaus, the loftiest level of Paradise, in the neighbourhood of my Madanī Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I have seen various difficulties of this world in my brief life; plenty of ostentations and lack of genuineness; plenty of flattering and lack of loyalty. Just imagine the magnitude of someone’s betrayal, that he kicks out his own parents from his house, over a minute issue, or an act of dislike, and forgets the millions of favours and acts of kindness of his own parents. Alas! Satan, the outcast, has messed up the minds and hearts of the people but still, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ millions of Muslims have joined Dawat-e-Islami.

As is typical of every [large, religious] organization, people come and go. Likewise I have seen some get discontented and then they have distanced themselves from this Madanī environment. Afterwards, their irregularities in Islamic practises have also surfaced. Some such discontented Islamic brothers have also formed their own separate ‘group’. Some have said things against me, have written against me and have opposed the decisions of the Central Shūrā [Markazī Majlis-e-Shūrā] of Dawat-e-Islami. Despite this, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, up until now – the time of writing this – Dawat-e-Islami continues to excel and thus far no ‘group’ is even close to par with Dawat-e-Islami.

¹ i.e. Imām-e-Aḥl-e-Sunnat, Imām Aḥmad Razā Khān عَلَيْهِ سَلَامٌ وَآلِهِ وَسَلَّمَ.

I have served a good part of my life in organizational [volunteer] work therefore, in the light of my experiences I present my Madanī will before all the Islamic brothers and Islamic sisters, for the sole purpose of the betterment of the Hereafter:

Please remember one thing and hold on to it tightly that as long as I am alive and even after my death, once you have joined Dawat-e-Islami, do not start a ‘parallel group’ with a different identity (e.g. other than green ‘Imāmah etc.) and/or a different pattern of work. Even though, you initiate some activities to enhance our religious work, it would be highly unlikely for you to safeguard yourself from backbiting, slander, having bad opinions of others, disheartening others, having enmity towards fellow Muslims, and having mutual hatred etc. Not only you, but many other Muslims may also fall prey to these grave sins.

If anyone considers that he has done enormous service for the religion by forming a separate group then, I would like him to also consider if he divulged in backbiting, slander or other such grave sins. If not, then praise is due to him. In addition, if he was entangled in these sins then he should ask from his own conscience whether his Mustahab [virtuous commendable acts] carry greater weight or whether backbiting and other such sins carry a heavier burden, in the Hereafter? If the heart is fearful of Allah عَزَّوَجَلَّ, the person has benefited by his knowledge and his conscience is alive then his answer will be that only one sinful backbiting phrase uttered is heavier than all his lifetime’s Mustahab actions, as there is no accountability for avoiding Mustahab deeds but backbiting could lead to punishment in the Hereafter.

Thus, it can be concluded that by forming a separate group after joining Dawat-e-Islami, the element of loss مِنْ حَيْثُ الْمَجْمُوع (i.e. *collectively overpowers*) has overwhelmed the benefits whether you are debarred by the organization or withdrew by yourself.

Important excerpts from Fatāwā Razawīyyāh

Realistically speaking, it is better to abandon any religious work, which is neither Farḍ, Wājib nor Sunnat-e-Muakkadah and its performance causes hatred among Muslim, it even though it is a Mustahab. To bring awareness regarding the significance of Muslim unity, at one place my master, A’lā Ḥaḍrat, [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ] has narrated: In order to please the hearts of the people and to unite the Muslims it is

permissible for one to avoid the Mustahab so that the people do not despise him and thus hatred among people may be avoided. As the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ preserved the construction of the Ka'bah, along the pattern of the Quraysh, so that the new converts to Islam would not face any misconceptions. *(Fatāwā Razawiyyah, vol. 7, pp. 680)*

Further, it is ordered to avoid Mustahab when it leads to hatred amongst Muslims. My master, A'lā Ḥaḍrat [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ] stated a Madanī principle to establish love and tolerance amongst the Muslims: Value the dislike of the people over adopting Mustahab. Strive your utmost to avoid dissension and discord [Fitnah], hurting others, causing grief, and causing hatred and malice. [This rule does not refer to giving up the Farḍ, the Wājib and the Sunnah, whether they are emphasized or not]. *(Fatāwā Razawiyyah, vol. 4, pp. 528)*

Furthermore, my master, A'lā Ḥaḍrat [Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ] stated one of the rules of Islamic jurisprudence: دَرُّ الْمَفَاسِدِ أَهَمُّ مِنْ جَلْبِ الْمَصَالِحِ i.e. 'It is more important to remove the causes of evil than attaining good.' *(Fatāwā Razawiyyah, vol. 9, pp. 551)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

One who changed the identity!

The rest of those who have parted from Dawat-e-Islami's identity [the green 'Imāmah etc.] and without agreement of Islamic jurisprudence do not oppose Dawat-e-Islami and are rendering religious services without indulging in backbiting and calumny, may Allah Almighty عَزَّوَجَلَّ accept their righteous endeavours. On the other hand, those individuals who have given up Dawat-e-Islami's identity and have formed separate 'groups', and oppose Dawat-e-Islami, without any lawful reason, they try to weaken this Madanī movement of spreading the call to righteousness. For their cause, their weapons are backbiting, calumny, slander, ill suspicion, fault finding, slandering, making accusations, negative propaganda and tale-telling and they presume it as a great service to our religion. They should get a hold of themselves. This is not the service of religion but merely actions which fill the Book of Deeds with sins.

Likewise, whoever still maintains Dawat-e-Islami's identity, but still opposes Dawat-e-Islami, without any permission under Islamic law, and causes hatred in the hearts of Muslims, he in turn tries to damage the reputation and methodology of Dawat-e-Islami; such acts are impermissible under Islamic law.

Slandering is Ḥarām

It is often observed that if one opposes someone then he tries his level best to split hairs trying to find faults and then diligently propagates their shortcomings and faults (except those whom Allah عَزَّوَجَلَّ protects). When they were at good terms then it was as if the other's sweat smelled like fragrance and now that they have a rift between them, even their perfume has a disgusting odour.

Remember! Revealing the faults and shortcomings of any preacher, especially of any Sunnī scholar, without any appropriate Islamic reason, to others is very detrimental for the propagation of Islamic teachings and for spreading invitations to righteousness. Such negative propaganda could result in the punishment in the Hereafter. My master, A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, Maulānā, Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated in *Fatāwā Razawīyyāḥ*: And unfortunately if any Sunnī Muslim makes a mistake, then it is Wājib to conceal it, otherwise people will, Allah عَزَّوَجَلَّ forbid, not stay devoted to them and in turn whatever benefit was being derived from their speeches and writings, for the service of Islam and Sunnaḥ, would be disrupted. Allah عَزَّوَجَلَّ forbid, publicity and publication of these mistakes and shortcomings will amount to slander and slandering is Ḥarām. Allah عَزَّوَجَلَّ has said in the Glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ^ط فِي الدُّنْيَا وَالْآخِرَةِ

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 19)

(Fatāwā Razawīyyāḥ, vol. 29, pp. 594)

صَلِّ اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Fulfilling all the requirements of reconciliation for those who have departed from Dawat-e-Islami

Whoever has departed from Dawat-e-Islami, if he is displeased with me, or with the Markazī Majlis-e-Shūrā [Central Advisory Body], if I have hurt their feelings or compromised their right in any way, I offer them my humblest apology. My sons, Nigrān-e-Shūrā and the members of the Markazī Majlis-e-Shūrā are all seeking for forgiveness as well. I plead you to forgive them and me, for the sake of Almighty Allah and His Distinguished Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With the intent to please Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we all have pardoned all those who have violated our rights. Further, I welcome them back, with open arms, all those individuals who have formed their own groups and organizations, either because they were dissatisfied with someone, or because of disagreements with the organization.

I invite all of them, open-heartedly, to reconcile up with me for the sake of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With the intent to seek the pleasure of Allah عَزَّوَجَلَّ I am ready to reconcile, unconditionally, with every discontented Muslim brother. Yes, those individuals who want to rectify organizational matters of disagreement through dialogue, our doors are wide open for them as well. Please contact us, at the earliest, and arrange to sit and talk with the Central Shūrā. If you direct, and if it is possible, I will also join the discussion to settle your concerns and differences. Come and join us! Let's all unite and with the mercy of Allah عَزَّوَجَلَّ and the benevolent gaze of His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, we will jointly carry out Madanī services for our religion and crush the evil plans of Satan along the way.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

If you don't wish to work with Dawat-e-Islami then...

If any disgruntled Islamic brother does not wish to take part in any righteous Madanī activities orchestrated by Dawat-e-Islami then he should at least forgo the disagreements and grant us forgiveness; and inform us, to earn the reward of pleasing a fellow Muslim. In this way, we can eliminate our grudges and come closer and in turn disgrace the plans of Satan and earn the reward of tolerance. Once again I implore you to grant us your forgiveness, for the sake of these words of the Sultan of Makkaḥ and Madīnaḥ, the Beloved

and Blessed Prophet ﷺ, as narrated in a Ḥadīṣ: ‘Whoever seeks forgiveness from his Muslim brother, and that brother [without any valid Shar’i reason] does not accept the apology, he will not be blessed to go to the Ḥawḍ-e-Kawṣar¹.’

(Al-Mu’jam-ul-Awsaṭ, vol. 4, pp. 376, Ḥadīṣ 6295)

Also remember, that posing inappropriate requirements like saying that [Amīr-e-Aḥl-e-Sunnat, Muhammad Ilyas ‘Attar Qadiri Razavi] should come himself to meet with us; and if he cannot meet with us then at least he should send Nigrān-e-Shūrā, or any member of the Central Shūrā; could lead to suspicions that they just are trying to put off the reconciliation process. When we have taken the first step towards reconciliation, by writing this apology then there should be no hindrances for the sincere hearted individuals. Every discontented Islamic brother should step up and reunite, to please Allah ﷻ. If you do not wish to come and meet with us, at least contact any member of the Markazī Majlis-e-Shūrā over the phone.

Allah karay dil mayn utār jāye mayrī bāt

My talk makes a place in the heart; may Allah make it so

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

O Allah ﷻ! Be my witness

O Allah ﷻ! Be my witness that I have publicized my invitation for reconciliation to my discontented Islamic brothers. My Allah ﷻ, put mercy in their hearts, that they may grant me forgiveness and reconcile their difference with me. O Allah ﷻ! You are Well-Aware of the state of my heart, as I seek to reconcile with them; my sole purpose is the betterment of my Hereafter. Prior to my death, I want to bring around all my discontented Muslims and make reconciliation with them, just for Your sake; O Allah ﷻ! I am apprehensive of Your secret Divine Decree; my Beloved Allah ﷻ, please never be displeased with me. O my Honourable Allah ﷻ! I pray that my faith never leaves me, even for a millionth of a second. O Allah Almighty ﷻ! Forgive me, without any accountability, along with all the discontented Islamic brothers and all the people

¹ Pond of Kawṣar or Ḥawḍ-e-Kawṣar is the pond where the Beloved and Blessed Prophet ﷺ will give water to the thirsty on the Day of Judgment. Kawṣar literally means abundance.

associated with Dawat-e-Islami. O Allah **عَزَّوَجَلَّ**! Forgive the whole Muslim Ummah for the sake of Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. O my Allah **عَزَّوَجَلَّ**! Bring unity in our rows and bless us with mutual understanding. Please confer upon us the strength to serve your religion collectively, with sincerity and true devotion.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnatayn ‘ām karayn dīn kā hām kām karayn

Nayk ban jāyain Musalmān Madīnay wālay

*O Prophet! May we propagate the Sunnah ways
Attain righteousness, and activate the Islamic traits*

| | |
|---|--------------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّد | صَلُّوا عَلَى الْحَبِيب |
| أَسْتَغْفِرُ الله | تُوبُوا إِلَى الله |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّد | صَلُّوا عَلَى الْحَبِيب |

Declaration of war against backbiting

Alas! ‘Backbiting’ has enslaved the majority of the Muslim population. Through backbiting, Satan is aggressively dragging people towards the hellfire. Be aware! Declare war against backbiting and then stay well grounded at your forts. Those who have committed backbiting must repent and get busy in seeking forgiveness. Make a firm determination: *‘Neither will we backbite nor will we listen to it **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**!’*

Alas! Backbiting is eating into the very fabric of the Madanī environment like an insect. Therefore, I urge all the responsible Madanī brothers and sisters, in the course of this war against backbiting, please keep on locking shut, all the doors that could lead to backbiting. Whoever has parted with the Madanī environment under your responsibility, please try to recall 112 times if they ever slandered you and in retaliation, you might have caused them any grief or they might have gotten disheartened by your backbiting and that might have caused them to distance themselves from the righteous Madanī environment. If any of these circumstances hold true, then with righteous intent at heart, and to seek the pleasure of Allah Almighty **عَزَّوَجَلَّ**, immediately beg and plead to them for their pardon, preferably with tears [of remorse] strolling down your cheeks. Do not ask them to come

to you, but my dire wish is that you would go pay them a visit and try to convince them to rectify their reasons of discontent and beg for their pardon.

Moreover, regarding the Islamic brothers who have departed from Dawat-e-Islami, I would suggest you to persuade them, to beg and plead with them, and somehow bring them back to the righteous Madanī environment of Dawat-e-Islami and engage their services in the propagation of Sunnah. (Those individuals who do not have any official responsibility in the organization, they can also participate in this reconciliation effort but do not touch those individuals who have been officially debarred from Dawat-e-Islami. In their case follow the decisions of the appropriate members of Dawat-e-Islami).

*Āy khāṣa-e-khāṣān-e-Rusul waqt-e-Du'ā hay
Ummat pay tayrī ā kay 'ajab waqt paṛā hay
Chōiaun mayn iṭā'at hay na shafqat hay baṛaun mayn
Piyāraun mayn maḥabbat hay na yāraun mayn wafā hay
Jo kuch hayn woḥ sab apnay hī hātḥaun kay hayn kartūt
Shikwah hay zamānay kā na qismat kā gilāḥ hay
Daykhay hayn yeḥ din apnī hī ghaflat kī badawlat
Sach hay kay buray kām kā anjām burā hay
Ĥam nayk hayn yā bad phīr ākhir hayn tumḥāray
Nisbat baḥut achchī hay agar ḥāl burā hay
Tadbīr sanbhālnay kī ḥamāray nahīm koī
Ĥān aik Du'ā tayrī kay maqbūl-e-Khudā hay*

*Prophet, it's time to make a special supplication
As turmoil's and hardships engulf your Ummaḥ
Youth don't respect; adults without affection
Friends devoid of loyalty; love has no association
This has come to pass, because of our wrongful action
No blame on the time or destiny, we have earned our affliction
Either pious or not, we have your association
Marvellous alliance, but a rotten condition
No recourse in sight, only relying on your supplication
For surely your pleas are accepted, without exception*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

I forgive Ilyas Qadiri

To all the Islamic brothers and all Islamic sisters I humbly plead you to forgive me if I have slandered you, laid allegations upon you; if I have been harsh with my words or have brought any kind of grief or pain to your heart in any way. Pardon me and forgive me all the rights; imagine that I have violated the biggest human right possible, down to the smallest right you might have upon me, pardon them all and earn immense virtues. With my hands together, I humbly implore and present to you my Madanī request that, with a sincere heart say at least once, ‘Yā Allah عَزَّوَجَلَّ! I forgive Ilyas Qadiri Razavi’.

Madanī pleas to the creditors

If I owe any debts or if I temporarily borrowed anything from them and did not return it, then please contact Nigrān-e-Shūrā of Dawat-e-Islami or my two sons. If you do not wish to get back your property then, for the pleasure of Allah عَزَّوَجَلَّ, grant me forgiveness and amass immense virtuous rewards. Whoever owes me any money; I hereby forgive them all my personal loans. Yā Allah عَزَّوَجَلَّ:

Tū bay-ḥisāb bakhsh kay ḥayn bay-ḥisāb jurm

Daytā ḥūn wasīṭah Tujḥay Shāh-e-Hijāz kā

*Grant a pardon without a trial as the list of offences is extensive
I seek my acquittal for the sake of the King of Makkaḥ & Madīnaḥ*

| | |
|---------------------------------------|--------------------------|
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |
| أَسْتَغْفِرُ اللهَ | تُوبُوا إِلَى اللهِ |
| صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ | صَلُّوا عَلَى الْحَبِيبِ |

A mute girl spoke up

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting, and to develop a habit of offering Ṣalāḥ and practicing the Sunnah keep yourself attached to the righteous Madanī environment of Dawat-e-Islami. Attend the weekly Sunnah-inspiring Ijtimā’ regularly and travel in the Madanī Qāfilaḥ with the devotees of the Prophet,

to learn the Sunnah. To prosper in this life and to be successful in the Hereafter adopt your deeds in accordance with the Madanī In'āmāt questionnaire. Fill in the questionnaire and turn it in to the representative of Dawat-e-Islami on the first day of each Madanī [Islamic] month. In order to persuade you to attend the weekly Sunnah-inspiring Ijtimā' let me present to you an inspiring Madanī incident of Dawat-e-Islami:

Unexpectedly, an Islamic sister from a village in the district of Khushab (Pakistan) went mute and lost her voice. All local treatments were in vain so she was transferred to Bāb-ul-Madīnah, Karachi (Pakistan). The treatments there were not having any effect either. Six months had passed in that condition. Then, she was privileged to attend the Islamic sister's weekly Sunnah-inspiring Ijtimā', which starts at 2:30 pm every Sunday, in the basement of Dawat-e-Islami's global Madanī Markaz, Faizān-e-Madīnah. There an Islamic sister, through her individual efforts, inspired her to attend twelve consecutive Ijtimā's. Consequently, while attending the weekly congregations in sequence, on 8th of Ramadan 1430 A.H. it was her sixth Ijtimā'. Towards the end of that Ijtimā', during the recitation of the Ṣalāt-o-Salām, *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, she suddenly spoke up!

Ḥaḍrat-e-Shabbīr-o-Shabbar kay tufayl

Tāl ḥar āfat ay Nānā-e-Ḥusayn

*On behalf of the grandsons, ward off calamities and pain
O Grandfather of Ḥusayn*

| | |
|--|-------------------------|
| صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّد | صَلُّوا عَلَى الْحَبِيب |
| أَسْتَغْفِرُ اللّٰه | تُوبُوا إِلَى اللّٰه |
| صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّد | صَلُّوا عَلَى الْحَبِيب |

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

30 Ahadis about Excellence of Salat-‘Alan-Nabi ﷺ

1. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Ṣalāt one hundred times on me on Friday and the night of Friday, Allah عَزَّوَجَلَّ will fulfil one hundred of his needs.’ (*Jāmi’-ul-Aḥādīṣ-lis-Suyūṭī, vol. 3, pp. 75, Ḥadīṣ 7377*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

2. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Ṣalāt upon me in abundance in the world.’ (*Firdaus-ul-Akḥbār, vol. 5, pp. 375, Ḥadīṣ 8210*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Anyone who recites Ṣalāt upon me three times in the day and three times in the night due to love and devotion to me, Allah عَزَّوَجَلَّ will forgive the sins he committed during that day and that night.’ (*Ṣaḥīḥ Muslim, vol. 2, pp. 328, Ḥadīṣ 23*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt abundantly upon me; without doubt, it is purification for you.’ (*Musnad Abī Ya’lā, vol. 5, pp. 458, Ḥadīṣ 6383*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recited the Holy Quran, praised Allah عَزَّوَجَلَّ, recited Ṣalāt upon the Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and then asked forgiveness from Allah عَزَّوَجَلَّ, he has sought goodness from its source.’

(*Shu’ab-ul-Īmān, vol. 2, pp. 373, Hadīṣ 2084*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

6. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘To recite Ṣalāt upon me is Nūr on the bridge of Ṣirāt. The one reciting Ṣalāt upon me eighty times on Friday, his eighty years’ sins will be forgiven.’ (*Al-Jāmi’-uṣ-Ṣaghīr, pp. 320, Hadīṣ 5191*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

7. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Ṣalāt 200 times upon me on Friday, his 200 years’ sins will be forgiven.’

(*Kanz-ul-‘Ummāl, vol. 1, pp. 256, Hadīṣ 2238*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

8. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me hundred times on the day and night of Friday, Allah عَزَّوَجَلَّ will fulfil his hundred needs out of which seventy will be of the Hereafter and thirty will be of the world.’

(*Kanz-ul-‘Ummāl, vol. 1, pp. 256, Hadīṣ 2239*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

9. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the day of Thursday comes, Allah عَزَّوَجَلَّ sends His angels who have papers made of silver and pens made of gold. They write the names of those who recite Ṣalāt on me in abundance on the day of Thursday and the night of Friday.’ (*Kanz-ul-‘Ummāl, vol. 1, pp. 250, Hadīṣ 2174*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

10. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who writes Ṣalāt [with my name] in a book, angels will continue to seek forgiveness for him as long as my name remains in it.' (*Mu'jam Awsaṭ, vol. 1, pp. 497, Ḥadīṣ 1835*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

11. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'When the one who recites Ṣalāt upon me 100 times on Friday comes on the Judgement Day, he will be accompanied by such Nūr that will be sufficient for all the creation, if distributed.'

(*Ḥilyat-ul-Awliyā, vol. 8, pp. 49, Ḥadīṣ 11341*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

12. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Recite Ṣalāt upon me wherever you are, as it reaches me.' (*Al-Mu'jam-ul-Kabīr, vol. 3, pp. 82, Ḥadīṣ 2829*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

13. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who recites Ṣalāt upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.' (*Majma'-uz-Zawā'id lil-Ḥayṣamī, vol. 10, pp. 163, Ḥadīṣ 17022*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

14. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who forgot to recite Ṣalāt upon me, forgot the way to Jannāh.' (*Al-Mu'jam-ul-Kabīr, vol. 12, pp. 139, Ḥadīṣ 12819*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

15. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me on the day of Friday, I will intercede for him on the Day of Judgement.’

(*Kanz-ul-‘Ummāl*, vol. 1, pp. 255, Ḥadīṣ 2236)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

16. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me three times during the day and three times at night with love and devotion, Allah عَزَّوَجَلَّ will forgive the sins the person committed during that day and that night.’

(*Al-Mu’jam-ul-Kabīr*, vol. 18, pp. 361, Ḥadīṣ 928)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

17. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me 100 times, Allah عَزَّوَجَلَّ will write between his eyes that this person is free from hypocrisy and hellfire and Allah عَزَّوَجَلَّ will keep him with the martyrs on the Day of Judgement.’

(*Majma’-uz-Zawāid*, vol. 10, pp. 253, Ḥadīṣ 172998)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

18. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him.’ (*Ṣaḥīḥ Muslim*, vol. 1, pp. 166)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

19. The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The person closest to me on the Day of Judgement will be the one who would have recited Ṣalāt upon me the most in the world.’ (*Jāmi’ Tirmiḏī*, vol. 1, pp. 64)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

20. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites one Ṣalāt upon me, Allah عَزَّوَجَلَّ sends ten mercies upon him and writes ten virtues in his book of deeds.’
(*Jāmi’ Tirmizī, vol. 1, pp. 64*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

21. After Ṣalāh, a person glorified Allah عَزَّوَجَلَّ and then recited Ṣalāt-‘Alan-Nabī. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Make Du’ā! It will be accepted. Ask! [What you ask] will be granted.’ (*Sunan Nasāī, vol. 1, pp. 189*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

22. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him, forgives his ten sins and raises his ten ranks.’ (*Sunan Nasāī, vol. 1, pp. 191*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

23. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites ten Ṣalāt upon me, Allah عَزَّوَجَلَّ sends one hundred mercies upon him.’ (*Attarghīb Wattarhīb, vol. 2, pp. 322*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

24. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me wherever you are, as it reaches me.’ (*Al-Mu’jam-ul-Kabīr, vol. 3, pp. 82, Ḥadīṣ 2829*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

25. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Indeed your names are presented to me along with your identity; therefore, recite Ṣalāt upon me with eloquent words.’
(*Muṣannaḥ ‘Abdur Razzāq, vol. 2, pp. 214, Ḥadīṣ 3111*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

26. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me in abundance; without doubt, this is forgiveness for your sins.’ (*Al-Jāmi’-uṣ-Ṣaghīr, pp. 87, Ḥadīṣ 1406*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

27. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me on the day of Friday, I will intercede for him on the Day of Judgement.’
(*Kanz-ul-‘Ummāl, vol. 1, pp. 255, Ḥadīṣ 2236*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

28. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who forgot to recite Ṣalāt upon me, forgot the way to Jannah.’ (*Al-Mu’jam-ul-Kabīr, vol. 12, pp. 139, Ḥadīṣ 12819*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

29. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Ṣalāt upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.’ (*Majma’-uz-Zawāid lil-Ḥayṣamī, vol. 10, pp. 163, Ḥadīṣ 17022*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

30. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me ten times, Allah عَزَّوَجَلَّ sends one hundred mercies upon him.’ (*Attarghib Wattarhib, vol. 2, pp. 322*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

22 Madanī Pearls of Giving Dars from Faizān-e-Sunnat



1. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever conveys an Islamic teaching to my Ummah so that a Sunnah would be established by it or corrupt beliefs would be removed by it, will enter Heaven.’ (*Hilyat-ul-Awliyā, pp. 45, vol. 1, Ḥadīṣ 14466*)
2. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘May Allah عَزَّوَجَلَّ keep the one fresh who listens to my Ḥadīṣ, memorises it and conveys it to others.’
(*Jāmi’ Tirmizī, pp. 298, vol. 4, Ḥadīṣ 2665*)
3. One of the wisdoms of the sacred name of Sayyidunā Idrīs عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is that he would abundantly teach divinely-bestowed scriptures to people. Therefore, he was known as Idrīs (i.e. the one who teaches lessons).
(*Tafsīr Kabīr, pp. 550, vol. 7 – Tafsīr-ul-Ḥasanāt, vol. 4, pp. 148*)
4. Sayyidunā Ghauṣ-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, *دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا* ‘I kept disseminating knowledge until I became a Quṭb.’ (*Qaṣīdah-e-Ghauṣiyyah*)
5. To give Dars from *Faizān-e-Sunnat* is one of the Madanī activities of Dawat-e-Islami. Spread Sunnahs and earn a huge reward by giving Dars at house, Masjid, shop, school, college and other busy places at a predetermined time.
6. Everyone should try to get the privilege of either giving or listening to at least two Dars daily from *Faizān-e-Sunnat*.

7. In Sūrah At-Taḥrīm, part 28, verse 6, Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

**O believers, save yourselves and your family from the fire whose fuel
are men and stones.**

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah At-Taḥrīm, verse 6)

One of the ways of saving yourself and your family from hellfire is Dars from *Faizān-e-Sunnat*. Apart from giving Dars, persuade your family-members to listen to a Bayān or a Madanī Muẓākaraḥ daily through the cassettes released by Maktaba-tul-Madīnah.

8. The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at one place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that public rights are not violated. For example, Muslims' way should not be blocked as it is a sin).
9. Give Dars after the Ṣalāḥ after which most people could attend Dars.
10. Offer the Ṣalāḥ, after which you have to give Dars, with Jamā'at with the first Takbīr in the first row of the Masjid where you will be giving Dars.
11. Give Dars at such a place (rather away from the arch) where others offering Ṣalāḥ or reciting the Quran should not be disturbed. Once a place has been chosen for Dars, there should be no unnecessary change of place.
12. The responsible Islamic brother of Ṣaylī Mushāwarat should assign two well-wishers (Islamic brothers) the responsibility of politely stopping those going out of the Masjid and requesting them to listen to Dars. The well-wishers should also make all the attendees of Dars (or Bayān) sit closer.

13. Give Dars whilst sitting in a folded-legs posture (as one sits in Qa'daḥ during Ṣalāḥ) observing veil within veil¹. If there are a large number of listeners, there is no harm in giving the Dars standing and by using a mike, but others offering Ṣalāḥ or reciting the Quran should not be disturbed.
14. Your voice should not be very loud. Try to give Dars in a moderate voice so that only the attendees listen, and other people offering their Ṣalāḥ are not disturbed.
15. Always give Dars slowly and calmly.
16. Study in advance whatever you will be reading out. Do this at least once so that you would not make any mistake during Dars.
17. Ensure the correct pronunciation of the words of *Faizān-e-Sunnat* so that it becomes your habit.
18. Get your pronunciation of Ḥamd, Ṣalāt, the Ṣalāt-‘Alan-Nabī read out at the commencement of Dars, the verse of Ṣalāt-‘Alan-Nabī and the concluding verse etc. checked by some Sunnī scholar or Qārī. Likewise, do not recite Arabic Du’ās etc. individually unless you have had your pronunciation corrected with the help of a Sunnī scholar.
19. Besides *Faizān-e-Sunnat*, Dars may also be given from other Madanī booklets² published by Maktaba-tul-Madīnah.
20. Finish Dars including the concluding Du’ā within seven minutes.
21. Every Muballigh should memorise the method of giving Dars, the post-Dars persuasion and the concluding Du’ā.
22. Islamic sisters should amend the method of giving Dars as per their requirements.

¹ Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

² It is not allowed to give Dars from any book other than the booklets of Amīr-e-Aḥl-e-Sunnat.

BACKBITING
A Cancer in our Society

Method of
Delivering Dars

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

Method of Delivering Dars from Faizān-e-Sunnat

Say the following three times:

'Please come closer.'

Then, observing veil within veil, sit in the position you sit in for Ṣalāh (in Tashahhūd) and recite the following:

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

Then recite the following Ṣalāt-‘Alan-Nabī, making the participants of the Dars repeat after you:

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I'tikāf:

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikāf.

Then say the following:

‘Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Ṣalāh (in Tashahhūd). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizān-e-Sunnat with full concentration for the pleasure of Allah with the intention of acquiring Islamic knowledge because listening to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes, body or hair could result in its blessings being lost¹.’

After saying this, read out an excellence of reciting Ṣalāt-‘Alan-Nabī from Faizān-e-Sunnat. Then say the following so that the attendees would also recite Ṣalāt-‘Alan-Nabī.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Read out what is written in the book only. Read only the translation of Quranic verses and Arabic text. Do not explain any Quranic verse or Ḥadīṣ on the basis of your opinion.

Make persuasion in the following words at the end of the Dars.

(Each Muballigh should memorize the following paragraph by heart and make persuasion accordingly at the end of Dars and Bayān without any alteration).

By the grace of Allah ﷺ, Sunnahs are abundantly learnt and taught in the Madanī environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah.

It is a Madanī request that you spend the whole night in the weekly Sunnah-Inspiring Ijtimā’, taking place after Ṣalāt-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷺ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madanī Qāfilaḥs with the devotees of Rasūl, to fill out the Madanī In’āmāt booklet every day practicing Fikr-e-Madīnah and to submit it to the relevant responsible Islamic brother of your locality on the first day of every Islamic

¹ Also convey similar words of persuasion at the start of a Bayān, and have the participants make good intentions.

month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Every Islamic brother should develop the Madanī mindset that **‘I must strive to reform myself and people of the entire world, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.’** In order to reform ourselves, we must act upon Madanī In’āmāt and to strive to reform people of the entire world we must travel with Madanī Qāfilaḥs¹, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Allah karam aysā karay tujh pay jahān mayn

Ay Dawat-e-Islami tayrī dhūm machī ḥo

May Allah bless Dawat-e-Islami with such a grace

That it becomes glorious at each and every place!

Finally, with the humility of the body and the heart, and with absolute certainty of Du’ā being accepted, make the following Du’ā conforming to the manners of raising hands without adding and leaving out anything:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

‘Yā Allah *عَزَّوَجَلَّ*! For the sake of Mustafa *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* forgive us, our parents, and the entire Ummaḥ. Yā Allah *عَزَّوَجَلَّ*! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. Yā Allah *عَزَّوَجَلَّ*! Give us true love for You, and for Your Beloved Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Cure us from the disease of sins. Yā Allah *عَزَّوَجَلَّ*! Give us the ability to act upon the Madanī In’āmāt and travel with the Madanī Qāfilaḥs. Yā Allah *عَزَّوَجَلَّ*! Bless us with the enthusiasm of making individual effort to persuade others to carry out Madanī activities. Yā Allah *عَزَّوَجَلَّ*! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. Yā Allah *عَزَّوَجَلَّ*! May Islam dominate and the enemies of Islam be disgraced! Yā Allah *عَزَّوَجَلَّ*! Bless us with steadfastness in the Madanī environment of Dawat-e-Islami! Yā Allah *عَزَّوَجَلَّ*! Bless us with martyrdom under the green dome while being blessed with

¹ Here, Islamic sisters should say, ‘We have to make our male (Maḥram) relatives travel with Madanī Qāfilaḥs.’

the vision of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, with burial in Jannat-ul-Baqī, and with closeness to Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! Yā Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madīnah, accept all our lawful Du'ās.'

*Kehtay rehtay hayn Du'a kay wāsiṭay banday Tayray
Ker day pūrī ārzū har baykas-o-majbūr kī*

*Yā Allah! Your servants ask me to make supplications
Fulfil their Du'ās and relieve them of all complications*

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next, recite the following verse as part of the Du'ā:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

(Part 22, Sūrah Al-Aḥzāb, verse 56)

After all the attendees have recited Ṣalāt-'Alan-Nabī, read out the following verse to finish Du'ā.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿٧١٠﴾
وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿٧١١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧١٢﴾

(Part 23, Sūrah Aṣ-Ṣāfāt)

In order to achieve maximum benefit from Dars, sit down and warmly meet participants with the intention of gaining reward. Make some new Islamic brothers sit around you and, making individual effort with a smiling face, explain to them the blessings of acting upon Madanī In'āmāt and travelling with Madanī Qāfilaḥs. (The wisdom in meeting participants whilst you are sitting is that at least a few Islamic brothers may sit with you,

otherwise, the participants greeting you whilst standing usually go, leaving you deprived of the privilege of making individual effort).

Tumhāyn ay Muballigh yeḥ mayrī Du'ā ḥāy

Kiye jāo ṭay tum taraqqī ka zīnah

*O Muballigh! For you, it is my prayer
May you keep ascending success-stair!*

Du'ā of 'Attar

Yā Allah عَزَّوَجَلَّ! Forgive me and all those regularly giving and listening to at least two Dars everyday from *Faizān-e-Sunnat* (one at home and the other at school, Masjid or a busy place etc.) and make us an embodiment of good character.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujḥay Dars-e-Faizān-e-Sunnat kī taufīq

Milay din mayn dau martabaḥ Yā Ilāhī

*Bless me with this ability
May I give two Dars daily, O Almighty!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

BACKBITING
A Cancer in our Society

Appendixes

Appendix A

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult some Sunnī scholar.

‘Imāmah [عِمَامَه]: Turban

Collective I’tikāf [اجْتِمَاعِي اِعْتِكَاف]: The I’tikāf in which a group of Muslims take part in the same Masjid.

Du’ā [دُعَا]: Supplication

Exegetist [مُفَسِّر]: An erudite scholar who gives a detailed explanation of scriptures.

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Fikr-e-Madīnah [فِكْر مَدِيْنَة]: Fikr-e-Madīnah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madanī In’āmāt booklet whilst reflecting upon virtuous and evil deeds.

Fiqh [فِقْه]: Islamic jurisprudence

Ghusl [غُسْل]: Ritual bath

Hāfiẓ [حَافِظ]: The one who has memorized the entire Quran by heart.

Hājī [حَاجِي]: One who has performed Hajj.

Halāl [حَالَال]: Lawful (by Sharī’ah)

Hanafi [حَنَفِي]: One out of four schools of Islamic jurisprudence.

Ḥarām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Ḥifẓ [حِفْظ]: Memorizing the Quran by heart.

I'tikāf [إِعْتِكَاف]: Staying in Masjid etc. with sole intention of seeking Allah's عَزَّوَجَلَّ pleasure by worshiping Him.

Iftār [إِفْطَار]: To eat/drink something to break the fast lawfully at sunset.

Ijtimā' [إِجْتِمَاع]: Religious congregation

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāh.

Iqāmāh [إِقَامَة]: A set of fixed words uttered rather loudly just before the commencement of congregational Ṣalāh.

Īṣāl-e-Ṣawāb [إِیْصَالِ ثَوَاب]: Īṣāl-e-Ṣawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Ṣawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fātiḥah*' published by Maktaba-tul-Madīnah.

Jamā'at [جَمَاعَات]: Congregational Ṣalāh

Kanz-ul-Īmān [کَنْزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Al-Hāj, Al-Hāfiz, Al-Qārī Ash-Shāh Imām Aḥmad Razā Khan عَلَیْهِ رَحْمَةُ الرَّحْمٰن.

Madanī Mashwarāh [مَدَنِي مَشْوَرَة]: Madanī Mashwarāh is a meeting to discuss and review the righteous activities of Dawat-e-Islami.

Madanī Qāfilāh [مَدَنِي قَافِلَة]: Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

Makrūh [مَكْرُوْه]: Disliked

Makrūh Taḥrīmī [مَكْرُوْه تَحْرِیْمِي]: It is in comparison with Wājib. If it occurs in worship, the worship gets defective and the committer of Makrūh Taḥrīmī is considered a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a grave sin.

Makrūh Tanzīhī [مَكْرُوهٌ تَنْزِيهِي]: It is in comparison with Sunan-e-Ghāir Muakkadaḥ. It is an act which Shari'ah dislikes to be committed, although there is no punishment for the one who commits it.

Maktaba-tul-Madīnah [مَكْتَبَةُ الْمَدِينَةِ]: The publishing department of Dawat-e-Islami.

Muazzin [مُؤَذِّن]: One who has been appointed to utter Azān for Ṣalāḥ.

Mubāḥ [مُبَاح]: An act doing or not doing which is neither an act of Ṣawāb nor a sin.

Muballigh [مُبَلِّغ]: A preacher

Mufti [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muḥaddiṣ [مُحَدِّث]: A scholar of Ḥadīṣ.

Murīd [مُرِيد]: Disciple

Mustaḥab [مُسْتَحَب]: An act which Shari'ah likes to be performed but its abandonment is not disliked.

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Nafil [نَفْل]: Supererogatory act/worship

Nafs [نَفْس]: Centre of sensual desires in human body, psyche.

Qaḍā [قَضَا]: To make up or compensate for any missed worship.

Qiblah [قِبْلَه]: The direction which Muslims face during Ṣalāḥ etc.

Rak'at [رَكَعَت]: Unit/cycle of Ṣalāḥ

Ṣadaqaḥ [صَدَقَه]: Charity or alms

Ṣaḥarī [سَحْرِي]: Pre-dawn food taken for day-fast.

Ṣalāt/Ṣalāt-‘Alan-Nabī ﷺ [صَلَاةٌ عَلَى النَّبِيِّ]: Supplication for asking blessings for the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shar’ī [شَرَعِي]: According to Sharī’ah

Sharī’at/Sharī’ah [شَرِيعَةٌ]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sunnat-e-Muakkadah [سُنَّةُ الْمُؤَكَّدَةِ]: An act which the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ practiced continually but at times, also forsook it to show permissibility of its abandonment.

Sūrah [سُورَةٌ]: Chapter of the Holy Quran

Tahajjud [تَهَجُّد]: A supererogatory Ṣalāh offered at night after awakening, having offered Ṣalāt-ul-‘Ishā.

Tarāwīḥ [تَرَاوِيح]: Tarawīḥ Ṣalāh is offered in Ramadan after Ṣalāt-ul-‘Ishā with Jamā’at. It is Sunnah to complete the recitation of the whole Quran during this Ṣalāh.

Tarīqah [طَرِيقَةٌ]: Methodology of Islamic mysticism.

Tasbīḥ [تَسْبِيح]: Glorification of Allah عَزَّوَجَلَّ.

Tawāf [طَوَاف]: Moving around the Holy Ka’bah.

Ummah [أُمَّة]: Believers of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a whole.

Umm-ul-Muminīn [أُمُّ الْمُؤْمِنِينَ]: Mother of believers

Veil within veil [پردے میں پردہ]: Veil within veil is the translation of the Urdu term ‘Parday mayn Pardah’ used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

Wājib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

Appendix B

Transliteration Chart

| Arabic/Urdu Letter | Latin Equivalent | Example | Transliteration |
|--------------------|------------------|----------------|-----------------|
| ء | A/a | أَمِير | Amīr |
| ا | A/a | اللَّهِ | Allāh |
| ب | B/b | بَيْتُ اللَّهِ | Baytullāh |
| پ | P/p | پنج تن پاک | Panj Tan Pāk |
| ت | T/t | تَسْبِيح | Tasbīh |
| ٹ | Ṭ/ṭ | ٹمائیر | Ṭamāīr |
| ث | Ṣ/ṣ | ثَمَر | Ṣamar |
| ج | J/j | جَنَّت | Jannat |
| چ | Ch/ch | چادر | Chādar |
| ح | H/h | حَدِيث | Ḥadīṣ |
| خ | Kh/kh | خَالِق | Khāliq |
| د | D/d | داتا | Dātā |
| ڈ | Ḍ/ḍ | ڈنکا | Ḍankā |
| ذ | Ḍ/ḍ | ذَخِيرَه | Ḍakhīrah |
| ر | R/r | رازق | Rāziq |
| ڑ | Ṛ/ṛ | پہاڑ | Paḥāṛ |
| ز | Z/z | زَمَزَم | Zamzam |
| ژ | X/x | ژالہ | Xālāh |
| س | S/s | سَبز | Sabz |
| ش | Sh/sh | شعبان | Sha'bān |

| Arabic/Urdu Letter | Latin Equivalent | Example | Transliteration |
|--------------------|------------------|------------|-----------------|
| ص | Ṣ/ṣ | صَلَوَة | Ṣalāh |
| ض | Ḍ/ḍ | رَمَضان | Ramaḍān |
| ط | Ṭ/ṭ | طاهر | Ṭāhir |
| ظ | Ẓ/ẓ | ظَلَمَت | Ẓulmat |
| ع | ‘ | عادل | ‘Ādil |
| غ | Gh/gh | عَرِيب | Gharīb |
| ف | F/f | فَيْضان | Faizān |
| ق | Q/q | قافِلَه | Qāfilāh |
| ك | K/k | كَعْبَه | Ka’bah |
| گ | G/g | گُنبد | Gumbad |
| ل | L/l | مُسلمان | Musalmān |
| م | M/m | مَدِينَة | Madīnāh |
| ن | N/n | نَصِيحَت | Naṣīhat |
| و | V/v, W/w | وُضُو | Wuḍū |
| ه / ه / ه | Ĥ/ĥ | بِهائِي | Bĥāi |
| ي | Y/y | يُسِين | Yāsīn |
| اَ | A/a | أَذْكَار | Aẓkār |
| إِ | I/i | إِمَام | Imām |
| أُ | U/u | قُرْآن | Quran |
| ا مَدَّه | Ā/ā | سَيِّدُنَا | Sayyidunā |
| و مَدَّه | Ū/ū | سُورَة | Sūrah |
| ي مَدَّه | Ī/ī | إِسْلَامِي | Islāmī |

Appendix C

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After you have read this book, you would certainly like to know who has authored it. It was authored by the Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmah Maulānā **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. He has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net.

Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world by **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: overseas@dawateislami.net

MADANI CHANNEL

Global Coverage Parameters

Transmission: Digital

| Satellite | Beam Type | Position | Downlink | H _z . | Polarity | Sym. Rate | FEC |
|------------------|---------------|----------|--------------|------------------|------------|-----------|-----|
| Asiasat (A7-C3V) | Global | 105.5 E | C-Band | 3739 | Vertical | 2815 | 3/4 |
| Intelsat 20 | Africa Region | 68.5 E | KU-Band | 12562 | Horizontal | 26657 | 2/3 |
| Eutelsat 7 | Middle East | 7 West A | KU-Band | 10815 | Horizontal | 27500 | 5/6 |
| Astra 2F | Europe | 28.5 E | Sky Platform | 12640 | Vertical | 22000 | 5/6 |
| Galaxy 19 | USA | 97 West | KU-Band | 121835 | Horizontal | 22000 | 3/4 |

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BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ****'

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.

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