



ناموش شہزادہ

Silent Prince

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
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خاموش شہزادہ

Khamosh Shahzadah

SILENT PRINCE

THIS Bayan was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi داعیۃ بزرگائے عالمیہ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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Silent Prince

An English translation of 'Khamosh Shahzadah'



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

Du'a for Reading the Book

Read the following Du'a (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

O Allah *عَزَّوَجَلَّ*! Open the door 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 Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

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SILENT PRINCE*

No matter how hard Satan tries to prevent you from reading this booklet, do read it all. If you have not been careful in use of the tongue, you will burst into tears provided your heart has been vibrant by virtue of fear of Allah, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Excellence of Salat-'Alan-Nabi ﷺ

The Greatest and Holiest Prophet ﷺ has stated, 'Doing Zikr (remembrance) of Allah *عَزَّوَجَلَّ* in abundance and recitation of Salat upon me keeps away poverty (i.e. destitution).'

(Al-Qaul-ul-Badi', pp. 273)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

All of a sudden the prince became silent. The king, the ministers, and the other courtiers were astonished as to what has happened

* This speech was delivered by Ameer-e-Ahl-e-Sunnat *دامت بركاتهم العالیه* during the weekly Sunnah-inspiring Ijtima' [congregation] of Dawat-e-Islami (a global, non-political movement for propagation of Quran and Sunnah) on 9th of Jumadal Aakhir, 1432 AH (12-5-2011). It is being presented with some amendments.

[Majlis Maktaba-tul-Madinah]

that caused him to stop speaking. Everyone tried, but the prince continued to remain silent. Despite the silence, no change occurred in day-to-day routines of the prince. One day, the silent prince went along with his companions to hunt for birds. Armed with an arrow on his bow, he stood below a bushy tree, searching for some bird inside it. Suddenly, the chirping of a bird was heard from inside a bunch of leaves on the tree. He immediately shot an arrow in the direction of the sound, causing the bird to fall wounded. The bird began to flail agonizingly. The silent prince then spontaneously uttered, 'As long as the bird was silent it remained safe, but as soon as it spoke it became the target of an arrow, and regrettably, as a result of it speaking, I also spoke out!'

Chup rehnay mayn saw sukh hayn tu yeh tajribah ker lay

Ay bhai! Zaban per tu laga Qufl-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

Silence brings security

Dear Islamic brothers! This incident might be a fabricated one, but it is an unquestionable fact that a talkative person compels others to speak, wastes his own time and the time of others, occasionally regrets what he says, on many occasions, regrets what he has said, and has to face many problems. It is a reality that as long as a person remains silent, he remains secured from many difficulties.

Bahraam and the bird

It is said, 'Bahraam was sitting beneath a tree, when he heard the chirping of a bird. He shot it down dead, and then began to say, 'Guarding the tongue is beneficial for both humans and birds. If this bird had taken care of its tongue, it would not have been killed.' (*Al-Mustatraf, vol. 1, pp. 147*)

Four Ahadees regarding the excellence of silence

1. ﴿مَنْ صَمَتَ نَجَا﴾ meaning: The one who remained silent won deliverance. (*Sunan-ut-Tirmizi, vol. 4, pp. 225, Hadees 2509*)
2. ﴿الصَّمْتُ سَيِّدُ الْأَخْلَاقِ﴾ Silence is the head of all morals. (*Al-Firdaus bima Saur-ul-Khattab, vol. 2, pp. 417, Hadees 3850*)
3. ﴿الصَّمْتُ أَرْفَعُ الْعِبَادَةِ﴾ Silence is a worship of high virtue. (*Ibid, Hadees 3849*)
4. For a person to remain resolute on silence is better than 60 years of worship. (*Shu'ab-ul-Iman, vol. 4, pp. 245, Hadees 4953*)

Explanation of 'better than 60 years of worship'

The renowned commentator of the Holy Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن writes regarding the fourth Hadees: If someone performs sixty years of worship, but he also talks a lot, and he does not differentiate between good

conversation and bad conversation, then it is better to remain silent for a while, because in silence, there is contemplation, there is rectification of the Nafs (inner-self), there is immersion in divine realities and recognition, there is diving into the ocean of internal Zikr (remembrance of Allah ﷺ), and there is Muraqabah (meditation). (*Mirat-ul-Manajih, vol. 6, pp. 361*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Four terrible harms of unnecessary talking

Those who chat away, those who make a squabble out of conversations, and those who talk uselessly, thinking that it is permissible and not a sin, or even those who say unnecessary things from time to time, they too should consider Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali's عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي outlook on useless conversation, and should scare themselves with these four harms of talking uselessly. It is on the basis of these four reasons that he has condemned useless conversation:

1. Kiraman Katibeen (those respected angels who record deeds) have to write down useless conversation, therefore, a person should be ashamed of this and should not give them the trouble of writing down useless conversation. Allah ﷺ states in verse 18 of Surah Qaaf in part 26:

مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

He does not utter a single word, without a ready observer next to him to record it.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Qaaf, verse 18)

2. It is not good for a record of deeds filled with useless conversation to be presented in the court of Allah عَزَّوَجَلَّ.
3. A person will be ordered in the court of Allah عَزَّوَجَلَّ in front of all of creation to read out his book of deeds. Now, the horrifying severities of the Day of Judgement will be in front of him; he will be naked, he will be incredibly thirsty, his back will be bowing due to hunger, he will have been stopped from going into Paradise, and every type of serenity will have been abandoned for him.

Just think carefully for a moment! How worrying it would be to read out a record of deeds filled with useless conversation in such perilous situation. (If we work out that someone talks uselessly for just 15 minutes a day, then this gives 7.5 hours in a month, which amounts to 90 hours in a year. Let's say someone talked uselessly for an average of 15 minutes a day for 50 years, then this gives 187 days and 12 hours, i.e. more than 6 months. So, just think! On that terrifying Day of Judgement when the sun will be blazing fire from 1 mile away, who will be able to

read out his record of deeds for 6 months continuously without any pause in such perilous heat! This is just the calculation of 15 minutes of useless conversation daily; we sometimes spend many hours chatting away uselessly with friends, and sinful conversation and other evils are in addition to this).

4. On the Day of Judgement a person's useless conversation will be condemned and because of it he will be ashamed. A person will have no answer for this and out of shame in front of Allah ﷻ he will become humiliated and will sweat profusely. (*Minhaj-ul-'Aabideen*, pp. 67)

Her lafz ka kis tarah hisab ah! Mayn doon ga

Allah zaban ka ho 'ata Qufi-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The most harmful thing

Sayyiduna Sufyan Bin 'Abdullah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'Once I requested in the court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Ya Rasoolallah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What would you identify as the most dangerous and harmful thing for me?' The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then held his blessed tongue and said, 'This.' (*Sunan-ut-Tirmizi*, vol. 4, pp. 184, Hadees 2418)

Either speak good or remain silent

If only! This Hadees of *Sahih Bukhari* would inculcate into our minds, which states, ‘مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ’
Whoever believes in Allah ﷻ and the Day of Judgement, he should either speak good or remain silent.

(Sahih Bukhari, vol. 4, pp. 105, Hadees 6018)

On page 91 of the book ‘*Allah-Walon ki Batayn*’, comprising of 217 pages, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Ameer-ul-Mu`mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘There is no goodness in that conversation which is made not for the sake of the pleasure of Allah ﷻ.’ *(Hilya-tul-Awliya, vol. 1, pp. 71)*

Sayyiduna Imam Sufyan Sawri رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘The first level of worship is silence, the second is gaining knowledge, then remembering it, then acting upon it, and then spreading it to others.’ *(Tareekh-ul-Baghdad, vol. 6, pp. 6)*

If you desire Paradise, then...

The people requested in the court of Sayyiduna ‘Isa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, ‘Tell us such an action through which we can attain Paradise.’ He عَلَيْهِ السَّلَامُ replied, ‘Never speak.’ They then said, ‘It could not be helped,’ upon which he عَلَيْهِ السَّلَامُ said, ‘Do not utter anything from your tongue except what is virtuous.’

(Ihya-ul-‘Uloom, vol. 3, pp. 136)

Akser mayray hontaun pay rahay Zikr-e-Madinah

Allah zaban ka ho 'ata Qufi-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

Silence is a means of safeguarding Iman [faith]

Someone who continuously cuts into other peoples speech like a pair of scissors, he will remain deprived of understanding what someone else is saying, and in fact it remains a danger for a talkative person that when constantly talking, **مَعَادَةُ اللَّهِ عَزَّ وَجَلَّ** Kufriyat (words of profanity) may slip from his tongue.

Narrating a statement of some pious saints, Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** states in *Ihya-ul-'Uloom*, ‘Two qualities assembles in the one who remains silent:

1. His Deen (religion) remains secured, and
2. he understands properly what someone else is saying.’

(Ihya-ul-'Uloom, pp. 137, vol. 3)

Silence is a cover for an ignorant person

Sayyiduna Sufyan Bin 'Uyaynah **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated, ‘Silence is the honour of a scholar, and a cover for an ignorant person.’

(Shu'ab-ul-Iman, vol. 7, pp. 86, Hadees 4701)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Silence is the key of worship

It is narrated from Sayyiduna Imam Sufyan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'Prolonged silence is the key to worship.'

(As-Samt ma' Mawsu'ah Ibn Abid Dunya, vol. 7, pp. 255, Hadees 436)

Protection of wealth is easy, but that of tongue...

Sayyiduna Muhammad Bin Waasi' عَلَيْهِ رَحْمَةُ اللهِ التَّائِبِ said to Sayyiduna Maalik Bin Dinar عَلَيْهِ رَحْمَةُ اللهِ الْعَقَّارِ, 'Protecting the tongue is more difficult for a person than protecting the wealth.'

(Ithaf-us-Sadah liz-Zabeedi, vol. 9, pp. 144)

It is unfortunate that generally everyone is mindful of protecting his wealth, even though if wealth is lost it is only a worldly loss. How sad that the mindset of protecting the tongue is very rare! Undoubtedly, as a result of not protecting the tongue, along with worldly losses, there is also the great risk of tribulations in the Hereafter.

Bak bak ki yeh 'aadat na sar-e-Hashr phansa day

Allah zaban ka ho 'ata Qufl-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

The one who speaks is often regretful

Dear Islamic brothers! It is an undeniable truth that the risk of embarrassment is very low in silence, whereas someone who

has the habit of speaking out of place is often compelled to beg sorry and ask for forgiveness, or he has the regret in his heart that, 'If I had not spoken at that point, it would have been better, because as a result of me speaking, the hesitation of the other person finished, I had to listen to bitter words, so and so got annoyed, so and so became unhappy, feelings of so and so were hurt, my honour diminished, etc.'

It is narrated from Muhammad Bin Nadr Haarisi عليه رحمة الله القوي, 'Honour (awe) is lost on talking excessively.'

(As-Samt ma' Mawsu'ah Ibn Abid Dunya, vol. 7, pp. 60, Hadees 52)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

It is better to regret on keeping silent than to regret after speaking

In fact it is better to regret on keeping silent than to regret after speaking, and it is better to regret after eating less than to regret after eating excessively, as the one who talks excessively suffers calamities, and the one who has habit of eating excessively, disturbs his stomach, usually becomes a victim of obesity, and suffers many types of diseases.

If for argument's sake, he remains saved from illnesses in his youth, then after youth passes away he often becomes an embodiment of disease. To learn about the harms of excessive

eating, the cure for obesity and much more, refer to the chapter 'Excellence of Hunger' in volume-1 of *Faizan-e-Sunnat*.

A dumb person is more secured

Dear Islamic brothers! If we look at it, a blind person is more secured, because he remains secured from the sins of unlawful sighting, such as staring at Na-Mahram¹ women, looking at Amrads² with lust, watching films and dramas, and looking at the open knees and thighs of someone wearing shorts. In the same way, a dumb person also remains protected from countless afflictions of the tongue.

Ameer-ul-Mu`mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'If only I had been dumb, but privileged to speak to the extent of performing Zikr of Allah عَزَّوَجَلَّ.'

(Mirqat-ul-Mafatih, vol. 10, pp. 87, Hadees 5826)

It is mentioned in *Ihya-ul-'Uloom* that Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ saw an excessively talkative woman, and said, 'If she had been dumb, it would have been better for her.'

(Ihya-ul-'Uloom, vol. 3, pp. 142)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ One with whom marriage is not Haraam forever.

² i.e. beautiful attractive lad

How can the home become a centre of peace?

From this statement of the respected companion رَضِيَ اللهُ تَعَالَى عَنْهُ of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ those Islamic sisters should particularly learn a lesson who remain engrossed in chitchat, and do not tire of talking about this and that. If Islamic sisters apply Qufi-e-Madinah on their tongues in the true sense, many issues such as domestic discords, conflicts amongst relatives, quarrels between daughter-in-law and mother-in-law would be resolved, and the entire household would become a centre of peace, because most domestic discords result from misuse of the tongue.

Madani remedy for resolving conflicts between daughter-in-law and mother-in-law

If the mother-in-law scolds or reprimands her, the daughter-in-law should observe patience and tolerance only, and should not say even single word to her mother-in-law in reply, nor should she complain to her husband. She should not even tell anyone in her parent's house, and she should not even have a frown on her face, nor should she vent her anger on her children or on the crockery. Success will fall at her feet. It is said, 'One silence beats a hundred.' Similarly, if some daughter-in-law argues with her mother-in-law, then the mother-in-law should not do anything in reaction, but she should just observe silence and not complain to any member of the household, not even her son.

إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ According to the saying, ‘Silence is golden’ she will acquire ease and tranquillity. If this Madani remedy of Sag-e-Madinah (the author) is acted upon properly, then every discord between daughter-in-law and mother-in-law would be resolved very soon and the home would become a centre of peace. To find a remedy for conflicts between daughter-in-law and mother-in-law, obtain the VCD comprised of prudent Madani pearls, entitled ‘Ghar Aman ka Gehwarah Kaysay Banay’ from Maktaba-tul-Madinah, or watch it on Dawat-e-Islami’s website, www.dawateislami.net. With the blessings of this VCD many disturbed homes have become centres of peace.

Hay dabdabah khamoshi mayn haybat bhi hay pinha"

Ay bhai! Zaban per tu laga Quf-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A request to the tongue

Dear Islamic brothers! When the tongue will remain straight, and it will be used for speaking only the good, then the entire body will avail benefit from this, and if it is crooked, for example, it scolds someone, swears and disgraces someone, backbites and slanders, and tells lies, then sometimes even in this world the body suffers pounding.

The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person gets up in the morning then his body parts bow and say to the tongue, ‘Fear Allah عَزَّوَجَلَّ about us, because we are associated with you. If you remain straight, then we too will remain straight; but if you are crooked, then we too will be crooked.’

(Sunan-ut-Tirmizi, vol. 4, pp. 183, Hadees 2415)

Ya Rab na zarurat kay siwa kuch kabhi boloon!

Allah zaban ka ho ‘ata Qufl-e-Madinah

(Wasail-e-Bakhshish, p. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The excellence of speaking good

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘There are such balconies in paradise whose outside can be seen from the inside, and whose inside can be seen from the outside.’ A Bedouin stood up and asked, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! For whom these are?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘These are for one who speaks good, feeds others, keeps consecutive fasts, and wakes up at night to offer Salah for Allah عَزَّوَجَلَّ when the people are asleep.’

(Sunan-ut-Tirmizi, vol. 4, pp. 237, Hadees 2535)

The Prophet ﷺ would observe prolonged silence

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ

Meaning: The Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would observe prolonged silence. (*Sharh-us-Sunnah lil-Baghwi, vol. 7, pp. 45, Hadees 3589*)



The renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ writes in explanation of this Hadees, ‘Silence here means silence from worldly talk, otherwise the blessed tongue of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would always remain occupied in the Zikr of Allah عَزَّ وَجَلَّ; he would not talk to people unnecessarily.

This refers to permissible conversation; impermissible conversation never expressed by the blessed tongue throughout his entire life. Lying, backbiting, slandering etc. did not emanate from the blessed tongue even once throughout his entire blessed life. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an embodiment of truth, then how could any falsehood ever approach him?’

(*Mirat-ul-Manajih, vol. 8, pp. 81*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Two kinds of talking and two kinds of silence

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

إِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِّنَ إِمْلَاءِ الشَّرِّ

To speak of the good is better than keeping silent, and keeping silent is better than speaking ill.

(Shu'ab-ul-Iman, vol. 4, pp. 256, Hadees 4993)

Sayyiduna 'Ali Bin 'Usman Hajwayri, famous as 'Daata Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ' wrote in his book *Kashf-ul-Mahjoob*: Speech is of two kinds, 'One is truthful speaking and the other is false speaking, and similarly, silence is also of two kinds:

1. Purposeful silence (for example, keeping silent to contemplate in matters of the Hereafter or Islamic rulings, etc.), and
2. Heedless silence (silence filled with filthy thoughts or worldly notions).'

Everybody whilst in the state of silence should ponder carefully that if speaking for him is virtuous then speaking is better for him than silence, and if speaking for him is sinful then silence is better for him than talking. Sayyiduna Daata Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentioned a parable for explaining uses and abuses of conversation:

Once Sayyiduna Abu Bakr Shibli Baghdadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي was passing an area of Baghdad and he heard a person saying: رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, 'Silence is better than speaking.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'Your silence is better for you than speaking, and for me speaking is better than silence.' (*Kashf-ul-Mahjoob*, pp. 402)

Definition of obscene conversation

How fortunate are those Islamic brothers and sisters who use their tongues in only moral conversation and who impart the invitation of goodness to the people. Unfortunately, nowadays it is very rare to find get-togethers free from obscene conversation, even to the extent that those with an outward religious appearance are not able to refrain from this. Perhaps they do not even know what obscene conversation is. Listen! The definition of obscene conversation is: التَّعْيِيرُ عَنِ الْأُمُورِ الْمُسْتَفْبَحَةِ بِالْعِبَارَاتِ الصَّرِيحَةِ 'To mention immoral issues (such as filthy and evil matters) in open words.' (*Ihya-ul-'Uloom*, vol. 3, pp. 151)

Those youngsters who incite discussions of private marital issues and matters that should be kept covered, in order to satisfy their lust, those who comfort their hearts by talking about, or even just listening to obscene and immoral matters, those who use filthy swearwords, those who make disgusting gestures, those who gain pleasure from these obscene gestures, and those who watch films and dramas in order to fulfil their filthy lustful desires (because there is usually an excess of immorality in these) should

repeatedly read the following heart-trembling narration and should shiver with the fear of Almighty Allah **عَزَّوَجَلَّ**.

Pus and blood will ooze from the mouth

It is narrated that four types of the people of Hell will be running and wandering in between boiling water and fire and will be asking to be perished. One among these four will be a person from whose mouth pus and blood will be oozing out and the people of the Hell will say to him, ‘What has happened to this wretched person that he is increasing our pains and agonies?’ The reply will be given, ‘This unfortunate and wretched person used to pay attention towards filthy conversation and used to gain pleasure from it, such as talks about intercourse.’

(Ithaf-us-Sadah liz-Zabeedi, vol. 9, pp. 187)

Those who pay their attention towards filthy satanic whispers about Na-Mahram women and Amrads, those who intentionally engage themselves in evil thoughts, and **مَعَآذَ اللّٰهِ** all those who gain pleasure from imagining filthy activities should gain admonition from the abovementioned narration.

Na waswasay aayain na mujhay ganday khiyalat

Day zihn ka or dil ka Khuda! Qufil-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The one in the form of a dog

Sayyiduna Ibraheem Bin Maysarah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Someone who talks obscenely (meaning, *one who talks about obscene things*) will come on the Day of Judgement in the form of a dog.’ (*Ithaf-us-Sadah liz-Zabeedi, vol. 9, pp. 190*)

Paradise is Haraam [prohibited]

The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Paradise is Haraam for that individual who uses obscene language (meaning, *one who talks about obscene things*).’

(*As-Samt ma' Mawsu'ah Ibn Abid Dunya, vol. 7, pp. 204, Hadees 325*)

A Farooqi string of seven Madani pearls

Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated:

1. He who avoids talking uselessly is blessed with intellect and wisdom.
2. He who avoids useless gazing i.e. looking around unnecessarily, gains tranquillity of the heart.
3. He who refrains from useless eating (meaning, one who refrains from eating excessively or eating different types of food without any hunger merely for pleasure) is bestowed with pleasure in ‘Ibadah (worship).

4. He who refrains from useless laughter is granted awe and dignity.
5. He, who refrains from joking around and mockery, is blessed with the light of Iman (faith).
6. He, who refrains from fondness of this world, is given fondness of the afterlife.
7. He, who refrains from finding faults in others, is blessed with the ability to rectify his own faults.

(Derived from: Al-Munabbihat, pp. 89)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

If only! It would be so...

Every Islamic brother and sister should make it a part of their routine to read this booklet on the first Monday of every Madani (Islamic) month. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** You will feel an astonishing revolution in your hearts.

An excellent way to protect our tongues is to act upon Madani In'aam number 45 and 46, therefore to develop the habit of abstaining from useless talking, conclude necessary conversation in the least possible number of words, and furthermore make an effort to communicate somewhat through gestures and through writing. In case any useless word slips from your tongue, make it a habit to recite Salat-'Alan-Nabi once or thrice right away.

Secret of a companion for becoming dweller of Paradise

By the grace of Allah ﷺ, our Beloved Prophet ﷺ could recognize just by looking at people whether they were destined for Paradise or for hellfire, and in fact he ﷺ would know before arrival of a newcomer whether he was destined for Paradise or Hell. In this regard, one day the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said, ‘The first person who will enter from this door is destined for paradise.’ Subsequently, Sayyiduna ‘Abdullah Bin Salam رضى الله تعالى عنه entered. The people congratulated him and inquired regarding the deed by virtue of which he had earned that blessing. Sayyiduna ‘Abdullah Bin Salam رضى الله تعالى عنه said, ‘My good deeds are very few, and those for which I bear hope in Allah ﷺ are safeguarding the heart and leaving the pointless conversation.’

(As-Samt ma’ Mawsu’ah Ibn Abid Dunya, vol. 7, pp. 86, Hadees 111)

The words *سَلَامَةُ الصَّدْر* in this blessed Hadees, meaning ‘Safeguarding the heart’ refers to purity of the heart from immoral thoughts and from internal ailments such as jealousy etc. and the presence of firm and resolute Iman (faith) in the heart.

Raftaar ka guftaar ka kirdar ka day day

Har ‘uzoo ka day mujh ko Khuda Qufl-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Examples of useless talking

Dear Islamic brothers! Though talking uselessly is not a sin, there is no goodness in it at all. **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ** Sayyiduna ‘Abdullah Bin Salam **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** was blessed with the glad tidings of Paradise from the blessed tongue of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! One attribute that he **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** had was that he would never indulge in useless talking. He **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** would never ask questions about matters that did not concern to him, but unfortunately we ask useless questions about matters to which we do not have even a least concern. For example:

- ❖ How much did you buy this for?
- ❖ How much did you get that for?
- ❖ What is rate of real estate in so and so locality?
- ❖ If visiting someone’s house or if someone got a new house then the questions are: How much did you buy it for? How many rooms does it have? What is the rent? What sort of landlord have you got? (This question often calls for backbiting and slandering because usually the answer to such a question without any Shar’i requirement is in the following sinful manner: ‘Our landlord is very rough / unkind / crooked / wild / crazy / cruel / stingy etc.’)
- ❖ In the similar context when someone buys a new shop, car or motor bike then questions are asked about its price,

durability, whether it was purchased by cash, or on instalments.

- ❖ Some unwise people when visit a sick patient who is even unable to talk out of sickness, ask such questions to him as though they are senior physicians and thus ask his full details and ask for in-depth explanations of things like X-ray reports, laboratory test reports and if there had been the case of surgical operation then even the number of the stitches is being asked. Even if there is a disease related to the private parts even then these shameless people enquire for full details openly without any hesitation. Women are also found indulged in similar nonsensical conversation.
- ❖ Useless comments are passed on weather conditions, needless discussions about intensity of weather are frequently talked about without any need e.g. in hot weather some talkative people will be exclaiming, ‘Weather is extremely hot nowadays and alas! Interruption of power supply is also frequent.’
- ❖ Similarly, in the cold weather they will be found chattering their teeth out of imitation and saying ‘today’s weather is absolutely freezing.’
- ❖ If weather is cloudy then a needless commentary is done e.g. nowadays there is an excessive rainfall, water has accumulated everywhere and the concerned authority is paying no heed to remove the mud etc.

- ❖ Similarly a useless criticism on local and international politics is made without any good intention of bringing reformation and similarly an unwanted criticism on different political parties is presented.
- ❖ If one has visited some other city or country, he begins to describe scenes of mountains and pastures that he witnessed over there or description of houses and roads is presented needlessly. But keep in mind that if we find someone talking about on such topics we should not think ill about him as sometimes talking about certain worldly matters with good intentions becomes a Sawab bearing act or at least it does not fall in category of useless talking.

It is difficult for one who talks uselessly to refrain from the sin of false exaggeration

Keep in mind that useless talking is not a sin, provided it is factual and without any overstatement and understatement. If any false exaggeration is done, it will fall into the category of sinning. But it is extremely difficult to relate things in such a way that it does not cross the limit of ‘useless talking.’

Usually false overstatements do occur, and those who talk uselessly often fall into the ditch of backbiting, slandering, fault-finding, and hurting the feelings of others. Therefore, safety essentially lies in silence, because ‘*Silence is golden.*’

If only we gain the blessing of waiting and weighing up what we are going to say

If one would develop the habit of ‘weighing up’ i.e. contemplating carefully before speaking, then he will begin to perceive countless useless words. If it is just ‘useless talking’, then although this is not a sin, still there are many harms in this, for example taking the pain of using the tongue and wasting the precious time. If this same amount of time is spent in performing the Zikr (remembrance) of Allah ﷺ or in religious study, or in relating some Sunnah, heaps of rewards may become due.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Useless discussion about terrorism

Similarly if there takes place some terrorist incident مَعَاذَ اللَّهِ people get a topic to talk about uselessly, and in some cases to have sinful conversations about. They mention it everywhere with interpretations having no head or tail or indulge in illogical debates sometimes slandering some party or leader baselessly etc.

Most of the time such conversation is not only useless, instead it spreads fear and terror among the people, nurtures rumours, and becomes the basis for chaos to break out. The Nafs finds extreme pleasure in talking about and listening to incidents of blasts and terrorism. Sometimes words asking prayers are

uttered, but the desire to gain pleasure and feel excitement through talking about and listening to terrifying news stories is present in the core of the heart.

If only we may identify this mischief of the Nafs and abstain from taking interest in the mention of blasts and terrorism. Nonetheless, mentioning those who are martyred under oppression, expressing sympathy for those Muslims who are injured or affected, talking about how they can be helped, and making supplications for restoration of peace and security should not be discontinued, because such acts are rewarded. So whenever the situation of this type of conversation is confronted, contemplate carefully as to what your intention is. If you find some good intention, then it is fine. But mostly the purpose of such conversation is to get excitement from terrifying events.

Siddeeq-e-Akbar would place a stone in his mouth

Remember! The tongue is also a great bounty of Allah عَزَّوَجَلَّ, and it will also be asked about on the Day of Judgement, therefore it should never be misused. Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, despite being a definite Jannati (destined for Paradise), was extremely cautious of the perils of the tongue. In this regard, it is mentioned in *Ihya-ul-'Uloom*, 'Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ used to keep a stone in his blessed mouth to preclude the chance of talking.'

(Ihya-ul-'Uloom, vol. 3, pp. 137)

Rakh laytay thay patthar sun Abu Bakr dahan mayn

Ay bhai! Zaban per tu laga Quf-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Practising keeping silent for 40 years

Dear Islamic brothers! If you truly want to inculcate the habit of observing silence then you will have to contemplate about this with seriousness and you will have to practise it rigorously, otherwise it is difficult to apply Quf-e-Madinah on the tongue through only half hearted attempts. Scaring yourself of the perils of misusing the tongue, make a firm effort to develop the habit of silence; *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* success will fall at your feet. However, this effort must be made steadfastly. Let's consider an account of someone who made such consistent efforts. Sayyiduna Artaah Bin Munzir *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has stated, 'A person practised keeping silent for 40 years by placing a stone in his mouth, to the extent that apart from for eating, drinking, and sleeping, he would never remove the stone from his mouth.'

(As-Samt ma' Mawsu'ah Ibn Abid-Dunya, vol. 7, pp. 256, Hadees 438)

Remember! The stone should not be so small that it can pass down the throat resulting in some emergency, and furthermore, a stone should not be kept in the mouth in the state of fasting because soil etc. from it can pass below the throat.

The Taabi'i saint who would perform self accountability by writing his conversations

Sayyiduna Rabi' Bin Khusaym عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ did not speak a single worldly thing from his tongue for 20 years. At the onset of morning, he would take a pen, an inkpot, and some paper and he would write down whatever he would speak throughout the day and then he would perform self accountability in the evening (according to what was written down).

(Ihya-ul-'Uloom, vol. 3, pp. 137)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The method of performing accountability for conversations

Here, by 'performing self accountability', it is meant to contemplate deeply about each and every word uttered and to interrogate yourself, for example, ask yourself, 'Why did I say such and such?' 'What was the need to speak at that particular point?' 'Such and such conversation could have been done in this many words; why were such and such extra words uttered?' 'The phrase you said to so and so was not allowable by Shari'ah, and it was a taunt which would have hurt his feelings – come on, now repent and also ask for forgiveness from that Islamic brother.' 'Why did you go to that get-together when you knew that useless conversation would take place over there, and why did you

show your accord to so and so thing? You even had to listen to backbiting there, and in fact, you also took interest in listening to the backbiting. Come on, repent sincerely, and also make a commitment that you will stay away from such get-togethers.’

In this way, a wise person can perform accountability for his conversations, and in fact for his day to day matters. Through this, your sins, carelessness, many of your weaknesses and faults may become known to you and you may resort to self-rectification. In the Madani environment of Dawat-e-Islami, performing self-accountability is called ‘Fikr-e-Madinah’, and Dawat-e-Islami instils the mindset to perform Fikr-e-Madinah for at least 12 minutes daily and filling out the Madani In’amaat booklet.

Zikr-o-Durood her ghari wurd-e-zaban rahay

Mayri fuzool go`ee ki `aadat nikaal do

(Wasail-e-Bakhshish, pp. 164)

‘Umar Bin ‘Abdul ‘Azeez wept desperately

Sayyiduna Abu ‘Abdullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘I have heard that a scholar began to say in front of Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘A silent scholar is also like a scholar who speaks.’ He said, ‘I understand that on the Day of Judgement a scholar who speaks will be superior to a scholar who keeps silent, because the one who speaks will have benefitted the

people, whereas the one who keeps silent will have benefitted himself only.’

That scholar then said, ‘Ya Ameer-ul-Mu`mineen! Are you not acquainted with the tribulations of speaking?’ Upon hearing this, Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ burst into tears desperately.’

(As-Samt ma’ Mawsu’ah Ibn Abid Dunya, vol. 7, pp. 345, Hadees 648)

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

Explanation of this account

Dear Islamic brothers! How amazing was the cautiousness and the feeling of fearing Allah عَزَّوَجَلَّ in our pious predecessors. However, there is no doubt in the fact that orating religious discourses by cautious scholars of religion, delivering Sunnah-inspiring speeches by Muballighin and inviting towards good are all those acts which have unmatched distinction over observing silence. However, the words of that scholar in the court of Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘Are you not acquainted with the tribulations of speaking?’ were also fitting and it was this sentence of that devout scholar by realizing the depth of which Ameer-ul-Mu`mineen began to weep desperately out of fear of Allah عَزَّوَجَلَّ.

Although preaching for good is beneficial for the public, there is the risk of several harms for the speaker himself. For example, if someone is a good preacher, then he may fall prey to different tribulations because of the praise and acclaim he receives from others on account of his eloquence, articulacy, and fluency of speaking, or due to conceit over his abilities, or due to considering himself worthy and others as worthless, or by use of numerous axioms and fabulous phrases to impress others for the sake of earthly desires and self-esteem. If he has command over spoken Arabic, he might indulge in tribulation of using Arabic phrases frequently in his conversation and speech in order to impress others.

In the same way, whoever possesses good voice may suffer tribulation of arrogance as a result of praise by audience, considering his good voice as his own skill rather than a blessing from Allah **عَزَّوَجَلَّ**. So the warning of that Divinely Scholar as regards to ‘speaking’ is valid. For a preacher who possesses negative attributes similar to those mentioned above, preaching may be a big tribulation and may ruin his afterlife, even if the audience is benefited from his words.

Exceptional remedy for purifying conversation from futility

For those who really wish to reduce their conversation an exceptional remedy from *Ihya-ul-Uloom* is presented here for

them to filter their words, and to purify their conversation from inappropriate or unnecessary words and various other faults. As per extract of the reverent saying of Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي: “There are four types of conversation:

1. Entirely harmful conversation
2. Entirely beneficial conversation,
3. Conversation which is both harmful and beneficial and
4. Conversation in which there is no harm and no benefit. It is always necessary to refrain from the first type of conversation which is entirely harmful, and in the same way it is also essential to abstain from the third type of conversation in which there lies benefit and harm both. The fourth type is included in useless conversation, as there is neither any harm in it nor any benefit, therefore wasting time in such conversation is a sort of harm also. Now only the second type of conversation remains i.e. three quarters (75%) of conversation is not worthy of use and only one quarter (25%) of conversation, which is beneficial, only that is worthy of use.

However, in this conversation which is worthy of use, there is the risk of un-felt ostentation, fabrication, backbiting, false exaggeration, the affliction of talking about one’s own excellence or integrity etc. Furthermore, the dangers

of falling into useless conversation in the course of having beneficial conversation, and then through this going further apart leading to sins being committed are also associated and this permeation is so subtle that cannot become known. Therefore even during the conversation that is worthy of use, one remains plunged in dangers.

(Ihya-ul-'Uloom, vol. 3, pp. 138)

A foolish person speaks without thinking

Dear Islamic brothers! A wise person first weighs his words and then utters them, but a foolish person speaks of spontaneously whatever invokes in his heart, although outcome brings disgrace for him. In this regard, Sayyiduna Hasan Basri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'It was famous amongst the people that the tongue of a wise person succeeds his heart, because he looks towards his heart before speaking (i.e. he reflects carefully whether to say it or not). If it is beneficial he speaks out, otherwise he keeps silent.

On the contrary, the tongue of a foolish person precedes his heart, as he does not bother to reflect i.e. whatever comes on to the tongue, he just slips it out.'

(Extracted from: Tanbih-ul-Ghafileen, pp. 115)

Method of weighing before speaking

Dear Islamic brothers! Remember that our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never spoke any useless word from his

blessed truthful tongue and neither did he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ever laugh out loudly. If only these Sunnahs of observing silence and not laughing loudly become common. If only we develop the habit of weighing up our words before speaking.

The method of weighing up is that before releasing the words from your tongue, ask yourself: *‘What is the purpose of saying this?’ ‘Am I inviting anyone towards goodness?’ ‘Is there any goodness for me or anyone else in what I am about to say?’ ‘Does what I am about to say consist of any exaggeration which might indulge me in the sin of telling lie?’*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Mentioning an example of false exaggeration, Sadr-ush-Shari’ah, Badr-ut-Tareeqah, Mufti Muhammad Amjad ‘Ali A’zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘If one came once and he says that he came a thousand times, he is liar.’

(Bahar-e-Shari’at, vol. 3, pp. 519)

Also contemplate like: *‘Am I about to falsely praise someone?’ ‘Am I about to backbite anyone?’ ‘Will anyone’s feelings hurt due to me saying this?’ ‘After speaking will I have to take my words back or beg sorry out of remorse?’ ‘Will I have to take back any words said out of emotion?’ ‘Will I expose my secret or that of somebody else?’*

After weighing up before speaking even if it becomes apparent that what is about to be said is neither beneficial nor harmful, and is neither rewarding nor sinful, even then there is a sort of harm in speaking because instead of bothering the tongue with utterance of useless and futile words, if one recites ﴿لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ﴾ or invokes Salat-‘Alan-Nabi, he will definitely get great reward and this is an excellent use of precious time; not availing this reward is unquestionably a loss.

Zikr-o-Durood her ghari wird-e-zaban rahay

Mayri fuzool go`ee ki ‘aadat nikaal do

(Wasail-e-Bakhshish, pp. 164)

The method of observing silence

Dear Islamic brothers! Despite the fact that useless talking is not a sin, there are significant losses and harms that are associated with it. Therefore, it is extremely necessary to refrain from such talking. If only! If only! If only we harness the virtue of keeping silent by applying Qufl-e-Madinah on the tongue.

Narration: Sayyiduna Muwarriq ‘Ijli رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says, ‘There is one such attribute which I have been striving to acquire for 20 years and I have not succeeded in achieving it yet; however I have still not discontinued my pursuit for it.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was asked, ‘What is that important thing?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Keeping silent.’ *(Az-Zuhd lil-Imam Ahmad, pp. 310, Hadees 1762)*

Anyone seeking silence should communicate at least some conversation through writing or through gestures instead of talking using the tongue. In this way, the habit of keeping silent will begin to develop, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

In this regard, one Madani In'aam in the prescription for becoming pious provided by Dawat-e-Islami i.e. 'Madani In'amaat' is: *Did you apply 'Qufl-e-Madinah of the Tongue' to develop habit of avoiding useless talking today by communicating somewhat through gestures, and at least four times by writing?*

During your efforts in trying to keep silent, it is quite possible that you remain successful in abstaining from useless conversation for a few days, but then the habit of talking might revert back to its previous state. Even if this does happen, do not despair and keep trying constantly. If your spirit is genuine, then *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will definitely be successful.

During the times you are practicing keeping silent, it is better to keep a smile on your face so that no one gets the impression that you are annoyed with him considering you frowned. In such times when you are trying to keep silent, your anger may increase, therefore, if someone fails to understand your gestures, ensure that you do not vent your anger on him, because this may lead to the sin of hurting his feelings. Communication through gestures is advisable with only those with whom you have understanding. A stranger or one not acquainted with you may

become annoyed on communicating through gestures; therefore, you ought to talk to them as and when required.

As a matter of fact, speaking becomes Wajib (compulsory) in several cases. For example, for replying to Salam of someone you meet etc. When meeting someone, instead of gestures, it is Sunnah to pay Salam with the tongue. Similarly, if someone knocks on a door, and the one inside asks who it is, the one outside should not say, ‘Madinah! Please open up!’, or ‘It’s me’, instead it is Sunnah to mention one’s name at such occasion.

Call each other in a virtuous manner and earn reward

To call someone or attract someone’s attention by saying ‘*Shish shish*’ does not seem good. In the case you know the name of the person, do not even call him by saying, ‘*Madinah*’; rather call him by his name or Kunyah (patronymic) as doing so is Sunnah.

In particular it is extremely necessary to refrain from calling out the sacred word ‘*Madinah*’ in toilets or other vile places. If you do not know the name, then according to the customs prevalent at that place, you should call one in a respectful manner. For example in our society, someone young is usually called, ‘Brother!’ and someone elder is usually called, ‘Uncle!’

In any case, whenever you call someone, make the intention of receiving the reward of pleasing the heart of the true believer, and use the most pleasant manner along with using the name

of the person, and furthermore, according to the situation, add the word ‘brother’ at the end, or if he has performed Hajj, then ‘Haji’ can also be prefixed. The one who is called should say ‘Labbayk’ (meaning, ‘I am present’).

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In the Madani environment of Dawat-e-Islami, when someone is called, the reply ‘Labbayk’ is usually given, which sounds very good to the ears, and happiness can infuse into the heart of a Muslim upon hearing this. Further, the fact that the respected companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would respond to the calling of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by saying ‘Labbayk!’ is mentioned in the Ahadees.

In addition to this, there is also a reference for this from the exemplary life of a Wali (saint) of Allah عَزَّوَجَلَّ. In this regard, when anyone would request the attention of the great leader of millions of Hanbalis, Sayyiduna Imam Ahmad Bin Hanbal رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ in order to ask him about some ruling, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would often reply by saying ‘Labbayk.’

(Manaqib Imam Ahmad Bin Hanbal lil-Jawzi, pp. 298)

It is mentioned in the famous book of Masnoon Du’as *Hisn-e-Haseen*: When anyone calls you, say ‘Labbayk’ in reply.

(Hisn-e-Haseen, pp. 104)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

THREE MADANI MARVELS THAT EXHIBITED BY VIRTUE OF SILENCE

1. Beholding the Holy Prophet ﷺ by virtue of observing silence

It is the abstract of the epistle of an Islamic sister: Upon listening to a Sunnah-inspiring speech about the virtues of observing silence via the audio-cassette released by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah, I began to practice Qufl-e-Madinah i.e. I began to develop the habit of keeping silent. Within only three days I realized how many useless words I used to say.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Due to the blessings of silence, I began to see good dreams. On the third day of my efforts for abstaining from useless conversation, I listened to another Sunnah-inspiring speech released by Maktaba-tul-Madinah, bearing the title '*Ita'at kisay kehtay hayn?*' ('What is True Obedience?').

On that night when I went to sleep, *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ* I dreamt an incident which had been narrated in that cassette. It was a scene of some war, in which the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sends Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ to spy on the enemies. When Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ reaches the tents of the disbelievers, he observes the leader of the disbelievers Abu Sufyan (who has not yet embraced Islam) standing there. Finding the timely opportunity, Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ

draws an arrow onto his bow, when he suddenly recalls the order of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (the summary of which is, 'Do not provoke'). So, in obedience to his Madani Ameer (chief), he رَضِيَ اللهُ تَعَالَى عَنْهُ refrains from firing that arrow. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ presents his findings in the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I was blessed with beholding the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and two respected companions رَضِيَ اللهُ تَعَالَى عَنْهُمَا clearly; the rest of the scene looked hazy.

It is written further: الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ By virtue of only three-days effort of abstaining from useless conversation, the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted me such a wonderful favour. Now it is my earnest desire to keep prevent my tongue from releasing any useless word. Please pray for success in my endeavour.

Islamic sisters in particular would be feeling envy of this fortunate Islamic sister. For an Islamic sister to adopt silence is truly a challenging job, because in comparison to men, women are usually more talkative.

Allah zaban ka ho 'ata Qufl-e-Madinah

Mayn kash zaban per loon laga Qufl-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

2. The role of silence in establishing Madani environment in environs

It is the abstract of the letter which was mailed by an Islamic brother to Sag-e-Madinah (the author): Despite being attached to the Madani environment, I was very talkative and would not recite Salat-‘Alan-Nabi in reasonable number before listening to the Sunnah-inspiring speech about silence in the Sunnah-Inspired Ijtima’ of Dawat-e-Islami.

Since I have begun struggle to keep silent, I have been blessed with the good fortune of reciting Salat-‘Alan-Nabi one thousand times every day, otherwise my priceless time had been wasted in gossips. I am presenting the 12 thousand Salawat-‘Alan-Nabi which I have recited in 12 days as a gift (i.e. rendering the Sawab) to you.

Furthermore, due to my talkative nature, the Madani work of Dawat-e-Islami in my Zayli Halqah would also suffer. A few days back, a Madani Mashwarah was held to resolve the mutual conflicts of our Zayli Halqah. Astonishingly, due to my silence, اَلْحَمْدُ لِلّٰهِ عَزَّ وَجَلَّ all the disputes died out.

Our Nigran-e-Pak expressed his delight and said to me frankly, ‘I was very scared that you might start argumentation and the conversation would turn into a scuffle, however by virtue of your silence we all felt ease.’ Actually in past, the environment

of our Madani Mashwarahs etc. would get degraded due to my baseless argumentation and roughneck.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A Madani weapon for Madani campaigns

Dear Islamic brothers! Did you see how beneficial it is for Madani work to abstain from useless conversation! Therefore, a preacher of Sunnahs should remain serious and should speak less. If he is very talkative or cuts into other people's conversations, or repeatedly talks when others are talking, or starts arguments and disputes, then there lies significant risk of harm to religious affairs because of him. Such an unfortunate person is deprived of observing silence, which is a Madani weapon to defeat Satan. Giving a word of advice to Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ تَعَالَى عَنْهُ, the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '(You) must observe silence excessively, as Satan will run away by this and you will avail convenience in the campaigns of religion.'

(Shu'ab-ul-Iman, vol. 4, pp. 242, Hadees 4942)

Allah is say pehlay Iman pay maut day day

Nuqsan mayray sabab say ho Sunnat-e-Nabi ka

(Wasail-e-Bakhshish, pp. 108)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. The role of silence in establishing Madani environment in the home

Dear Islamic brothers! By abandoning the habits of unnecessary talking, laughing and joking, and impolite use of words, your honour will also increase in the home, and when the members of your household would impress by your serious nature, then your invitation towards good will impact quickly, and if Madani Mahaul was not established in your home, it will become easier to establish it.

In this regard, the abstract of a letter which an Islamic brother wrote after listening to a Sunnah-inspired speech about '*The excellence of silence*' in a Sunnah-inspired Ijtima' of Dawat-e-Islami is as follows: According to the teachings delivered in the Sunnah-inspired speech, a talkative person like me began to develop the habit of observing silence. I am experiencing immeasurable benefit out of this. Due to my nature of useless talking, the members of my household had become discontented with me, but ever since I have started to keep silent, my reputation in my home has improved greatly.

In particular, my wonderful mother, who would remain very unhappy with me, is now extremely pleased with me. In past, as I would talk uselessly so even my good words would have no impact, however now whenever I tell a Sunnah etc. to my beloved mother, not only does she listen with interest, but she also tries to act upon it.

Berhta hay khamoshi say waqar ay mayray piyaray

Ay bhai! Zaban per tu laga Qud-e-Madinah

(Wasail-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

19 Madani pearls to establish Madani environment in the household

1. When entering or leaving the home, say Salam loudly.
2. If you see your father or mother coming, stand up out of paying respect.
3. At least once a day, Islamic brothers should kiss the hands and feet of their father, and Islamic sisters should kiss that of their mother.
4. Keep your tone of voice low in the court of your parents, do not look into their eyes (during interaction); keep your gaze lowered when talking to them.
5. Promptly accomplish whatever task they assign you if it is not against Shari'ah.
6. Adopt seriousness. Refrain from rough talks, laughing and joking, getting angry over minor issues, pinpointing faults in meals, scolding or beating younger brothers and sisters, or quarrelling with elders of the household. If you have

the habit of arguing then you must change your attitude at once and seek forgiveness from everyone.

7. If you remain serious inside the home as well as outside – **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the blessings of this will definitely enter your home.
8. Speak to your mother and even the mother of your children (and even children, outside or inside the home) in a courteous manner. (While conversing in Urdu, address others by using ‘Aap’ instead of ‘Tu’).
9. Go to bed within 2 hours to the time of ‘Isha Jama’at in Masjid of your environs. If only, you wake up for Tahajjud or at the very least, wake up easily for Fajr, and offer Salat-ul-Fajr in the first row of the Masjid with the congregation. In this way, you will not suffer lethargy at work either.
10. If members of the household are lethargic in offering Salah, or if they commit the sins of unveiling, watching films and dramas, or listening to songs, and you are not the head of the family, and furthermore, you believe that there is a strong possibility that they will not listen to your advice, then instead of constantly rebuking them, encourage them to listen or watch audio/video Bayanaat (speeches) released by Maktaba-tul-Madinah, and encourage them to watch Madani Channel. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** You will see heartening Madani effects out of this.

11. No matter how much you are scolded at home, or even if you are beaten, be patient, be patient, and be patient. If you start to pay back in the same coin, then there is no chance for creating Madani environment in your home, and in fact this could further worsen the situation. If unwarranted strictness is shown, Satan sometimes succeeds in making the people stubborn in reaction.
12. One most effective method of developing Madani environment in the home is to deliver/listen to Dars from *Faizan-e-Sunnat* at home every day.
13. Continuously make heartfelt Du'a for everyone in your household, as the Beloved Prophet ﷺ has said: *‘الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ’* meaning *‘Du'a is the weapon of a true believer.’* (*Al-Mustadrak lil-Haakim, vol. 2, pp. 162, Hadees 1855*)
14. In the above context, wherever the home is mentioned, the women living in their in-laws should take it for the home of their in-laws, and where parents are mentioned, they should conduct the same respectful behaviour with their mother-in-law and father-in-law, as long there is no Shar'i prohibition in doing so. But a woman should never kiss hands/feet of her father-in-law and similarly a man should not do so with his mother-in-law.
15. It is mentioned on page 290 of *Masaail-ul-Quran*: Recite following Du'a after every Salah (with Salat-*Alan-Nabi* once

before and once after it) – **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your households will abide by the blessed Sunnahs and a Madani environment will develop in your home. Du'a is:

اَللّٰهُمَّ [رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ اَعْيُنٍ

وَاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ¹

(‘**اَللّٰهُمَّ**’ is not part of the Quranic verse).

16. For a disobedient child, or any such member of the households, when he is asleep, recite the following blessed Ayah [Quranic verse] every day for 11 or 21 days by his bedside towards the head in such a volume that he does not wake up:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

بَلْ هُوَ قُرْآنٌ مَّجِیْدٌ ﴿۱﴾ فِیْ نُوْحٍ مَّحْفُوْظٍ ﴿۲﴾

(With Salat-‘Alan-Nabi once before and once after it).

¹ O our Lord, grant us from our wives and children the coolness of eyes, and make us leader of the pious ones.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Al-Furqan, verse 74)

² Rather it (what they deny) is the Excellent Glorious Quran, in the Preserved Tablet.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Burooj, verse 21, 22)

Remember! When dealing with a noncompliant elder, there is chance of awaking if this Wazifah (litany) is recited aloud, especially if he is not in deep sleep. It is difficult to ascertain whether somebody has just closed his eyes or he is actually asleep. Therefore where there is a risk of discord, do not perform this ritual. In particular, a wife should not perform this ritual for her husband.

17. Furthermore, to make disobedient children obedient, recite ﴿يَا شَهِيدُ﴾ 21 times every day after Salat-ul-Fajr whilst face towards the sky, until your purpose is fulfilled. (With Salat-‘Alan-Nabi once before and once after it).
18. Pass your days of life in accordance with Madani In’amaat. Furthermore, persuade tender-hearted members of your households with wisdom and gentleness to act upon the Madani In’amaat. A father should make endeavours for implementation of Madani In’amaat among his children wisely and tenderly. With the benevolence of Allah عَزَّوَجَلَّ, Madani revolution will bring about in the home.
19. Travel for at least 3 days every month with the devotees of the Prophet in Madani Qafilah and also make Du’a for your family over there. By virtue of Madani Qafilah, worldly norms of several homes have transformed into Madani environment.

Dear Islamic brothers! Now towards the end of my Bayan, I would like to avail auspicious opportunity of telling you an excellence of Sunnah and thereafter I will tell you some Sunnahs and manners. The most Beloved Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘He, who loved my Sunnah, loved me and he who loved me will be with me in the Paradise.’

(Ibn ‘Asakir, pp. 343, vol. 9)

*Seenah tayri Sunnat ka Madinah banay Aqa
Jannat mayn parausi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

20 Madani pearls regarding Miswak*

Firstly two sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Two Rak’aat offered after performing Miswak are better than 70 Rak’at offered without Miswak.

(Attargheeb Wattarheeb, vol. 1, pp. 102, Hadees 18)

2. Make the use of Miswak necessary upon yourselves because in this lies the cleanliness of the mouth and a cause for (attaining) the pleasure of Allah عَزَّوَجَلَّ.

(Musnad Imam Ahmad, vol. 2, pp. 438, Hadees 5869)

* Miswak is a piece of twig of specific trees used to clean mouth/teeth in accordance with Sunnah.

3. On page 288 of the first volume of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'The reverent scholars say that whoever routinely uses the Miswak, he will be blessed with the good fortune of reciting the Kalimah (fundamental article of faith) at the time of death, and whoever consumes opium he will not be destined with reciting Kalimah at the time of death.'
4. It is narrated from Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that there are 10 qualities in the Miswak: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smell of the mouth, it is in accordance with the Sunnah, the angels become happy, Allah عَزَّ وَجَلَّ is pleased, increases good deeds and rectifies the stomach.
(Jam'-ul-Jawami' lis-Suyuti, pp. 249, vol. 5, Hadees 14867)
5. Sayyiduna 'Abdul Wahhab Sha'rani قُدِّسَ سِرُّهُ التَّوَرَانِي narrates, 'On one occasion Sayyiduna Abu Bakr Shibli Baghdadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي felt need for Miswak whilst performing Wudu, and he looked for but could not find one. So he bought a Miswak for one dinar (a gold coin) and used it.

Some people asked him, 'You have spent too much on this! Should one spend so much for Miswak?' He replied, 'Without doubt, this world along with all that it contains

does not worth even that of the wing of a mosquito in the court of Allah عَزَّوَجَلَّ. How will I answer if, on the Day of Judgement, Allah عَزَّوَجَلَّ asked me, ‘Why did you abandon the Sunnah of my beloved? The reality of the money and wealth that I gave you is not even equivalent to that of the wing of a mosquito, so after all, why did you not spend such despicable wealth for accomplishing that great Sunnah (the Miswak)?’ *(Extracted from: Lawaqah-ul-Anwaar, pp. 38)*

6. Sayyiduna Imam Shaafi’i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Four things fortify the intellect: Abstaining from useless conversation, the use of the Miswak, the company of the pious people and acting upon the (religious) knowledge that you possess.’ *(Hayat-ul-‘Haywan, vol. 2, pp. 166)*
7. Miswak should be from Zaytoon, or Neem, or similar trees/plants having bitter taste.
8. Thickness of Miswak should be equal to that of the little finger.
9. Miswak should not be longer than one’s hand span as Satan sits on it.
10. The strands of the Miswak should be soft; otherwise, they might cause space between the teeth and gums.
11. If Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.

12. Trim the strands of Miswak every day as they are beneficial only as long as they have some bitterness.
13. Brush your teeth horizontally with Miswak.
14. Always brush your teeth with Miswak in three cycles.
15. And rinse it after each cycle.
16. Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb along it pointing towards the top (near the soft strands that are used to brush the teeth).
17. First brush (with Miswak) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
18. Using the Miswak holding in the fist poses risk of piles.
19. Miswak is preceding Sunnah for Wudu but if one has fouling breath, using Miswak becomes Sunnat-ul-Muakkadah.
(Fatawa Razawiyyah, vol. 1, pp. 623)
20. Do not throw away a used Miswak or its strands as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea. (For acquiring detailed information on this subject, consult page 294 to 295 of volume 1 of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah).

To learn thousands of Sunnahs, purchase two publications of Maktaba-tul-Madinah: (1) *Bahar-e-Shari'at part-16*, comprising of 312 pages. (2) *Sunnatayn aur Adab* comprising of 120 pages. One of the best methods of learning the Sunnahs is to travel with the Sunnah-inspiring Madani Qafilahs of Dawat-e-Islami.

Lootnay rahmatayn Qafilay mayn chalo

Seekhnay Sunnatayn Qafilay mayn chalo

Haun gi hal mushkilayn Qafilay mayn chalo

Khatm haun shamatayn Qafilay mayn chalo

To gain mercy, travel with Madani Qafilah

To learn Sunnah, travel with Madani Qafilah

To resolve hardships, travel with Madani Qafilah

To end afflictions, travel with Madani Qafilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtim'aat, 'Urs, procession of Milad etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madani pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

BIBLIOGRAPHY

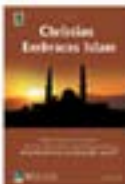
- Al-Firdaus bima Saur-ul-Khattab, Dar-ul-Kutub 'Ilmiyyah, Beirut
Al-Munabbihat, Peshawar
Al-Mustadrak, Dar-ul-Ma'rifah, Beirut
Al-Mustatraf, Dar-ul-Fikr, Beirut
Al-Qaul-ul-Badi', Muwassasa-tur-Riyan, Beirut
As-Samt ma' Mawsu'ah, Al-Maktaba-tul-'Asariyyah, Beirut
As-Sunan-ul-Kubra, Dar-ul-Kutub 'Ilmiyyah, Beirut
Bahar-e-Shari'at, Maktaba-tul-Madinah, Karachi
Fatawa Razawiyyah, Raza Foundation, Lahore
Hisn-e-Haseen, Al-Maktaba-tul-'Asariyyah, Beirut
Ihya-ul-'Uloom, Dar Saadir, Beirut
Ithaf-us-Sadah, Dar-ul-Kutub 'Ilmiyyah, Beirut
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Sharh-us-Sunnah, Dar-ul-Kutub 'Ilmiyyah, Beirut
Shu'ab-ul-Iman, Dar-ul-Kutub 'Ilmiyyah, Beirut
Sunan-ut-Tirmizi, Dar-ul-Fikr, Beirut
Tanbih-ul-Ghafilien, Dar-ul-Kitab-ul-'Arabi, Beirut
Tareekh Baghdad, Dar-ul-Kutub 'Ilmiyyah, Beirut
Tareekh Dimashq, Dar-ul-Fikr, Beirut
Wasail-e-Bakhshish, Maktaba-tul-Madinah, Karachi

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين والثناء على أئمة الهدى من آلهم من الطيبين الطيبين وصلى الله على محمد وآله الطيبين الطيبين

The Blossoming of Sunnah



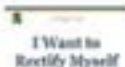
By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.



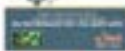
It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtima' commencing after *Ṣalāt-ul-Maghrib* every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'amāt booklet daily practicing *Fikr-e-Madinah* (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, *Inshā'Allahu* you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.



Every Islamic brother should develop the Madani Mindset that "I must strive to reform myself and people of the whole world *Inshā'Allahu*."



In order to reform ourselves, we must act upon the Madani In'amāt and to reform people of the entire world we must travel in the Madani Qāfilah *Inshā'Allahu*.



**Maktaba
ul
Madinah**

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