



میں سے بول (English)

Sweet Words

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

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

MUHAMMAD ILYAS

Attar Qadiri Razavi

کاتب و مترجم
المنشأ

میٹھے بول

Meethay Bol

SWEET WORDS

THIS speech was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاحَتِ بَرَكَاتُهُ الْعَالِيَةِ 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].

Majlis-e-Tarajim (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Sweet Words

An English translation of 'Meethay Bol'



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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

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

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 وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

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.

The Great Spiritual and Scholarly Luminary of the 21st century, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دَاعِيَةُ بِلَالِ مُحَمَّدِ الْإِسْلَامِيِّ الْعَالَمِيِّ** 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 100 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.

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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

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Sweet Words*

Satan will probably prevent you from reading this booklet completely but you should foil his attempt.

One of the causes of punishment in the grave

It is quoted in ‘*Al-Qaul-ul-Badi*’ that Sayyiduna Abu Bakr Shibli Baghdadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: I dreamt about my late neighbour and asked him, ‘مَا فَعَلَ اللهُ بِكَ’ i.e. how did Allah عَزَّوَجَلَّ treat you?’ He replied: I faced immense hardships. I was even unable to answer the questions of Munkar Nakeer¹. I thought in my heart that perhaps I have not died in the state of Iman! Meanwhile I heard a voice, ‘You are being punished for using your tongue unnecessarily in the world.’

* Ameer-e-Ahl-e-Sunnat دامنه بزرگوارها العالميه delivered this speech in the weekly Sunnah-inspiring Ijtima’ (congregation) of Dawat-e-Islami, the global, non-political movement of Quran and Sunnah, at its Aalami Madani Markaz Faizan-e-Madinah in Rabi’-un-Noor, 1430 AH, 2009. It is being published with minor amendments. [Majlis Maktaba-tul-Madinah]

¹ Two angels who ask questions in the grave.

Then the angels of torment advanced towards me but meanwhile, an extremely handsome personality wearing sweet perfume appeared between me and the torment. He made me remember the answers to the questions of Munkar Nakeer and I replied accordingly. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*! The torment was withdrawn from me. I humbly asked that revered personality, ‘May Allah *عَزَّوَجَلَّ* have mercy on you. Who are you?’ He replied, ‘I have been created by virtue of your act of sending Salat-‘Alan-Nabi abundantly and I have been assigned to help you in every hardship.’ (*Al-Qaul-ul-Badi*, pp. 260)

Aap ka naam-e-naami ay صَلَّى عَلَيَّ

Her jagah her museebat mayn kaam aa gaya

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

سُبْحَانَ اللهِ عَزَّوَجَلَّ! If an angel can help us in the grave by virtue of sending Salat-‘Alan-Nabi abundantly, then the Master of all angels can certainly help and bless us! Someone has rightly pleaded:

Mayn gaur andhayri mayn ghabra`oon ga tanha

Imdaad mayri kernay aa jana mayray Aqa

Roshan mayri turbat ko Lillah Shaha kerna

Jab waqt-e-naz`a aaye deedar `ata kerna

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

A blessed saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ of Khurasan was ordered in his dream to invite the Tatar nation towards Islam.

At that time Tagudar Khan, son of Halaku Khan was the ruler. That blessed saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ set off for meeting Tagudar Khan. On seeing this bearded Muslim Muballigh (preacher) who was a true follower of Sunnah, Tagudar Khan felt like cracking a joke and said, ‘Tell me whether the hairs of your beard are better or the tail of my dog?’ Indeed this sentence would have angered anyone else but since the blessed saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a wise Muballigh, he replied very politely, ‘I am also a dog of my Creator, Allah عَزَّوَجَلَّ. I am better if I succeed in pleasing Him with my loyalty and devotion; otherwise the tail of your dog is better than me if your dog remains obedient and loyal to you.’

He was a practising Muballigh who would refrain from bad habits like backbiting, tale-telling, finding faults in others, using foul language, talking excessively, and would always keep his tongue involved in Zikrullah عَزَّوَجَلَّ. Therefore, his sweet words had a deep impact on the heart of Tagudar Khan. When he heard the overly sweet Madani pearl from the practising Muballigh in response to his ridiculous question, he felt embarrassed and said politely, ‘You are my guest, so kindly stay with me.’

Therefore, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stayed with him. Tagudar Khan used to visit him every night and the blessed saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would

call him towards righteousness very politely. His continuous efforts brought Madani revolution in the heart of Tagudar Khan. The same Tagudar Khan, who was previously committed to wipe out Islam from the world completely, had now started loving Islam. Tagudar Khan embraced Islam along with his entire Tatar nation at the hands of this practising Muballigh. He was named 'Ahmad' after embracing Islam. It is a historical fact that a cruel Tatar state turned into an Islamic empire of Central Asia by virtue of a Muballigh's sweet words.

May Allah **عَزَّوَجَلَّ** have mercy upon him and forgive us for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ



Sweet words

Dear Islamic brothers! Did you realise that a Muballigh should necessarily possess such qualities! These Madani outcomes would have never been witnessed if he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would have become angry at the ridiculous sentence of Tagudar Khan.

Therefore, no matter how angry someone makes us feel, we should have complete control of our tongue because at times, even a winning situation turns into a loss if the tongue gets out of control. It was the politeness of the sweet words that earned

Tagudar Khan, dignity and honour, who was previously a cruel person even worse than animals.

Hay falah-o-kamrani narmi-o-aasani mayn

Her bana kaam bigar jata hay nadani mayn

A piece of flesh

Dear Islamic brothers! Although the tongue appears to be just a small piece of flesh, it is in fact a great blessing of Allah عَزَّوَجَلَّ. Perhaps, only the voiceless person can understand the value of this blessing. Using the tongue rightly can lead a person to Heaven whereas its misuse can lead him to Hell. Even if a worst Kafir (non-Muslim) says لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ with his tongue having the belief of Islam in his heart, he becomes purified from all the impurities of Kufr and Shirk (polytheism). Kalimah Tayyibah that he says with his tongue washes away all of his previous sins. By virtue of saying Kalimah Tayyibah with his tongue, he becomes completely purified from the sins, as if he has just born. Saying Kalimah Tayyibah with his tongue while having the same belief in the heart brings this great Madani revolution in his life.

Reward of worship of one year for every word

If only people would learn to use their tongue rightly. A person can own a home in Paradise if he converses in accordance with

the commandments of Allah **عَزَّوَجَلَّ** and His Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. We will be greatly rewarded if we use our tongue for reciting the Holy Quran, doing Zikrullah¹, abundantly sending Salat and Salam upon the Holy Nabi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, and calling people towards righteousness, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**.

It is mentioned in *Mukashafa-tul-Quloob* that Sayyiduna Musa Kaleemullah **عَلَى تَرْيُّبِنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام** humbly asked in the court of Allah **عَزَّوَجَلَّ**, ‘Ya Allah **عَزَّوَجَلَّ**! What would be the reward for a person, who calls his brother, enjoins him to do good deeds and stops him from evil deeds?’ He was replied, ‘I write reward of worship of one year for his every word and I will not give him punishment of Hell.’ (*Mukashafa-tul-Quloob*, pp. 48)

Blessings of sweet words of the devotees of Rasool

Dear Islamic brothers! It is not necessary that a person earns reward for making individual efforts by telling someone about a virtuous deed and making him feel hatred for sins, only if he accepts and acts accordingly. Besides, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** there is a great reward even if he does not accept (the call towards righteousness). Moreover, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** you will have great benefit in this world and the afterlife if anyone repents of his sins and starts practising Sunnah as a result of your individual efforts.

¹ Remembrance of Allah **عَزَّوَجَلَّ**.

Here is a Madani parable of individual efforts in this regard. I am mentioning a written account of a young Islamic brother from Kasur [Punjab, Pakistan] in my own words: I was a tenth grade student, spending a sinful life as I enjoyed the company of bad people. I would get angry very easily and disrespected others very badly. I would talk back not only to my father, but to my grandparents as well.

One day, a Madani Qafilah of Dawat-e-Islami – a global, non-political movement of Quran and Sunnah – arrived at a Masjid in our locality. By the blessing of Allah ﷺ, I paid a visit to those devotees of Rasool travelling with Madani Qafilah. While making individual efforts, one of them invited me to join the Dars¹ session. I took his sweet words to heart and joined the session. After the Dars, that very Islamic brother invited me sweetly to attend the 3-day Sunnah-inspiring Ijtima' that was to be held shortly at Sahra-e-Madinah in Madina-tul-Awliya, Multan [Pakistan]. His Dars had already impressed me, so I could not refuse his invitation.

When I ultimately reached the location of the Ijtima' in Multan (called Sahra-e-Madinah), I was mesmerized by the blessings and tranquillity of the Ijtima'. The last Bayan (speech) was about the devastations of music [titled *Gaanay Baajay ki Holnakiyan*] and it touched my heart. I burst into tears and before I left the

¹ Islamic speech

Ijtima', **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** I repented of all of my sins and joined the Madani environment of Dawat-e-Islami.

For my family, it was a sigh of relief to see me adopt the righteous Madani change in my life. Impressed by the Madani revolution embraced by an ill-mannered person like me by the blessing of Madani environment of Dawat-e-Islami, my elder brother also adorned his face with the beard and his head with an 'Imamah [Islamic turban]. I have only one sister and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** she also started wearing the Madani Burqa'.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Every member of my household has been initiated into the Qadiriyyah, Razawiyyah Tareeqah [i.e. spiritual order], thus becoming Murideen [i.e. disciples] of Ghaus-e-A'zam **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**. I am indebted to that Islamic brother whose sweet words led to such profound results. By the grace of Allah **عَزَّوَجَلَّ**, I completed Hifz [i.e. memorization] of the Holy Quran. Furthermore, I enrolled for Dars-e-Nizami course to become an Islamic scholar.

At the time of writing this account, I am in third year of my Dars-e-Nizami course. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I am also in charge of Madani Qafilah in my area and from the month of Sha'ban-ul-Mu'azzam 1427 Hijri, I intend to travel for twelve consecutive months with Madani Qafilahs.

*Dil pay ger zang ho, ghar ka ghar tang ho
Hoga sab ka bhala, Qafilay mayn chalo*

*Aysa fayzan ho, Hifz-e-Quran ho
Ker kay himmat zara, Qafilay mayn chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glad tidings of forgiveness

Use your tongue for reciting the Holy Quran and earn great reward. The following Hadees-e-Qudsi is mentioned in the book 'Ruh-ul-Bayan':

Anyone who recites Surah Al-Fatihah once in continuation of *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* (i.e. *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*), till the end of Surah), then be the witness that I have forgiven him, accepted all his virtuous deeds, forgiven his sins, I will certainly not burn his tongue and I will grant him salvation from the torment of grave, hellfire, torment of the Day of Judgement and the great fear. (*Ruh-ul-Bayan, vol. 1, pp. 9*)

A clearer method to recite both the aforementioned Ayahs in continuation is expressed in the following:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - مِلْ - مُحَمَّدٌ لِلَّهِ رَبِّ الْعَالَمِينَ

(Recite the complete Surah).

Deed for getting Hours¹ in Heaven

Dear Islamic brothers! Invoke 'اَسْتَغْفِرُ اللهَ الْعَظِيمَ' with your tongue and get Hours in Heaven. In 'Raud-ur-Riyaheen', it is mentioned: A blessed saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had worshipped Allah عَزَّوَجَلَّ for 40 years. Once he made a Du'a [i.e. supplication], 'Ya Allah عَزَّوَجَلَّ! Please make me have a glimpse in this world of anything from all that I am going to be rewarded in the Heaven by Your blessings.' While he was still making Du'a, suddenly the Mihrab² split up and a beautiful and pretty Hoor emerged from it. She said, 'You will be rewarded in the Heaven with 100 Hours like me, each one of those will have 100 female servants, each female servant will have 100 slave-girls and each slave-girl will have 100 female administrators.'

That blessed saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got extremely happy after hearing it and asked, 'Will anyone get even more than me in Heaven?' He was replied, 'Everyone who recites 'اَسْتَغْفِرُ اللهَ الْعَظِيمَ' in the morning and in the evening, will be blessed with this reward in Heaven.' (*Raud-ur-Riyaheen*, pp. 55)



¹ Hoor – A beautiful young woman of Paradise.

² That part of a Masjid where the Imam stands in congregational Salah.

Become absorbed!

Always keep this tongue involved in Zikr of Allah ﷺ to earn great reward. The Beloved Rasool ﷺ has said: Do Zikr of Allah ﷺ so much that people start calling [you] crazy.

(Al-Mustadrak lil-Haakim, vol. 2, pp. 173, Hadees 1882)

It is stated in another Hadees: Do Zikr of Allah ﷺ so much that the hypocrites start calling you a show-off.

(Al-Mu'jam-ul-Kabeer, vol. 12, pp. 131, Hadees 12786)

Planting trees

Our Beloved Rasool ﷺ told Sayyiduna Abu Hurayrah رضى الله تعالى عنه about great beneficial use of the tongue. Read it and rejoice:

It is reported in a narration of *Sunan Ibn Majah* that (once) the Beloved Rasool ﷺ was going somewhere. He ﷺ saw Sayyiduna Abu Hurayrah رضى الله تعالى عنه planting a plant. The Beloved Rasool ﷺ inquired, 'What are (you) doing?' He رضى الله تعالى عنه humbly replied, 'I am planting a tree.' The Rasool of Rahmah ﷺ said: Let me tell you the method to plant the best tree! One tree is planted in Heaven as a reward of every word by reciting
'سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.'

(Sunan Ibn Majah, pp. 252, vol. 4, Hadees 3807)

Dear Islamic brothers! In the abovementioned Hadees, four words are stated: (1) **سُبْحَانَ اللَّهِ**, (2) **الْحَمْدُ لِلَّهِ**, (3) **لَا إِلَهَ إِلَّا اللَّهُ**, (4) **اللَّهُ أَكْبَرُ**. Four trees will be planted in Heaven if you recite all four words and fewer trees will be planted if you recite less. For example, one tree will be planted if **سُبْحَانَ اللَّهِ** is recited. Keep reciting these words with your tongue and keep planting more and more trees in the Heaven.

عُمْرَ رَا ضَائِعِ مَكْنِ دَرِ كَفْتَنُكَو ذِكْرِ أَوْكُنْ ذِكْرِ أَوْكُنْ ذِكْرِ أَوْ

(i.e. don't waste your precious life in having unnecessary conversation. Do Zikr of Allah **عَزَّوَجَلَّ**, do Zikr of Allah **عَزَّوَجَلَّ**, do Zikr of Allah **عَزَّوَجَلَّ**.)



Sins of 80 years are forgiven

Similarly, another use of the tongue is to keep sending Salat and Salam upon the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and have the sins forgiven, as stated in *Durr-e-Mukhtar*: Allah **عَزَّوَجَلَّ** will forgive the sins of 80 years of the person who sends Salat upon the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** once and it gets accepted.

(*Durr-e-Mukhtar*, vol. 2, pp. 284)

It is impermissible to say ‘Bismillah ki-jiye’¹

Some people say ‘*Bismillah ki-jiye!*’, ‘*Aao jee Bismillah*’ or ‘*Mayn nay Bismillah ker daali*’. Usually traders’ first sale of the day is called as ‘Bauni’ but some people call it ‘*Bismillah*’ as well. For example, ‘*Mayri to aaj abhi tak Bismillah hi nahin huyi!*’ All these phrases are wrong. Likewise, if someone arrives while a person is having a meal, the person often says, ‘Come and have the meal with me.’ The reply commonly received is, ‘*Bismillah*’ or ‘*Bismillah ki-jiye!*’

It is stated on page 22, part 16 of *Bahar-e-Shari’at*, a publication of Dawat-e-Islami, ‘Ulama [Islamic scholars] have declared that it is strictly impermissible to say ‘*بِسْمِ اللَّهِ*’ in this way at such occasion.’ However, this statement can be said, ‘Recite ‘*بِسْمِ اللَّهِ*’ and have the meal.’ Moreover, it is better to make Du’a at such occasion. For example, saying, ‘*بَارِكْ اللَّهُ لَنَا وَلَكُمْ*’, i.e. may Allah *عَزَّوَجَلَّ* give blessings to you and us. You can also say it in your mother tongue: May Allah *عَزَّوَجَلَّ* give blessings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Such phrases are wrongly used by the people of the subcontinent at different occasions.

When is it Kufr to say 'بِسْمِ اللَّهِ'?

Never, ever recite 'بِسْمِ اللَّهِ' before committing any Haraam¹ and impermissible act. It is Kufr to recite 'بِسْمِ اللَّهِ' before committing any act that is Haraam-e-Qat'ee [absolute Haraam]. It is stated in *Fatawa 'Aalamgiri*: It is Kufr to say 'بِسْمِ اللَّهِ' while drinking wine, committing fornication or gambling.

(*Fatawa 'Aalamgiri, vol. 2. pp. 273*)

When is it a sin to do Zikrullah?

Remember! Doing Zikr and sending Salat upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are reward-earning deeds but in some situations they become forbidden as well. For example, on page 533 of volume 1 of *Bahar-e-Shari'at*, a publication of Maktaba-tul-Madinah, it is stated: While displaying the goods to a customer, it is impermissible for the trader to send Salat upon the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or say 'سُبْحَانَ اللَّهِ' with the intention of expressing the high quality of his goods to the customer.

Likewise, on seeing any religious personality, it is impermissible to send Salat upon the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with the intention of informing people of that person's arrival so that

¹ It is opposite of Fard; committing it deliberately even once is a grave sin.

the people stand up giving him respect and leave their place [for him]. (*Rad-dul-Muhtar, vol. 2, pp. 281*)

Dear Islamic brothers! Keeping this ruling in mind, I often ask the Islamic brothers to avoid saying ‘Allah’ ‘Allah’ loudly on my arrival because apparently this is aimed at extending welcome, not making Zikr of Allah عَزَّوَجَلَّ.

Calling Haleem [حَلِيم] instead of Khichra

Dear Islamic brothers! Haleem [حَلِيم] is one of those names of Allah عَزَّوَجَلَّ which describe His attributes. Therefore, though it is permissible to call a food item as Haleem, I personally dislike it. This food is also called as Khichra in Urdu; therefore, I use this name [i.e. Khichra] as long as possible.

It is mentioned in *Tazkira-tul-Awliya*: Once Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took a red apple in his hand and said, ‘This [apple] is extremely Lateef [لَطِيف].’ A voice was heard from Ghayb [i.e. Unseen], ‘Did you not feel shy about using Our name for an apple?’ Allah عَزَّوَجَلَّ removed His remembrance from the heart of Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for forty days. Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also swore that he will never eat the fruit of (his city) Bistaam.

(*Tazkira-tul-Awliya, pp. 134*)

Did you realise! One literal meaning of ‘Lateef’ is ‘excellent’ as well, but since ‘لَطِيفٌ’ is the name of Allah عَزَّوَجَلَّ that describes one of His attributes, Sayyiduna Ba-Yazeed Bistami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was warned.

One hundred thousand times reward

Dear Islamic brothers! If we use our tongue for the right purpose, indeed we can earn more and more reward from time to time. It is stated in a blessed Hadees: For the person who does Zikr of Allah عَزَّوَجَلَّ in the market, there will be a Noor [i.e. light] for every hair on the Judgement Day. (*Shu'ab-ul-Iman, vol. 1, pp. 567*)

Remember! Reciting the Holy Quran, reciting Hamd and Praising Allah عَزَّوَجَلَّ, making Du'a and invocations, sending Salat and Salam upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, reciting Na'at, delivering Khutbah [i.e. Islamic sermon] and Dars, delivering Sunnah-inspiring Bayan, etc. are all included in Zikrullah. Therefore, every Islamic brother should deliver a Dars of *Faizan-e-Sunnat* for at least 12 minutes in a market daily. He will get reward of doing Zikrullah in the market for the total time that he spends in delivering Dars.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of fulfilling the need and inquiring after a person's health

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Those Islamic brothers and Islamic sisters are so fortunate who keep their tongues involved in calling people towards righteousness, delivering Sunnah-inspiring Bayan, doing Zikr of Allah عَزَّوَجَلَّ and sending Salat upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is a reward-earning act to fulfil a Muslim's need. Moreover, consoling a sick or a troubled Muslim is also a great [positive] use of the tongue.

Great reward of inquiring after a person's health

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: He who goes to fulfil any of his Muslim brother's need, Allah عَزَّوَجَلَّ grants him a shade through 75,000 angels. Those angels make Du'a for him and he is submerged in the blessings until he finishes [fulfilling the need]. When he finishes it, Allah عَزَّوَجَلَّ writes the reward for him of one Hajj and one 'Umrah. He who inquired after a sick, Allah عَزَّوَجَلَّ will grant him a shade through 75,000 angels, one good deed would be written for him every time when he lifts his foot until he reaches home, his one sin would be erased every time when he places his foot and one rank would be elevated. When he will sit with the sick, blessing will cover him completely and blessing will keep him covered completely until he returns home.

(Al-Mu'jam-ul-Awsat, vol. 3, pp. 222, Hadees 4396)

A person earns great reward by using his tongue to console a person whose child falls ill, who becomes jobless or indebted, who meets with an accident, whose wealth is stolen by a thief, or dacoit, who suffers a loss in his business or the one who becomes worried on losing something. In short, great reward is earned by consoling someone who suffers from trouble due to any reason.

A pair of Heavenly attire

It is narrated from Sayyiduna Jabir رضي الله تعالى عنه that the Beloved Rasool صلى الله تعالى عليه وآله وسلم has said: He who will express his condolences to a depressed person, Allah عز وجل will make him wear an attire of piety and will bless his soul among the souls. He who will express his condolences to a troubled person, Allah عز وجل will make him wear from the Heavenly attire, two such attire that even the (entire) world cannot be their price.

(Al-Mu'jam-ul-Awsat, vol. 6, pp. 429, Hadees 9292)

Tongue is beneficial as well as harmful

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There are countless benefits of using the tongue rightly. However, this very tongue becomes a cause of great suffering if it is not used in accordance with the commandments of Allah عز وجل. It is narrated from a renowned Sahabi, Sayyiduna 'Abdullah Bin Mas'ood رضي الله تعالى عنه that the Beloved Rasool

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Most of the mistakes of a person are in his tongue. (*Shu'ab-ul-Iman*, vol. 4, pp. 240, *Hadees* 4933)

Every morning body parts request the tongue

Shaykh Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: When a person wakes up in the morning, all his body parts request the tongue. They say, 'Fear Allah عَزَّوَجَلَّ in our matter, 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-e-Tirmizi*, vol. 4, pp. 183, *Hadees* 2415)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated while explaining this blessed Hadees: (O tongue!) We are associated with you in benefit and loss, relief and comfort, and suffering and distress. If you will act wrongly, we will get into trouble. If you will act rightly, we will be respected. Keep in mind that the tongue reflects (the state of) the heart. Its goodness and badness shows the goodness and badness of the heart. (*Mirat*, vol. 6, pp. 465)

Troubles caused by the careless use of the tongue

Dear Islamic brothers! At times, using tongue carelessly indeed causes serious troubles. If a man utters Talaq, Talaq, Talaq, with this very tongue to his wife with whom he has copulated, Talaq-e-Mughallazah takes place. At times, it even leads

towards killing if this tongue is used to insult someone which fuels his anger. If someone uses this tongue to scold a Muslim without any Shar'i reason and it hurts his feelings, then indeed it is a sin and leads towards Hell.

It is narrated in the book 'Tabarani' that the Beloved Rasool ﷺ has said, 'He who has hurt a Muslim (without any Shar'i reason) has hurt me, and he who has hurt me, has displeased Allah عَزَّوَجَلَّ.'

(Al-Mu'jam-ul-Awsat, vol. 2, pp. 386, Hadees 3607)

Eternal pleasure and displeasure

Sayyiduna Bilal Bin Haaris رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Rasool ﷺ said: Someone speaks something good without knowing its limits, due to which Allah's pleasure is written for him until the day when he will meet Him. And one person speaks something bad without knowing its limits, due to which Allah عَزَّوَجَلَّ writes His displeasure until the day when he will meet Him. *(Mishkat-ul-Masabih, vol. 2, pp. 193, Hadees 4833; Sunan-ut-Tirmizi, vol. 4, pp. 143, Hadees 2326)*

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated while explaining this blessed Hadees: (At times, a person) says something bad due to which Allah عَزَّوَجَلَّ is displeased [with him] forever. Therefore, a person should speak after careful consideration. Sayyiduna

‘Alqamah رَضِيَ اللهُ تَعَالَى عَنْهُ used to say that the [abovementioned] Hadees of Bilal Ibn Haaris رَضِيَ اللهُ تَعَالَى عَنْهُ stops me from [saying] many things¹, i.e. I wish to speak something but [then] I remember this Hadees and remain silent. (*Mirat, vol. 6, pp. 462*)

Dear Islamic brothers! Speaking without thinking can have very serious consequences and can displease Allah عَزَّوَجَلَّ forever. Indeed, peace and safety lies in placing Qul-e-Madinah (i.e. Madani guard) on the tongue. It is extremely beneficial to have some conversation through writing or sign language for becoming habitual of remaining silent because a person, who speaks more, usually makes more mistakes and even reveals the secrets. It is also very difficult for such a person to refrain from sins like backbiting, tale-telling and finding faults (of people). مَعَاذَ اللَّهِ عَزَّوَجَلَّ sometimes a talkative person even utters Kufr.

Consequence of hard-heartedness

May Allah عَزَّوَجَلَّ have mercy on us and make us control our tongue as the tongue causes hard-heartedness also, by talking unnecessarily and being negligent in doing Zikrullah. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Using obscene language is from hard-heartedness and hard-heartedness is in fire.

(*Sunan-ut-Tirmizi, vol. 3, pp. 406, Hadees 2016*)

¹ Mirqat

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated while explaining this blessed Hadees: It means that if a person uses his tongue fearlessly and says everything good or bad thoughtlessly, then this indicates that he is hard-hearted and immodest. Hardness is that tree whose root lies in the heart of a person and its branch (lies) in Hell. Such fearless person ends up a Kafir [i.e. non-Muslim] by being disrespectful even in the court of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Mirat-ul-Manajih, pp. 641, vol. 6)

Crushed the tongue!

Dear Islamic brothers! It is indeed very dangerous to talk excessively, as sometimes; مَعَاذَ اللهِ عَزَّوَجَلَّ speaking unnecessarily can cause a person to commit Kufr [i.e. unbelief]. If only people would become habitual of pondering over the words before saying them that these words will bring about what benefits in our afterlife. If there isn't any benefit [of afterlife], then instead of talking, send Salat upon the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for that particular duration as it will benefit you greatly in the Hereafter!

It is stated in *Asraar-ul-Awliya*: Once Sayyiduna Haatim Asam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said something unnecessary with his blessed tongue. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ felt regretful and pressed his tongue

between the teeth such intensely that it started bleeding! Moreover, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did not talk to anyone (unnecessarily) till twenty years as expiation of [saying] this single unnecessary statement! (*Asraar-ul-Awliya*, pp. 33)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

What should a person do upon saying something unnecessarily?

Dear Islamic brothers! Did you realise! Sayyiduna Haatim Asam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ deeply regretted saying an unnecessary statement and crushed his tongue! Keep this Islamic ruling in mind that Shari'ah does not permit to hurt your own self in the state of consciousness. Therefore, in such parables, we will interpret that the blessed saints have hurt themselves in an unconscious state, as '*Hosh mayn jo na ho woh kya na karay*' i.e. 'the person who is unconscious may unknowingly do anything.'

However, it was the distinctive quality of those blessed saints. If only people would at least say 'Allah', 'Allah' 12 times or send Salat upon the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once as expiation of uttering anything unnecessarily. In this way, Satan will probably not urge us to speak unnecessarily, fearing that

we may trouble him with doing Zikr and sending Salat upon the Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**!

It is narrated in *Minhaj-ul-'Aabideen*: Zikrullah is as painful for the Satan as the suffering one experiences due to [the disease of] Aakilah. (*Minhaj-ul-'Aabideen*, pp. 46)

Aakilah is a disease that affects the human flesh in such a way that it starts getting separated from the body by itself.

14 Examples of unnecessary sentences

Regretfully, company of good people can rarely be found nowadays. Unfortunately, many people who appear to be good apparently are observed speaking unnecessarily, instead of speaking something good. If only people would meet people with the sole purpose to please Allah **عَزَّوَجَلَّ**. If only people would just speak necessarily while meeting people.

Remember! It is not Haraam [i.e. prohibited] or a sin to speak unnecessarily or add more words to a necessary conversation. However, it is best to avoid it. (*Ihya-ul-'Uloom*, vol. 3, pp. 143)

While speaking unnecessarily, there exists a great possibility that a person indulges in a 'sinful' conversation. Therefore, peace and safety lies in remaining silent. In our society, nowadays such questions are often asked unnecessarily which makes the other person feel embarrassed and he might even commit the sin of

telling lies if he answers them incautiously. These questions are sometimes asked purposefully. In such cases, these questions cannot be regarded as ‘unnecessary’. Following are some examples of such sentences. There is no harm if these questions are asked for a reason. However, protect the Muslims from feeling embarrassed or committing a sin by avoiding such questions as far as possible. For example:

1. What’s happening!
2. Don’t you make Du’a [for me] these days!
3. O brother! Are you displeased [with me]?
4. I think you haven’t enjoyed!
5. What did this car cost you?
6. What is your car’s model?
7. What is the cost of houses in your area?
8. Inflation is really high!
9. How is the weather over there?
10. Oh, the weather is so hot!
11. It is extremely cold these days.
12. Will it ever stop raining!
13. Electricity supply was discontinued the very moment it started raining!
14. Was there electricity supply at your home or not?

These and other such countless sentences are usually spoken unnecessarily. However, negative perception should not be created of the person who speaks such sentences. Instead, good presumption should be made as the person saying such sentence that seems to be unnecessary, might have any good reason behind it that you have not understood. Moreover, such person is not sinful even if the question or sentence is unnecessary.

13 Examples of unnecessary questions asked from Hujjaj¹

Relatives and friends usually ask various unnecessary questions even from the Hujjaj who return from Madinah. Following are their 13 examples:

1. Did you face any difficulty during the journey?
2. It would have been too crowded!
3. Was there inflation?
4. Did you get a good accommodation or not?
5. Was your accommodation near to Haram or far from it?
6. How was the weather over there?
7. Was the weather very hot over there?
8. How many times did you perform Tawaf every day?
9. How many times have you performed Umrah?
10. Did you make Du'a for me abundantly in Makkah or not?

¹ Plural of Haji – One who has performed Hajj.

11. Was your tent near to Jamrat in Mina or far away?
12. For how many days did you stay in Madinah?
13. Did you say my Salam in Madinah, specifically mentioning my name or not?

Though the abovementioned examples of questions are not impermissible, ponder over their purpose before asking. Don't ask [such questions] if there isn't any need because some of these might make a Haji feel embarrassed, some might make him worried and some might make him commit a sin of telling lies if he answers them incautiously. Therefore, 'Silence is golden'.

4 Examples of bad or sinful sentences

Some talkative people do not avoid speaking even sinful sentences and those sentences through which they make false accusations against others without any verification. Following are their 4 examples:

1. Our entire community (or entire village) have become heretic. Only I have remained safe from heresy (but it is not true generally since the old people, women and children mostly remain safe from it).
2. All of our government employees take bribes.
3. All the employees of electric supply company are wicked people, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ**.
4. Everyone in the government is a thief.

19 Examples of unnecessary questions asked on Eid-ul-Adha

Following are some examples of unnecessary questions asked on Eid-ul-Adha without any purpose:

1. When are you going to buy a cow?
2. The cost of animals would be high these days!
3. For how much did you buy the cow?
4. Your cow is very healthy!
5. How old is your cow?
6. Is your cow aggressive?
7. Did you walk your cow home or get it transported?
8. How much did you spend to get your cow transported?
9. When are you going to slaughter it?
10. Did the butcher come on time or not?
11. Butcher went away just after slaughtering it and returned very late.
12. You are right! Butchers waste our time by arriving late.
13. I enjoyed a lot seeing the cow running away from butcher's control!
14. You are right! The butcher was not professional! (It may become backbiting, false accusation, evil presumption or

it may hurt that person's feelings and other such sins may be committed. However, there is no harm in this sentence if that butcher is really a non-professional and by informing someone, this person intends to save him from that butcher.)

15. How old is your goat?
16. For how much did you buy the goat?
17. Oh, you have bought it very expensive.
18. Does it even walk or not?
19. How much did the butcher charge to slaughter it? Etc., etc.

5 Examples of unnecessary conversation carried out while talking on the phone

Unnecessary questions are often asked while talking on the phone as well. Following are their 5 examples:

1. What are you doing?
2. Where are you?
3. If someone calls a person while he is in the car, the following question is often asked, 'Who else is accompanying you?'
4. Where are you passing by?
5. Where have you reached?

However, question asked purposefully will not be regarded as unnecessary question but some questions can make a person feel embarrassed and tell a lie. For example, a person might not be able to give the right answers of the abovementioned 1-2-3 questions as he might want to keep it secret that what he is doing, where he is or who else is with him. The peace and safety in both the worlds lie in speaking only purposefully and not more than necessary.

14 Examples of questions which force a person to tell lies

Dear Islamic brothers! Sometimes people ask such questions which can urge a person to tell lies if he answers them incautiously or if telling the truth might be embarrassing for the questioner. Though the person asking such questions is not sinful but it is better to avoid asking these questions unnecessarily in order to save the Muslims from committing sins. Following are 14 examples of such questions:

1. Did you have any problem in finding our house?
2. Did you like the food we served?
3. How was the tea I made?
4. Did you like our house?
5. Do you make Du'a for me or not?
6. How was the Bayan [i.e. speech] that I just delivered?

7. How was my voice quality while reciting Na'at?
8. Did it hurt you what I have said?
9. Have you got disturbed by my visit?
10. Am I boring you?
11. Did I interrupt your conversation?
12. Are you displeased with me?
13. Have I made you happy?
14. Have I ever hurt your feelings?

The most dangerous unnecessary words

Some people are extremely strange. They desire encouragement without any reason in whatever they say. For example:

1. So what did you understand?
2. Have you understood what I have said? (However, sometimes this question is beneficial as well if the religious teachers or religious personalities, etc. purposefully ask it from their students or subordinates so that they may explain it [again] to those who have not yet understood. In this situation, people should not response misleadingly in affirmation, if they have not actually understood the matter.)
3. So is it right?

4. Am I wrong?
5. ‘What is your opinion?’ The person has no choice except responding affirmatively even if he does not agree with the questioner’s statement. In this way, the sin of telling lies is committed quite often.

If you do not have courage to reform such talkative people, then peace and safety lies in remaining away from them as responding affirmatively to their sinful conversation may lead towards Hell! It is also observed that such talkative people sometimes utter misleading statements, **صَعَادَ اللَّهُ عَزَّوَجَلَّ** even Kufr and desiring encouragement, ask others, ‘So, am I right?’ Getting an affirmative response in this way, sometimes they even cause others to commit Kufr [i.e. unbelief] because it is also Kufr to approve Kufr in consciousness. **الْعِيَاذُ بِاللَّهِ عَزَّوَجَلَّ**

Ay kash! Zarurat kay siwa kuch bhi na boloon

Allah zaban ka ho ‘ata Qufi-e-Madinah

Definition of an ‘unnecessary statement’

If one word is sufficient to convey the meaning during conversation, then using the additional second word for it is ‘unnecessary’.

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali **رحمته الله تعالى عليه** has stated in *Ihya-ul-‘Uloom*: If one word

suffices for achieving the purpose (of the speaker) and he uses two words, then this second word will be regarded as unnecessary. It means that it will be more than required [to achieve the purpose] and any word that is more than the requirement, is condemnable. (*Ihya-ul-'Uloom, vol. 3, pp. 141*)

If the purpose is not achieved with one word, then two or more words spoken as per the requirement are not unnecessary. However, that statement would be regarded as unnecessary that is useless. A word or statement is not unnecessary if spoken purposefully when a necessity or requirement arises or to gain any benefit. Sometimes, words added to make the speech sound better are also not unnecessary. For example, those couplets and rhymes are not unnecessary which are used purposefully to beautify the Bayan, the writing or the poetry. Those words are also not unnecessary that should sometimes be added or removed according to the intelligence of the listener.

People can be divided into three categories depending upon their intelligence:

1. Extremely intelligent
2. Fairly intelligent
3. Weak-minded

For an extremely intelligent person, a single word sometimes suffices to comprehend fully what is being said whereas it is

difficult for a fairly intelligent person to understand [something] without its explanation. The weak-minded is sometimes unable to understand anything even if explained ten times. According to this categorisation, keep in mind that a second word will be regarded as unnecessary if it is used for explaining the same thing to the person who has already understood it by one word. Likewise, if a fairly intelligent person understands [something] in 12 words, then any additional word used without a purpose to explain the same thing will be regarded as unnecessary.

Moreover, if a weak-minded person does not understand something unless 100 words are used, then even these hundred words will not be regarded as unnecessary since they have been used for a reason. To sum up, a single word uttered more than the words enough to achieve the purpose, is unnecessary. It will also be regarded as unnecessary to utter 'a single word' of a statement that is permissible but useless. If the statement is impermissible, uttering even its 'single word' will be regarded as impermissible and a sin.

The one who believes in Allah ﷻ and the afterlife

After going through the abovementioned detail, it might occur to you that it is very difficult to refrain from speaking unnecessarily. Do not lose hope and keep trying. To become habitual of placing Qul-e-Madinah on the tongue (i.e. remaining silent), try to have some conversation through writing or sign language if possible, as sincere efforts will lead you towards the destination.

It is a saying that, 'السَّعْيُ مِثِّي وَالْإِثْمَامُ مِنَ اللَّهِ' i.e. my job is to make an effort; success is granted by Allah ﷺ. Memorising the following Hadees of *Sahih Bukhari* will be greatly beneficial for becoming habitual of remaining silent, إِنْ شَاءَ اللَّهُ ﷺ. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One who believes in Allah ﷺ and the afterlife; he should speak [something] good or remain silent.' (*Sahih Bukhari, vol. 4, pp. 105, Hadees 6018*)

Strange talkative people

Indulged in the habit of unnecessary conversation, some people also make others repeat what they say! May be you also commit the same mistake unintentionally, so ponder over it! Following is the example of making someone repeat what he has said: Zayd says something to Bakr. Though Bakr has understood it, he pretends that he has not. He raises his head questioningly and most of the times these words are uttered interrogatively: 'Huh?' 'Yes?' 'What'? In this way, Zayd is made to repeat without any reason what he has just said.

Since Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has experienced this habit of some people, he often remains silent instead of repeating what he has said, in response to such interrogative gestures. As a result, it is usually observed that the listener had already understood it at once! Huge efforts are required to get rid of unnecessary habits. It is almost impossible to get rid of such habits immediately after listening to a single speech (or

reading some relevant content). Ponder over it deeply and get yourself mentally prepared that you will not utter words like ‘huh’, ‘what’, etc. immediately after listening to what someone has said. Even then if you forget [and utter such words], carry out your accountability.

Analysing the conversation

Dear Islamic brothers! Following is an account that expresses the carefulness observed by the blessed saints رَحْمَةُ اللهِ تَعَالَى during the conversation.

It is stated in ‘*Minhaj-ul-‘Aabideen*’: Once Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ met Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. They both cried after having a conversation. Then Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘O Abu ‘Ali (this is the Kunyah of Sayyiduna Fudayl)! I expect great reward for this meeting today.’ Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘I am very afraid of this meeting today.’ Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked, ‘Why?’ Sayyiduna Fudayl رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Weren’t we both beautifying our conversation? Weren’t we trying to make our conversation sound better?’ Listening to it, Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started crying. (*Minhaj-ul-‘Aabideen*, pp. 44)

Dear Islamic brothers! We should ponder over it. These pious people used to meet [each other] for seeking the pleasure of Allah عَزَّوَجَلَّ. Their conversation used to be in complete accordance

with the Islamic teachings. Even then they feared Allah ﷺ greatly! Both of the blessed saints were crying out of fear that they might have disobeyed Allah ﷺ while conversing or they might have said beautiful sentences unnecessarily! Those people should learn from it, who being pretentious; frequently use difficult words, idioms and rhymes of Arabic, Persian and English languages while talking in Urdu, to impress people with their knowledge.

The Beloved Rasool ﷺ has said, 'On the Day of Judgement, Allah ﷺ will neither accept Fard nor Nafl¹ of the person who learns to talk craftily with the intention of captivating the hearts of men or the people through it.'

(Sunan Abi Dawood, vol. 4, pp. 391, Hadees 5006)

While explaining this Hadees, the great Muhaddis, 'Allamah Shaykh 'Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: 'صَرْفُ الْكَلَامِ' (i.e. talking craftily) [here] means to tell a lie pretentiously in order to make the conversation fascinating, and to alter it for creating doubts and ambiguities.

(Ashi'a-tul-Lam'aat, vol. 4, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Supererogatory act/worship.

Dear Islamic brothers! Let me have the privilege of mentioning the excellence of Sunnah with some Sunan and manners, bringing the speech to an end. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One who loves my Sunnah loves me and the person who loves me, will be with me in Jannah.’

(Mishkat-ul-Masabih, vol. 1, pp. 55, Hadees 175)

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

*May my heart be Madinah of your Sunnah, O Beloved
In Paradise, grant me a place in your neighbourhood*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

12 Madani pearls about entering and leaving the home

1. When leaving the home recite this Du'a:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*In the name of Allah عَزَّوَجَلَّ, I have put my trust in Allah,
there is no power or might except from Allah عَزَّوَجَلَّ.*

(Sunan Abi Dawood, vol. 4, pp. 420, Hadees 5095)

إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, by virtue of the blessings of reciting this Du'a, you will stay on the right path, you will be protected from calamities, and you will get the help of Allah عَزَّوَجَلَّ.

2. Du'a for entering the home is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ
بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

O Allah عَزَّوَجَلَّ! I ask You, for the goodness of entering and exiting, we enter (the home) beginning with the name of Allah عَزَّوَجَلَّ and exit (the home) beginning with the name of Allah عَزَّوَجَلَّ and we put our trust in our Rab, Allah عَزَّوَجَلَّ.

(Sunan Abi Dawood, pp. 420, vol. 4, Hadees 5096)

After reciting this Du'a, say Salam to your household, then present your Salam to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and then recite Surah Al-Ikhlās. There will be blessings in your sustenance and you will remain safe from domestic disputes, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

3. Say Salam to the Maharim and Mahrimaat (e.g. your mother, father, brothers, sisters etc.) upon entering and leaving the home.

4. When someone enters the home without reciting the name of Allah عَزَّوَجَلَّ, for example, without reciting ‘بِسْمِ اللَّهِ’, Satan also enters along with him.
5. If you enter a vacant house (even if it is your own house), then say:

السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ

Salam be upon us and upon the righteous servants of Allah.

The angels will reply to this Salam.

(Rad-dul-Muhtar, vol. 9, pp. 682)

As the sacred and blessed soul of the Beloved Rasool صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present in the homes of the Muslims, you can also say the following:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

Ya Nabi صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Salam be upon you.

(Bahar-e-Shari'at, part. 16, pp. 96; Sharh-ush-Shifa, vol. 2, pp. 118)

6. When you want to enter someone's home, say, ‘السَّلَامُ عَلَيْكُمْ’, May I come in?

7. If the permission is not granted to enter the home, return happily. Perhaps the resident of the home may have refused due to some unavoidable situation.
8. When someone knocks at your door, it is Sunnah to ask: Who is it? The person outside should then tell his name. For example, '*Muhammad Ilyas*'. It is not Sunnah to say: '*Madinah!*' '*It's me!*' '*Open the door,*' and other similar sentences on such occasion instead of saying the name.
9. Stand away from the door to one side after telling your name. This will prevent you from looking inside straightaway as the door opens.
10. It is not allowed to peep inside someone's home. In front of some people's homes, there are homes of other people at a lower level. Therefore, one must be cautious while looking out from the balcony [or window] to ensure that he doesn't look inside their homes.
11. When you visit someone's home, do not unnecessarily criticize the arrangements he has made as this could hurt his feelings.
12. Upon leaving, make Du'a for the household, thank them, say Salam and gift them any Sunnah-inspiring booklet, book, DVD, etc. if possible.

Sweet Words

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Lootnay rahmatayn Qafilay mayn chalo

Haun gi hal mushkilayn Qafilay mayn chalo

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صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Plural of Sunnah

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Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan
UAN: +92 21 111 25 26 92 | Ext: 7213
Web: www.dawateislami.net | E-mail: translation@dawateislami.net