




7th episode of the content taken from the book of
Ameer-e-Ahl-e-Sunnat  entitled "Backbiting"



Polite Words



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

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
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MUHAMMAD ILYAS
Attar Qadiri Razavi 

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ 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**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
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.

میٹھی زبان

Meethi Zaban

Polite Words

THIS booklet 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 دامت برکاتہم العالیہ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Polite Words

An English translation of 'Meethi Zaban'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This content has been taken from page no. 115 to page no. 131 of the book 'Backbiting'.

Polite Words

Du'a of 'Attar

O Lord of Mustafa! Whoever reads or listens to the complete 29 pages of the booklet 'Sweet Words', save him from having a harsh demeanour that upsets hearts and grant him a sweet tongue which causes happiness to enter the hearts of others.

Virtue of Durood Shareef

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever sends Durood upon me one hundred times, Allah Almighty will write between his eyes that he is free from hypocrisy and the Hell fire, and He will raise him with the martyrs on the Day of Judgment. (*Mu'jam-ul-Awsat, vol. 5, pp. 202, Hadees 2735*)

صَلِّ اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

If only I was a tree

Dear devotees of the Prophet! It is imperative to refrain from disrespecting the Islamic scholars. Allah عَزَّوَجَلَّ forbid, if we make any such mistake and end up losing our faith, by Allah عَزَّوَجَلَّ, we will be disgraced. On the Day of Judgement, the disbelievers will be dragged by their faces and thrown into the hellfire where they will suffer eternal punishment. May Allah عَزَّوَجَلَّ protect us from the misuse of our tongue and preserve our faith.

The blessed companions رَضِيَ اللهُ عَنْهُمْ were always fearful about the accountability in the grave and the Hereafter. Sometimes, they would become so overcome by fear that they would say: ‘I wish that I had not been sent to this world as a human, because as humans we are faced with the difficult task of preserving our faith and of being taken to account in the grave and on the Day of Judgement.’

Once, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ was overtaken by the fear of Allah عَزَّوَجَلَّ and said: ‘If you knew what will come to pass after your death, you would give up your favourite foods and drinks, leave your shaded homes, turn towards the wilderness and spend all your life weeping and crying.’ After this, he رَضِيَ اللهُ عَنْهُ said, ‘If only I was a tree, which was cut down.’

(Az-Zuhd Lil-Imam Ahmad Bin Hanbal, pp. 162, Raqm 740)

*Mayn bajaey insaan kay koi paudah hota ya
Nakhl ban kay Taybah kay bagh mayn khara hota*

*Not a man, but a tree had I been
As a palm tree, in the garden of Madinah, standing had I been
(Wasail-e-Bakhshish (amended), pp. 159)*

If only I were slain

Ibn ‘Asakir has narrated these words of Sayyiduna Abu Darda رضي الله عنه in his book *Tareekh-e-Dimashq* (volume 47, page 193):
‘If only I was a sheep and were to be slaughtered for the guests.
They would have served and eaten me.’

*Jan kani ki takleefayn zabah say hayn barh ker kash!
Murgh ban kay Taybah mayn zabah ho gaya hota*

*Margh zaar-e-Taybah ka Kash! hota perwanah
Gird-e-Shama’ phir phir ker Kash! Jal gaya hota*

*Kash! Khar ya Khachar ya Ghorra ban ker aata aur
Aap nay bhi khotmay say bandh ker rakha hota*

*The pain at the time of death is far greater than being butchered
I wish I was a rooster and in Madinah I was slaughtered*

*I wish I was a moth and in the orchards of Madinah, I resided
Circling around the flame, I would have burned and died*

*I were a donkey or a horse or a mule, I hoped
Tied to a pole, [Beloved] Mustafa would keep me tied*

(Wasail-e-Bakhshish (amended), pp. 160)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Ah my sins!

O devotees of the Prophet! In order to understand the stature of the Islamic scholars and to create a passion to respect them, and to get rid oneself of the habit of listening to backbiting and to develop a habit of offering Salah and practicing the Sunnah, keep yourself attached to the righteous Madani environment of Dawat-e-Islami. Travel in the Madani Qafilah with the devotees of the Prophet in order to learn the Sunnah. Act in accordance to the Madani In'amaat in order to prosper in this life and be successful in the Hereafter. Fill in the Madani In'amaat booklet and hand it in to the relevant representative of Dawat-e-Islami on the first day of each Madani (Islamic) month. One very good way to gain the company of the devotees of the Prophet is to learn the proper recitation of the Quran via Madrasa-tul-Madinah for adults (or to teach if you have already learned).

In order to persuade you, here is a summary of an Islamic brother's statement: 'I would commit many sins, including **مَعَاذَ اللَّهِ** fitting VCR cables to people's homes, roaming around

with indecent friends at night, watching two or three movies each day, wasting my nights in attending concerts and live stage shows etc. **اَلْحَمْدُ لِلّٰه**, by virtue of the frequent individual efforts of an Islamic brother, who was from Nayaabad, Bab-ul-Madinah Karachi, I enrolled in a local Madrasa-tul-Madinah (for adults). Accordingly, I gained the company of the devotees of the Prophet and having affiliated myself with the Madani Movement of the devotees of the Prophet, I became busy in performing Madani activities.’

Hamayn ‘aalimon aur buzurgon kay aadaab

Sikhata hay her dam Madani Mahool

Hayn Islami bhai sabhi bhai bhai

Hay bayhad mahabbat bhara Madani Mahool

Respect of elders, saints and scholars

We learn in the Madani environment

All Islamic brothers are brothers

Untold affection you will find in the Madani environment

(Wasail-e-Bakhshish (amended), pp. 647)

Two virtues of teaching Quran

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰه**, thousands of Madrasa-tul-Madinah classes take place daily, usually after ‘Isha, where proper Quranic recitation is taught free of charge for the

pleasure of Allah ﷺ. The benefits of teaching Quran are beyond words. From page 127 of the 16th part of *Bahar-e-Shari'at* [the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], two Ahadees are listed below:

1. The best amongst you is the one who learns and teaches the Quran. (*Sahih Bukhari, vol. 3, pp. 410, Hadees 5027*)
2. The one who reads the Quran with expertise is with the Kiraman Katibeen. The one who stutters while reading the Quran and it is difficult for him, receives double the reward. (*Sahih Muslim, pp. 400, Hadees 798*)

*Yehi hay arzu ta'leem-e-Quran 'aam ho jaye
Har ik parcham say uncha parcham-e-Islam ho jaye*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The consequence for the one who disrespects the Prophet

O devotees of the Prophet! If the sin of excessive backbiting leads to the displeasure of Allah ﷺ, offends the most beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, results in losing one's faith and مَعَادَ اللَّهِ one ends up dying as a disbeliever, then by Allah ﷺ, there is

no source of relief for such a person. The one who dies in the state of disbelief will indeed stay in Hell forever.

Read the statement of my master A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ (about the devastating punishments for disbelievers) and repent from the depths of your heart. Furthermore, try your utmost to be careful in protecting your faith. On page 147 of *Malfuzaat-e-A'la Hadrat* [the 504-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: 'Once 'Aas (who was a grave blasphemer non-believer) set out on a journey. During his trip, he became tired and rested, sitting against a tree. By the will of Allah عَزَّوَجَلَّ, angel Jibraeel عَلَيْهِ السَّلَام came down, grabbed his head and started to smash it against the tree. He started yelling and screaming, 'Who is smashing my head?' His companions kept repeating that they were not able to see anyone. That continued until he died and reached the hellfire. On the Day of Judgement, Abu Jahl will be in a uniquely despicable situation. He used to call himself مَعَاذَ اللهِ 'Aziz and Kareem – honourable and dignified, but on the Day of Judgement, the angel in charge of Hell will be ordered to strike his head with a rod, which will create a large hole in his head. Its size will be far greater than anything that can be imagined. The molar will be equal to the size of mount Uhud and the depth of the wound will be much deeper! Thereafter, the opening of his head will be filled with the boiling water of Hell and he will be told:

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

'Taste! Yes, certainly! You are most honourable, the dignified.'

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Ad-Dukhaan, verse 49)

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

Khudaya buray khatimay bachana

Parhon Kalimah jab niklay dam Ya Ilahi

Gunahon say bhar pur namah hay mayra

Mujhay bakhsh day ker karam Ya Ilahi

O Allah! Save me from an end of disbelief

May I read Kalimah at my demise

¹ A thorny poisonous plant whose leaves are green.

*O Allah! My account is riddled with vices
But my fate rests in Your might*

(Wasail-e-Bakhshish (amended), pp. 110)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ
تَوُبُّوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Easy to fast in the summer but difficult to stay quiet

People who have the habit of talking excessively often seem to indulge in the sins of lying, backbiting, gossiping and slandering. It is extremely important to practice Qufi-e-Madinah – that is to control the tongue. Initially, it will be hard, but if you make the effort, Allah عَزَّوَجَلَّ will make it easy.

On page 107 of *Minhaj-ul-Aabideen* [the 344-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ has stated: Sayyiduna Shaykh Yunus Bin ‘Ubaydullah رَحِمَهُ اللَّهُ عَلَيْهِ said: My Nafs has the ability to fast in a hot city like Basra during scorching summer days, but does not have enough control to prevent my tongue from unnecessary speech.

(Minhaj-ul-‘Aabideen, pp. 64)

Polite Words

If we keep the following three principles in mind, then **إِنْ شَاءَ اللَّهُ**, they will be very beneficial:

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

*Mayri zaban peh 'Qufl-e-Madinah' lag jaey
Fuzool go'i say bachta rahon sada Ya Rab
Karayn na tang khayalaat-e-bad kabhi ker day
Shu'oor-o-fikr ko pakeezgi 'ata Ya Rab
Ba-waqt naza' salamat rahay mayra Iman
Mujhay naseeb ho Taubah hay iltija Ya Rab
May my tongue have the Madani guard
I save myself from gossiping, O Allah
May bad thoughts never bother me
Cleanse my thinking from lust and temptations
At the time of death, grant me true faith
And may I recite the statement of faith at my death*

(Wasail-e-Bakhshish, pp. 83, 78, 87)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Recovered from liver cancer

Embrace the righteous Madani environment of Dawat-e-Islami, in order to develop a mindset of establishing Qufl-e-

Madinah, avoiding backbiting, eliminating the habit of listening to it, and developing a habit of offering Salah and practicing the Sunnah. Travel in the Madani Qafilah with the devotees of the Prophet to learn the Sunnah. In addition, act according to the Madani In'amaat booklet in order to prosper in this life and to be successful in the Hereafter. Fill in the booklet and make it a habit to hand it in to the relevant representative of Dawat-e-Islami on the first day of each Madani (Islamic) month. Wherever you see someone giving Dars from *Faizan-e-Sunnat*, join in with the intention of gaining good deeds and also regularly attend the weekly Sunnah-inspiring Ijtima' and do not miss it under any circumstance. For your persuasion, let me present a faith-refreshing Madani parable.

An Islamic brother from Gulistan-e-Mustafa [Bab-ul-Madinah, Karachi, Pakistan] related this story. Here is a summary of what he narrated: I invited an Islamic brother, whose daughter was suffering from liver cancer, to attend the 3-day annual Ijtima' in Madina-tul-Awliya, Multan, Pakistan. With the intention of supplicating for the well-being of his daughter, he attended the 3-day Sunnah-inspiring Ijtima'. He told me that he supplicated abundantly during the blessed gathering and **أَلْحَمْدُ لِلَّهِ**, after he returned from the Ijtima' and after the doctors took the tests, they were astonished to see the results because no signs of her liver cancer remained. The entire panel of doctors was surprised and wondering as to what

had happened to the cancer. She was so ill that at least one syringe of fluid used to be extracted from her liver every day before her father had attended the Ijtima'. **اَلْحَمْدُ لِلّٰه**, due to the blessings of attending the annual Ijtima', her liver cancer had completely vanished. **اَلْحَمْدُ لِلّٰه**, at the time of giving this statement, the girl is not only leading a healthy life, but she is also married.

*Agar dard-e-sar ho, ya kaheen cancer ho
Dilaye ga tum ko shifa Madani Mahool
Shifa-ayn milayn gi, bala-ayn talayn gi
Yaqinan hay barakat bhara Madani Mahool*

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

(Wasail-e-Bakhshish, pp. 648)

No disease is incurable

O devotees of the Prophet! Did you observe that the cancer which was deemed incurable by the doctors was cured by the blessings of the Ijtima'? In reality, there is no disease that is incurable. It is stated on page 7 of *Gharaylu 'Ilaj* [the 113-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: The Prophet of mankind, the

Peace of our heart and mind, the Most Generous and Kind **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Every disease has a cure; when the cure reaches the disease, the patient regains health by the will of Allah **عَزَّوَجَلَّ**.’ (*Sahih Muslim, pp. 1210, Hadees 2204*)

Two cures for cancer

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

Different ways of backbiting

O devotees of the Prophet! Backbiting is not only committed with the tongue, it can be committed through other means as well, for example:

- ❖ By actions
- ❖ By writing
- ❖ By smiling (for example, if someone is praising another person in front of you and you smile sarcastically as if to say, ‘Never mind, go on praising him – I know him very well’).
- ❖ Backbiting in the heart, i.e. negatively assuming something or being suspicious about someone, for example thinking

that ‘so-and-so is disloyal’, ‘so-and-so has stolen my thing’, or ‘so-and-so just talked for nothing’, without you actually seeing anything, without any reason, and without any evidence.

- ❖ In conclusion, the sin of backbiting can be committed by the hands, legs, head, nose, lips, tongue, eyes, eyebrows, by frowning, or by writing, on the phone, by texting, or while chatting on the net, or by email. Nevertheless, in any way or form, when a person relays something unfavourable about one person to another, it is considered backbiting.

Do three favours on the believers

Sayyiduna Yahya Bin Mu’aaz Razi رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘If you can benefit the believers by these three means, then you will be considered a person who bestows favours upon others:

1. If you cannot benefit your fellow Muslims, then do not hurt them either.
2. If you cannot make them happy, then do not dishearten them either.
3. If you cannot praise them, then do not talk ill about them either.’ (*Tanbih-ul-Ghafileen*, pp. 88)

Angels pray for those who talk good about their fellow Muslims

A famous saint, Shaykh Sayyiduna Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ (who passed away whilst prostrating in Makka-tul-Mukarramah in 103 Hijri) said: ‘When a Muslim mentions his Islamic brother with good words, the angels that are with him supplicate for him (in the following words), ‘May Allah عَزَّوَجَلَّ also grant you the same’; and if a person talks ill of his brother (through backbiting etc.), then the angels say, ‘You exposed your brother’s secret, look at yourself! Thank Allah عَزَّوَجَلَّ that He has kept your shortcomings concealed.’ (Tanbih-ul-Ghafilien, pp. 88)

Mujrim hun dil say khauf-e-qiyamat nikal do

Pardah gunahgar pay daman ka dal do

Release me from the fear of the Day of Judgement

Cover me with your cloak; this sinner needs concealment

Beautiful incident of courteous words

O devotees of the beloved Prophet! Did you see how angels supplicate for the ones who praise other Muslims! In addition, the angels warn those individuals who backbite against their Islamic brothers. Therefore, we should always try to use kind words for others. Courteous words are beautiful and sometimes give such phenomenal results that one is left astounded. In this very context, read the following incident:

A pious saint from Khurasan [Iran] was ordered in a dream, 'Present Islam to the Mongols!' In that era, Hulagu's son (Tekudar Khan) was in power. So the pious saint رَحْمَةُ اللَّهِ عَلَيْهِ travelled to meet him. When Tekudar Khan saw the Muslim preacher adorned with a beard and other Sunnahs of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he mockingly asked, 'Tell me! Is your beard better or the tail of my dog?'

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

The saint رَحْمَةُ اللَّهِ عَلَيْهِ stayed at his palace. Tekudar used to visit him in the night, and the saint would always politely invite him towards righteousness. Inspired by his individual efforts, a Madani revolution took place in Tekudar's heart. The same Tekudar, who was striving to destroy Islam from the face of the earth had now become fond of Islam. On the blessed hands of

that pious preacher, Tekudar became Muslim along with his entire nation. After reverting to Islam, he was given the Islamic name of 'Ahmad'. The history books are witness to the fact that due to the polite reply of a preacher, the barbaric central Asian Mongolian nation became an Islamic empire.

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sweet words

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

Hay falah-o-kaamirani narmi-o-aasani mayn

Her bana kaam bighar jata hay nadaani mayn

Success is indeed in patience and politeness

Victory turns into loss with little silliness

Backbiting in Zikr and Du'a

Let me try to explain what Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has categorized as the worst form of backbiting in volume 3 of his book *Ihya-ul-'Uloom*: Some people try to be smart and fall right into Satan's trap. They say اَلْحَمْدُ لِلّٰهِ and سُبْحَانَ اللهِ and offer words of supplication but they fall into backbiting and even ostentation. For example, if they are talking about a person who admires government officials or wealthy individuals, then instead of directly backbiting about him, they would say something like this, اَلْحَمْدُ لِلّٰهِ, 'We have nothing to do with these ministers or people in power, because nobody would want to go and bow down to them.' (In this way, they backbite against certain person who is close to the people in power).

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

a habit which we all also suffer from, meaning, he lacks patience.’

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

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

After elaborating on the instances of backbiting during supplication, Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali **رَحْمَةُ اللهِ عَلَيْهِ** explains: This person is lying when offering condolences and making Du’a. If his intention was to supplicate, then he could have done it in private after Salah and if he felt bad about the other person

making a mistake, then he should have refrained from publicising the mistake.

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

Terrifying situation of the Day of Resurrection

O devotees of the beloved Prophet! Please try to understand the reality of backbiting and try your utmost to control your tongue. Fear the wrath of Allah عَزَّوَجَلَّ and try to envisage the terrifying scene of the Day of Judgement. The summary of pages 133 to 135 of *Bahar-e-Shari'at*, volume 1 [the 1250-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami] is as follows:

As of now, the sun is at a distance of four thousand years from us, and it has its back towards us, but on the Day of Judgement, the sun will be only at a distance of one mile and its front will be facing us. On that day, brains will boil and people will be sweating so excessively that the sweat will be soaked through seventy cubits into the earth. The sweat that the earth is not able to absorb will start to rise; it will rise up to some people's ankles, some will have it up to their knees, for

some it will rise up to their backs or up to their chests. For others yet, it will rise up to their necks and as for the non-believers, their sweat will rise up to their faces and like reins, it will surround them. They will be paddling in it [to stay afloat]. In this state of [extreme] heat, the level of thirst will be beyond words. Tongues will shrivel like thorns and some people's tongues will be sticking out with their hearts lodged in their throats. Their intensity of punishment will be in accordance to the severity of their sins.

Those who would not have paid their Zakah on silver and gold, their wealth will be heated and then branded into their sides, backs and foreheads. Whoever would not have paid their Zakah on their livestock, those animals will come prepared on the Day of Judgement. That person will be made to lie down and those animals will stab him with their horns and trample over him with their hooves. Once, all of the animals have passed over him, they will turn around and run over him again. Those animals will keep trampling over him until the accountability of all other individuals has finished. وَعَلَىٰ هَذَا الْقِيَاسِ

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

Prophet Aadam **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام** will be ordered, ‘Aadam! Separate the people of hellfire.’ He **عَلَيْهِ السَّلَام** will ask, ‘How many?’ Then he will be told, ‘Nine hundred and ninety-nine out of every one thousand people.’ This will be the time when children will turn old due to anxiety and pregnant women will miscarry. People will appear to be intoxicated, but in actual fact, they will not be intoxicated. The torment of Allah **عَزَّوَجَلَّ** is indeed extremely severe; how many forms of punishment can we describe here? If the punishments are one or two or even a hundred or a thousand, then maybe one would be able to elaborate upon them. There are countless punishments and their severity is so intense. I seek refuge! I seek refuge! And those punishments are neither for two or three hours, nor for two or three days or even months; but it will last throughout the Day of Judgement, which is [equal to] fifty thousand years.

(Bahar-e-Shari’at, vol. 1, pp. 133-135)

People will be demanding their rights

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

Somebody will plead, 'He called me stupid', and somebody will say, 'He murdered me.' Another will say, 'He never returned the money he borrowed from me.' Some might claim, 'He hid my book.' Others will say, 'He stared at me and scared me.' Similarly, somebody will claim, 'He was rude to me.' Someone will be saying, 'He disclosed my shortcomings.' Someone might say, 'He pushed me.' Angels will present all the people who will be demanding their rights and all those who would have violated their rights in front of Allah عَزَّوَجَلَّ. The people [who violated the rights of people] will be standing with their heads lowered in shame, and Allah عَزَّوَجَلَّ will serve justice to every single one of them. All those who would have a claim will be made content and will be given the rewards of those who wronged them, and the sinners will be burdened with the bad deeds of their victims. If the mercy of Allah عَزَّوَجَلَّ is with them, they will be granted salvation, otherwise, they will be thrown into [the blazing fire of] Hell for a long period of time.

Shaan aur Shaukat kay honay ka 'aziz

Hay 'abas armaan aakhir maut hay

'Aysh-o-gham mayn Sabir-o-Shakir rahay

Hay wohi insaan aakhir maut hay

You dream of attaining luxury and comfort

Nevertheless, do not forget, the end is always death

*In affluence or in poverty, to patience you should resort
As this is true humanity, the end is always death*

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

Inspiring manner of rectification

When someone reported something to the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which he did not like, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would adopt the marvellous way of reforming them without revealing their identity. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say, مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا, ‘What has happened to people that they utter such-and-such statements.’

(Sunan Abi Dawood, vol. 4, pp. 329, Hadees 4788)

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

feeling might still linger in his heart and open the doors to further sins like rancour, hatred, jealousy, backbiting and slander etc. Sayyidatuna Umm-e-Darda رَضِيَ اللهُ عَنْهَا has stated: Whoever advises his brother in public has degraded him and whoever advises him privately has favoured him.

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

If advising in private does not work, then it is permissible to advise in public (at an appropriate time, keeping the person's status in mind). *(Tanbih-ul-Ghafilien, pp. 49)*

Haji Mushtaq in front of the shrine of the Noble Prophet ﷺ

In order to rid yourself of the sinful habit of committing and listening to backbiting and to tread the path of Sunnah and Salah, affiliate yourself to the Madani environment of Dawat-e-Islami. In order to acquaint yourself with the Sunnah, travel with the devotees of the Prophet in the Madani Qafilah. Also, try to partake in the weekly Sunnah-inspiring Ijtima' from the beginning to the end, because we do not know for whose sake we may also become worthy of the merciful blessings.

Let me present an inspiring Madani incident to inspire you: A Muazzin of a Masjid from Bab-ul-Islam, Sindh, wrote this statement under oath, the summary of which is as follows: In 2004, I participated in the 3-day Sunnah-inspiring Ijtima' of Dawat-e-Islami, the Madani movement of the devotees of the Prophet, in Sahra-e-Madinah, Bab-ul-Madinah, Karachi.

During the final session of the Ijtima', when the Zikr started, I closed my eyes and was engrossed in the Zikr of Allah **عَزَّوَجَلَّ**. **الْحَمْدُ لِلَّهِ**, the doors of His mercy opened upon me and I found myself in Makka-tul-Mukarramah **رَادَعَا اللَّهُ شَرَفًا وَتَعْظِيمًا**. Crowds of people were busy in Tawaf around the Ka'bah.

After the Zikr session, Tasawwur-e-Madinah (imagining the beautiful city of Madinah) started and **الْحَمْدُ لِلَّهِ** at that time, I found myself in Madinah **رَادَعَا اللَّهُ شَرَفًا وَتَعْظِيمًا**. The Green Dome was in front of my eyes, and in the meantime, I saw the golden grills of the blessed shrine. I saw the late Nigran of Markazi Majlis-e-Shura of Dawat-e-Islami, the melodious Na'at reciter, Haji Mushtaq 'Attari **رَحِمَهُ اللَّهُ عَلَيْهِ**. He **رَحِمَهُ اللَّهُ عَلَيْهِ** was standing by the golden grills with his hands folded. I also went up and stood a few feet behind him. I was overwhelmed and could not control my emotions, and in this state of delight, I moved forward and came closer to the golden grills.

I was blessed even further as the grills opened and I saw illumination in every direction. By Allah **عَزَّوَجَلَّ**! The Prophet of mankind, the peace of our heart and mind, the most generous and kind **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was right in front of me. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** granted a sinner like me the privilege to shake his (blessed) hands. By Allah **عَزَّوَجَلَّ**! The softness of his sacred hands is beyond comparison.

Karam tujh peh Shah-e-Madinah karayn gey

Tu Apna lay dil say zara Madani Mahool

*Khuda kay karam say dikhaey ga ayk din
Tujhay Jalwa-e-Mustafa Madani*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Fortunate devotees

O devotees of the Prophet! The fortunate one is he who is bestowed with this grace! We should always have the desire in our hearts to behold a glimpse of the beloved and the blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and weep in longing for this. How fortunate are the devotees of the Prophet who soothe their eyes with the vision of the noblest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Those devotees are indeed privileged and honoured.

*Bahar-e-Khuld sadqay ho rahi hay ruway 'aashiq per
Khili jati hayn kaliyan dil ki tayray muskurany say*

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

(Zauq-e-Na't, pp. 150)

Invocation to be blessed with the vision of the Beloved Prophet ﷺ

On pages 115 and 116 of *Malfuzaat-e-A'la Hadrat* [the 561-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated:

Question: How can we be blessed with the blessed vision of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

Answer: Besides reciting Durood at night and at the time of going to sleep, recite Durood in abundance at all times. In particular, read the following Durood 100 times or as much as possible after Salat-ul-'Isha:

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

There are no better phrases [of Durood] to behold the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (than the aforementioned), but they must be read purely out of reverence and honour for his noble personality. Do not even give any room to the intention that you will see the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but above and beyond, his generosity is abundant and has no limits.

فِرَاقٌ وَوَصْلٌ چہ خواہی رضائے دوست طلب
کہ حَیْفٌ بَاشَدِ آزِ وَغَیْرِ اَوْ تَمَنَّائِی

*Proximity or distances are no concern!
You should seek your beloved's approval,
Then if you demand anything else,
that is blameful*



*Jalwa-e-Yar idhar bhi koi phayra tayra
Hasratayn aath pahar takti hayn rasta tayra*

*May you glance at me and I see your sight
Eyes are yearning for a glimpse, day and night*

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَی مُحَمَّدٍ

Allah Almighty and His prophet ﷺ do not like unnecessary speech.

I wish to only speak of that which is beneficial for the Hereafter.

The one who remained silent attained salvation.

(Tirmizi, vol. 4, pp. 225, Hadith: 2509)



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