



DOGS OF HELL



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

Dogs of Hell

The English translation of 'Dozakh kay Kuttay'



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دوزخ کے کتے

Dozka kay Kuttay

Dogs of Hell

THIS booklet was presented by Al-Madina-tul-'Ilmiyyah 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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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ 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 وَانْشُرْ
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 upon the Holy Prophet ﷺ once before and after the Du'a.

Table of Contents

Du'a for Reading the Book	iii
Dogs of Hell	1
Du'a of 'Attar	1
Excellence of Salat upon the Prophet ﷺ	1
Say about others what you would like to be said about you	1
Don't get angry if someone backbites you	2
An extraordinary way to rectify the backbiter	2
Seized by Allah's hidden plan	3
Two-faced	4
Hatred of hypocrisy	4
The manner of hypocrisy nowadays	5
Making someone ashamed of their sin	7
Embarrassing someone who has repented causes one to fall into the same sin	7
I am planting a tree	7
Plant four trees in Paradise	8
80 Years of sins forgiven!	9

Table of Contents

It is impermissible to say ‘do بِسْمِ اللّٰهِ’	9
When is it Kufr to say ‘بِسْمِ اللّٰهِ’	10
When is it sinful to praise Allah?.....	10
Chanting Allah! Allah! To welcome someone.....	11
Why should I give my deeds to you?.....	12
Backbiting - A machine for destroying good deeds.....	12
Never committed backbiting.....	12
The one who talks more, makes more mistakes.....	13
Become a true devotee	13
Guide to getting palaces in Paradise	14
Stench of backbiting.....	15
One Noor for every strand of hair.....	17
The Du’a of Attar for the one who gives Dars.....	17
Blessings of giving Dars alone.....	18
Acceptance isn’t based on the number of attendees	19
Just one person accepted	20
80 People embraced Islam in 950 years	20
Backbiting is a major sin.....	21

Parable about taking precaution when talking about a scholar	22
Having a good opinion is a form of worship	22
The backbiter of scholars is deprived of mercy	23
Dogs of Hell will bite them.....	23
If a dog attacks in the dark, then... ..	23
15 Examples of backbiting against scholars	24
When insulting a scholar is considered an act of Kufr and when it is not.....	25
Some questions and answers regarding slandering scholars	26
Disrespecting a non-practicing scholar	27
Considering an ignorant person superior to an Islamic scholar	29
Calling a student of religious sciences a ‘frog in the well’	29
What do the Maulvis know?.....	29
How is it to say ‘Maulvis have made it hard to act upon religion’?.....	30
Manner of a Maulvi.....	30
All scholars are oppressive	30

Table of Contents

Calling a scholar a ‘Mulla’ out of disrespect.....	31
To say ‘if you become an Imam, you will starve to death’	31
10 Statements about disrespecting scholars	32

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This content has been taken from page no. 125 to page no. 146
of the book 'Backbiting – A Cancer in our Society'

Dogs of Hell

Du'a of 'Attar

O Allah Almighty! Whoever reads or listens to the 33 page booklet, 'Dogs of Hell', save him from the punishment of Hell.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of Salat upon the Prophet ﷺ

The Holy Prophet ﷺ has stated: The one who recites Salat upon me 100 times, Allah Almighty inscribes between both his eyes that he is free from hypocrisy and fire of Hell, and He will keep him with martyrs on the Day of Judgement.

(*Mu'jam Awsat*, vol. 5, p. 252, *Hadees* 2735)

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

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

Sayyiduna Sufyan Sawri رَحِمَهُ اللهُ عَلَيْهِ said: 'Talk about your brother when he is not present in a manner in which you want

Dogs of Hell

your brother to talk about you when you are not present.’

(Tanbih-ul-Mughtarrin, p. 192)

Don't get angry if someone backbites you

Sayyiduna ‘Abdul Wahhab Sha’rani رَحْمَةُ اللهِ عَلَيْهِ said: It is not appropriate to get upset with a person who has backbitten you. Instead, you should like that person as you are being rewarded because of him, even though he did not plan to reward you. He رَحْمَةُ اللهِ عَلَيْهِ further comments that whoever gets upset with a person whose virtuous deeds are coming in his own account is senseless. However, it is permissible to get angry due to a legitimate reason under Islamic law. *(Tanbih-ul-Mughtarrin, p. 193)*

An extraordinary way to rectify the backbiter

سُجِّنَ اللهُ, Sayyiduna ‘Abdul Wahhab Sha’rani رَحْمَةُ اللهِ عَلَيْهِ has explained this so beautifully. Furthermore, we also learn from his statement that if we start arguing, then that could cause hatred and lead to more complications, but if we try to rectify that person in a polite manner, اِنْ شَاءَ اللهُ that person could leave the habit of backbiting altogether.

On page 22 of *Nachaqiyon ka ‘Ilaj* [the booklet published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: We must bear this rule in mind that filth cannot be cleaned with filth, it must be cleansed with water. Therefore, whoever adopts immature behaviour towards you,

try your utmost to adopt polite behaviour with them, إِنَّ شَاءَ اللَّهُ, you will gain abundant reward. By Allah, those who forgive instead of taking revenge from those who oppress them, and those who reply to injustice with kindness, are truly fortunate. To persuade us to repel evil with goodness, it is stated in part 24, Surah Ha-Meem Al-Sajdah, verse 34:

إِذْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ

وَدِيٌّ حَمِيمٌ

O listener! Repel evil with goodness, thereupon the one between whom and you there was enmity, (at that time he) will become like a close friend.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Ha-Meem Al-Sajdah, verse 34)

*Chashm-e-karam ho aysi kay mit jaye har khata
Koi gunah mujh say na Shaytan kara sakay*

(Wasail-e-Bakhshish, p. 412)

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

Seized by Allah's hidden plan

Sayyiduna Bakr Muzanni رَحْمَةُ اللَّهِ عَلَيْهِ has stated, 'When you see a

person promoting other's shortcomings (meaning, who always reveals others secrets and backbites about people), then know that he is surely the enemy of Allah and is seized by Allah's hidden plan.' (*Tanbih-ul-Mugtarrin, p. 197*)

Two-faced

Sayyiduna Bishr Haafi رَحِمَهُ اللهُ عَلَيْهِ said: 'I am surprised at people who backbite about their Islamic brothers behind their backs and dishonour them; but when they come in front of them, they display utmost admiration and start praising them.'

(*Tanbih-ul-Mugtarrin, p. 197*)

Hatred of hypocrisy

When Sayyiduna Imam Ja'far Sadiq رَحِمَهُ اللهُ عَلَيْهِ detached himself from people [and worldly matters], Sayyiduna Sufyan Sawri رَحِمَهُ اللهُ عَلَيْهِ approached him and said, 'Because of your detachment, people are missing your grace and beneficence.' In reply, he رَحِمَهُ اللهُ عَلَيْهِ read these two couplets:

ذَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِبِ وَالنَّاسُ بَيْنَ مَخَائِلٍ وَمَآرِبِ
يُفْشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالْوَفَاءَ وَقَلُوبُهُمْ مَحْشُورَةٌ بِعَقَارِبِ

People's loyalties have passed, like the day, yesterday

And people have fallen into their own thoughts

*On the surface, people show their love for others and their affection
But in reality, their hearts are filled with hatred and aversion*

(Tazkira-tul-Awliya, p. 22)

The manner of hypocrisy nowadays

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

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

- ❖ He is like this, or like that.
- ❖ What has happened to him, he is always dressed up?
- ❖ The way he walks makes me laugh.
- ❖ He is so immoral; I feel ashamed to talk about him.

Dogs of Hell

- ❖ He seems so arrogant because he talks very little.
- ❖ He is stupid; he does not even know how to talk to people.
- ❖ He is strange and crazy, probably weak minded.
- ❖ That person is very wicked.
- ❖ He took my money.
- ❖ He is surely a thief, etc.

Gheebat-o-chughli ki aafat say bachayn

Yeh karam Ya Mustafa farmaiye

Zaahir-o-baatin hamara aik ho

Yeh karam Ya Mustafa farmaiye

May we refrain from backbiting and gossiping

Mustafa, grant us such ability

May our actions be aligned with our hearts

Mustafa, grant us such purity

صَلَّى اللهُ عَلَى مُحَمَّدٍ

أَسْتَغْفِرُ اللهَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

تُوبُوا إِلَى اللهِ

صَلُّوا عَلَى الْحَبِيبِ

Making someone ashamed of their sin

On page 173 of *Bahar-e-Shari'at* [the 312-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: 'The Noble Prophet ﷺ has said, 'Whoever makes his brother feel ashamed for a sin which he had already repented from, that person will be involved in that sin before he dies.' (*Sunan-e-Tirmizi, vol. 4, p. 226, Hadees 2513*)

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

Dear Islamic brothers! We just learnt that if somebody repents from their sins, then we should not disgrace him. In this context, Sayyiduna Shaykh 'Abdul Wahhab Sha'rani رَحْمَةُ اللهِ عَلَيْهِ relays that Sayyiduna Yahya Bin Mu'aaz Raazi رَحْمَةُ اللهِ عَلَيْهِ has stated: 'A sensible person should never embarrass anyone of the sins from which he has already repented because, once, I disgraced someone because of his sin [after his repentance] and I was involved in the same sin after twenty years.' (*Tanbih-ul-Mughtarrin, p. 197*)

I am planting a tree

Dear Islamic brothers! The habit of unnecessary gossip and non-stop conversations result in unwarranted circumstances and such a person usually ends up backbiting and gossiping a lot. If it is necessary, then speak only good. Use your tongues to glorify

Dogs of Hell

Allah ﷺ. Look at what the Beloved Prophet ﷺ advised his companion, Sayyiduna Abu Hurayrah رضى الله عنه, for best use of his tongue. Read these words and take them to the heart.

It is narrated in *Ibn-e-Majah*: The Beloved and Blessed Prophet ﷺ was going somewhere when he ﷺ saw Sayyiduna Abu Hurayrah رضى الله عنه planting a plant. He ﷺ inquired, 'What are you doing?' The companion respectfully answered, 'Planting a tree.' The Noble Prophet ﷺ replied, 'Should I tell you the best way to plant a tree? By reciting **سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ**, for each phrase a tree is planted in Paradise.' (*Sunan-e-Ibn-e-Majah, vol. 4, p. 252, Hades 3807*)

Plant four trees in Paradise

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

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

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

*'Umar Raaza-ay makun dar guftagu
Zikr-e-aukun zikr-e-aukun zikr-e-au*

*Don't waste your life in useless talk,
[Keep busy in glorifying Allah]*

Only zikr of Allah, zikr of Allah zikr of Allah

80 Years of sins forgiven!

Another good use of the tongue is to recite Salat upon the Prophet and send Salam upon him, and have sins forgiven. It is narrated in Durr-e-Mukhtar, 'Whoever recites one Salat upon the Revered and Renowned Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and if it gets accepted, then Allah will forgive eighty (80) years of that person's sins.' (*Durr-e-Mukhtar, vol. 2, p. 284*)

It is impermissible to say 'do بِسْمِ اللّٰهِ'

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

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

Traders usually call the first sale of the day 'the opener'.

However, some call it 'بِسْمِ اللَّهِ' For example, they say, 'I have not done my بِسْمِ اللَّهِ today.' The above statements are all inappropriate. Similarly, if somebody comes during a meal, then usually the people having the meal say, 'Please have something.' The common reply to this is 'بِسْمِ اللَّهِ' or 'Please do بِسْمِ اللَّهِ'. It is stated on page 22 of *Bahar-e-Shari'at*, volume 16 that Muslim scholars have ruled that to say 'بِسْمِ اللَّهِ' on this occasion is strictly forbidden. (*Bahar-e-Shari'at*, vol. 16, p. 22)

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

When is it Kufr to say 'بِسْمِ اللَّهِ'

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

When is it sinful to praise Allah?

Remember! Zikr and Salat upon the Prophet are rewarding but on some occasions, it is not allowed. For example, on page 533

of *Bahar-e-Shari'at* [the publication of Maktaba-tul-Madinah], it is stated: 'It is not permissible for a trader to read Salat or say *سُبْحَانَ اللَّهِ* when displaying his goods in order to praise the quality of the product. Similarly, it is unlawful to read Salat upon the arrival of a scholar with the intent to inform others of his arrival so that they stand up and leave their places.' (*Rad-ul-Muhtar, vol. 2, p. 281*)

Chanting Allah! Allah! To welcome someone

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

*Jo hay ghaafil Tayray Zikr say Zul-Jalal
Us ki ghaflat hay us per wabaal-o-nakaal¹
Qa'r-e-ghaflat² say hum ko Khudaya nikal
Hum hon Zaakir³ Tayray aur Mazkoor⁴ Tu*

*Whoever is careless from Your worship because of heedlessness
Will earn punishment and destruction for his recklessness*

¹ Grief

² Abyss of heedlessness

³ Glorifier

⁴ Glorified

Dogs of Hell

*Allah, secure us from the disease of heedlessness
May we worship You, and praise Your Name*

اللَّهُ اللَّهُ اللَّهُ اللَّهُ

(Saaman-e-Bakhshish, p. 15)

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

Why should I give my deeds to you?

One person told Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ: I have been informed that you backbite against me. He رَحْمَةُ اللَّهِ عَلَيْهِ replied, ‘I cannot gift you my deeds. I do not consider you that important.’ (Ihya-ul-‘Uloom, vol. 3, p. 183)

Backbiting - A machine for destroying good deeds

Shaykh Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘The example of a person who backbites is like a person who uses a cannon to fire away his deeds towards the east and the west.’ (Tanbih-ul-Mugtarrin, p. 193)

Never committed backbiting

Sayyiduna Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ has reported that Shaykh

Abu 'Aasim رَحْمَةُ اللَّهِ عَلَيْهِ had said: 'Since I have gained my senses and learnt that backbiting is Haraam, I have never committed backbiting against anyone.' (*Tahzib-ul-Asma Wal-Lughat lin-Nawawi, vol. 2, p. 529*)

The one who talks more, makes more mistakes

On page 108 of *Minhaj-ul-'Aabideen* [the 344-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has stated: 'Securing the tongue secures the deeds, because whoever does not control his tongue usually gets trapped in backbiting.' (*Minhaj-ul-'Aabideen, p. 65*) It is a common proverb مَنْ كَثُرَ لَعَطُهُ كَثُرَ سَقَطُهُ: 'Whoever talks more makes more mistakes.'

Become a true devotee

Dear Islamic brothers! If you have to open your mouth and use your tongue, then use it for reciting the Quran, Na't and doing the Zikr of Allah عَزَّوَجَلَّ in abundance. Read the following two Ahadees:

1. Remember Allah عَزَّوَجَلَّ in such abundance that people consider you insane. (*Al-Mustadrak lil Haakim, vol. 2, p. 173, Hadees 1882*)
2. Remember Allah عَزَّوَجَلَّ in such abundance that the

Dogs of Hell

hypocrites start calling you a show-off. (*Al-Mu'jam-ul-Kabeer, vol. 12, p. 131, Hadees 12786*)

Guide to getting palaces in Paradise

Listen to this following faith-refreshing narration. Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ عَنْهُ narrated that the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever recites Surah Al-Ikhlash ten times, Allah builds a palace for him in Paradise. Whoever recites it twenty times, Allah builds two palaces for him and whoever recites it thirty times, Allah builds three palaces for him in Paradise.' Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ عَنْهُ said, 'Would we have several palaces at that time?' The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Allah's favour is even greater than that.' (*Sunan Daarimi, vol. 2, p. 552, Hadees 3429*)

*Allah ki rahmat say to Jannat hi milay gi
Aye kash! Mahallay mayn jagah un kay mili ho
(Wasail-e-Bakhshish (Amended version) p. 315)*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

تُوْبُوا إِلَى اللَّهِ
 صَلُّوا عَلَى الْحَبِيبِ
 اسْتَغْفِرُ اللَّهَ
 صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Stench of backbiting

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

We do not feel this odour because our senses have become accustomed to this smell; like the smell of leather does not bother the people who live close to a leather-processing factory,

but if somebody comes to visit, they might not be able to stand the smell. The Muslims should remember this and have fear of Allah and try their utmost to rid themselves of the habit of lying and backbiting. Else, would anyone like to excrete from their mouth? If we open our inner senses, we would realize that the odour of lying and backbiting is worse than the stench of excrement. The Greatest and Holiest Prophet ﷺ has warned: When a person utters a lie, the angel moves a mile away from its foul smell. (*Sunan-e-Tirmizi, vol. 3, p. 392, Hadees 1979*)

Sayyiduna Jabir Bin ‘Abdullah رضى الله عنهما has reported that we were in the blessed court of the Beloved Prophet ﷺ and a foul odour suddenly came to us. The Holy Prophet ﷺ inquired, ‘Do you know what this odour is? This is the stench of those who backbite about other Muslims.’ (*Zamm-ul-Gheebah li-Ibn-e-Abi Dunya, p. 104, Raqm 70*)

Allah hamayn jhoot say gheebat say bachana

Maula hamayn qaydi na Jahannam ka banana

Aye piyaray Khuda az pa-ay Sultan-e-Zamanah

Jannat kay mahallay mayn Tu hum ko basana

Allah please save us from lying and backbiting

Save us from the confinement of Hell

Allah! For the sake of Your Beloved Prophet

Reside us in the abodes of Paradise

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ
اَسْتَغْفِرُ اللّٰهَ تُوْبُوْا اِلَى اللّٰهِ
صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

One Noor for every strand of hair

Dear Islamic brothers! It is essential for us to learn the correct use of tongue. Otherwise, I swear by Allah, backbiting, gossiping and other deadly sins can devastate our Hereafter. If we use our tongues properly, we could amass hordes of virtuous deeds. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned, ‘The one who does Zikr [remembrance] of Allah in the marketplace, then that person will indeed be granted one Noor for each strand of hair on the Day of Judgement.’ (*Shu'ab-ul-Iman, vol. 1, p. 412, Hadees 567*)

The Du'a of Attar for the one who gives Dars

Dear Islamic brothers! Keep in mind that Quranic recitation, reciting Hamd, praising Allah, supplication, reciting Salat upon the Prophet and sending Salam upon him, reciting Na't, delivering sermons, Dars and Sunnah-inspiring speeches are all part of the remembrance of Allah Almighty. All Islamic brothers should try their utmost to give Dars daily from *Faizan-e-Sunnat* for twelve minutes in the marketplace. While

you are reading the passages for Dars, besides receiving various virtues for the delivery, you will also be granted the virtue of remembering Allah Almighty in the marketplace. The Madani blessings of delivering Dars are phenomenal.

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

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Blessings of giving Dars alone

No words can express the greatness of delivering Dars from *Faizan-e Sunnat*. One brother from the Lines Area of Bab-ul-Madinah, Karachi narrated: I was standing on the roof of my house when I saw an Islamic brother of Dawat-e-Islami, with a green 'Imamah on his head, giving Chowk Dars all alone by the street corner. No one was sitting there to listen to him.

Even though I was away from religion and would avoid Islamic brothers who wore green 'Imamahs, when I saw that brother giving Dars all alone, I felt bad. I went down and joined his Dars in sympathy. **سُخِّرَ اللَّهُ!** Joining that Dars became a source of my reformation and I became attached to the Madani environment. **أَلْحَمْدُ لِلَّهِ**, at the time of giving this statement, I am in charge of Madani In'amaat in my locality. There was a time when I used to run away from people wearing green 'Imamahs and **أَلْحَمْدُ لِلَّهِ**, today the crown of the green 'Imamah is shining on my head.

Acceptance isn't based on the number of attendees

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

setup are advised that in the court of Allah Almighty, the purity of intention is what actually counts.

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

Just one person accepted

The Intercessor of Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I will be the first intercessor for Paradise and more people have believed in me than any other Prophet. There are some Prophets (عَلَيْهِمُ السَّلَام) who were believed by only one person from their nation.’ (*Sahih Muslim, p. 128, Hadees 332*)

80 People embraced Islam in 950 years

The renowned commentator of the Quran, Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ عَلَيْهِ has stated: ‘One meaning of this Hadees is that more people accepted me [the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] as a Prophet than any other Prophet. It is definitely clear that other Prophets were Prophets for particular nations, but the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet for the entire universe. In addition, the reign of other Prophets was limited, but the duration of the Prophethood of the Intercessor of Ummah, the

Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is until the Day of Resurrection.’

He رَحْمَةُ اللهِ عَلَيْهِ further added, ‘Sayyiduna Nuh عَلَيْهِ السَّلَام preached for 950 years, but only eighty people embraced faith. Eight of those were from his family and seventy-two were others. On the other hand, the Greatest and Holiest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ preached for only 23 years and the results are in front of you.’
(*Mirat-ul-Manajih*, vol. 8, pp. 6-7)

Backbiting is a major sin

Sayyiduna Ahmad Bin Hajar Makki Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ has narrated: ‘It is stated in Sahih Hadees:

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

Only a few of these Ahadees are sufficient to classify backbiting as a major sin, thus when they are all compiled together, then why would backbiting not be classified as a major sin?’ (*Al-Zawajir ‘An-Iqtiraf-il-Kabaair*, vol. 2, p. 28)

Parable about taking precaution when talking about a scholar

Whenever Sayyiduna Shaykh Afzal-ud-Din رَحْمَةُ اللهِ عَلَيْهِ was asked about the status of any Islamic scholar, he رَحْمَةُ اللهِ عَلَيْهِ would reply (cautiously to avoid falling in backbiting): ‘Ask somebody else because I look at people very positively (and I also give others the benefit of doubt). I do not have the spiritual insight (*Kashf*) into the Divine Secrets to tell you their status with Allah. It is stated in a Hadees¹: **الظَّنُّ أَكْذَبُ الْحَدِيثِ**, ‘Suspicion is the most false speech.’ (*Tanbih-ul-Mughtarrin*, p. 193)

Having a good opinion is a form of worship

Dear Islamic brothers! The illness of having negative suspicion about others is widespread. We should have good opinions about our Islamic brothers, and make ourselves worthy of the rewards of the Hereafter. Thus, it is stated from the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, **حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ**: ‘Having good opinion about others is from good worship.’

(*Sunan Abi Dawood*, vol. 4, p. 388, Hadees 4993)

While elaborating on various meanings of this narration, the renowned commentator of the Quran, Mufti Ahmad Yar Khan Na’emi رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘This means that to hold a good

¹ Sahih Bukhari, vol. 4, p. 117, Hadees 6066

opinion about other Muslims and to avoid ill-suspicion against them, is amongst the most virtuous acts of worship.’

(Mirat-ul-Manajeeh, vol. 6, p. 621)

The backbiter of scholars is deprived of mercy

Regretfully these days, مَعَاذَ اللَّهِ backbiting against Islamic scholars is done excessively. So, if Satan entices you to backbite about an Islamic scholar, then recall this statement of Sayyiduna Abu Hafs Kabeer رَحِمَهُ اللَّهُ عَلَيْهِ and take precaution: ‘Whoever backbites a Faqih, on the Day of Judgement, it will be written on his face that, ‘This person is deprived from the mercy of Allah.’ *(Mukashafa-tul-Quloob, p. 71)*

Dogs of Hell will bite them

No matter whether backbiting is of a scholar or of the public, it will nevertheless be backbiting. I swear by Allah! The punishment of backbiting will be unbearable. Once, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ warned his companion Sayyiduna Mu’aaz رَضِيَ اللَّهُ عَنْهُ: ‘Refrain from backbiting people, or else the dogs of Hell will bite you.’ *(Tafseer Durr-ul-Mansoor, vol. 7, p. 572; Minhaj-ul-‘Aabideen, p. 66)*

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

Dear Islamic brothers! First, read the aforementioned Hadees several times and then just imagine that it is a dark night - with

Dogs of Hell

utter silence - a dog is chasing you, barking behind you and you are thinking of a plan to escape. It suddenly leaps towards you and grabs your shirt. What would be your state then? Just ponder! If we backbite someone, then after death, the dogs of Hell do not just grab our clothes, they do not just grab our skin, but they start biting our flesh. Then what will happen to us?

Ker lay taubah Rab ki rahmat hay bari

Qabr mayn warnah saza hogi kari

(Wasail-e-Bakhshish (Amended version) p.712)

Repent now; great is Allah's mercy

Else, the punishment of Hell will be deadly

15 Examples of backbiting against scholars

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

- ❖ He takes money for preaching.
- ❖ He is ill-spoken.
- ❖ He loves to eat.
- ❖ He comes to eat sweets and desserts.

- ❖ He eats endlessly.
- ❖ The other day, he was drinking water with his left hand.
- ❖ He considers himself a big scholar.
- ❖ When delivering a sermon, he seems to speak from his nose.
- ❖ His speeches are long.
- ❖ His speeches are all stories.
- ❖ His voice is not 'impressive'.
- ❖ Be careful! 'Allamah Sahib is coming'.
- ❖ He is greedy.
- ❖ Leave it! He's just a Maulvi.
- ❖ Some people refer to scholars as '*Mullahs*' out of disrespect.

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

There is a grave difference between the backbiting of an Islamic scholar and that of the public. The cause of concern is that backbiting of a scholar usually has an aspect of hatred for a scholar. Explaining the three states of disrespecting a scholar

and rulings related to it under the Islamic law, my master A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمته اللہ علیہ has stated in *Fatawa Razawiyyah* (volume 21, page 129):

1. If a person speaks ill about a religious scholar because he is a scholar, then the person is an absolute Kafir.
2. If the person considers it an obligation to respect the scholars because of their religious knowledge, but speaks ill of them because of some worldly dispute or curses him or disgraces him, then he is a Faasiq and a Faajir (i.e. a transgressor).
3. If he backbites the scholar without any reason, then he is مَرِيضُ الْقَلْبِ وَحَيِيثُ الْبَاطِنِ (that is, *he has an ill heart and an impure inner-self*) and there is a fear that he might fall into Kufr [because of his unwarranted hatred against religious scholars]. It is stated in the conclusion, مَنْ أَبْغَضَ عَالِمًا مِنْ غَيْرِ سَبَبٍ ظَاهِرٍ خِيفَ عَلَيْهِ الْكُفْرُ meaning, *whoever hates an Islamic scholar without any legitimate reason, it is feared that he may fall into disbelief.* (*Khulasa-tul-Fatawa, vol. 4, p. 388*)

Some questions and answers regarding slandering scholars

Disrespecting a non-practicing scholar

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

Answer: Dishonouring a non-practicing Muslim scholar because of his knowledge of Islam also leads to Kufr. Such a non-practicing scholar is far better than the worshipper who is ignorant of the religious sciences. My master A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمتهُ اللهُ عليه explains: "The Quran categorizes the scholars of the truth as 'Heirs of the Prophet' without any distinction, even if they do not practice, as long as they steadfastly adhere to the true principles of the Sunni faith and call people towards the truth. On the other hand, scholars who lead people astray are the heirs of Satan. وَالْعِبَادُ بِاللّٰهِ تَعَالٰى

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

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

*We then made Our chosen bondsmen the inheritors of the Book.
So, amongst them is the one who wrongs himself, and amongst*

them is the one who follows a middle course, and amongst them is one who, by the command of Allah, surpassed (others) in good deeds; this is the great bounty.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Faatir, verse 32)

After mentioning the above verse in *Fatawa Razawiyyah* (volume 21, page 530), my master, A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ further explained that the Quran, not only calls the non-practicing scholars as heirs, but also classifies them as the 'chosen slaves'. It is reported in a Hadees that while elaborating on this verse, the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever amongst us takes a lead has taken a lead, and whoever walks with slow speed in the path of goodness is saved and the one who is unjust with himself (i.e. sinner) will also be forgiven.' (*Tafseer Durr-e-Mansoor, vol. 7, p. 25*)

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

Considering an ignorant person superior to an Islamic scholar

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

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

Calling a student of religious sciences a 'frog in the well'

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

Answer: It is Kufr.

What do the Maulvis know?

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

Answer: It is Kufr. My master, A'la Hadrat Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan **رحمهُمُ اللهُ عَلَيْهِ** has said: 'To say, 'What do Maulvis know?' is Kufr (*Fatawa*

Dogs of Hell

Razawiyyah, vol. 14, p. 244) when it is intended to dishonour the scholars of Islam.

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

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

Answer: This is a statement of Kufr because it dishonours the scholars of Islam. Islamic jurists رَحِمَهُمُ اللَّهُ have stated, **الْإِسْتِخْفَافُ بِأَلْسِنَةِ الشُّرَافِ وَالْعُلَمَاءِ كُفْرٌ** meaning, *it is Kufr to disrespect a scholar and a descendant of the Prophet.* (*Majma’-ul-Anhur, vol. 2, p. 509*)

Manner of a Maulvi

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

Answer: It is Kufr because it constitutes disrespect of the true scholars of Islam.

All scholars are oppressive

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

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

Calling a scholar a ‘Mulla’ out of disrespect

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

Answer: If one uses these words with the intention to disrespect the scholars because of their Islamic knowledge, then it would constitute as a statement of Kufr. It is stated by Mulla ‘Ali Qaari رَحْمَةُ اللَّهِ عَلَيْهِ: ‘Whoever refers to an ‘Aalim as ‘Uwaylim’ or refers to an ‘Alawi as ‘Ulaywi’, then he has committed Kufr.’ (*Minh-ur-Raud lil-Qaari, p. 472*)

These words are not prevalent in the Urdu language, but I [the author] remember hearing words like ‘Maulva’ or ‘Mullar’ from some audacious people. At any rate, utterance of any words to degrade an Islamic scholar because of their sacred knowledge, or to degrade the descendant of Sayyiduna ‘Ali رَضِيَ اللَّهُ عَنْهُ or the descendants of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because of their superior lineage, are all Kufr.

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

Question: How is it to say: If you get worldly education, then

you will live a luxurious life and if you study Islamic sciences to become an Islamic scholar, you will starve to death?

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

10 Statements about disrespecting scholars

1. Saying, 'All Maulvi are devious' when the intent is to degrade Islamic knowledge and Islamic scholars is Kufr. (*Fatawa Amjadiyyah, vol. 4, p. 454*)
2. Saying, 'Scholars have ruined the country' is Kufr. (*Fatawa Razawiyyah, vol. 14, p. 605*)
3. Saying, 'Scholars have shattered the religion into pieces' is also Kufr.
4. Whoever says, 'What would I do with religious knowledge? There should be money in one's pocket' is charged with Kufr (حکم کفر).

5. Somebody said to a scholar, 'Go and preserve your religious knowledge in some container.' saying this is Kufr. (*Fatawa 'Aalamgiri, vol. 2, p. 271*)
6. Whoever says, 'Who can act upon what the scholars tell us to do?' This is a statement of Kufr because these words surely infer that there are requirements of the sacred law which are beyond our scope and ability; or it infers that the scholars have lied about the Prophets عَلَيْهِمُ السَّلَام. May Allah grant us refuge. (*Minh-ur-Raud lil-Qaari, p. 471*)
7. Saying, 'A cup of Sareed is better than Islamic knowledge' is a statement of Kufr. (*Minh-ur-Raud lil-Qaari, p. 471*)
8. Having malice in your heart against an Islamic scholar because of his religious knowledge is Kufr. (i.e. having malice just because he is an Islamic scholar).
9. Whoever says, 'Violence is better than becoming a scholar' is charged with Kufr (حکم کفر). (*Fatawa 'Aalamgiri, vol. 2, p. 271*)
10. Remember! Only the Sunni scholars of Ahl-us-Sunnah are to be respected. As far as the scholars of other deviant sects are concerned, you should distance yourself even from their shadows. Respecting them is strictly Haraam. To listen to their sermons, or to read their books, or to sit in their company are all Haraam acts and are a lethal poison for one's faith.

A very easy wird of remaining secure from backbiting

رَحْمَةُ ʿALLAMAH MAJID-UD-DEEN FEEROZ ABADI عَلَيْهِ السَّلَامُ has narrated:

‘When you sit in a gathering (i.e. amongst people) and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ

then Allah Almighty will appoint an angel upon you who will keep you away from backbiting. And when you leave the gathering and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ

then the angel will keep others away from backbiting you.’

(Al-Qaul-ul-Badi’, p. 278)



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