

بادشاہ کی سڑی ہوئی لاش!

Badshah ki sarri hoyi lash!

The Rotten Corpse of a King

This booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri 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].

Translation Department (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

The Rotten Corpse of a King

An English translation of 'Badshah ki sarri hoyi lash!'



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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

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 وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

Recite Salat upon the Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Rotten Corpse of a King

Du'a of 'Attar

O Allah Almighty! Whoever reads or listens to the 22-page booklet 'The Rotten Corpse of a King', forgive all of his sins, make him an accepted person of yours and grant him forgiveness without accountability.

Blessings of Salat upon the Prophet ﷺ

It is reported from 'Allamah Majduddin Ferozabadi رحمه الله عليه whenever you sit in a gathering and recite: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ', Allah Almighty appoints an angel upon you who will prevent you from backbiting. And when you leave the gathering, recite: 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ', the angel will prevent others from backbiting against you. (*Al-Qaul-ul-Badi*, p. 278)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Backbiting burns good deeds

Alas! What a serious downfall of our society this is! The habit

of backbiting and listening to it has caused destruction all around us. It is stated: Backbiting destroys good deeds quicker than fire burns dry wood. (*Ihya-ul-'Uloom, vol. 3, p. 183*)

What happened to my deeds?

Dear Islamic brothers! One of the perils of backbiting is that it destroys good deeds. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Indeed, on the Day of Judgement, a person will have his book of deeds brought to him. He will utter, 'I did such-and-such good deeds, what happened to them?' He will be told, 'Those deeds were wiped away due to the backbiting that you committed.' (*Attargheeb Wattarheeb, vol. 3, p. 332, Hadith 30*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Accountability for every word on the Day of Judgement

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

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

On that Day, people will return towards their Lord, in different paths, in order to be shown their deeds. So, whosoever does a good deed equal to the weight of an atom, (he) shall see it. And whoever does an evil deed equal to the weight of an atom, (he) shall see it.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Zilzaal, verse 6-8)

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

Gar Tu naraz huwa mayri halakat hogi!

Haye! Mayn nar-e-Jahannam mayn jaloon ga Ya Rab!

'Afw kar aur sada kay liye razi ho ja

Gar karam kar day to Jannat mayn rahoon ga Ya Rab!

I will be doomed if you are displeased

I will burn in the blazing fire of Hell, my Allah!

Forgive me and with me forever be pleased

With Your mercy, I will reside in Paradise, my Allah!

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

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

If you find out that someone was backbiting against you, then instead of getting angry, try to stay calm and patient. The backbiter is at a loss and the one against whom backbiting is committed actually profits as Sayyiduna Abu Umamah رضي الله عنه has stated: When a person will be given his Book of Deeds, on the Day of Judgement, he will see good deeds that he did not perform. He will ask, ‘O Allah عَزَّوَجَلَّ! Where did these come from?’ He will be told, ‘These are the good deeds of those who committed backbiting against you.’ *(Tanbih-ul-Mughtarrin, p. 192)*

My mother is more worthy of my deeds

Somebody was talking about backbiting in the company of Sayyiduna ‘Abdullah Bin Mubarak رحمته الله عليه, so he رحمته الله عليه commented, ‘If I considered it correct to backbite about someone then I would have committed backbiting against my mother because she is indeed the most deserving of my virtuous deeds.’ *(Minhaj-ul-‘Aabideen, p. 65)*

Rights of a mother cannot be fulfilled completely

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

*Ay piyaray Khuda az pa-ay Sultan-e-Madinah
Gheebat ki nuhusat say mayri jan chura day*

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

Forgiveness of half of your sins

Sayyiduna ‘Ata Khurasani رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘Do not get upset if someone backbites against you because the backbiter is unknowingly doing you a favour. We have been told that whoever is backbitten against once, half of his sins are forgiven.’ (*Tanbih-ul-Mughtarrin, p. 194*)

Worship of the whole night & backbiting

Once Sayyiduna Haatim Asam رَحْمَةُ اللهِ عَلَيْهِ missed his Tahajjud prayer, his wife chastised him for this but he رَحْمَةُ اللهِ عَلَيْهِ replied,

‘Last night some people spent all night worshipping and in the morning, they committed backbiting against me. So, on the Day of Judgement all their good deeds of that night will be transferred into my account on the scale of deeds.’ (*Minhaj-ul-‘Abideen*, p. 66)

One hundred years of worship & backbiting only once

Dear Islamic brothers! Indeed, there is a lot of wisdom hidden in the sayings of our pious saints رَحْمَةُ اللَّهِ. In the aforementioned narration, backbiters are advised in a unique manner not to sacrifice their worship by backbiting. We also learned from the previous narration that if someone spends all his night praying and worshipping, but does not refrain from the evil habit of backbiting then all his worship will be transferred to the one who was spoken ill of and whose rights were violated. In reality, backbiting [just once] is more harmful in comparison to one hundred years of voluntary worship because if someone never performs any voluntary worship in his entire life, he will not be accountable for it on the Day of Judgement. However, backbiting is a source of the displeasure of Allah عَزَّوَجَلَّ along with wasting virtuous deeds in the Hereafter. Losing all the wealth of this world might be unbearable for your ego, but in reality, it is an insignificant loss. On the Day of Judgement, if one has to give only one virtuous deed to someone, then by Allah, this would indeed be a great loss.

*Mizan pay sab kharay hayn a'mal tul rahay hayn
Rakh lo bharam Khudara 'Attar Qadiri ka*

Reward of helping others and enquiring about the sick

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

سَمِعْنَا مِنَ اللَّهِ، How fortunate are those Islamic brothers and sisters who use their tongues for calling people toward righteousness, delivering Sunnah-inspiring speeches and stay busy in the Zikr of Allah عَزَّوَجَلَّ and in reciting Salat upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. To help needy Muslims is a virtuous act, and to console the troubled or the sick is one of the best ways of using our tongues. It is narrated by the companions Sayyiduna 'Abdullah Ibn-e-'Umar and Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُمُ that, 'Whoever goes to help a needy Muslim brother, Allah عَزَّوَجَلَّ shades him with seventy-five thousand angels. Those angels make supplications for him and he is covered in the ocean of mercy, until he is finished. Then, Allah عَزَّوَجَلَّ writes for him the reward of one Hajj and one 'Umrah pilgrimage. Likewise, anyone who consoles an ill person, Allah عَزَّوَجَلَّ shall shade him underneath seventy-five thousand angels. Until he returns home, he is bestowed a good deed for every footstep,

an evil deed is forgiven for every step, and his status is raised once. When he sits with the ill person, the bounty (of Allah) covers him and continues covering him until he returns home.’

(Al-Mu'jam-ul-Awsat, vol. 3, p. 222, Hadith 4396)

Two heavenly garments

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

The companion Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ reported that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Anyone who consoles a grief-stricken person, Allah عَزَّوَجَلَّ shall grant him the attire of Taqwa and bless his soul amongst the other souls. Likewise, anyone who consoles an afflicted person, Allah عَزَّوَجَلَّ shall make him wear two garments from the garments of Paradise, the price of which cannot be fulfilled by giving this (entire) world.’ *(Al-Mu'jam-ul-Awsat, vol. 6, p. 429, Hadith 9292)*

*Ya Khuda sadaqah Nabi ka bakhsh mujh ko bay-hisab
Naz'a-o-qabr-o-hashr mayn mujh ko na dayna kuch 'azab*

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

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

Listening to backbiting against someone is also Haraam

The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered to refrain from singing and listening to songs; abstain from committing and listening to backbiting, and forbade from taletelling and listening to it. (*Al-Jami'-us-Sagheer*, p. 560, *Hadith* 9378)

Shaykh 'Abdul Ra'oof Munawi رَحْمَةُ اللّٰهِ عَلَيْهِ has stated, 'The listener of backbiting is also one of the backbiters.' (*Fayd-ul-Qadeer*, vol. 3, p. 612, under the *Hadith* 3969)

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

All forms of participation in backbiting are sinful

Joyously listening to backbiting and saying words like 'yes', 'yeah, yeah' or making sounds like 'un-hun' all classify as backbiting. Hearing such [sounds of] agreement encourages the person to backbite even further. Similarly, after listening to backbiting, displaying your delight or surprise are also sinful

acts. For example, saying something like this with astonishment, 'I cannot believe he is like that! I thought he was a good person.' Listening to backbiting with great interest, showing surprised emotions and nodding your head serves as encouragement to the backbiter. In fact, the person sitting quietly in such a situation, without any valid excuse under Islamic law, will also be considered as a participant in this backbiting. (*Ihya-ul-'Uloom, vol. 3, p. 180*)

Rotten corpse of the king

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

Sayyiduna Hazm رَحْمَةُ اللهِ عَلَيْهِ relayed that, 'Sayyiduna Maymoon رَحْمَةُ اللهِ عَلَيْهِ would not backbite against anyone nor would he ever listen to it. Even, if somebody tried to backbite, he would forbid him. If the person did not hold back, then Sayyiduna

Maymoon رَحْمَةُ اللَّهِ عَلَيْهِ would leave that place.’ (*Hilyat-ul-Awliya*, vol. 3, p. 127, Hadith 3418)

Our gatherings & political analysis

Dear Islamic brothers! The aforementioned narrative also teaches us that we are not allowed to backbite even against political personalities, elected officials or people in power. Alas! There will hardly be any gathering today which is free of backbiting against political leaders, ministers, members of parliament, or senators. Sometimes the President or the Prime Minister is targeted, and at times, the Chief Minister or the Governor is attacked. Nevertheless, a lot of negative conversation takes place regarding political figures. They are severely disgraced and are called names. Pay close attention to what Allah عَزَّوَجَلَّ states in the Glorious Quran in Surah Al-Hujurat, part 26, verse 11:

وَلَا تَسَابُرُوا بِالْأَلْقَابِ ط

Nor give evil nicknames.

[*Kanz-ul-Iman (translation of Quran)*] (Part 26, Surah Al-Hujurat, Verse 12)

Cursing of angels

On page 246 of *Ansuon ka Darya* [the 300-page publication of Maktaba-tul-Madinah, a publishing department of Dawat-e-

Islami], it is stated: Sayyiduna Sa'eed Bin 'Amir رضي الله عنه relayed that the Beloved Prophet صلى الله عليه وآله وسلم has stated, 'Angels curse the one who calls a Muslim by any words [i.e. bad names] besides their name.' (*Al-Jami'-us-Sagheer*, p. 525, *Hadith 8666*)

Exaggerated news reports

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

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

discourages these activities thoroughly and declares them to be backbiting and fault-finding.

Biting like dogs

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

(Bahr-ud-Dumu’, p. 185)

Mayn faltu batoon say rahoon door hamayshah

Chup rehmay ka Allah saliqah Tu sikha day

May I save myself from the habit of unnecessary gossiping

Allah train my tongue, for the ways of safeguarding

Reciters of Du’a-e-Qunoot should fulfil their promise

Dear Islamic brothers! It is necessary to avoid bad company as

we may be endangering our life in the Hereafter. My master, A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Ash-Shah Imam Ahmad Raza Khan رحمته الله عليه has stated, 'The Sacred Law does not ordain any phrase in Salah which is only for the 'movement of the tongue' and the meaning is not intended.' (*Fatawa Razawiyyah, vol. 29, p. 567*) Therefore remember that you read 'Du'a of Qunoot' in Salat-ul-Witr in which you recite: وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ط [Translation: (O Allah! We) separate ourselves from those who disobey] Therefore, fulfil the promise you make every day with Allah عَزَّوَجَلَّ and distance yourself and repent from the gatherings of sinful and disobedient people [Fasiq & Faajir] who curse, backbite, and slander others or are involved in various other sinful habits. Even the Quran advises us to refrain from such [bad] company. It is stated in Surah Al-An'aam, part 7, verse 68:

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

And whenever the Devil causes you to forget (and thereby you sit with them forgetfully), do not therefore sit with the unjust upon remembering.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, verse 68)

In the elaboration of this verse, it is stated in *Tafseerat-e-Ahmadiyyah* that in this verse, – 'the unjust' refers to non-believers, deviants and the sinful. (*Tafseerat-e-Ahmadiyyah, p. 388*)

Permissibility to visit and call the sinful towards righteousness

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

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذِكْرِي لَعَلَّهُمْ

يَتَّقُونَ ﴿٦٩﴾

And the pious are not accountable for them (i.e. the misled), but to give them advice so that they may refrain.

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, verse 69)

Regarding this verse, Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحِمَهُ اللهُ عَلَيْهِ has explained in *Khaza'in-ul-'Irfan*, 'From this verse we learn that it is permissible to sit with sinful individuals to advise them and in order to manifest the truth.'

Refrained from backbiting even against Hajjaj Bin Yusuf

Our saints were so fearful of Allah عَزَّوَجَلَّ in matters of backbiting that they would even avoid talking unjustly about people who were famous tyrants. Sayyiduna Isma'eel Haqqī رَحِمَهُ اللهُ عَلَيْهِ reported that someone asked Sayyiduna Imam Muhammad Ibn-e-Sireen رَحِمَهُ اللهُ عَلَيْهِ, 'You have never said

anything [bad] about Hajjaj Bin Yusuf.’ He replied, ‘I fear Allah عَزَّوَجَلَّ (and His Hidden Plan) that He عَزَّوَجَلَّ may release him on the Day of Judgement for his belief in the Oneness of Allah عَزَّوَجَلَّ (that is to say that because he was a Muslim, he might be forgiven without any accountability by the sheer mercy and compassion of Allah عَزَّوَجَلَّ) and that I may be punished because of backbiting against him.’ (*Ruh-ul-Bayan, vol. 9, p. 90*)

Admonitory account about three defective traits

Dear Islamic brothers! Allah عَزَّوَجَلَّ is the Supreme and the All-Powerful! No one is aware of His hidden plan. Therefore, regardless of the severity of one’s sins, we cannot say with certainty that a person is destined for Hell. Many pious people may be held accountable if Allah’s plan overcomes them. الْأَمَانُ وَالْحَفِيفُ (May Allah عَزَّوَجَلَّ safeguard us and protect us from such a situation).

On page 113 of *Bayanaat-e-‘Attariyyah*, volume 1 [the 480-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated in *Minhaj-ul-‘Aabideen* that Sayyiduna Fudayl Bin ‘Iyaad رَحِمَهُ اللهُ عَلَيْهِ went to visit one of his students, who was on his deathbed. The Shaykh sat down close to him and started reciting Surah Yaseen. The student uttered, ‘Stop reciting Surah Yaseen!’ Then the Shaykh رَحِمَهُ اللهُ عَلَيْهِ instructed him to proclaim the

Kalimah (the declaration of faith) by repeating it over and over again. The student then said, ‘I will never recite the Kalimah, and I am repulsed by it.’ He died after uttering these words.

Sayyiduna Fudayl Bin ‘Iyaad رَضِيَ اللهُ عَنْهُ was greatly saddened by his student’s awful demise and wept over it for forty days. After forty days he dreamt that his student was being dragged by the angels towards Hell. The Shaykh inquired, ‘You had a very high status amongst my students. Why did Allah عَزَّوَجَلَّ withdraw His recognition from you?’ He replied, ‘Because of three bad habits of mine:

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

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

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

At this point, it is essential to understand an important issue as elaborated by Mufti Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ: ‘Allah عَزَّوَجَلَّ forbid! If a statement of Kufr is uttered at the time of death, it is not categorized as Kufr. It is possible that the severity of death might have resulted in the loss of the person’s sanity or he might have uttered the words in a state of unconsciousness.’
(*Bahar-e-Shari’at*, vol. 4, p. 158; *Durr-e-Mukhtar*, vol. 3, p. 96, slightly amended with amendments)

Most mistakes are because of the slip of the tongue

Dear Islamic brothers! The reality is that the inappropriate use of the tongue causes grief and distress. With this tongue, one risks his Hereafter by swearing, lying, backbiting and taletelling. May Allah عَزَّوَجَلَّ safeguard us from the calamities of the tongue! Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ عَنْهُ reported that the Intercessor of the Day of Judgement, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ said, ‘Humans make most of their mistakes through their tongues.’ (*Al-Mu’jam-ul-Kabeer*, vol. 10, p. 197, Hadith 10446)

Every morning the body parts appeal to the tongue

Sayyiduna Abu Sa’eed Khudri رَضِيَ اللهُ عَنْهُ has reported: In every morning that dawns upon a human, all the parts of the body request the tongue, ‘Be fearful of Allah عَزَّوَجَلَّ in our matter, because we are associated with you. If you remain sound, we will also remain sound whereas if you go astray, we will go

astray as well.’ (*Sunan-ut-Tirmizi, vol. 4, p. 183, Hadith 2415*)

The tongue expresses what is in the heart

The renowned commentator of the Quran, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللَّهِ عَلَيْهِ has stated in the explanation of this Hadith: ‘(O tongue!) In loss or in gain, in comfort or happiness, in pain or sorrow, we are all associated with you. If you speak inappropriately then we will suffer; if you speak well, we will gain respect. Remember! The tongue represents the heart. The good and evil of the tongue expresses the good and evil in the heart.’ (*Mirat-ul-Manajih, vol. 6, p. 465*)

Complications caused by the carelessness of the tongue

Dear Islamic brothers! The reality is that carelessness of the tongue can create discord. If a husband divorces his wife, Talaq-e-Mughallazah may occur (in certain situations) and that is only because of his tongue. If one degrades the other and the other person gets angry, it could result in violence because of this very tongue. If one scolds another Muslim without a valid cause under Islamic law, or hurts the feelings of another Muslim with this tongue, then this is a sin which could make him worthy of Hell. It is narrated in *Tabarani* that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cautioned us, ‘Whoever (without a Shar’i cause) harms another Muslim, has annoyed me and whoever annoys me has displeased Allah عَزَّوَجَلَّ.’ (*Al-Mu’jam-ul-Awsat lit-Tabarani, vol. 2, p. 386, Hadith 3607*)

Eternal pleasure or displeasure

Sayyiduna Bilal Bin Haaris رضي الله عنه narrated: The Beloved Prophet صلى الله عليه وآله وسلم stated, ‘A person says something good without realizing its magnitude and because of it, Allah’s pleasure is written for him until the day he will meet Allah عز وجل. On the contrary, a person says something bad without realizing its consequence and because of it, Allah’s displeasure is written for him till the day he will meet Allah عز وجل.’ (*Sunan-ut-Tirmizi, vol. 4, p. 143, Hadith 2326*)

Think before you speak

While elaborating on this aforementioned Hadith the renowned commentator of the Quran, Mufti Ahmad Yar Khan Na’emi رحمته الله عليه wrote: (Sometimes a person) utters something bad which results in the eternal displeasure of Allah عز وجل, therefore one should reflect before speaking.

Sayyiduna ‘Alqamah رضي الله عنه used to say that at many instances this very narration of Sayyiduna Bilal Bin Haaris رضي الله عنه would stop me. That is to say that, I wanted to say something but I would recall this Hadith and would refrain from saying what I wanted to say (fearful that I would say something that would displease Allah عز وجل forever). (*Mirat-ul-Manajeeh, vol. 6, p. 462*)

Wellbeing is in Qufl-e-Madinah of the tongue

Dear Islamic brothers! Speaking without thinking could lead to

negative consequences and eternal displeasure of Allah ﷺ. Undoubtedly, it is highly beneficial to apply Qufl-e-Madinah of the tongue, i.e. to refrain from unnecessary talking. Conveying your message through gestures or by writing can help in adopting the habit of keeping quiet. Moreover, the person who excessively talks typically makes more mistakes and often ends up revealing his secrets.

Furthermore, it is very difficult for a person who has a habit of relentless gossiping to safeguard himself from backbiting, tale-telling and fault-finding, and sometimes he might even end up uttering statements of Kufr. May Allah ﷺ grant us all refuge.

Consequence of hardness of the heart

May Allah ﷺ have mercy on us and enable us to control our tongues because unnecessary speaking coupled with heedlessness from the remembrance of Allah ﷺ results in the hardening of the heart. The Beloved Prophet ﷺ delivered these words of caution: ‘Indecent talk results from the hardness of the heart and the hardened heart is in the fire.’

(Sunan-ut-Tirmizi, vol. 3, p. 406, Hadith 2016)

Unnecessary talking could lead to Kufr

The renowned commentator of the Quran, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ while explaining this Hadith wrote: Such a person who speaks carelessly, does not care what good

The Rotten Corpse of a King

or bad comes out of his mouth, and speaks without any hesitation is hard-hearted and devoid of modesty. Hard-heartedness is a tree whose roots are in the heart and whose branches are in Hell. The outcome of such an audacious person is that he eventually becomes disrespectful to Allah ﷺ and His Prophet ﷺ and thus becomes a Kafir.

(Mirat-ul-Manajeeh, vol. 6, p. 641)

Ji chahta hay khoob gunahaun pay mayn rawhoon

Afsos magar dil ki qasawat nahin jati

I want to cry all out for my sins, is my yearning

But sadly my hard heartedness is not yielding

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