



FAIZAN-E-SUNNAT,  
VOLUME 3

# THE ETIQUETTE OF CONVERSATION



80% of the sins are committed by the tongue	18
Facts about Sayyiduna Luqman Hakeem	111
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Translated into English by  
Translation Department (Darul-e-Islami)

Shaykh-e-Tarbiyat, Ameen-e-Ahl-e-Sunnat  
Founder of Darul-e-Islami, Allamah Maulana Abu Bilal

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مفتاح

(۱) گفتگو کے آداب

(۲) فضول باتوں سے بچنے کی فضیلت

(1) *Guftugu kay aadab*

(2) *Fuzool Baaton say bachnay ki fazeelat*

# (1) THE ETIQUETTE OF CONVERSATION

## (2) EXCELLENCE OF AVOIDING USELESS SPEECH

*Two parts of Faizan-e-Sunnat, volume 3*

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat,  
The founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal

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*Translated into English by*

Translation Department (Dawat-e-Islami)

(1) THE ETIQUETTE OF CONVERSATION

## (2) Excellence of avoiding useless speech

An English translation of

(1) Guftugu kay aadab (2) Fuzool Baton say bachnay ki fazeelat



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أَلْحَمْدُ 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 عَزَّوَجَلَّ*:

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 Honourable and Glorious!

(Al-Mustatraf, vol. 1, p. 40)

### **Note:**

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



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

## THE ETIQUETTE OF CONVERSATION

O Lord of Mustafa, whoever reads or listens to 43 pages of ‘*The etiquette of conversation*’, may he learn to speak according to Sunnah and may he be forgiven without accountability!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Excellence of Salat upon Nabi ﷺ

The Holy Prophet ﷺ said: “Indeed, the closest to me on the Day of Judgement will be the one who would send Salat upon me most.” (Tirmizi, vol. 2, p. 27, Hadith: 484)

O devotees of Rasool! Without a doubt, a person may need to speak anytime but remember that silence is better than even permissible useless speech.

### Disapproval of raising the voice while speaking

Allah Almighty has said in part 21, Surah Luqman, verse number 19:

وَاعْظُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

*And lower your voice to some extent; indeed, the worst voice amongst the voices is the braying of a donkey.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Luqman, Verse 19)*

## Speaking in a soft tone is a Sunnah

‘Allamah Mufti Syed Muhammad Naeem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ has written in the commentary of this blessed verse: “Making a noise and raising the voice are disliked and undesirable, and there is no excellence in them. The braying of a donkey, despite being loud, is disliked and horrible. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked speaking in a soft tone and he would dislike speaking in a harsh tone.” (*Khazain Al-‘Irfan*, p. 762)

## The polytheists of Arab considered speaking loudly as pride-worthy

‘Allamah Ismail Haqqi رَحْمَةُ اللَّهِ عَلَيْهِ has written: “When people speak with one another, the worst and the most horrible voice among them is of the person who speaks loudly like a donkey. The polytheists of Arab used to consider speaking loudly as pride-worthy. In this verse, this haughty practice of theirs was refuted.” (*Summarised from Ruh al-Bayan*, vol. 7, p. 87)

## Why does a donkey bray?

The braying of a donkey is being mentioned, so, an informative narration is presented in this regard. Hence, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When you hear the crowing of a rooster, supplicate to Allah Almighty for His grace because it sees angels. And when you hear the braying of a donkey, seek refuge with Allah Almighty from Satan because it sees Satan.” (*Bukhari*, vol. 2, p. 405, *Hadith*: 3303)

For example, say the following: **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**

*(Taysir Sharh Jami’ Saghir, vol. 1, p. 107)*

## Sneezing aloud is also disliked

Sayyiduna ‘Allamah Ismail Haqqi رَحْمَةُ اللهِ عَلَيْهِ has further written regarding the above-mentioned blessed verse: “From this, the matter of sneezing also becomes clear that sneezing aloud is disliked. That is why the order is that one should try to sneeze as low as possible.” (*Ruh Al-Bayan*, vol. 7, p. 88, summarised)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Sneezing aloud is from Satan.” (*‘Amal al-Yaum wa al-Laylah*, p. 119, Hadith: 265)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to dislike sneezing aloud in the Masjid. (*Shu’ab Al-Iman*, vol. 7, p. 32, Hadith: 9356)

Sayyiduna Allamah Abdul Rauf Munawi رَحْمَةُ اللهِ عَلَيْهِ has said regarding this blessed Hadith: “The meaning is that sneezing aloud in a Masjid is more disliked and is less disliked outside a Masjid.” (*Faiz Al-Qadeer*, vol. 5, p. 311, Hadith: 7156)

## Keep your face towards the visitor

Allah Almighty has said in part 21, Surah Luqman, verse number 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ

*And do not make your cheek crooked (in arrogance) whilst talking to anyone.*

[*Kanz-ul-Iman (Translation of Quran)*] (Part 21, Surah Luqman, Verse 18)

Sayyiduna ‘Allamah Syed Naeem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has written in the commentary of this blessed verse: “Do not adopt the way of the arrogant who, when people are speaking, turn their faces away from them while considering them (i.e. those whom they are

speaking with) inferior; treat everyone, be it the rich or the poor, with humility.” (*Khazain Al-Irfan*, p. 761)

Sayyiduna ‘Allamah Ismail Haqqi رَحْمَةُ اللَّهِ عَلَيْهِ has written in *Tafseer Ruh al-Bayan*: “Keep your entire face towards people at the time of greeting, speaking and meeting as a form of humility; do not turn your face away from them nor should you cover any part of it. It is the habit of arrogant people that they look at people with contempt and look at the poor and the destitute in anger. In fact, both the rich and the poor should be equal to you in terms of being treated well.” (*Ruh Al-Bayan*, vol. 7, p. 84)

### **The manner should be such that the dialogue is comprehensible**

We should avoid screaming out words in a crude manner, for the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never spoke like that. During his blessed conversation, his voice would neither be too loud nor so low that the other person would find it difficult to hear.

### **The Holy Prophet’s ﷺ blessed speech used to be easy**

Umm-ul-Mu’mineen (i.e. the mother of all the believers) Sayyidatuna Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا has said that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to speak clearly; every listener would understand it. (*Abu Dawood*, vol. 4, p. 343, *Hadith*: 4839)

### **The Holy Prophet ﷺ would repeat a point three times**

The servant of the Holy Prophet, Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ has narrated: “When the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said something, he would repeat it three times so that it would be understood.” (*Bukhari*, vol. 1, p. 52, *Hadith*: 95)



**Explanation of the Hadith:** It is stated in *Mir'aat*: “It means, while stating the rulings, he would repeat each ruling three times so that it would be instilled in the minds of people. (Here), it does not mean (the repetition of) every point (three times).” (*Mir'aat*, vol. 1, p. 194)

### Conversation of Mustafa ﷺ

It is stated in *Sirat-ul-Jinan*, volume 7, page number 502: “It is mentioned in the books of Seerah that the Holy Prophet ﷺ did not use to speak fast, rather, he would speak with pauses, and his speech would be so clear and distinct that the listeners used to understand and memorise it, and if there was an important point, he would sometimes repeat that sentence three times so that the listeners would properly instil it in their minds. He ﷺ would not speak unnecessarily; rather, he would often remain silent. He ﷺ was granted the miracle of being “*Jami' Kalimaat*”, i.e. he would encapsulate a lengthy statement in a short sentence.

### The minister who used difficult words (Joke)

While speaking, the words should be simple and clear. If you use difficult words, it is possible that the other person would become convinced of your linguistic prowess, but he would not understand what you are trying to say. Try to understand this point of mine through this fictional joke: “Once, a minister for agriculture and irrigation was visiting a village. A delegation of farmers came to meet him. Those people sent in a farmer to seek permission from the minister. The minister looked up and asked: ‘*Tumhari Kisht-e-Zaar per Imsal Taqatur-e-Amtar Huwa Ya Nahi?*’ (Did it rain on your fields this year or not?) When the illiterate farmer heard this sentence, he instantly came out and said to his fellows: “The honourable minister is reciting the Quran.”

O devotees of Rasool, had the minister not used difficult language, the farmer would not have been confused, even though he was not reciting the Quran; it was just that the point was made in an overstated manner. The meaning of the minister's sentence is: Did it rain on your fields this year or not? Therefore, whenever you converse with somebody or deliver a lecture and speech or write an article and book etc., try to use such words that could be understood by the listeners and readers.

## Two things that lead to Hell the most

Dear Islamic brothers, it is immensely necessary to keep the tongue under control. There are countless people who will enter Hell only because of their tongues. Sayyiduna Abu Hurairah رضي الله عنه has said that the Holy Prophet صلى الله عليه وآله وسلم was asked, "What action will lead people to Paradise most?" He صلى الله عليه وآله وسلم replied, "It is piety and good manners." And he was asked, "What will admit people into Hell most?" He said, "Two things: the mouth and genitals." (*Ibn-e-Majah, vol. 4, p. 489, Hadith: 4246*)

## Who is that Paradise-dweller?

Sayyiduna Abu Hurairah رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وآله وسلم said: "Whomever Allah Almighty saved from the evil of that which is between the jaws and legs (i.e. the mouth and genitals), will enter Paradise." (*Tirmizi, vol. 4, p. 184, Hadith: 2417*)

## Guarantee of Paradise

Whoever safeguards his mouth and private parts, i.e. he does not use them in contradiction to Shari'ah, is destined for Paradise. Hence, the companion of the Prophet, Sayyiduna Sahl Ibn Sa'd رضي الله عنه has stated

that the Holy Prophet ﷺ said: “Whoever gives me the guarantee of the things between his jaws and legs (i.e. the mouth and genitals), I give him the guarantee of Paradise.” (*Bukhari, vol. 4, p. 240, Hadith: 6474*)

It means there is a promise of Paradise for safeguarding the mouth and private parts from the things prohibited by Shariah.

### 80% of the sins are committed by the tongue

The things between the two jaws are the tongue and the palate etc., and the thing between the two legs are private parts, i.e. one should safeguard his tongue from lying, backbiting and speaking impermissible things, he should protect his mouth from Haraam food and he should not let his private parts near adultery. It is obvious that such a Muslim will be pious. Bear in mind that around 80% (i.e. the majority) of the sins are committed by the tongue. The one, who protects his tongue, does not commit theft, robbery and murder either. A person commits a crime only when he is prepared to lie, that I will deny it if I get caught. Lying is the root of all sins. Keep in mind that this guarantee by the Holy Prophet ﷺ is for all humans till the Day of Judgement, and the guarantee from the Holy Prophet ﷺ is the guarantee from the Lord Almighty. (*Mir'aat, vol. 6, p. 447, with some changes*)

### A request of all body parts to the tongue

The companion of the Prophet, Sayyiduna Abu Saeed Khudri رضى الله عنه has narrated that the Holy Prophet ﷺ said: “When a person wakes up in the morning, his body parts bow down and say to the tongue, ‘Fear Allah Almighty in regard to us because we are associated with you. If you remain straight, we will also remain straight, and if you go crooked, we will also be crooked.’”

*(Tirmizi, vol. 4, p. 183, Hadith: 2415)*

## **Congregational I'tikaf became the means of reformation**

Dear Islamic brothers, if we use the tongue correctly, all of the benefits gained from it will be reaped by all the body parts, and if it does not function in the right manner; if it swears at someone etc., then whether or not the tongue is inflicted with any pain, other parts of the body will receive a beating. In order to develop the mindset of being cautious with the tongue, always remain associated with the religious environment of Dawat-e-Islami. If Allah Almighty enables you, then have the honour of performing I'tikaf with the devotees of Rasool associated with Dawat-e-Islami in the month of Ramadan-ul-Mubarak. **سُبْحَانَ اللَّهِ**! What great blessings I'tikaf contains! Let me tell you a Madani marvel: According to the details provided by an Islamic brother from District Mandi Bahauddin (Punjab), before entering the religious environment of Dawat-e-Islami, Allah forbid, he used to take narcotics. He was so addicted to alcohol and cannabis that he had also started committing theft and robbery in order to buy the narcotics, because of which his family members, rather, also his neighbours were worried. His journey to the destination of reformation started in this manner that, in the blessed month of Ramadan, he got the honour of performing Sunnah I'tikaf with the devotees of Rasool associated with Dawat-e-Islami. He also found good company during I'tikaf and he kept reading the book, 'Faizan-e-Sunnat', as well. After some time, he got the opportunity to attend the weekly gathering held at the Madani Markaz Faizan-e-Madinah of Dawat-e-Islami in Mandi Bahauddin, where, upon seeing a large number of the devotees of Rasool in an Islamic dress, the condition of his heart began to change. After one week, he again arrived at the weekly gathering at the time scheduled and started listening to the speech. The speech had such effectiveness

that his entire world turned different, and he returned home only after repenting of his sins. Not only did he begin to regularly perform the five-time Fard prayers but he also grew a fistful beard and started dressing up according to the Sunan as well. By the grace of Allah Almighty, he also got the opportunity to spread the invitation towards righteousness by travelling in the Madani Qafilahs of Dawat-e-Islami with the devotees of Rasool.

إِنْ شَاءَ اللَّهُ *Bhai Sudhar Jao gay*

*Madani Mahol Mayn Kar lo Tum I'tikaf*

*Marz-e- 'Isyan Say Chutkara Tum Pao gay*

*Madani Mahol Mayn Kar lo Tum I'tikaf*

*(Wasail-e-Bakhshish, p. 644)*

## Lofty transparent houses in Paradise

The fourth caliph of Muslims, Sayyiduna Maula Ali, the Lion of the Lord رَضِيَ اللَّهُ عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “There are such lofty houses in Paradise whose exterior parts are visible from inside and the interior parts from outside.” A Bedouin (i.e. a person living in the village) humbly asked: “Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for whom will they be?” He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: “The one who speaks good, serves food, always fasts and prays at night when people are sleeping.” *(Tirmizi, vol. 3, p. 396, Hadith: 1991)*

## Good speech is charity

Speaking about something good is better than remaining silent and remaining silent is better than speaking uselessly; whereas uttering something evil is indeed bad, and good speech is charity. Sayyiduna

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ has stated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Good speech is charity.” (*Bukhari, vol. 2, p. 306, Hadith: 2989*)

### What is meant by charity?

Here, charity refers to attaining the reward of charity. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “All goodness is charity.” (*Bukhari, vol. 4, p. 105, Hadith: 6021*)

**Explanation of the Hadith:** It means, charity does not occur only through wealth, rather, (even) every minor good deed that is done with sincerity, the reward of charity is attained for it, so much so that saying gentle and soft words to a Muslim brother is also charity. (*Mir`aat, vol. 3, p. 95*)

### Present the invitation towards righteousness immediately

One should not miss any such beneficial thing about which he knows that the attendants will need another gathering for it, (In short, he should state the entire point immediately and should not say that he would explain the rest later.) because (for the teller and those to whom he has to explain it,) there is no reliability of remaining alive till the next gathering. (*Islah-e-A`maal, p. 360, Al-Hadiqah al-Nadiyyah, vol. 1, p. 95*)

### The well-mannered will be close to the Holy Prophet ﷺ

The companion of the Prophet, Sayyiduna Jabir رَضِيَ اللَّهُ عَنْهُ has stated the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Undoubtedly, among you, the most beloved and closest to me on the Day of Judgement will be those who are the most well-mannered among you. And among you, the most disliked and farthest from me on the Day of Judgement will be those who are ill-mannered, who talk too much, are rude and those who speak excessively with gaping mouths. (*Shu`ab Al-Iman, vol. 6, p. 334, Hadith: 7989*)

## What are good manners?

Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated in the explanation of this blessed Hadith: “Because a well-mannered person often performs good deeds more. Sins are rarely committed by him. Honesty (i.e. faithfulness, being trustworthy, truthfulness), fulfilling promises and having correct dealings are all included in good manners. And ill-mannered people are often sinners. Bad manners themselves are evil and a means of many evil actions. Lying, misappropriating (trust), breach of a promise and deceptions in dealings are all branches of bad manners.” (*Mir`aat Al-Manajih*, vol. 6, p. 436, summarised)

## The most harmful thing

O devotees of Rasool, safeguarding the tongue is immensely necessary because most disturbances and harms occur from this. The companion of the Prophet, Sayyiduna Sufyan Bin Abdullah رَضِيَ اللهُ عَنْهُ has narrated that I once humbly said in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: “Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what would you call the most dangerous and harmful thing to me?” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held his blessed tongue and said: “This.” (*Tirmizi*, vol. 4, p. 184, Hadith: 2418)

## The ears are like glass and useless speech is like rocks

‘Allamah Abdul Wahhab Sha'rani رَحْمَةُ اللهِ عَلَيْهِ has said: “I heard Shaykh Afzal-ud-Deen رَحْمَةُ اللهِ عَلَيْهِ saying that the ears are like glass and useless speech is like rocks. Whenever rocks are thrown onto this glass, the glass will be shattered to pieces.” (*Al-Minan Al-Kubra*, p. 547)

## The tongue does not have a bone but it gets bones broken

It is said: The tongue does not have a bone but it gets bones broken. The tongue is not a sword but it causes bloodshed. What a wonderful

point someone has stated: On the things for which people fight and get buried under heaps of sand, they can throw a little sand (forgive and forget) and lead a comfortable life in the world.

### Calling someone a donkey or a pig

A Tabi'i saintly man, Sayyiduna Ibrahim Nakha'i رَحْمَةُ اللهِ عَلَيْهِ has said: "If a person calls someone a donkey or a pig, the caller will be asked on the Day of Judgement: "Tell Me, did I make him a donkey? Tell Me, did I create him as a pig?" (Ihya al-Uloom (Urdu), vol. 3, p. 494, Ihya al-Uloom, vol. 3, p. 200)

### Calling a Muslim with a bad title is a sin

O devotees of Rasool, it is prohibited to call a Muslim with a bad name, as is the order of the Quran. Allah Almighty has said in part 26, Surah al-Hujuraat, verse number 11:

وَلَا تَسَابُرُوا بِأَلْقَابٍ ط

*And do not give evil nicknames to one another.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Hujraat, Verse 11)*

We learn that giving an evil name to a Muslim is forbidden. The honourable commentators have explained this blessed verse in different words. Two of those explanations are presented below from Sirat-ul-Jinan, volume 9, from pages 431 to 432:

1. Some Islamic scholars have said: Giving evil nicknames refers to calling a Muslim a dog or a donkey or a pig.
2. Some Islamic scholars have said that it refers to such titles that imply the insult of a Muslim and he dislikes them, [but



complimentary titles that are true, are not forbidden, as the title of (the first caliph of the Muslims) Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ was ‘Ateeq’, (the second caliph) Sayyiduna Umar’s رَضِيَ اللَّهُ عَنْهُ was ‘Farooq’, (the third caliph) Sayyiduna Usman Ghani’s رَضِيَ اللَّهُ عَنْهُ was ‘Zun-Noorain’, (the fourth caliph) Sayyiduna Ali’s رَضِيَ اللَّهُ عَنْهُ was ‘Abu Turab’ and (the companion of the Prophet) Sayyiduna Khalid’s رَضِيَ اللَّهُ عَنْهُ was ‘Saifullah’] and those titles that have become like names and are not disliked by the one holding the titles, are not forbidden either, such as, (the renowned Muhaddiseen) A’mash (i.e. weak-sighted) and A’raj (disabled in one leg), etc. (*Khazin, vol. 4, p. 170*)

## The angels send a curse

The Beloved and Final Prophet of Allah Almighty, Muhammad Arabi صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “The one who calls a Muslim by a word (i.e. an evil name) other than his name, the angels curse him.” (*Jami’ Saghir, p. 525, Hadith: 8666*)

**Explanation of the Hadith:** Sayyiduna ‘Allamah Abdul Rauf Munawi رَحِمَهُ اللَّهُ عَلَيْهِ (d. 1031 Hijri) has stated: “(‘The angels curse him’ means that) for the one who calls a Muslim by an evil name, the angels supplicate to be deprived of the rank and status of the pious people. Besides this, calling someone by a word other than his name could mean that such a name (or title) that he dislikes. However, if one calls him with such words that he does not dislike, then there is no harm, for example, calling someone as, ‘O Abdullah!’ (O brother!), etc. instead of his real name. (*Summarised from: Faiz al-Qadeer, vol. 6, p. 163, under Hadith: 8666*)

## Speak the truth even with children

The companion of the Prophet, Sayyiduna Abdullah Ibn Aamir رَضِيَ اللَّهُ عَنْهُ has said (while stating an account of his blessed childhood) that one day, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was present in our house when my mother said to me while calling me to come to her, “Come here. I will give you something.” The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked (my mother), “What do you intend to give him?” She humbly said, “I will give him a date.” He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If you did not give anything to him, one lie would have been written in your account.” (*Abu Dawood, vol. 4, p. 387, Hadith: 4991*)

### The blessed mention of Sayyiduna Abdullah Bin Aamir

Let’s listen to the blessed biography of the companion of the Prophet who stated this narration, Sayyiduna Abdullah Bin Aamir رَضِيَ اللَّهُ عَنْهُ. His blessed name is Abdullah Ibn Aamir Bin Kuraiz. He is Quraishi. He is the maternal cousin of the third caliph of the Muslims, Sayyiduna Usman Ghani رَضِيَ اللَّهُ عَنْهُ. After his birth, he was brought to the court of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; he blew on him. During the caliphate of Sayyiduna Usman Ghani رَضِيَ اللَّهُ عَنْهُ, he remained the governor of Basra and Khorasan. Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ عَنْهُ maintained him at the same position. He was the one who had the canal of Basra dug. He was quite generous. He passed away in 57 or 58 Hijri. (*Al-Isabah li Ibn-e-Hajar, vol. 5, p. 14 to 15*)

### Keep the wealth and the house both (Parable)

The companion of the Prophet, Sayyiduna Abdullah Bin Aamir رَضِيَ اللَّهُ عَنْهُ purchased a house located in the market for 70 or 80 dirhams from a Tabi’i saintly man, Sayyiduna Khalid Bin Uqbah رَضِيَ اللَّهُ عَنْهُ. When night fell, he heard the sound of the family of Sayyiduna Khalid رَضِيَ اللَّهُ عَنْهُ crying, so he asked his own family members, ‘Why are they crying?’ They replied, ‘Because of the house being sold.’ So, (his enthusiasm

for generosity was stirred and) he said to his slave, ‘O slave, go and say to Sayyiduna Khalid Bin Uqbah: Keep the house as well as the money that we agreed against it.’

*(Shu'ab Al-Iman, vol. 7, p. 438, statement number: 10887)*

May Allah Almighty have mercy on him and may we be forgiven without accountability by virtue of him!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَكْمَرِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰی الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّد

## How was the disobedient to parents reformed?

To increase love for the companions and Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَان, develop the mindset to avoid distorting the names of Muslims and attain the passion to make the habit of always speaking the truth even with children, travel with the Madani Qafilahs of Dawat-e-Islami. Listen to a Madani marvel of a youth who used to be disobedient to parents but was reformed by the blessings of the religious environment of Dawat-e-Islami. You will be delighted: A youth living in Jhang, Punjab was previously a non-performer of Salah and disobedient to his parents. Thus, he was also violating the rights of Allah Almighty as well as those of bondsmen. Once, a relative who was associated with the religious environment of Dawat-e-Islami, came to meet his father at his shop. At that time, he was also sitting there. That Islamic brother invited him to attend the weekly Sunnah-inspired gathering of Dawat-e-Islami which he accepted and participated in the religious gathering on Thursday. He found such spiritual peace in the gathering that after that, it became his routine to attend the religious gathering every Thursday. Not only that,

but by virtue of the individual efforts of the relative Islamic brother, he also had the honour to travel with a 3-day Madani Qafilah to learn and impart Sunan. During the Madani Qafilah, the devotees of Rasool motivated him to attend a Training Course. When he returned from Madani Qafilah, he was embarrassed about disobeying his parents. He sat at the feet of his parents and apologised to them. They also showed affection and forgave him. Thereafter, he said to his parents: Life is very short; no one knows when it will end. I want to attain religious knowledge in my life. By saying these things, he convinced his parents to let him attend the Training Course, and upon receiving permission, he happily picked up his luggage and participated in the Training Course where he learnt a lot. The way of his life changed in such a manner that the one who used to disobey his parents previously, now started kissing their feet before leaving the house. Then, he also attended the Fard Uloom Course. While making progress, he was also assigned the responsibility of the Nigran of Halqah Mushawarat in the organizational setup of Dawat-e-Islami. May Allah Almighty grant him and us steadfastness in the religious environment of Dawat-e-Islami!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Allah Karam Aysa Karay Tujh Pay Jahan Mayn*

*Aye Da'wat-e-Islami Tayri Dhoom Machi Ho*

## Pacifying children with a lie

A Tabi'i saintly man, Sayyiduna Imam Mujahid رَحْمَةُ اللهِ عَلَيْهِ has said: "The conversation is recorded (in the book of deeds) so much so that when a person says to his son to quieten him: I will buy you so-and-so thing (even though he does not have the intention of buying it), he is written as a liar." (*Ihya Al-'Uloom (Urdu)*, vol. 3, pg. 350, *Ihya Al-'Uloom*, vpl. 3, p. 142)

## Adopt a careful way to pacify children

Alas! Nowadays, lies are told in abundance to pacify children; for example, it is said despite not having the intention: We will buy you toys, swings, toffees and so-and-so biscuit, we will cook so-and-so dish for you, and we will take you on a visit to so-and-so place, etc. May Allah, All-Truthful enable us to always speak the truth by virtue of His truthful Beloved **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَكْمِيْن صَلَّی اللّٰهُ عَلَیْهِ وَآلِہٖ وَسَلَّم

## The actions of the one who controls his tongue, are also controlled

Sayyiduna Yunus Ibn Ubaid **رَحِمَهُ اللّٰهُ عَلَيْهِ** said: “The person who uses his tongue carefully, I observe him performing good deeds.” (*Al-Samt ma'a Mawsoo'ah li Al-Imam Ibn-e-Abi Al-Dunya, vol. 7, p. 63, statement no: 60*)

Dear Islamic brothers, whoever uses his tongue like scissors without any thinking, then lying, backbiting and everything else occur from him. It is also difficult for the one who talks excessively to avoid joking, and there is also the involvement of lying in a joke. Remember that lying is not permissible as a joke either.

## The displeasure of the Holy Prophet ﷺ with the one who lies as a joke

The Holy Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: “Destruction is for the person who speaks and lies to make people laugh. Destruction is for him. Destruction is for him.” (*Tirmizi, vol. 4, p. 142, Hadith: 2322*)

## Falls in the depth of Hell

The Final Prophet ﷺ said: “A person speaks and he does so merely to make people laugh. Because of it, he falls into such a depth of Hell whose distance is more than that of the heaven and earth. And the slipup that happens because of the tongue is much more than the slipup that occurs from the foot.” (*Shu'ab Al-Iman*, vol. 4, p. 213, *Hadith: 4832*)

Sayyiduna Allamah Abdul Rauf Munawi رَحْمَةُ اللهِ عَلَيْهِ has written that Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ said: “Here, the point to make others laugh refers to such a point which contains the aspect of backbiting and hurting a Muslim (or some other sin); otherwise, this warning is not against a mere joke.” (*Faiz Al-Qadeer*, vol. 2, p. 425, *under Hadith: 1984*)

### Comedians should pay attention

It is stated in *Mir'aat*, volume 6, page number 463: “The current comedians, etc. who make a living by making people laugh and whose earning is the laughter of people, should take admonition from this blessed statement.” Under this part of the Hadith, ‘The slipup that happens because of the tongue’, it is stated: “The slipping of the tongue is more dangerous than the slipping of the foot, because the body is wounded when the foot slips but when the tongue slips, the heart, the soul and the faith are wounded. It is the slipping of the tongue that causes murders and bloodshed. It is the slipping of the tongue because of which a person becomes a disbeliever and faithless. Iblees (i.e. Satan) is still being punished for the slip of his tongue.”

### The ruling on comedy shows

A comedian's show is impermissible as a whole, because in it, a mockery is made of other people or the viewers are instructed to mock others and the feelings of many people are hurt. Similarly, the use of lewd hints is also found. Backbiting specific people or mocking their

compulsions is also common. The appearances of the people present and those who are absent, are also mocked, and in addition to backbiting, the cases of slander also continue to occur. On many occasions, disbelief is also being committed, Allah forbid. In short, it is quite difficult for it to be free of all these issues. Therefore, the ruling of impermissibility will be given for such a programme. Conducting, organising, watching, making others see such a show, taking and giving wages for it, listening and making others listen to its audios and seeing its videos, and making it viral so that people would watch and listen to it, etc. are Haraam and are the actions that lead to Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The action relating to the Hereafter should be hastened

The Holy Prophet ﷺ said: “It is good to work with calmness in everything except the activities relating to the Hereafter.” (*Abu Dawood, vol. 4, p. 335, Hadith: 481*)

**Explanation of the Hadith:** It means, it is good to take longer in a worldly matter, for it is possible that the work in question is wrong and while taking longer, its wrongness becomes known and we would avoid it, but the activity relating to the Hereafter is purely good; you should carry it out as soon as you get a chance, for by delaying it, the chance may be missed. It was observed quite a lot that (when) some people got the chance (to perform Hajj), they did not do it (at that time). Then they could not do it later. Allah Almighty has said, “فَاسْتَبِقُوا الْخَيْرَاتِ” (*Translation: Strive to surpass others in good deeds.*) (*Part 2, Al-Baqarah: 148*). Satan causes delays in a pious action and ultimately prevents a person from it. (*Mir`aat Al-Manajih, vol. 6, p. 627, summarised*)

## Good speech is by Divine Providence and...

Sayyiduna Imam Abu Hamid Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ has said: “The speech of the tongue influences all the body parts. When one speaks something good, it is by the Divine Providence and if he speaks evil, it is humiliation and disgrace.” (*Minhaj Al-Abideen (Urdu)*, p. 142, *Minhaj Al-Abideen*, p. 65)

## Protect the words

Someone has said: “Protect the thoughts as they turn into words. Protect the words as they turn into actions. Protect the actions as they turn into character. Protect the character as it becomes your identity.”

## Others also have tongues

Do not pollute your tongue with the filth of others’ flaws because you also have flaws and others also have tongues.

## There is no goodness in that speech

The first caliph of the Muslims, Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ has said: “There is no goodness in that speech whose purpose is not to please Allah Almighty.” (*Hilyat Al-Awliya*, vol. 1, p. 71, statement no: 82)

## Earn reward by calling others in a good manner

Calling someone by uttering ‘hey’ or drawing his attention like this is not a good manner. If you know his name or Kunyah, it is better to call him by that as it is a Sunnah. If you do not know the name, then call in a civilised manner and with words according to the norm of that place. Whenever a Muslim is called, the manner should be the best with the intention of earning the reward of pleasing his heart, and



also, the entire name should be taken. Moreover, according to the appropriate occasion, the words, ‘brother’ or ‘mister’ should also be added. If he has performed Hajj, then the word, ‘Haji’ should also be included.

### Saying Labbaik in replying to someone’s call

It is better for the one who is called to reply with “كَيْتِيك” (i.e. here I am). However, the situation should be assessed lest by your saying “كَيْتِيك”, the other person be confused. By the grace of Allah Almighty, in the religious environment of Dawat-e-Islami, when someone is called, “كَيْتِيك” is sometimes said in reply, which sounds great to the ears and it may cause happiness to a Muslim’s heart. A’la Hazrat’s رَحْمَةُ اللهِ عَلَيْهِ honourable father, ‘Allamah Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ has written: “Whoever called the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would reply with “كَيْتِيك” (i.e. here I am).” (*Suroor Al-Quloob*, p. 182)

Upon the call of the Final Prophet of Allah, Sayyiduna Muhammad رَحْمَةُ اللهِ عَلَيْهِ, the blessed companions رَضِيَ اللهُ عَنْهُمْ replying with Labbaik has been reported in the blessed Ahadith. Besides this, its evidence is also found in the action of a Wali of Allah Almighty. Hence, whenever someone drew the attention of the great leader of millions of Hanbalis, Sayyiduna Imam Ahmad Ibn Hanbal رَحْمَةُ اللهِ عَلَيْهِ towards himself in order to learn a ruling, he would often say “كَيْتِيك”. (*Manaqib Imam Ahmed bin Hanbal Al-Juozi*, p. 298)

It is mentioned in the renowned book containing the supplications found in the Sunnah, ‘Hisn-e-Haseen’: “When someone calls you, reply with “كَيْتِيك”.” (*Hisn-e-Haseen*, p. 104)

O Allah Almighty, enable us to call the Muslims by good names and earn the reward of pleasing their hearts!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The one who jokes loses the repute

The second caliph of the Muslims, Sayyiduna Umar Farooq A'zam رَضِيَ اللهُ عَنْهُ has said: "The one, who jokes, loses the good repute." (*Ihya Al-Uloom (Urdu)*, vol. 3, p. 389, *Ihya al-'Uloom*, vol. 3, p. 158)

### One cause of hatred

Sayyiduna Umar Ibn Abdul Aziz رَحِمَهُ اللهُ عَلَيْهِ said: "Do not joke with and mock each other, because by doing this (while laughing around), hatred is instilled in the heart." (*Seerat Ibn-e-Abdul Hakam*, p. 114)

### Joking causes hatred

Sayyiduna Imam Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ has said: "It is said that everything has a seed and the seed of hatred is joking around. And it is also said that joking around steals the intellect and causes friends to part." (*Ihya Al-'Uloom (Urdu)*, vol. 3, p. 392, *Ihya Al-'Uloom*, vol. 3, p. 159)

O Beloved Allah Almighty, protect us from mocking people and making such humour that hurts feelings, and grant us the passion to respect the Muslims.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Definition of a major sin

In *Sirat-ul-Jinan*, volume 9, on page number 567, it is stated in the commentary of the following part of verse number 32, part 27, Surah al-Najm:

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ وَالْفَوَاحِشَ

*Those who avoid the major sins and indecencies,*

*[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Najm, verse 32)*

A sin is that action whose committer deserves punishment, or you may say that committing an impermissible action is called a sin. In any case, there are two types of sins: 1) minor 2) major. A major sin is the one upon committing which Hadd is issued in the world (i.e. punishment is given according to the command of Shariah), for example, murder, adultery and theft etc., or there is a warning of punishment upon it in the Hereafter, for example, backbiting, tale-bearing, vanity and showing off etc. And Fawahish (i.e. indecencies) include every vile statement, action and all the minor and major sins. However, here (i.e. in this part of the verse), Fawahish (i.e. indecencies) refer to those major sins whose evil and chaos are much more severe, for example, committing adultery, murder and theft etc.

*(Khazin, vol. 4 pp. 196-197: Mudarik p. 1181: Abu Sa'ud vol. 5 p. 648)*

## Definition of vanity

O devotees of Rasool, in the abovementioned commentary, vanity has also been stated in the description of sins. Vanity is known as 'Ujub' in Arabic. In the 352-page book of Maktaba-tul-Madinah, '*Batini Bimariyon ki Ma'lumaat*', the following definition of Ujub i.e. vanity is written on pages 36 and 37: "Attributing one's brilliance (e.g. knowledge, good deeds or wealth) to oneself and not being afraid that it would be lost. It is as though a vain person forgets to attribute the bounty to the real Grantor of the bounty (i.e. Allah Almighty). (It

means, considering the bounty granted, for example, health or beauty and grace or wealth or intelligence or a good voice or designation, etc., one's own achievement and forgetting that all of it is the bestowment of Allah Almighty alone and whenever Allah Almighty wills, He may also take back the brilliance given or the virtue granted.)

*(Batni Beemariyon ki Ma'lumat, pp. 36-38, Ihya-ul-'Uloom, vol. 3, p. 404 özet)*

## Good deeds of 70 years got ruined

Vanity is extremely destructive for virtues; as the Holy Prophet ﷺ said: "Ujub (i.e. vanity) destroys the actions of 70 years."

*(Jamia' Sageer, p. 127, Hadith 2074)*

## The offence greater than a sin

While warning of the destructiveness of vanity, the Holy Prophet ﷺ has said: "Even if you do not commit a sin, but for you, I fear an offence greater than a sin, and that is Ujub (i.e. vanity)." *(Şu'bul İman vol. 5 p. 453, Hadith 7255)*

In this blessed statement, he ﷺ declared vanity an extremely major sin. *(Ihya-ul-'Ulpn vol. 3 p. 453)*

And it is necessary for a Muslim to avoid every apparent and hidden sin. Allah Almighty has said in the Holy Quran, part 8, Surah al-An'aam, verse number 120:

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ

*And give up open and hidden sins;*

*[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-An'am, verse 20)*

## An important explanation of vanity

Sayyiduna Imam Abu Hamid Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has written: “The one who considers himself to be possessing brilliance through knowledge, action and wealth, has two conditions:

1. One of them is that he is afraid of losing that brilliance and he is afraid of the fact that some change will occur to that virtue or it will cease to exist entirely. So, such a person is not vain.
2. The second condition is that he is not afraid of its reduction or loss, rather, he is content and happy with the fact that Allah Almighty has granted him this bounty and it is through no feat of his own. This is not vanity either. And for him, there is a third condition too, which is vanity, and that is: he is not afraid of the loss or reduction of that brilliance, rather he is content and happy with it, and the cause of that happiness is that this brilliance is a bounty, blessing and success. He is not happy because this is a bestowment and bounty of Allah Almighty, rather, the reason for his (i.e. the vain person's) happiness is that he considers it his own virtue and his own brilliance. He does not consider it Allah Almighty's bestowment and blessing.” (*Ihya-ul-‘Uloom*, vol. 3 p. 454)

### A tried-and-true cure for vanity

Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has said: “Despite their abstinence and piety, the blessed companions رَضِيَ اللَّهُ عَنْهُمْ used to wish that they were sand, husk or birds. So, how can a sane person display vanity over his action or boast about it, and how can he be unafraid of his Nafs? This is the cure for vanity through which the sense of vanity is entirely uprooted. When a person suffering from vanity treats it according to this method of cure, so when vanity overwhelms his heart, at that time, the fear of losing the bounty prevents him from boasting. In fact, when he

sees the disbelievers and transgressors that without any sin, they have been deprived of the wealth of Faith and obedience to Allah Almighty, so he fears and thinks that the Being Who does not care about depriving someone without any offence or granting someone without any intermediary, then He can also take back the bounty He has granted. Many believers, after turning apostate, and the obedient (i.e. pious Muslims) after becoming transgressors, had a bad end. When a person thinks like this, then vanity will no longer remain in him.”

(*Ihya-ul-'Ulum (Urdu)*, vol. 3, p. 1106, *Ihya-ul-'Uloom*, vol. 3, p. 458)

*Hubb-e-Jah-o-Khud Pasandi Ki Mita Day Adatayn*

*Ya Ilahi, Bagh-e-Jannat Ki 'Ata Kar Rahatayn*

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

## **Eight causes and cures of vanity**

Imam Abu Hamid Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحْمَةُ اللّٰہِ عَلَیْہِ has stated the following eight causes of vanity and their cures in *Ihya al-Uloom*:

1. The first cause: Indulging in vanity regarding one's physical beauty. Its cure is that the person should ponder over his inner filth and contemplate his beginning and end (i.e. he was an impure drop in the beginning and will be a rotten corpse in the end).
2. The second cause: Being proud of one's power and strength. Its cure is that the person should think that Allah Almighty may take back this strength just by inflicting a minor trial (for example, an illness, accident etc.).

3. The third cause: Indulging in vanity concerning one's intelligence and wisdom. Its cure is that the person should think that this bounty can be taken away because of any illness or accident etc.
4. The fourth cause is being proud of having a noble lineage. Its cure is that the person should think as to how he can reach the rank of his forefathers despite not performing good deeds like they did.
5. The fifth cause is boasting about the support of an oppressor and not giving importance to one's association with religious and knowledgeable people. Its cure is that the person should keep in view the fate of such oppressive people in the Hereafter and think that these oppressors deserve the wrath of Allah Almighty.
6. The sixth cause is to boast about one's servants. Its cure is that the person should keep in view his weakness and instil in his mind that all people are the humble bondsmen of Allah Almighty.
7. The seventh cause is boasting about wealth and riches. Its cure is that the person should keep in view the calamities of wealth and riches, its rights and the tribulations arising from it.
8. The eighth cause: 'Boasting about one's wrong opinion', its cure is that the person should never rely on the correctness of his opinion (i.e. he should ponder that it is possible for his opinion to be wrong).

*(Batni Beemariyon ki Ma'lumat, pp. 38-43:  
Ihya'-ul-'Uloom, vol. 3, pp. 1107-1119 summarised)*

### **A spoiled youth began to get reformed**

O devotees of Rasool, in order to gain information about vanity and other evils, eradicate the habit of sins and to increase the passion for good deeds, always remain associated with the religious environment

of Dawat-e-Islami. In the religious environment of Dawat-e-Islami, spoiled people are reformed. Let me tell you a Madani marvel in this regard: A youth living in Lahore, Punjab was quite fond of sports. From morning to evening, the only thing he did was playing sports. His father, who is also an Imam of a Masjid, would advise him a lot but he would not quit it. The fondness for sports increased so much that, Allah forbid, he started gambling as well. Apart from the playing ground, it was his favourite hobby to wander around streets and markets with friends till late at night and visiting internet cafes. He did not have the habit of speaking the truth either, because of which, when he got home late at night, he would also lie about why he was late. How the change occurred in his life was that his father told his condition to an Islamic brother associated with the religious environment of Dawat-e-Islami and requested him to reform him. By the individual efforts of that Islamic brother, after attending the Sunnah-inspired gathering two or three times, he travelled with a 3-day Madani Qafilah to learn and impart Sunan. In the company of the devotees of Rasool, he got to learn such Sunan etc. that he previously did not know. When he returned from the Madani Qafilah, he was determined to spend his life in the society as a decent and pious person. By the mercy of Allah Almighty, he joined the religious environment of Dawat-e-Islami.

*Rab kay dar per jhukayn, iltija`ayn karayn*

*Bab-e-rahmat khulay, qafilay mayn chalo*

*(Wasa'il-e-Bakhshish, p. 671)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Four sayings of the Holy Prophet ﷺ regarding lewd speech**



The one who speaks lewd words is an audacious (i.e. disrespectful and fearless) person and his biggest deprivation is that Allah Almighty and His Beloved Prophet ﷺ do not like such a person, and the abode of a lewd person is Hell. Listen to four sayings of the Holy Prophet ﷺ in this regard and take admonition:

1. Lewd speech is a branch of evil manners and evil manners lead to Hell. *(Tirmizi, vol. 3, p. 406, Hadith 2016)*
2. Evil actions and evil (indecent) talks have nothing to do with Islam. *(Masnad Ahmad Bin Hanbel, vol. 7, p. 431, Hadith 20997)*
3. Lewd speech and badmouthing are disliked by Allah Almighty. *(Muslim, p. 920, Hadith 5659)*
4. If the lewd speech were in the form of a human, it would be in the form of an evil person. *(Al-Samt Ibn-e-Abi Al-Dunya ma' mouso'ah, vol. 7, p. 206, Hadith, 331)*

### A foul tongue is a dangerous disease

A Tabi'i saintly man, Sayyiduna Ahnaf Ibn Qais رَحِمَهُ اللهُ عَلَيْهِ once said to people, "Should I not tell you the worst diseases?" People said, 'Sure.' He said, 'Bad manners and a foul tongue are the most dangerous diseases.'" *(Adab Al-Dunya wal-deen, p. 383)*

O Lord of Mustafa, by virtue of the modesty of the 3<sup>rd</sup> caliph of the Muslims, Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ, protect us from lewd speech and indecent actions.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَكْمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### In the form of a dog

Sayyiduna Ibrahim Ibn Maisarah رَحْمَةُ اللهِ عَلَيْهِ has stated: “It is said that the one who makes indecent speech will arrive on the Day of Judgement in the form of a dog.” (*Al-Samt li Ibn-e-Abi Al-Dunya ma'a Mawsoo'ah*, vol. 7, p. 205, statement no: 329)

## Definition of lewd speech

How fortunate those Islamic brothers and sisters are who use their tongues only for good speech and convey the invitation towards righteousness to people in abundance. Alas! Nowadays, there would hardly be any gatherings of the people that are free from lewd speech, so much so that even the people appearing in a religious getup often cannot avoid it. Perhaps, the masses do not even know what lewd speech is. So, listen to the following definition of lewd speech:

“الشَّعْيُ عَنِ الْأُمُورِ الْمُسْتَقْبَحَةِ بِالْعِبَارَاتِ الْفَرِيجَةِ” i.e. describing shameful things and actions in explicit words. (*İhya-ül-'Ulum*, vol. 3, p. 151) So, those youths who make indecent talks for the sake of satisfying their ‘specific desire’, rather, they satisfy themselves just by listening to them, those who utter vulgar swear words, make shameless gestures, enjoy these lewd gestures and those who watch movies and dramas to get the filthy pleasure (as usually, they are chock-full of indecency), should read this heartrending narration again and again and tremble with the fear of the Lord Almighty. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Paradise is forbidden for that person who employs vulgarity (i.e. an indecent statement or action).” (*Al-Samt*, vol. 7, p. 204, *Hadith*, 325)

Those who concentrate on the filthy satanic whispers occurring regarding non-Mahram women or attractive beardless boys, engross themselves in shameful thoughts and, Allah forbid, those who take pleasure by imagining the ‘filthy act’, should take admonition from the above-stated narration. (*Siraj-e-Munir Sharah Jamia' Sagheer*, vol. 3 p. 84)

*Aa'ayn na mujh ko waswasay aur ganday khayalat*

*Allah nikal ja'ye har ik dil say buri baat*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## **Eight Madani pearls regarding good speaking**

1. It is a Sunnah to speak smilingly and with a happy face.
2. While speaking, maintain an affectionate tone with children and a respectful one with elders. If Allah Almighty wills, you will be respected by both.
3. It is not a Sunnah to speak in a shouting manner.
4. It is not correct to give a clap on one another's hand while speaking, as it is against the practice of respectable and civilised people. *(Sirat-ul-Jinan, vol. 7, pp. 502 – 503)*
5. While communicating, repeatedly scratching the nose before others, inserting the finger into the nose or ears, spitting, removing dirt from the body, and touching or scratching private parts are not good. These things should not be done unnecessarily even in private.
6. As long as the other person is speaking, we should avoid looking here and there and listen calmly while giving him our full attention. We should not speak in the middle either, as interrupting someone is against the etiquette. The Beloved and Final Prophet of Allah Almighty Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not interrupt anyone. However, if someone was about to cross a limit, he would stop him or leave the place. *(Shama'il Tirmizi, p. 200 summarised)*

7. Do not mimic someone who has a stammer or a lisp behind his back, as it is backbiting, and mimicking him to his face is also a cause of hurting his feelings.
8. Speaking excessively and laughing loudly while speaking cause the honour and awe to be reduced.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 15 beneficial things in the world and Hereafter

1. Sayyiduna Luqman Hakeem رَحِمَهُ اللَّهُ عَلَيْهِ was asked, “How did you achieve this position and rank?” He replied, “By speaking the truth, fulfilling the trust and quitting useless things.” (*Hilyat Al-Awliya*, vol. 6, p. 358, *Hadith*, 8925, *Allah Walon ki Baatayn*, vol. 6, p. 462)
2. Imam Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ said: “The thing that is said (to someone in order to reform him) before everyone is considered scolding and humiliating, and the thing that is said (to reform someone) in private is considered affection and a piece of advice.” (*Ihya-ul-Uloom (Urdu)*, vol. 2, p. 659)
3. Four things lead to four things: 1) Silence to safety 2) good deed to nobility 3) generosity to leadership and 4) gratitude to an increase in the bounty. (*Deen-o-Dunya ki Anokhi Batayn*, vol. 1, p. 84)
4. A person’s speech is a description of his virtue and a representative of his intellect. Therefore, keep it limited to good and little speech. (It means, a person’s wisdom is identified by his speech. Therefore, he should speak less so that the veil remains, for by continuing to speak, his foolishness may get exposed.)

5. A person is recognised through his conversations and becomes famous through his actions. Therefore, say the right thing (and only perform good actions).
6. Whoever recognises himself, safeguards his tongue, does not indulge in useless activities and does not disgrace his Muslim brother, remains safe forever and rarely has to face embarrassment.
7. Adopt silence and remain truthful because silence is a protector and truthfulness brings honour.
8. The one who talks too much, the wise people avoid him and run away from him.
9. The one who speaks the truth in his conversation, his good manners increase.
10. The silence that brings safety is better than the speech that causes embarrassment.
11. The one, who speaks inappropriate words has to hear unpleasant things.
12. The wound of the tongue is severer than the wound of a sword.
13. Remaining silent over the vulgar and painful speech of an ignorant person is the perfect answer to him and causes immense pain to that ignorant person.
14. The tongue is such a piercing sword whose attack is not possible to be avoided, and speech is such a released arrow that is not possible to be brought back. (*Deen-o-Dunya ki Anokhi Batayn, vol. 1, p. 85-88, with minor changes*)

15. Do not tell your secret to anyone, for the thing that is not contained in the two lips cannot be contained anywhere.

### 50 interesting pieces of advice

(These points have been taken from social media, etc. and are presented with some changes.)

1. A thread and a long tongue are often entangled. That is why, keep the thread folded and the tongue held back.
2. Diabetes develops by eating sweets, not by speaking sweet.
3. When the knife, dagger, arrow and sword were seated thinking about what inflicts a deeper wound, at that time, the words were sitting behind smiling (i.e. the wounds of the words are the deepest).
4. On the things for which people fight and get buried under heaps of sand, they can throw a little sand (forgive and forget) and lead a comfortable life in the world.
5. Slaughtering occurs not just with the knife but also with words. It is not just the bullet that kills, rather attitude (i.e. misbehaviour) also causes death. Indeed, a bullet and a knife terminate the relation with the world, but the piercing of words and the beating of attitude become the noose in the neck and neither do they allow one to live nor to die.
6. Only speak when your words are more beneficial and beautiful than your silence.
7. A parrot speaks sweet words even after eating chilis, whereas a human often speaks bitter words even after eating sweets.

8. Even the poison of the one who speaks sweet words is sold, whereas even the honey of the one who speaks bitter words is not sold.
9. As you choose sweet fruit while buying fruit, similarly, choose sweet words while speaking.
10. Just like small holes in a closed room reveal the sunrise, similarly, small things highlight the character of a human being.
11. Undoubtedly, words also have importance, but sometimes, the influence of tones is much more.
12. Always speak sweet words, for if you have to take them back some time, you do not find them bitter.
13. The answers to some questions are not given by the tongue but by time, and the answers that are given by time are irrefutable.
14. They say, 'The relationship was terminated over a minor thing', even though sometimes, behind that 'minor thing', there are many other things and that minor thing is actually the final limit of tolerance.
15. A person is hidden behind his tongue; if you wish to understand him, let him speak.
16. Words do not have teeth but they do bite and when they bite, their wound is not healed so easily.
17. Sometimes, people say such a heated thing in a gentle tone that a lifetime passes for the heat of their words to cool down (i.e. forget).
18. When the intellect shrinks, the tongue is elongated.

19. When a machine is rusted, the parts start making a noise and when the intellect is rusted, the tongue starts speaking useless words.
20. Think well before you speak, for your words can severely break someone's heart too.
21. The point is understood and instilled in the heart through the words spoken in a decent tone because sometimes the magic is less in words and more in the tone.
22. Everyone generally knows how to speak but someone's intellect speaks and someone's manners do.
23. Conversation is such an act through which a person either enters someone's heart or leaves someone's heart.
24. A few sweet phrases, sincere words and a respectful tone can refresh someone's soul.
25. Haughty and toxic words are sometimes enough to make one die by inches.
- 26-27 Gather the honey of the entire world but one sweet word from the tongue is sweeter than that (honey of the entire world), and gather the poison of the entire world but one bitter word from the tongue is more bitter than that (entire poison).
28. Safeguarding your tongue from bitter words is a great success.
29. The entire world can be conquered through love and gentle words.
30. Even though the tongue is small in size but very few people are able to control it.



31. Just by controlling your tongue, you can avoid a lot of difficulties.
32. If you wish to reform someone, do it in a gentle tone because a gentle tone stirs the passion for reformation, whereas a harsh tone causes obstinacy.
33. The reply to some things is silence alone, and silence is quite a beautiful reply.
34. Birds are entrapped because of their feet and humans, because of their tongues.
35. Adopt gentleness in conversation; the tone has more influence than words.
36. If a spoon becomes impure, it could be purified with a little water but if the tongue becomes impure, even the water of the seven oceans cannot purify it.
37. If someone poisons food, its cure is possible, but if someone poisons the ear, curing it becomes quite difficult.
38. Make your tongue habitual of saying Salam to the Muslims. Through this, friends increase and enemies decrease.
39. The tongue of a child often reveals the secret of a person's good or bad character.
40. Caution should always be adopted even in minor things because a person does not just stumble on mountains but also on stones.
41. Negative assumption and badmouthing are two such flaws that can turn every brilliance of a person into a loss.
42. Great love comes into being by taking care of minor things.
43. Safeguard your tongue, if Allah Almighty wills, you will earn respect; otherwise, be prepared to face humiliation.

44. Instead of raising your voice, raise your evidence. Flowers bloom through rain not by the roaring of the clouds.
45. Lying once can raise a question mark on your forever truthfulness.
46. A wise person does not speak until everyone else is quiet.
47. Do not lose courage after listening to criticising remarks. A noise is made by the spectators, not by the players.
48. If you cannot make someone happy by giving him some money, then at least make him happy by speaking a few sweet words.
49. Always treat people well. If Allah Almighty wills, your honour will forever prevail in the hearts.
50. Tell my flaws only to me with the intention of reforming me; I do not have any other branch.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 19 Arabic idioms (with English translation) regarding the tongue with relation to the 19 letters of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. “خَيْرُ الْكَلَامِ مَا قَلَّ وَدَلَّ” (The best speech is that which is short and authenticated).
2. “عَيْبُ الْكَلَامِ تَطْوِيلُهُ” (Prolonging the conversation (unnecessarily) is a flaw of the speech).
3. “بَلَاءُ الْإِنْسَانِ مِنَ اللِّسَانِ” (A person suffers a trial because of the tongue).

4. “لِسَانُكَ دَاءٌ مَا لَهُ دَوَاءٌ” (Misusing your tongue is such a disease which has no cure).
5. “لَا تُكْثِرْ كَلَامَكَ فَيَقِلَّ مَقَامُكَ” (Do not speak too much, otherwise, your repute will decline).
6. “حِفْظُ اللِّسَانِ سَلَامَةٌ لِلْإِنْسَانِ” (The safety of man lies in safeguarding the tongue).
7. “يَمُوتُ الْفَقِيُّ مِنْ عَثْرَةِ لِسَانِهِ وَكَيْسٌ يَمُوتُ مِنْ عَثْرَةِ رِجْلِهِ” (A youth dies because of the slip of his tongue, not because of the slip of his foot).
8. “خَيْرُ الْغِلَالِ حِفْظُ اللِّسَانِ” (Protecting the tongue is the best habit).
9. “صَدْرُكَ أَوْسَعُ لِسْرِكَ” (Your chest is the extensive place for your secret, therefore, do not reveal your weaknesses to anyone).
10. “مَا أَصْغَرَ اللِّسَانَ وَمَا أَكْبَرَ نَفْعَهُ وَخَسْرَتَهُ” (How small the tongue is but how big its profit and loss are!)
11. “جُرْحُ اللِّسَانِ أَثْقَى مِنْ جُرْحِ السِّهَامِ” (The wound of the tongue is more painful than the wound of an arrow).
12. “مَنْ حَفِظَ لِسَانَهُ نَجَا مِنَ الشَّيْءِ كُلِّهِ” (The one who safeguarded his tongue, attained salvation from all evils).
13. “لَا تَتْرُكْ لِسَانَكَ يَقْطَعُ عُقُوقَكَ” (Do not let your tongue roam so free that it ends up having you beheaded).
14. “مَنْ كَثُرَ كَلَامُهُ قَلَّ فِعْلُهُ” (Whoever’s talk increases, his work decreases).
15. “مَنْ كَثُرَ كَلَامُهُ كَثُرَ مَلَامُهُ” (The one who speaks too much, also faces embarrassment more).

16. “مَنْ عَذَبَ لِسَانَهُ كَثُرَ إِخْوَانُهُ” (The one whose tongue is sweet, has more friends).
17. “الِّسَانُ مِفْتَاحُ الْخَيْرِ وَالشَّرِّ” (The key to goodness and evil is the tongue).
18. “الْحَرْبُ أَوَّلُهَا كَلَامٌ” (A war is initiated by the tongue).
19. “يُيْنُ الْكَلَامِ قَيْدُ الْقُلُوبِ” (Gentle words steal hearts).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 11 Urdu idioms<sup>1</sup> (with English meanings)

1. **Zaban badalnay say gali badalna bayhtar hay** (i.e. it is better to suffer a loss than to not fulfil a promise).
2. **Zaban par sar dayna** (i.e. risking one's life to fulfil a vow).
3. **Zaban say phool jharna** (i.e. speaking extremely sweet words).
4. **Zaban qaynchi ki tarah chalna** (i.e. speaking very fast).
5. **Zaban ko lagam dau** (i.e. think before you speak).
6. **Zaban hilaanay say kaam nikalta hay** (i.e. work is done only by speaking and listening. An objective is achieved through mediation).
7. **Pehlay tolo ba'd mayn bolo** (i.e. ponder first; if the point is worth speaking, then utter it, otherwise, remain silent).
8. **Ayk chup so sukh** (i.e. in silence lies immense comfort).
9. **Ayk chup so ko haraye** (i.e. only a silent person succeeds).

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<sup>1</sup> A word or a phrase which the native speakers have specified for a specific meaning with or without relation to the literal meaning.

10. **Jo baat dau honton mayn nahin samati woh kahin bhi nahin samati** (i.e. after telling a secret to someone, having this hope is pointless that others will not come to know about it).
11. **Zaban mayn khujli hona** (i.e. willing to argue).

### Repentance of the sinful habits was granted

O devotees of Rasool, without a doubt, speaking is also an action; if it is according to the pleasure of Allah Almighty, then it is reward-giving, if it is sinful, then there is punishment, and if it is useless, then there is accountability in the Hereafter. To increase your knowledge about these things and the passion to act upon them, it is beneficial to travel with Madani Qafilahs of Dawat-e-Islami to learn and impart Sunan. A Madani marvel is presented: A youth living in an area of Karachi, Lines Area, was leading a sinful life before entering the religious environment of Dawat-e-Islami. It was as though it had become a part of his life to lie, disobey his parents, show anger over trivial matters, wear impermissible rings and bands and let the nail of the little finger grow very long. There was no improvement despite being advised by people. Eventually, by virtue of the individual efforts made by the Islamic brothers, he had the honour to travel in a 3-day Madani Qafilah of Dawat-e-Islami to learn and impart Sunan. This blessing of Madani Qafilah appeared that he repented of the filthy habit of lying and his extremely long nail that he would not trim despite being forbidden, he trimmed it right there in the Madani Qafilah. Moreover, he repented of his bad habits and made good intentions that he would apologise to his parents and make them happy, keep his anger under control, take part in the religious activities of Dawat-e-Islami and invite others to do so as well.

O devotees of Rasool, you heard in this Madani marvel that, that young Islamic brother used to wear impermissible rings and bands. With respect to this, it is stated in the book of Maktaba-tul-Madinah, 'Rafiq al-Haramain', on page number 82: "Whenever Islamic brothers wear a ring, they should wear just one silver ring weighing less than 4.5 Masha (i.e. 4.374 grams); they should not wear more than one, and in that ring too, there should only be one gem. There should not be more than one gem and do not wear one without a gem either. There is no limit to the weight of the gem either. A band made of silver or any other metal (even if it is from Madinah Al-Munawwarah) or the ring made of any metal (e.g. gold, copper, iron, brass and steel etc.) other than silver whose weight etc. has been stated, cannot be worn. It is a sin to wear a chain made of gold, silver or any other metal around the neck.

Moreover, in the abovementioned Madani marvel, it was also mentioned that the young man used to let the nail of his little finger grow very long. In this regard, the ruling of Shariah is that it is not allowed to grow nails or armpit hair or pubic hair for more than 40 days. You will be a sinner after 40 days. If it happens once or twice, it will be a minor sin; if it is turned into a habit, it will become a major sin and will be transgression. (*Fatawah Razawiyyah*, vol. 22, p. 678)

*Sunnatayn seekhnay teen din kay liye*

*Har Mahinay chalayn, qafilay mayn chalo*

(*Wasa'il-e-Bakhshish*, p. 680)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O Lord of Mustafa, enable us to act upon the manners of speaking and may our tongue never utter anything that causes Your displeasure!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## The invitation towards righteousness (short)

We are Allah Almighty's sinful bondsmen and the servants of His Beloved ﷺ. Life is certainly short. We are nearing the end of life. We will soon be lowered in a dark grave. Salvation lies in obeying the command of Allah Almighty and acting upon the Sunan of the Holy Prophet ﷺ. A Madani Qafilah of the religious movement of the devotees of Rasool, Dawat-e-Islami, has come from ..... to .....Masjid in your locality. We are here to present invitation towards righteousness. There is a Dars going in the Masjid right now. Kindly come right now to attend the Dars. We are here to take you with us. Please, let's go. (If they are not willing, then say) If you cannot come now, then offer Maghrib Salah there. After Salah, **إِنْ شَاءَ اللَّهُ**, a Sunnah-inspired speech will be delivered. We request that you must listen to the speech. May Allah Almighty grant you and us the blessings of both worlds! **أَمِين**

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

## EXCELLENCE OF AVOIDING USELESS SPEECH

O Lord of Mustafa, whoever reads or listens to 124 pages of ‘*Excellence of avoiding useless speech*’, safeguard him from useless activities, make him pious and grant him the honour of performing Hajj and seeing Madinah again and again.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِهٖ وَسَلَّم

### Reciting Salat in abundance proved to be beneficial

Sayyiduna Abu Bakr Shibli Baghdadi رَحِمَهُ اللّٰهُ عَلَيْهِ has said: “I saw a deceased neighbour of mine in a dream and asked, “مَا فَعَلَ اللّٰهُ بِكَ؟” i.e. How did Allah Almighty treat you? He replied, “I was afflicted with severe hardships. I was not even able to answer the questions of Munkar Nakeer. I thought that perhaps, I had not died as a believer, when suddenly, a voice was heard, “This punishment is being given to you because of the unnecessary use of tongue in the world.” Then, the angels of punishment came towards me. Meanwhile, a beautiful and excellently fragrant person became a fence between me and the punishment and he reminded me of the answers to the questions of Munkar Nakeer, and I gave the answers in the same manner. By the grace of Allah Almighty, the punishment was removed from me. I humbly said to that saintly man, “May Allah Almighty have mercy on you! Who are you?” He replied, “I have been created by virtue of your



recitation of Salat in abundance, and I have been assigned to help you at the time of every hardship.” (*Al-Qaul-ul-Badei*, p. 260)

*Ap ka naam-e-naami aye Sall-e-ala*

*Har jagah har musibat mayn kaam agaya*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, nowadays in our society, unfortunately those who remain silent are rarely found. The tongues of some keep running throughout the day. Only at the time of sleeping their tongues would get some rest. And some start talking even in their sleep. The one who speaks excessively, oftentimes, may even end up lying, backbiting, tale-telling, revealing secrets, hurting feelings and losing his dignity because of always interrupting people in the middle of their conversations. Oftentimes, it might also happen that he would regret after speaking. Then, others are also bored by the constant chattering of a talkative person. People get fed up with him and try to get rid of him. In short, there are countless harms of speaking too much. That is exactly why someone has said that there are nine benefits in not speaking, because a silent person remains safe from many calamities. May Allah Almighty safeguard all of us from talking unnecessarily and protect us from the calamities of the tongue!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### **Allah Almighty dislikes useless conversations:**

Allah Almighty dislikes useless conversations. He has said regarding useless conversations in the Holy Quran, part 18, Surah al-

Mominoon, verse number 3:

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

*And who do not incline towards vain talk.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Mu`minon, verse 3)*

### Commentary of the blessed verse

In this blessed verse, the second trait of the successful believers has been stated that they remain away from every vain and false thing. In this blessed verse, ‘Laghw’ is mentioned. In this regard, it is stated in Tafseer Sirat-ul-Jinan, volume 6, on pages 499-501 that Allamah Ahmad Saawi رَحِمَهُ اللهُ عَلَيْهِ has said: “‘Laghw’ refers to every such statement, action and disliked or Mubah thing that has no benefit to a Muslim in the religion or the world, for example, wasting time in joking around, useless conversations, play and merriment and vain activities, remaining engaged only in fulfilling desires and all the other actions that Allah Almighty has forbidden. The summary is that a Muslim should remain engaged in performing good deeds for the betterment of his Hereafter or he should remain engaged in striving for earning (Halal) wealth as per need in order to lead his life.”

*(Tefseer-e-Saawi, vol. 3-4, pp. 1356-1357)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Motivation to avoid useless things:

Motivation has been given to avoid meaningless and futile activities in

Ahadith too. Hence, Sayyiduna Abu Hurairah رضي الله عنه has narrated that the Holy Prophet صلى الله عليه وآله وسلم said: “From the perfection of a person’s Islam is that he would quit a meaningless thing.”

*(Muatta Imam Malik, vol. 2, p. 403, Hadith 1718)*

It means, he should not indulge in the things that are not useful. He should not focus his tongue, heart and other body parts towards a useless thing.

*(Bahar-e-Shari’at, vol. 3, p. 520)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### What is salvation?

Sayyiduna Uqbah Ibn Aamir رضي الله عنه has said: I visited the court of the Holy Prophet صلى الله عليه وآله وسلم and humbly asked, “What is salvation?” He replied, ‘Control your tongue and your house should be enough for you (i.e. do not go here and there unnecessarily) and shed tears for your mistake.’

*(Tirmizi, vol. 4, p. 182, Hadith 2414)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The necessity to safeguard the tongue and its benefits and harms:

Bear in mind that safeguarding the tongue, keeping it in check and keeping it away from useless and vain talks are immensely necessary, because the majority of insolence and the most disturbance and harm

are caused by the same tongue. And the person who lets his tongue roam free unchecked and lets it loose, Satan makes him fall into destruction. One benefit of safeguarding the tongue is also that good deeds are protected by it, because the person who does not safeguard the tongue, rather, he remains engaged in talking at all times, is not able to refrain from backbiting against people. Similarly, there is a huge risk of uttering words of disbelief as well, and both of these actions are such because of which a person's good deeds are wasted.

### The tray of dates (Parable):

Someone said to Sayyiduna Imam Hasan Basri رَضِيَ اللهُ عَنْهُ: “So-and-so has committed backbiting against you.” Hearing this, he filled a tray with dates and sent it to the person who had backbitten against him; in addition, he sent this message: “I have heard that you have gifted me your virtues. So, I considered it appropriate to give a return for them. (That is why, here is a tray of dates.)”

*(Minhaj-ul-‘Abideen, p. 65)*

### Lest people break your teeth:

And the second benefit is that, by safeguarding the tongue, a person remains safe from the calamities of the world. Hence, Sayyiduna Sufyan Sauri رَحِمَهُ اللهُ عَلَيْهِ has said: “Do not let slip such a thing from the tongue after hearing which people would break your teeth.” And another saintly man رَحِمَهُ اللهُ عَلَيْهِ has said: “Do not let your tongue be free so that it does not cause you to suffer from any disturbance.”

*(Minhaj-ul-‘Abideen, p. 66)*

### Unique punishment for one useless question (Parable):

Moreover, one harm of not safeguarding the tongue is that the person

gets engaged in impermissible, Haraam, vain and useless talks, indulges in sins and wastes the most precious asset of his life, i.e. time. It is narrated regarding Sayyiduna Hassan Ibn Sinan رَحِمَهُ اللهُ عَلَيْهِ that he passed by a room on the roof of a house (i.e. an attic), so, he asked its owner: “How long has it been since you built this attic?” After asking this question, he felt extreme embarrassment and he said the following while addressing his Nafs: “O arrogant Nafs, you waste the most precious time in useless and meaningless questions.” Then, as expiation for that useless question, he fasted for a year.

*(Minhaj-ul- 'Abideen, p. 65)*

### **No one can bear the punishment of Hell:**

And the second harm is that, because of impermissible and Haraam conversations, a person may be inflicted with the agonising punishment of Hell on the Day of Judgement, which no one has the capability to endure. Therefore, safety lies in the same that a person should safeguard his tongue and use it for those things that would benefit him in the world and the Hereafter. May Allah Almighty enable all the Muslims to safeguard their tongues and keep it in check! Aameen.

*(Sirat-ul-Jinan, vol. 6, pp. 499 -501 arast)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **Heavy actions:**

Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ عَنْهُ has stated that the Beloved Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, “Shall I not tell you such action that is light on the body and heavy on the scale?” I humbly

replied, 'Sure!' He said, "It is silence, good manners and quitting non-beneficial conversations."

*(Al-Samt Ibn-e-Abi Al-Dunya ma'a mouso'ah, vol. 7, p. 87, Hadith 112)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### What is the beauty of a person?

Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his honourable uncle, Sayyiduna Abbas رَضِيَ اللَّهُ عَنْهُ, "Your beauty has made me wonder." Sayyiduna Abbas رَضِيَ اللَّهُ عَنْهُ humbly said, 'Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ what is the beauty of a person?' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, "His tongue."

*(Abab- Al-Dunya wa Al-deen, p. 241)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Advice of the Holy Prophet ﷺ:

The chief of the youths of Paradise, the companion, the son of a companion, Sayyiduna Imam Husain رَضِيَ اللَّهُ عَنْهُ has stated that among the pieces of advice I heard my grandfather, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ giving to the blessed companions رَضِيَ اللَّهُ عَنْهُمْ, one is as follows: "Glad tidings are for the one who remained away from useless speech."

*(Hilyat Al-Awliya`, vol. 3, p. 236, Hadith 3817)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Supplication of Mustafa:

Sayyiduna Anas Ibn Malik رَضِيَ اللهُ عَنْهُ has stated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said this point three times: “May Allah Almighty have mercy on that person who attains benefit (i.e. reward) when he speaks, and remains safe when he is silent.”

(*Şu'ab-ul-Īman*, vol. 4, p. 241, *Hadith 4938*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## A sign that Allah Almighty's glance of mercy has turned away:

Sayyiduna Imam Hasan Basri رَضِيَ اللهُ عَنْهُ said: “A person's indulging in non-beneficial activities is a sign of the fact that Allah Almighty has turned away His glance of mercy from him.”

(*Al-Tamheed Ibn-e-'Abdul Bar*, vol. 4, p.179)

## The one who talks vainly has the most sins:

The companion, the son of a companion, Sayyiduna Abdullah Ibn Abi Awfa رَضِيَ اللهُ عَنْهُمَا has stated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “On the Day of Judgement, the one who will have the most sins among all people will be the one who would speak uselessly the most.”

(*Jamia' Sagheer*, p. 86, *Hadith 1386*)

**Explanation of the Hadith:** It is because the one who talks too much, in that talk, there will be more useless things as well as those that are contradictory to Shariah. So, because of the things contradictory to Shariah, his sins will increase and he will not even realise it.

(*Al-Tayseer Sharah Al- Jamia' Sagheer*, vol.1 p. 200, *Fatawah Razawiyya* vol. 28 p. 645 *Teshila*)

## The blessed mention of Sayyiduna Abdullah Ibn Abi Awfa:

Let's listen to the blessed biography of the companion of the Prophet who stated this narration, Sayyiduna Abdullah Ibn Abi Awfa رضي الله عنه: His name is Abdullah Ibn Abi Awfa and Kunyah is Abu Mu'awiyah.

## Supplication for the payer of Zakah:

The companion, the son of a companion, Sayyiduna Abdullah Ibn Abi Awfa رضي الله عنه has stated: "My father (Abu Awfa رضي الله عنه) visited the court of the Holy Prophet صلى الله عليه وآله وسلم carrying Zakat, so he صلى الله عليه وآله وسلم blessed him with this supplication "اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى" i.e. O Allah, send down mercy upon the family of Abu Awfa."

*(Bukhari, vol. 1, p. 504, Hadith 1498 abridged)*

Sayyiduna Mufti Ahmad Yar Khan رحمته الله عليه has written in the explanation of this blessed Hadith: "Sayyiduna Abdullah رضي الله عنه is proudly paying gratitude to the Lord that: we and our honourable father have been blessed with the supplications of the Holy Prophet صلى الله عليه وآله وسلم. Some said that the word, 'Aal' here is extra, but the truth is that 'Aal' is in its actual meaning. The Holy Prophet صلى الله عليه وآله وسلم does not pray for these people only but also for their offspring and all family members.

*(Mir`aat, vol. 3, p. 11)*

## The meeting of Imam Abu Hanifah with a companion of the Prophet:

It is stated in Mir'aat: "Sayyiduna Abdullah Ibn Abi Awfa رضي الله عنه is the last companion to pass away in Kufa in 87 Hijri. He is among those companions whom Sayyiduna Imam Abu Hanifah رحمته الله عليه met, because at the time of his demise, Imam Al-Azam was seven



years (and according to some, 17 years old).” (*Nuzhat-ul-Kari*, vol. 1, p. 70, *dan alintu*) (*Mir`aat*, vol. 5, p. 382)

May Allah Almighty have mercy on him and forgive us without accountability by his virtue!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللّٰهُ عَلَیْهِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

### What is useless speech?

Dear Islamic brothers, Sayyiduna Imam Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَیْہِ has said in *Ihya al-Uloom*: “If his (i.e. the speaker’s) objective may be achieved with one word, and he uses two words, then the second word is useless, i.e. more than needed.” (*İhya’-ul-‘Uloom*, vol. 3, p. 141)

If one word does not suffice, then in this case, two or however many words are spoken according to need, are not useless. The things that contain harm, accountability and punishment, avoiding them is even the requirement of every human’s intellect, but those things that neither bring a benefit nor a harm, are also harmful things in truth, because the time he spent while uttering them, Zikr and Salat could also have been recited for that long; he could have recited the Quran. If missing these benefits is not a loss, then what is it? Then, when useless talks start, (oftentimes) they progress and reach the extent of criticising and backbiting against people. That is why safety lies in the same that one should either remain silent or perform the Zikr of Allah Almighty, and he should speak about the worldly things that are related with permissible matters, very little according to need. The

abundance of even permissible talks about the world hardens the heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### If silence is empty of the contemplation of Hereafter, then it is heedlessness:

Sayyiduna Eisa عَلَيْهِ السَّلَام has said: “The conversation that is empty of the remembrance of Allah Almighty is Laghw (i.e. useless), and the silence that is empty of the contemplation of the Hereafter is heedlessness, and the gaze that is empty of admonition is useless and pointless. That person is blessed whose conversation contains the remembrance of Allah Almighty, whose silence contains contemplation and whose gaze contains admonition.”

*(Tambeeh Al-Ghafilien, p. 115)*

### What is heedlessness?

O devotees of Rasool, this saying of Sayyiduna Eisa عَلَيْهِ السَّلَام also includes the following: “The silence that is empty of the contemplation of the Hereafter is heedlessness.” Let’s learn what heedlessness is. It is stated in ‘Al-Ta’rifat’: “الْغَفْلَةُ: مُتَابَعَةُ النَّفْسِ عَلَى مَا تَشْتَهِيهِ” i.e. heedlessness refers to keeping the Nafs engaged in chasing after desires. *(Al-Ta’rifat Lil-Jurjani, p. 116)*

In the condemnation of the heedless, Allah Almighty has said in the Holy Quran, part 9, Surah Al-A’raaf, verse number 205:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ وَلَا

تَكُنْ مِنَ الْغَافِلِينَ ﴿٢٠٥﴾

*And remember your Lord within your hearts; humbly and fearfully, and softly with your tongues (such that only you can hear yourselves); morning and evening, and do not be of the neglectful ones.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raaf, verse 205)*

### **I fear heedlessness upon you:**

The following has also been stated in a blessed Hadith of Sahih Bukhari: “By Allah Almighty, I do not fear poverty upon you, but I do fear that the world will be extended upon you as it was extended upon the nations before you. Thus, for the sake of this world, you will also compete with each other like the people before, and this will get you into heedlessness just like it made the previous nations heedless.”

*(Bukhari, vol. 4, pp. 225–226, Hadith 6425)*

### **I am, instead, weeping over missing prayers:**

It is stated in Mukashafat al-Quloob that Sayyiduna Shaykh Abu Ali Daqqaq رَحْمَةُ اللّٰهِ عَلَيْهِ has said: “A very prominent saintly man رَحْمَةُ اللّٰهِ عَلَيْهِ was severely ill. I went to inquire after his health. A crowd of devotees surrounded him. That saintly man رَحْمَةُ اللّٰهِ عَلَيْهِ was weeping. I humbly said, ‘O Shaykh, are you weeping that you are departing the world?’ He replied, “No, rather, I am crying because of missing prayers.” I asked, ‘Your honour, how have your prayers been missed?’ He said, “Whenever I prostrated, it was with heedlessness, and when I raised my head from the prostration, it was with heedlessness, and now, it is

with heedlessness that I am meeting death.” Then, he let out a painfully cold sigh and recited four Arabic couplets whose translation is as follows: ‘1) I pondered over my resurrection, the Day of Judgement and my cheek lying in the grave. 2) (Even) after such respect and exaltation (that I reaped), I will be lying alone and I will be pawned because of my offence and soil alone will be my pillow. 3) I thought about the (great) length of my accountability and humiliation at the time of being given the book of deeds. 4) But O my Creator and Sustainer, I hope for mercy from You. You alone are the forgiver of my offences.’” (*Mukashafah Al-Quloob*, p. 22)

### Will enter Hell while weeping:

Dear Islamic brothers, such a lesson-giving parable it is! Just look at these pious bondsmen of Allah Almighty whose every moment is spent in the remembrance of Allah Almighty, yet, the state of their humility is such that they completely disregard their worships and spiritual exercises, and weep while fearing Allah Almighty’s absolute independence and His secret plan. How miserable the condition of those heedless people is who do not know the first thing about a good deed and no trace of sincerity is found in them, yet, their state is that they never get tired of making big claims about their worships! Despite being protected from sins, Allah Almighty’s pious bondsmen tremble, shiver and continuously weep out of Allah’s fear, but the condition of those indulged in heedlessness is that they continue their disobedience without hesitation, publicly announce their sins and then, are not ashamed one bit about making gales of laughter about it. Listen attentively. It is stated in *Mukashafat al-Quloob*: “Sayyiduna Ibn Abbas رضى الله عنه has said, “The one who commits a sin while laughing, will enter Hell while weeping.”” (*Mukashafah Al-Quloob*, p. 275)

*Gunahon Se Mujh ko Bacha Ya Ilahi!*

*Buri Adatayn Bhi Chhura Ya Ilahi!*

*(Wasa'il-e-Bakhshish, p. 100)*

### **A saintly man gave glad tidings in a dream:**

O devotees of Rasool, in order to wake up from the sleep of heedlessness, get rid of the habit of sins and increase the passion of acting upon Sunan, travel with the Madani Qafilahs of Dawat-e-Islami to learn and impart Sunan. For your motivation, a faith-enhancing Madani marvel is presented: Hence, an Islamic brother from Vihari, Punjab was indulged in various kinds of sins before entering the religious environment of Dawat-e-Islami. Although he was physically healthy, he was quite weak in terms of worship. As he got closer and closer to his youth, he kept getting farther and farther away from good deeds. He started spending his life in sins. His time kept being wasted in songs and music, movies, dramas, lying, backbiting and various other sins, and not just that, he also had a shop that provided downloading services, through which, obviously, he himself committed sins, but furthermore, he downloaded movies, dramas, songs and music in other people's phones and shared their sin, and he also charged money for it. His life was immersed in the darkness of sins, so much so that he started considering himself the worst person in the world. However, ever since his childhood, he had loved Dawat-e-Islami, because of which he somehow managed to contact the Islamic brothers and became the traveller of a 3-day Madani Qafilah. He got to learn a lot during the Madani Qafilah, due to which his love for Dawat-e-Islami increased. One day when he was worried because of the circumstances of his house and when he went to sleep in the same state of distress, he saw in his dream that a saintly man was saying to him: Come to Faizan-e-Madinah (Karachi) with your younger brother. **إِنَّ شَأْنَهُ**, everything will be alright. He woke up as

soon as he heard this. Then, he related this dream to his family members and sought permission to go to Faizan-e-Madinah, Karachi with his younger brother, to which his family members agreed. After arriving in Faizan-e-Madinah, Karachi, both of them observed I'tikaf of the whole month of Ramadan. By the grace of Allah Almighty and by the virtue of I'tikaf, he repented of all his sinful activities and in addition to gracing his head with Imamah, he also joined the list of the disciples of Sayyiduna Ghaus Al-A'zam رَحْمَةُ اللهِ عَلَيْهِ.

O devotees of Auliya, repenting in youth and getting engaged in the obedience to Allah Almighty are huge blessings. The following statement of the Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ contains great glad tidings: “The person who repents in youth is beloved to Allah Almighty.”

*(Kitab Al-Twbah ma'a mouso'ah Imam Ibn-e-Abi Di'nya vol. 3, p. 422, Hadith 184)*

The one who spends his youth in worship will attain the shade of Arsh on the Day of Judgement.

*(Muslim p. 399 Hadith 2380)*

Moreover, the honourable Sufiya have said that the worship of youth is superior to the worship of old age, for the actual time of worship is youth.

*Kar Jawani Main Ibadat Kahili Achi Nahin  
Jab Burhapa Agaya Kuch Baat Ban Parti Nahi  
Hai Burhapa Bhi Ghanimat Jab Jawani Ho Chuki  
Ye Burhapa Bhi Na Hoga Maut Jis Dam Agai*

*(Mir'at Al-Minajih, vol. 3, p. 167)*

May Allah Almighty keep us obedient to Him till our last breath and grant us sincerity and pleasure in worship!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلٰی الْحَبِيْب صَلَّى اللّٰهُ عَلٰی مُحَمَّد

## Two types of speaking and remaining silent:

The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said: “اِمْلَاءُ الْخَيْرِ خَيْرٌ مِّنَ السُّكُوْتِ وَالسُّكُوْتُ خَيْرٌ مِّنْ”  
”اِمْلَاءُ الشَّرِّ” i.e. speaking good is better than silence, and remaining silent  
is better than uttering something evil.

(*Şu'ab-ul-Īman, vol. 4, p. 256, Hadith 4993*)

Sayyiduna Ali Ibn Usman Hujwari Hanafi, better known as Daata Ganj Bakhsh رَحْمَةُ اللّٰهُ عَلَيْهِ, has said in Kashf al-Mahjoob: “There are two types of speaking: One is speaking something good and the second is wrong and useless speech. Similarly, there are two types of silence as well: 1) Purposeful silence (i.e. remaining silent to contemplate the Hereafter or think about the rulings of Shariah) 2) Heedless silence (or, Allah forbid, filled with filthy imaginations or useless thoughts of the world). Everyone should ponder well in the state of silence that if his speaking is good, so now, his speaking is better than his silence, and if his speaking is wrong or useless, then on such an occasion, his silence is better than his speaking.” In order to advise regarding the speech being right or wrong, Sayyiduna Daata Ganj Bakhsh Ali Hujwari رَحْمَةُ اللّٰهُ عَلَيْهِ has stated a parable and said: “Once while passing through a locality of Baghdad, Sayyiduna Abu Bakr Shibli Baghdadi رَحْمَةُ اللّٰهُ عَلَيْهِ heard a person who was saying, “اَلْسُّكُوْتُ خَيْرٌ مِّنَ الْكَلَامِ”, i.e. silence

is better than speaking. He رَحِمَهُ اللهُ عَلَيْهِ said to him, ‘(Since silence is not good in every case, therefore,) your remaining silent is better than your speaking, and my speaking is better than silence.’”

(Al-Kashf Al-Mahjob, p. 402)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Satan dominates the one who does not safeguard the tongue:

Satan dominates those who keep on babbling, because when a person is too talkative, the possibility of mistakes increases, and it is possible that Satan might succeed in getting him to commit a sin. However, the one who has a habit of remaining silent, achieves victory against Satan. Sayyiduna Abu Saeed Khudri رَضِيَ اللهُ عَنْهُ has narrated that a man humbly said to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, ”Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, give me some advice.” The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ’Hold fast onto the fear of Allah Almighty, for it is the root of all goodness, and hold fast onto fighting in the path of Allah, for this is the seclusion of the followers of Islam, and regularly perform the Zikr of Allah and recite the Holy Quran, for this will be light for you on earth and a cause of you being mentioned in heavens. And apart from a word of goodness, guard your tongue, for by virtue of it, you will dominate Satan.’

(Mu’jam Sageer, vol. 2 p. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The biggest weapon of Satan:

Sayyiduna Imam Muhammad Ibn Muhammad Ibn Muhammad



Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has said in Ihya al-Uloom: “The tongue is the biggest weapon of Satan in leading a human astray.”

(*Ihya-ul-‘Uloom, vol. 3, p. 133*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Siddiq-e-Akbar would put a stone in his mouth:

The first caliph of the Muslims, the unparalleled devotee, Sayyiduna Siddiq-e-Akbar رَضِيَ اللَّهُ عَنْهُ used to be quite cautious in the matter of the tongue despite definitively being destined for Paradise. It is stated in Ihya al-Uloom: “Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ would place a stone in his blessed mouth so that there would be no chance of talking.” (*Ihya-ul-‘Uloom, vol. 3 p. 137*)

### Exercise of silence for 40 years (Parable):

Dear Islamic brothers, if you really wish to develop the habit of silence, then you will have to take it seriously and you will have to do hard exercises of remaining silent; otherwise, it is difficult to develop the habit of silence with very little effort. Warn yourself against the destructiveness of the unnecessary use of the tongue and try your best to develop the habit of silence; إِنَّهُ سَاءَ الْعَمَلُ success itself will be in your feet. Let’s listen to a parable of the steadfastness of a striving person. Sayyiduna Artah Ibn Munzir رَحْمَةُ اللَّهِ عَلَيْهِ has said: “A person practised being silent for 40 years in this manner that he would place a stone in his mouth, so much so that other than (Salah or invocations or) eating or drinking or sleeping, he would not take the stone out of the mouth.” (*Al-Samt ma’a mouso’ah Ibn-e-Abi Al-Dunya, vol. 7, p. 256 söyleyiş 438*)

## A Tabi'i saintly man who wrote down conversations and assessed them:

A Tabi'i saintly man, Sayyiduna Rabi' Ibn Khuthaim رحمته الله عليه did not utter a single worldly thing for 20 years. When morning broke, he would take a pen, an inkpot and paper, and he would write whatever he spoke throughout the day and conduct self-accountability in the evening, i.e. according to what he had written, he would assess his conversations. (*Ihya-ül-'Uloom (Urdu), vol. 3, p. 339, İhya-ül-'Uloom, vol. 3, p. 137*)

## How to assess the conversation:

The method of assessing your conversation is that one should ponder over every statement of his and interrogate himself, for example, he should ask himself in the heart without moving the tongue: Why did you say so-and-so thing? What was the need to speak at that place? So-and-so conversation could have been wrapped up in such-and-such number of words as well, but why did you utter so-and-so additional words in it? While speaking to so-and-so, why did you utter, 'What? Sorry? What did you say?' etc. and make the other person go through the inconvenience of repeating his sentence? The sentence that you uttered to so-and-so was a heart-breaking taunt; you unjustly hurt his feelings. Come on, now repent as well as apologising to that Islamic brother. Why did you go to so-and-so gathering when you know that useless conversations also take place there? And why did you agree with so-and-so statement? You also had to listen to backbiting there. In fact, you even took interest in listening to the backbiting. Come on, make firm repentance and the resolve to keep away from such gatherings. In this manner, a wise person can assess his conversations, rather, all his day-to-day affairs. Thus, sins, carelessness, and some of one's weaknesses and flaws may be brought to light and the cause of reform may be attained. In the religious

environment of Dawat-e-Islami, this assessment is called, ‘Jaiza’, and in the religious environment of Dawat-e-Islami, motivation is given to reflect on one’s actions every day for at least 12 minutes and to fill the booklet of ‘Pious Deeds’ during that time.

*Zikr-o-Durood Har Ghari Wird-e-Zabañ Rahay*

*Meri Fuzool Goi Ki ‘Adat Nikal Do*

*(Wasa’il-e-Bakhshish, p. 305)*

### Assessment of actions:

All the devotees of Rasool should assess the actions of their entire day daily for at least 12 minutes and check the boxes given in the booklet of Dawat-e-Islami’s Maktaba-tul-Madinah, ‘Pious Deeds’, and on the 1<sup>st</sup> of every month, they should submit it to their local representative of Dawat-e-Islami’s Reformation of Actions Department. إِنَّ شَاءَ اللَّهُ, an abundant treasure of polite manners and piety will be attained and they will develop immense love for the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Complaint to Allah Almighty regarding the sharpness of the tongue:

The second caliph of the Muslims, Sayyiduna Umar Farooq Azam رَضِيَ اللَّهُ عَنْهُ saw that the first caliph of the Muslims, Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ عَنْهُ was pulling his blessed tongue with his hand. He asked, ‘O deputy of the Prophet, what you are doing?’ He رَضِيَ اللَّهُ عَنْهُ replied, “This has led me to the places of destruction, and the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There is no part in the body that does not complain to Allah Almighty about the sharpness of the tongue.”

*(Ihya al-‘Uloom (Urdu), vol. 3, p. 335, Ihya al-‘Uloom, vol. 3, p. 135)*

## Do not let us out of the tongue:

Did you see? The first caliph of the Muslims, Sayyiduna Abu Bakr Siddiq رَضِيَ اللّٰهُ عَنْهُ who was a definitively forgiven companion, used to be extremely afraid of the calamities of the tongue. Certainly, there is a lot to learn in it for us because we utter whatever comes to our mind. Sayyiduna Imam Muhammad Ibn Muhammad Ibn Muhammad Ghazali رَحِمَهُ اللّٰهُ عَلَيْهِ has written: “There are many such statements that plead to the speaking person: Do not let us out of the tongue.”

*(Minhaj Al-‘Abideen (Urduca), p. 145, Minhaj Al-‘Abideen, p. 66)*

## The tongue should only remain imprisoned:

There is an Arabic proverb: “مَا شَوْءٌ أَحَقُّ بِطَوْلِ السِّجْنِ مِنَ اللِّسَانِ” i.e. there is nothing that deserves to be imprisoned more than the tongue.

*(Minhaj Al-‘Abideen (Urduca), p. 210, Minhaj Al-‘Abideen, p. 96)*

## Steadfastness with worship is earned by safeguarding the tongue:

One of the seven worshippers humbly said to (the beloved Prophet of Allah Almighty) Sayyiduna Yunus عَلَيْهِ السَّلَام: “Those who remain engaged in worship with full effort, the steadfastness that they attain with worship, is the result of completely safeguarding the tongue.” Then, that worshipper said: “Nothing at all should be more beloved to you than safeguarding the tongue, because this is the only way to keep the heart cleansed of all kinds of satanic whispers.”

*(Minhaj Al-‘Abideen (Urduca), p. 210, Minhaj Al-‘Abideen, pp. 96-97)*

## Punishing oneself for a useless statement (Parable):

Sayyiduna Malik Ibn Zaigham رَحِمَهُ اللّٰهُ عَلَيْهِ has said: “My honourable father told me that Sayyiduna Qaisi رَحِمَهُ اللّٰهُ عَلَيْهِ visited us after Asr and

asked about my father. We said, ‘He is sleeping.’ He رَحْمَةُ اللهِ عَلَيْهِ said, “Is he sleeping after Asr? At this time? Is this an appropriate time to sleep?” Then, he رَحْمَةُ اللهِ عَلَيْهِ went back. We sent a person after him to tell him to come back and I would wake him. That person returned after Maghrib. So, we asked him, ‘Did you convey the message to him?’ He reported: He was so engrossed in himself that he did not pay attention to my words. I saw that he was entering a graveyard and was saying while rebuking himself: A person can sleep whenever he wishes. Why did you say, “What kind of a time is it to sleep? You should not have asked a useless question.” Now, I vow to Allah Almighty and will never break it, that I will not let you sleep for an entire year. When I heard this, I left him and came back.”

*(Allah Walon Ki batayn, vol. 6, pp. 269 – 280)*

اَسْبِخْنَ اللّٰهُ عَزَّوَجَلَّ! On one hand, there is the practice of our pious predecessors; on the other hand, there is our spoiled condition that we are always engaged in undue objections, useless criticisms and unnecessary questions. If only we could find a way to constrain our tongue!

### **I can endure the fast of severely hot summer but...**

Sayyiduna Yunus Ibn Ubaid رَحْمَةُ اللهِ عَلَيْهِ has said (out of humility): “My Nafs can tolerate the pain of fasting in the intense heat of (the city of Iraq,) Basra, but it does not have the power to spare (even) a single word from useless conversations.”

*(Minhaj al-Abideen (Urdu), pg. 141, Minhaj al-Abideen, pg. 64)*

### **The tongue is more deserving of protection:**

O devotees of Rasool, certainly, not safeguarding the private parts from sins is also a severe sin, Haraam and an action that leads to Hell, and without a doubt, there is goodness in uttering good and evilness

in uttering evil. Perhaps, in the Plain of Resurrection, the tongue will get many prominent people in trouble. It is immensely necessary to safeguard it. A Tabi'i saintly man, Sayyiduna Abu Hazim رَحْمَةُ اللَّهِ عَلَيْهِ has said: "A believer should safeguard his tongue more than his private parts." (*Allah Walon Ki Baatain*, v. 3, pg. 331, *Hilya al-Auliya*, v. 3, pg. 267, statement no: 3909)

### One cause of shortage in sustenance:

Sayyiduna Malik Ibn Dinar رَحْمَةُ اللَّهِ عَلَيْهِ has said: "When you observe hardness in your heart, weakness in your body and shortage in your sustenance, then know that you have definitely uttered something useless from your mouth."

(*Minhaj al-Abideen*, pg. 65, *Minhaj al-Abideen (Urdu)*, pg. 142)

### Allah Almighty hears all things:

Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ used to speak very little and would say to his friends: "Think about what you are getting to be written in your books of deeds, because they will be presented before your Generous Lord. So, the one who speaks evil, woe to him! If, while dictating something to your friend, you have some bad words written in it, then this will be considered his as well as your immodesty. Then, what is your matter with Allah Almighty?"

(*Tanbih al-Mughtarrin*, pg. 190)

### What if you had to pay money for useless talking?

Sayyiduna Malik Ibn Dinar رَحْمَةُ اللَّهِ عَلَيْهِ has said: "If the angels who record your actions, demand money from you every day for those books in which they write your actions, then (for the sake of saving money) you would quit a lot of your useless talking, but despite

knowing the fact these books (full of your useless conversations) are to be presented in the esteemed court of your Lord Almighty, why don't you stop yourself (from a useless conversation)?"

*(Ibn Asakir, v. 56, pg. 418)*

### The angels write everything:

When dignified personalities are present before someone or when one has to go to the worldly rulers, the tongue gets quite constrained, but despite knowing the fact that the honourable angels are writing down everything, God knows why people dare to utter shameless and immodest words and how a swear word is uttered from the tongue!

Sayyiduna Imam Hasan Basri رَحْمَةُ اللّٰهِ عَلَيْهِ has said: "I wonder at man that Kiraman Katibeen (i.e. the honourable, recording angels) are with him, and his tongue is their pen and his saliva is their ink, yet, he utters vulgar words (i.e. useless and filthy conversations)."

*(Tanbih al-Mugtarrin, pg. 190)*

*Ilahi Buri Guftugu Say Bachana*

*Mayri Yawagoi Ki 'Adat Mitana*

**Meaning of Yawagoi: Uttering useless things.**

### An account regarding a pointless conversation

Hazrat Abu Ubaid رَحْمَةُ اللّٰهِ عَلَيْهِ narrated: We entered the court of Hazrat Muhammad Bin Suqah رَحْمَةُ اللّٰهِ عَلَيْهِ and he said, 'Should I not tell you such thing that benefited me, and it is possible that it can also benefit you? Once Hazrat Ata Bin Abu Rabah رَحْمَةُ اللّٰهِ عَلَيْهِ said, "O nephew! (Your) predecessors would not like pointless conversations. Apart from reciting the Holy Quran, enjoining good, forbidding evil and

making necessary conversation, they used to include all other types of conversation in ‘pointless conversation’. Do you refute these commandments of Allah Almighty?” (As it is stated:)

وَإِنَّ عَلَيْكُمْ حَافِظِينَ ﴿١٠﴾ كِرَامًا كَاتِبِينَ ﴿١١﴾

(1) And there are some guardians indeed (appointed) over you. (2) The honourable scribes (i.e. Kiraaman Kaatibeen).

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Infitaar, verses 10-11)

(It is stated in another holy verse:)

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

(1) When the two account-taking (angels) take (account) from him; one seated on the right and one on the left. (2) He does not utter a single word, except that there is a ready record-keeper (angel) seated next to him.

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah qaaaf, verses 17-18)

Will none of you feel embarrassed that if your Book of Deeds for the whole day is opened before you, you often find those things in the book that do not relate with the religion nor with the world.

(Allah walon ki batayn, vol. 3, p. 440)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Farooqi bouquet of seven Madani pearls**



The second caliph of Muslims, Sayyiduna Umar Farooq-e-Azam رضي الله عنه said:

1. The one refraining from speaking pointless conversation is bestowed with wisdom and intellect.
2. The one avoiding his useless gaze, i.e., refraining from looking around unnecessarily or looking at different things or several scenes without purpose is bestowed with an emotive heart.
3. The one refraining from a useless meal (i.e., having unnecessary food or having different food for taste only) is bestowed with the taste in worship.
4. The one abstaining from laughing pointlessly is endowed with dignity.
5. The one abstaining from mockery is bestowed with the light of Faith.
6. The one avoiding his love for the world is provided with the love for the Hereafter.
7. The one refraining from finding faults with anyone is bestowed with the reform of his faults.

*Al-Munabihat, pp. 89-90, Derived from*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Accountability for a useless conversation will be very lengthy**

It is stated:

إِيَّاكَ وَالْفُضُولَ فَإِنَّ حِسَابَهُ يُطَوَّلُ

*Translation: Refrain from pointless conversation, for its accountability will be lengthy.*

*Minhaj-ul-'Aabideen, p. 67, / Minhaj-ul-'Aabideen, (Urdu) p. 147*

## Stay away from useless talk to avoid calamity

Another saintly man said,

إِحْفَظْ لِسَانَكَ لَا تَقُولُ فَتُبْتَلَى، إِنَّ الْبَلَاءَ مُوَكَّلٌ بِاللِّسَانِ

*Translation: Protect your tongue. Stay away from useless talk to avoid calamity. Indeed, the problems are linked with the conversation.*

*Minhaj-ul-'Aabideen, p. 67*

## Speech signifies the intellect of the speaker

Hazrat Abdullah Ibn-e-Mubarak رَحِمَهُ اللَّهُ عَلَيْهِ said,

(١) أَلَا إِحْفَظْ لِسَانَكَ إِنَّ الْإِنْسَانَ، سَرِيحٌ إِلَى الْبَرَزِ فِي قَتْلِهِ

(٢) وَإِنَّ الْإِنْسَانَ دَلِيلُ الْفَوَادِ، يَدُلُّ الرِّجَالَ عَلَى عَقْلِهِ

*Translation:*

(1) Protect your tongue, for such a small organ puts a man into destruction straightaway.

(2) *Indeed, tongue is proof of a man's heart which reveals the level of the speaker's intellect.*

*Minhaj-ul- 'Aabideen, p. 66, / Minhaj-ul- 'Aabideen, (Urdu) p. 144*

### **A piece of advice to the one making vulgar conversation**

When Sheikh Afzal-ud-Deen رَحْمَةُ اللّٰهِ عَلَيْهِ heard a man making vulgar conversation, he said, "O brother! Allah Almighty created ears and tongue of His bondsman so that he can hear and speak something good, listen to the Holy Quran, Hadith, Azaan and Takbir-e-Tahrimah from Imam, and pay attention to the one who advises him. Also, your ears and tongue are not created for mockery, backbiting, slander, lying, tale-telling and pointless conversation. O brother! Abstain from using your ears and tongue without purpose. This is complete destruction. And if any (sinful) sentence is said due to anger, repent immediately."

*Al-Minan Al-Kubra, p. 547*

### **Dawat-e-Islami made me a Salah-offering person**

اَلْحَمْدُ لِلّٰهِ! The religious environment of Dawat-e-Islami is also beneficial for Islamic sisters, in addition to Islamic brothers. An Islamic sister from Daska (Punjab) would follow prohibited fashion and also remain distant from Salah just like many others. Then, she went to study in a religious Madrasah supervised by her maternal uncle where some Islamic sisters who were associated with Dawat-e-Islami came to invite for a weekly Sunnah-inspiring gathering. Resultantly, her friend insisted her and she attended the religious gathering as well. She listened to the Sunnah-inspiring speech in the religious gathering. The highly emotive and tearful congregational Du'a struck her and she repented of her sins. After she associated with

the religious environment of Dawat-e-Islami, a day came when she also completed the '12-Day Madani Activities of Islamic Sisters Course' (which is now called as the Religious Activities Course). She received such blessings of Dawat-e-Islami that she also started to perform Nafil Salah in addition to Fard Salah. Her passion is that she will perform the religious activities abundantly in her village and remain associated with the religious movement of the devotees of Rasool, 'Dawat-e-Islami' until the end of her life.

*Pila kar ma`ay 'ishq dayga bana yeh  
Tumhayn 'ashiq-e-Mustafa madani mahoul  
Ay islami bayhno! Tumharay li`ay bhi  
Suno hay buhot kam ka madani mahoul*

*Wsa`il-e-Bakhshish*

## The tongue is like a lion, ready to prowl

Hazrat Sayyiduna Ibn-e-Abi Mutee' رَحِمَهُ اللّٰهُ عَلَيْهِ said,

(١) لِسَانُ الْبَرِّ لَيْثٌ فِي كَبَيْنٍ إِذَا خَلَّى إِلَيْهِ لَهُ إِغَارَةٌ  
(٢) فَصْنُهُ عَنِ الْخَنَابِلِ جَامِصٌ يَكُنْ لَكَ مِنْ بَلِيَّاتٍ سِتَارَةٌ

### Translation

(1) (For destruction) tongue is like a lion hiding, ready to prowl, which causes destruction as it gets any chance.

(2) Therefore, tie the tongue with the rein of silence and keep it from useless things. That way, you will be saved from a lot of evils.

*Minhaj-ul- 'Aabideen, p. 66, / Minhaj-ul- 'Aabideen, (Urdu) p. 144*

## A beast

A Quraishi saintly man said, “A scholar was asked as to why he would keep silent.” He said, “I have found my tongue as a beast. I fear that if I unleash it, it will eat me up.”

*Ayk Chup sou such (Khamoshi kay Faza'il), p. 21*

## Protecting wealth is easy, but protecting tongue...

A man can put wealth in a safe and protect it. If there is a lot of treasure, it can also be protected by deploying an armed guard, but it is incredible if someone succeeds by protecting his tongue. Hazrat Muhammad Waasay رَحْمَةُ اللّٰهِ عَلَيْهِ said to Hazrat Malik Bin Dinar رَحْمَةُ اللّٰهِ عَلَيْهِ, “For a man, it is harder to protect tongue than protecting wealth.”

*Ittihaaf Al-Sadath, vol. 9, p. 144*

Everyone is usually clever enough when it comes to protect his wealth. Even if wealth goes wasted, it is only worldly loss. But alas! The mindset of protecting the tongue is rare. Without any doubt, because of not protecting the tongue, it is possible that there will be destruction of the Hereafter in addition to the loss of the world.

*Bak bak ki yeh 'adat nah sar-e-hashr phansa day*

*Allah zaban ka ho 'ata qufl-e-Madinah*

*Wasa'il-e-Bakhshish, p. 93*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Six signs of devotees

It is said:

*'Ashiqan rashish nishan sat ay pirs!  
 Aah-e-sar do rang zar do chashm-e-tar  
 Gar tura por sang sih deegar kudaam?  
 Kam khurad, kam guftan-o-khuftan haram*

### *Translation*

*Following are six signs of devotees: (1) cold sighs (2) pale complexion of face (3) teary eyes (4) eating less (5) speaking less and (6) sleeping less*

## **Six signs of ignorance**

Getting angry on every sentence, pointless conversation, extravagancy, revealing the secrets to people, trusting in everybody, not refraining from bad company and not adopting good company – all these are the signs of ignorance. A wise man says that there are six such things by which an ignorant person is recognized:

1. At the time of anger i.e., getting angry over anything against his nature, no matter it is caused by any person or animal, etc.
2. Pointless conversation i.e., so a wise person should not talk pointlessly, in fact, he should talk about a useful thing, no matter it is beneficial for the world or the Hereafter.
3. Extravagancy i.e., it is also a sign of ignorance that one invests in such a place where he cannot get any profit.
4. Revealing the secrets to people.
5. Trusting everyone.
6. Being unable to distinguish between friend and enemy i.e., it is suitable that a person recognizes his friends (i.e., pious people), performs activities like them, and follows in their footsteps;

recognizes his enemies (i.e., bad people) and tries to stay away from them. Without any doubt, the first enemy of a person is Satan. Therefore, he should not follow Satan in any matter (and abstain from every type of sin). (*Tanmbeeh Al-Ghafilien*, p. 115, Summarized)

### Four serious harms of pointless conversation

Sayyiduna Imam Abu Hamid Muhammad Ibn Muhammad Ghazali رَحِمَهُ اللهُ عَلَيْهِ has condemned pointless conversation due to these four reasons:

9. Kiraman Katibeen (i.e., dignified angels who write the deeds) have to write pointless conversations. Therefore, a person should feel shy of them and should not bother them to write pointless conversation. Allah Almighty has stated in verse 18, Surah Qaaf, Part 26:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

*He does not utter a single word, except that there is a ready record-keeper (angel) seated next to him.*

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

10. It is not a good thing that the Book of Deeds full of pointless conversation is presented in the court of Allah Almighty.
11. A bondsman will be ordered to read out his Book of Deeds in the court of Allah Almighty in front of all human beings. Now he will face severe punishments on Judgement Day. He will be without clothes, extremely thirsty, and his back will be breaking due to hunger. He will have been stopped from

entering Paradise, and every kind of luxury will have been banned for him. Just ponder! Reading out the Book of Deeds filled with pointless conversation during all these painful circumstances will be so disturbing. (Calculate that if you have made pointless conversation for 15 minutes daily and if we suppose that one month has 30 days, then one month will have 7.50 hours and one year will have 90 hours. For example, if someone has made pointless conversation daily for 15 minutes on average until 50 years, it will be 187 days and 12 hours, i.e., more than six months. Just ponder! On the horrific Day of Judgement when the sun will be blazing from only one mile away, i.e., it will be extremely hot, who will be able to read out his Book of Deeds continuously for six months on a really scorching hot day. This is only the calculation of making pointless conversation daily for 15 minutes in the case of living for 50 years. Sometimes, we spend many hours with friends making 'pointless conversation' other than sinful conversation and other evil activities.)

12. On Judgement Day, a bondsman will be scolded on pointless conversation, and he will be made to suffer from embarrassment. The bondsman will have no answer about it, and he will be too embarrassed before Allah Almighty.

*Minhaj-ul- 'Aabideen, p. 67*

*Har lafz ka kis tarha hisaab aah! Mayn donga*

*Allah zaban ka ho 'ata qufl-e-Madihah*

*(Wasa'il-e-Bakhshish, p. 93)*

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ



## Learn silence

Sayyiduna Jabir Bin Abdullah رَضِيَ اللهُ عَنْهُمَا narrated: “Learn silence and then learn forbearance, then learn knowledge and then learn how to act upon it, then spread (and teach) the knowledge.”

*(Shu'b-ul-Emaan, vol. 2, p. 288, qoul. 188)*

## Worship starts with silence

Imam Sufyan Sauri رَحِمَهُ اللهُ عَلَيْهِ said, ”The start of worship is silence, then acquiring knowledge, then memorizing it, then acting upon it, and then spreading it.”

*(Tarikh-e-Baghdad, vol. 6, p. 6)*

## Silence is a key to worship

Hazrat Imam Sufyan Sauri رَحِمَهُ اللهُ عَلَيْهِ narrated: ”More silence is a key to worship.”

*(Al-Samt ma' Mouso'ah Ibn-e-Abi Al-Dunya, vol. 7, p. 255, qoul. 436)*

## Five excellent pieces of advice

A Tabi'i saintly man Hazrat Imam Mujahid رَحِمَهُ اللهُ عَلَيْهِ narrated that he heard Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا saying that he liked five things more than black fine horses, ready to ride:

13. Do not make pointless conversation, for it is useless, and I fear your involvement in the sinful activities, and do not make useful conversation without the perfect timing, for many people who make useful conversation fall into trouble by making useful conversation without the perfect timing.

14. Do not argue with any patient and forbearing and any unwise and any foolish person, for (it is possible that) the patient (can be angry and) can develop grudge against you but the foolish person (will speak rubbish) and hurt you.
15. Mention about your brother at his back (as well) just like the way you want him to mention about you; and forgive him for the things for which you want him to forgive you.
16. Treat your brother just like the way you want him to treat you.
17. Act like a person who believes that he will be given (a good reward) over any deed and will be caught over any sin.

*(Ihya-ul-'Uloom (Urdu), vol. 3, p. 344,)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

#### Four Ahadith regarding the excellence of silence

18. “مَنْ صَمِتَ نَجَا” i.e. whoever kept silent got salvation.

*(Tirmizi, vol. 4, p. 344 Hadith. 2509)*

**Explanation of Hadith:** It means that silence is a cause of salvation, but talking about something good, enjoining good, forbidding evil, being regular on Zikr, and the recitation of the Holy Quran is better than keeping silent. *(Al-Istizkaar, vol. 7, p. 372)* According to the explanation of Hazrat Allamah Munawi رَحْمَةُ اللَّهِ عَلَيْهِ, the meaning of this blessed Hadith is: (مَنْ صَمِتَ) عَنِ الطُّعْنِ بِالشَّرِّ (نَجَا) i.e., whoever kept silent (from saying any bad thing) got salvation.

(*Al-Tayseer*, vol. 2, p. 428)

19. “الْقَبْتُ سَيِّدُ الْأَخْلَاقِ” i.e. silence is the chief of good manners.

(*Al-Firdaus*, vol. 2, p. 417, *Hadith*. 3850)

20. “الْقَبْتُ أَرْفَعُ الْعِبَادَةِ” i.e. silence is a high level of worship.

(*Al-Firdaus*, vol. 2, p. 417, *Hadith*. 3849)

**Explanation of Hadith:** It means that silence is one of the best types of worship, for most mistakes come out of the tongue.

(*Siraj-e-Muneer Sharah Jamay’ Sagheer*, vol. 3, p. 279)

21. “الْقَبْتُ زَيْنُ لِّلْعَالِمِ، وَسِتْرٌ لِّلْجَاهِلِ” i.e. silence is beauty for a scholar and a cover for an ignorant person.

(*Jamay’ Sagheer*, p. 318, *Hadith*. 5169)

## Better than the worship of 60 years

The Holy Prophet said **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, ”Staying silent is better than the worship of sixty years.”

(*Shu'b-ul-Emaan*, vol. 4, p. 245, *Hadith*. 4953)

**Explanation of Hadith:** Mufti Ahmad Yar Khan **رَحِمَهُ اللَّهُ عَلَيْهِ** has stated in relation to this blessed Hadith as follows: “That is, if a person worships for 60 years but also talks a lot and does not differentiate between good and bad conversation, it is better that he should remain silent for a while, for silence also involves the contemplation (of the Hereafter), the reform of Nafs, the immersion in the remembrance of Allah Almighty, the dive into the ocean of Zikr-e-Khafi (that of heart)

and meditation (drowning into the remembrance of Allah Almighty leaving every other thing). (*Miraat*, vol. 6, p. 361)

## Talk about something good or keep silent

If only this blessed Hadith of Sahih Bukhari imbeds deeply in our minds which also includes, “مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ” i.e. whoever believes in Allah Almighty and Judgement Day should talk good or remain silent.

(*Bukhari*, vol. 4, p. 105, *Hadith*. 6018)

## The Holy Prophet ﷺ would keep long silence

“كَانَ رَسُولُ اللَّهِ ﷺ طَوِيلَ الصَّمْتِ” i.e., The Holy Prophet would keep long silence. (*Sharh-ul-Sunnah*, vol. 7, p. 45, *Hadith*, 3589) Hazrat Mufti Ahmad Yar Khan رحمه الله عليه has said while explaining the meaning of this blessed Hadith: “Silence means keeping silent about the worldly conversation; otherwise, the Holy Prophet’s ﷺ blessed tongue would always remain busy in remembering Allah Almighty. He would not talk to people without any purpose. This is all about the permissible conversation; his blessed tongue would never make the impermissible conversation. Lying, backbiting, tale-telling, etc. never came on his blessed tongue for his entire blessed life. The Noble Prophet ﷺ is an embodiment of the truth, so how could falsehood reach him? (*Mir’aat*, vol. 8, p. 81)

## Alas! Lots of people left after listening to recitation

Sayyiduna Ubaid Bin Abu Ja’d رحمه الله عليه narrated that when people came to know that the Prophet’s companion Sayyiduna Salman Farsi رضي الله عنه is present in a Masjid of Madain (a city of Iraq), they started coming to him until around one thousand gathered in there. He رضي الله عنه stood up and said, “All of you sit down.” When people sat down,

he رَضِيَ اللهُ عَنْهُ started the recitation of Surah Yusuf. People started leaving slowly until only a hundred people were left. He said angrily, “You wanted to listen to a fabricated and pointless conversation, but when I made you listen to the Word of Allah, you stood up and left.”

*(Hilyat Al-Awliya, vol. 1, p. 261, qoul. 643 / Allah walon ki batayn, vol. 1 p. 377)*

### Passion of listening to recitation

O devotees of Rasool! Reciting the Holy Quran and listening to it is indeed an act of great reward. Alas! Less interest is now found among the people. If a Qari recites, we do not like to listen to it. About the blessed companions' رَضِيَ اللهُ عَنْهُمْ passion of recitation, it is stated in *Ihya-ul-'Uloom (Urdu)*, vol. 1, on page 845: “It is narrated that when the blessed companions رَضِيَ اللهُ عَنْهُمْ used to gather, they used to ask one of them to recite any Surah of the Holy Quran.”

*(Ihya-ul-'Uloom, vol. 1, p. 372)*

### Excellence of listening to one holy verse

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا said, “Whoever listens to one verse of the Holy Quran, it will be Nur [light] for him on Judgement Day.”

*(Musnaf 'Abd-ur-Razzaq, vol. 3 p. 229, qoul. 6032)*

Have you noticed? The reward of listening to the Holy Quran is so magnificent, and the reciter who is a reason for this reward also shares the reward with him provided that he has no intention of showing off.

### Struggled 20 years in recitation

Find it interesting or not, worship and recitation should go on. إِنَّ هَذَا اللَّهُ One day or another, you will start finding it interesting. Hazrat Sayyiduna Sabit Bunani رَحْمَةُ اللَّهِ عَلَيْهِ said, "I struggled 20 years with (the recitation of) the Holy Quran (in spite of the fact that I didn't find it interesting), and then I got its pleasure for 20 years."

*(Ihya-ul-'Uloom (Urdu), vol. 1, p. 871)*

*Har roz mayn Qur'an parhon kash! Khudaya*

*Allah! Tilawat mayn mayray dil ko laga day*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## **If you want Paradise, do not speak other than something good**

When only good will come out of the tongue and Zikr-o-Durood will be invoked, you will not have a habit of making pointless conversation. You will also remain distant from sins like lying, backbiting, tale-telling, finding fault, etc. That way, إِنَّ هَذَا اللَّهُ, there will be resources of entering Paradise. Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has written that people humbly asked Sayyiduna Eisa Ruhullah عَلَيْهِ السَّلَام about a deed leading to Paradise. He عَلَيْهِ السَّلَام said, "Never speak." People humbly said, "It is not possible." He said, "Do not speak anything other than something good."

*(Ihya-ul-'Uloom (Urdu), vol. 3, p. 336) / (Ihya-ul-'Uloom, vol. 3, p. 136)*

*Aksar mayray honton pay rahay zikr-e-Madinah*

*Allah zaban ka ho 'ata qufl-e-Madinah*

*(Wasa'il-e-Bakhshish, p. 93)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Sincere repentance from sins

O those seeking Paradise! We came to know from this account that controlling tongue and refraining from unnecessary conversations are also the acts that lead to Paradise. After protecting the tongue and other parts of the body from sins, in order to gain the passion of performing the acts that lead to Paradise, associate with the religious environment of Dawat-e-Islami. **إِنْ شَاءَ اللَّهُ**, you will benefit. In order to increase the passion of receiving the blessings of the Hereafter, a 'Madani Parable' is presented to you. Long ago, a lady from Sindh used to work at a place where unveiling and ill-gazing, in addition to many other evils were committed that are unfortunately not considered to be evils in today's society. It was the result of that bad environment that she became fond of watching movies and dramas, listening to songs, following unlawful fashion, and roaming around without any veil. Disobeying her parents, in fact being rude to them and answering her elders back was part of her routine. One day a veiled Islamic sister wearing a Burqa came to her house. When the Islamic sister removed her veil in front of the lady, she was amazed to see that the Islamic sister was her past colleague who was just like her who would remain without veiling and follow the immoral fashion. The Islamic sister left the job a little while ago, and now she was a preacher of Dawat-e-Islami. Noticing a big change in a very short span of time, the lady could not resist and got really impressed. The Islamic sister politely called her towards righteousness and persuaded her to participate in the weekly Sunnah-inspiring gathering of Dawat-e-Islami for Islamic sisters. The lady intended to participate in the religious gathering. The big change that came in the Islamic sister's life had already struck her heart, now the participation in the Sunnah-

inspiring gathering and the speech filled with the contemplation of the Hereafter just woke her up from the sleep of negligence. The highly emotive and tearful congregational Du'a made at the end of the religious gathering added fuel to fire. She could not control her feelings and burst into tears. She felt embarrassed about her sins and made sincere repentance in the court of Allah Almighty. She is now very thankful to Allah Almighty that He blessed her with Dawat-e-Islami to come out of the swamp of sins.

*Salaamat rahay Ya Khuda madani mahol*

*Bachay bad nazar say sada madani mahol*

*Du'a hay yeh tuhsay dil aysa laga day*

*Nah chotay kabhi bhi Khuda madani mahol*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Silence is a source of the protection of Belief

Anyone whose tongue keeps cutting everyone's conversation like a pair of scissors will be devoid of understanding the point of another person in a better way. In fact, this fear also remains for a talkative person that he can مَعَاذَ اللَّهِ speak out words of disbelief while making pointless conversation. Hazrat Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ wrote in 'Ihya-ul-'Uloom' that some pious predecessors have said, "Two qualities accumulate in a quiet person: (1) His Deen remains intact and (2) He understands the other person really well."

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



صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The secret of being destined for Paradise (a parable)

By the blessing of Allah Almighty, our Beloved Prophet ﷺ would look at the people and recognize them if they are destined for Paradise or Hell. In fact, he would receive news before if the person is destined for Paradise or Hell. The Last Prophet ﷺ once said, "The person who will first come through this door will be destined for Paradise." In the meantime, Sayyiduna Abdullah Bin Salaam رَضِيَ اللَّهُ عَنْهُ entered through that door. People congratulated him and asked as to from which deed he had that privilege. He said, "My deed is very little, and the thing about which I have hope from Allah Almighty is the protection of my heart and the renunciation of pointless conversation."

(Al-Samt, vol. 7, p. 86, qoul. 111)

The meaning of "سَلَامَتُ الصَّدْرِ", i.e. the protection of heart in this blessed Hadith is that the heart being free from the inner diseases (i.e., the hidden diseases of sins) like grudge, jealousy, etc., and the Belief being strong in the heart.

*Raftar ka guftar ka kirdaar ka day day*

*Har 'uzw ka day mujhko Khuda qufl-e-Madinah*

(Wasa'il-e-Bakhshish, p. 95)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Every Sahabi of the Prophet is destined for Paradise

سُبْحَانَ اللَّهِ! May our health, body, soul and wealth be sacrificed for the Noble Prophet ﷺ! The fate of the companion, Abdullah Bin Salam رَضِيَ اللَّهُ عَنْهُ is praiseworthy that he رَضِيَ اللَّهُ عَنْهُ got the glad-tidings of being Paradise-dweller from the blessed tongue of the Holy Prophet ﷺ. Indeed, he is destined for Paradise. And not only him, every Sahabi is destined to enter Paradise. It is stated on pages 329-330 of 'Faizan-e-Namaz': Allah Almighty has stated in verse 10, Surah Al-Hadeed, Part 27:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتَلُوا وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

*Those (i.e. the Companions of the Beloved Prophet) amongst you who spent and fought before the conquest of Makkah are not equal to others, they are greater in rank than those who spent and fought after the conquest of Makkah. And Allah has promised Paradise to all of them; and Allah is Aware of your deeds.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al-Hadeed, verse 10)*

## All Sahabah are destined for Paradise

The exegetist of the Holy Quran, Hazrat Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ said in relation to this blessed verse: “Although the levels of these Sahabah are different, yet there is no doubt that all Sahabah رَضِيَ اللَّهُ عَنْهُمْ are absolutely destined for Paradise, because the Lord Almighty has promised it. All Sahabah are just and pious because the Lord Almighty has promised all of them Paradise. The promise of Paradise is not made with a Fasiq (i.e., a sinner).” (According to Noor-ul-Irfan, it is stated about the holy verse mentioned above), “just because every

Sahabi is a companion of the Holy Prophet ﷺ, it is Wajib for us to respect all of them, and disrespect of any Sahabi is Haraam and misguidance.”

*Har Sahabi-e-Nabi: Jannati Jannati*

*Sab Sahabiyat bhi: Jannati Jannati*

*Char yaran-e-Nabi: Jannati Jannati*

*Hazrat-e-Siddeeq bhi: Jannati Jannati*

*Hayn ‘Umar Farooq bhi: Jannati Jannati*

*‘Usmaan-e-Ghani: Jannati Jannati*

*Fatimah aur ‘Ali: Jannati Jannati*

*Hayn Hasan Hussain bhi: Jannati Jannati*

*Walidayn-e-Nabi: Jannati Jannati*

*Har zoujah-e-Nabi: Jannati Jannati*

*Aur Abu Sufiyan bhi: Jannati Jannati*

*Hayn Mu’awiyah bhi: Jannati Jannati*

Dear Islamic brothers! Although ‘pointless conversation’ is not a sin, yet there is no blessing in it. **سُبْحَانَ اللَّهِ**! You have just read an account in which a Sahabi received the good news of Paradise in the world from the blessed tongue of the Noble ﷺ. One of his qualities was also that he was never involved in pointless conversation. He **رَضِيَ اللَّهُ عَنْهُ** would not ask about anything that he had nothing to do with. But alas! We still interfere in the matters that we have nothing to do with in any way and keep asking about them without purpose.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Eating excessively is also one of the causes of speaking excessively

In Quran and Hadith, there has been condemnation of eating and drinking **excessively merely for taste**. When stomach is **excessively** full, one tends to be mischievous, and the tongue also starts moving like a pair of scissors; and when one feels hungry, a person becomes lazy; he does not feel like speaking much. Hazrat Sheikh Abdul Wahhab Sha'rani رَحْمَةُ اللهِ عَلَيْهِ said: "Our predecessors (i.e., the Muslim saintly men who had passed away) would bear extreme hunger and would not fill their stomach so that their silence is more and their pointless conversation is less as it was the habit of our practicing Islamic scholars رَحْمَةُ اللهِ عَلَيْهِ. This is because whoever has a full stomach, his act of speaking pointlessly becomes even more."

*(Tanmbeeh Al-Mughtareen, p. 189)*

## Anyone who eats without appetite is talkative

Hazrat Sayyiduna Muhammad Rahibi رَحْمَةُ اللهِ عَلَيْهِ said: "Pointless conversation will also come out from the tongue of the one who fills his stomach with unnecessary food." *(Tanmbeeh Al-Mughtareen, p. 189)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Evil words cut deeper than the sword

Arrow and sword only hurt the body, but the heart is wounded by the tongue. Hazrat Sufyan Sauri رَحْمَةُ اللهِ عَلَيْهِ said that hitting a person with an arrow is less severe than saying evil words to him, because the tongue's targets are never missed. *(Tanmbeeh Al-Mughtareen, p. 189)*

## Keep the tongue imprisoned

Whoever succeeds in imprisoning his tongue, will indeed be saved from countless evils. The Prophet's companion, Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "By Allah Almighty, except Whom no one is worthy of worship, nothing is more essential to be imprisoned than the tongue."

(Ihya-ul-'Uloom, vol. 3, p. 137) / (Ihya-ul-'Uloom (Urdu), vol. 3, p. 338)

## A sentence that did not suit the lips will not now suit anywhere

Think carefully before speaking, for it is possible that you face embarrassment later. Hazrat Sayyiduna Imam Shafi'i رَحِمَهُ اللَّهُ عَلَيْهِ (the leader of millions of Shafi'i people) said that a sentence is like an arrow. If you release it, another person will own it and now you will not be the owner of it anymore.

(Tanmbeeh Al-Mughtareen, p. 189)

*Bashar raz-e-dili kayh kar zaleel-o-khuar hota hay*

*Nikal jati hay jab khushboo to gul baykar hota hay*

مَا شَاءَ اللَّهُ! Some people are very intelligent and secretive. They do not reveal any secret nor do they talk about any domestic affair outside, come what may. Similarly, a wise man's account given below is really worthy to follow.

## Anyone who reveals domestic affairs is a cheap person

A saintly person رَحِمَهُ اللَّهُ عَلَيْهِ said: A secretive person was married, but there was a lack of understanding between the husband and the wife.

Somehow his friend came to know about this situation. He asked, "What's your domestic problem?" The secretive person said, "I am not that cheap person who reveals his domestic affairs." The time went by. At last, they failed to establish the relationship and got separated. When his friend came to know, he said, "She is no more your wife now, tell me what the problem was." The wise man said, "She is now a non-Mahram woman for me, and I cannot talk about any non-Mahram woman." (*Gheebat ki tabah kariyan, p. 363*)

*Allah hamko fazl say 'aql-e-saleem day  
Sharm-o-Haya tufayl-e-Rasool-e-Kareem day*

### **Sometimes a sentence comes out of the mouth that...**

Hazrat Bilal Bin Haris رَضِيَ اللَّهُ عَنْهُ said that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that a person says a word of Allah Almighty's pleasure but does not know that he will attain a big pleasure. However, because of this, Allah Almighty writes consent (i.e., pleasure) until Judgement Day. And he says a word of displeasure but does not know that there will be more displeasure. However, Allah Almighty writes His displeasure for him until Judgement Day. (*Tirmizi, vol. 4, p. 143, 2326*)

### **He will reduce uttering pointless conversation**

Anyone who has the fear of Allah Almighty, remembers death abundantly, remains grateful for even less income, does not have greed for more wealth, and also feels that 'speaking' is a deed for which he has to give accountability, then such a person cannot make pointless conversation ever. As Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ said, "Whoever remembers death abundantly, remains contented (to the fate) about an insufficient thing from the world, and

also considers his conversation as a deed, and so he reduces speaking pointlessly.”

*(Ihya-ul-‘Uloom, vol. 3, p. 137) / (Ihya-ul-‘Uloom (Urdu), vol. 3, p. 338)*

### **The slip of a tongue is more dangerous than the slip of a foot**

While talking every time, there is also fear that it can be a moment of acceptance and if any disapproved sentence comes out (from the mouth), it can happen as it is. The translation of an Arabic poet’s couplets is as follows: “A person is destroyed by the slip of his tongue; contrarily, he does not die due to the slip of foot. Do not even allow your tongue to say about anything that is disliked. Sometimes, anything that comes out from the tongue exactly happens as it is.”

*(Tanmbeeh Al-Ghafileen, vol. 116)*

### **Who knows the moment of acceptance?**

O devotees of Rasool! There is blessing in refraining from beating around the bush. Whenever you are free, bring Zikr and Durood to your tongue immediately. Who knows when the moment of acceptance arrives and we may come out of our trouble. Hazrat Luqman Hakeem رَحْمَةُ اللّٰهِ عَلَيْهِ told his son: “O my son! Keep invoking اَللّٰهُمَّ اغْفِرْ لِي, because there are some moments from Allah Almighty in which the prayer of anyone who makes it is accepted.”

*(Kitaab Husn-uz-zan billah ma’ Mouso’ah Ibn-e-Abi Al-Dunya, vol. 1, p. 110, qoul. 118)*

### **Problems at five places on Judgement Day for a person who speaks pointlessly**

It is said that a person will be rebuked and stopped for giving an explanation at five places (on the Plain of Resurrection) for every type of mockery or any pointless sentence:

1. Why did you say that? Was it advantageous for you?
2. Did you get any advantage from the thing you said?
3. If you had not said that thing, would you have had any loss?
4. Why did you not keep silent so that you remained safe from the consequence?
5. Why did you not earn reward by saying “سُبْحَنَ اللَّهُ الْخَبْدُ لِلَّهِ” instead of that thing?

(Qoot Al-Quloob, vol. 1, p. 428)

Hazrat Fuzail Bin 'Iyaz رَحِمَهُ اللَّهُ عَلَيْهِ said, “Head is protected by the tongue.”

(Tanmbeej Al-Mughtareen, p. 190)

Anyone who is scolded can possibly get into fight in anger and smash the head, etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Silence has seven thousand advantages

A wise man has stated that silence has seven thousand advantages which are accumulated in seven sentences, and every sentence has one thousand advantages:

1. Silence is worship without struggle (i.e., with some conditions).



2. Silence is beauty without any jewellery.
3. Silence is awe without any kingdom.
4. Silence is a castle without any walls.
5. In silence, one does not have to say sorry to the other.
6. Silence has comfort for Kiraman Katibeen (i.e., the angels who write deeds).
7. Silence is a curtain for a person's faults.

*(Tanmbeej Al-Mughtareen, p. 190)*

### **The youth is a crazy time; abstain from its evil**

The health in youth usually remains good. Desires are countless, and indeed the test is severe in youth. It is narrated from Hazrat Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ that Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ told a youngster: "O youngster! If you abstain from the evils of three things, you will be safe from the evil of youth:

1. Evil of the tongue.
2. Evil of the private parts.
3. Evil of the stomach."

*(Tanmbeej Al-Mughtareen, p. 117)*

*Dhalnay wali hai jawani jis pay tujhko naaz hay*

*Tu baja lay chahay jitna char din ka saaz hay*

### **Silence has nine advantages**

Indeed, there is peace and safety in speaking less. Hazrat Wuhaib Bin Ward رَضِيَ اللهُ عَنْهُ said, “Peace has 10 parts; nine out of them are from silence and one is from running away from people.”

*(Tanmbeej Al-Mughtareen, p. 190)*

### Protect the tongue like gold and silver

Sayyiduna Abdullah Bin ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُمَا said, “Give up every useless work, avoid pointless conversation, and protect your tongue like you protect gold and silver.”

*(Allah walon ki batayn, vol. 1, p. 508 / Hilyat Al-Awliya, vol. 1, p. 359)*

### Silence is gold

Allah’s Beloved Prophet Sayyiduna Sulaiman عَلَيْهِ السَّلَام said: “If speaking is silver, then silence is gold.”

*(Ihya-ul-‘Uloom, vol. 3, p. 136)*

### Who is the man of wisdom?

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “When you see a person detaches from the world and find him speak less, sit with him because he is blessed with wisdom.”

*(Ibn-e-majah, vol. 4, p. 422, Hadith, 4101)*

It is stated in Mir’aat in relation to this blessed Hadith: “Wisdom means practicing knowledge. Some (scholars) said: The combination of Shari’ah and Tariqah is wisdom.”

(Miraat, vol. 7, p. 57)

## Less talk, more work

When a person is pious, he does not get free from Zikr, Durood, and the act of calling towards righteousness, so he cannot fall into pointless conversation; on the other hand, a hypocrite is just useless. If he doesn't get into pointless conversation, what else can he do? As it is a famous saying of Imam Auzai رَحْمَةُ اللَّهِ عَلَيْهِ, "A Muslim talks less and works more, but a hypocrite works less and talks more (i.e., pointlessly)."

(Tanmbeejh Al-Mughtareen, p. 115)

## Refrained from pointless conversation for the nights of 40 years

There are such bondsmen of Allah Almighty and devotees of the Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who are too busy in Zikr and Durood to get into pointless conversation. Hazrat Mansur Bin Mu'tamir رَحْمَةُ اللَّهِ عَلَيْهِ did not participate in any conversation with anyone after 'Isha Salah for forty years.

(Ihya-ul-'Uloom (Urdu), vol. 3, p. 339 / Ihya-ul-'Uloom, vol. 3, p. 137)

اللَّهُ أَكْبَرُ! Dear Islamic brothers! Allah Almighty's bondsmen succeeded in controlling their tongues for forty years, and our condition is that we cannot control our tongues for even forty minutes.

Baykar guftugu say Khudaya bacha mujhay  
Zikr-o-Durood-e-paak ka shayda bana mujhay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Even an insulting word can lead to Hell

Sometimes a Muslim speaks such a good thing unintentionally that he is not even aware of it and Allah Almighty has become pleased with him. And someone speaks such a thing carelessly that he is not even aware of it although destruction has become his fate due to the wickedness of that futility. Sayyiduna Abu Hurairah رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم said, “Indeed, sometimes a bondsman speaks such a sentence of Allah Almighty’s pleasure that he is not aware of it, and due to this, Allah Almighty elevates a lot of his ranks. And sometimes, a bondsman speaks such a sentence of Allah Almighty’s disobedience that he is not even aware of it, and due to this, he keeps falling into Hell.”

*(Mishkaat, vol. 2, p. 189, Hadith, 4813)*

## Bad company destroyed me

O devotees of Rasool! A heart-awakening blessed Hadith has just been mentioned. Indeed, the tongue should be used very carefully. In order to develop the mindset of protecting the tongue, Dawat-e-Islami’s role is extremely vital. Being associated with the religious environment of Dawat-e-Islami, we should perform the religious activities abundantly and stay away from the bad company at all times. Listen to the Madani Marvel of a fortunate Islamic brother, who after being destroyed by the bad company, had the privilege of attaining the blessed company of the devotees of Rasool. An Islamic brother from the area of Karachi, Gulistan-e-Johar, was stuck in the swamp of bad manners and sins due to the company of bad friends. He was really fond of listening to songs, and this fondness increased to such an extent that he himself started to sing in different programs and received appreciation from people. Besides, taking marijuana was his routine. His habit of sins rose to such a great degree that talking

filthy and telling lies were not sins any more in his eyes. Fortunately, in 2005, he had the privilege of attending the 3-day international Sunnah-inspiring gathering of Dawat-e-Islami held in Madina-tul-Awliya, Multan, where he became the disciple of Ghaus Pak رَحْمَةُ اللّٰهِ عَلَيْهِ. However, having returned from the religious gathering, he again adopted the company of bad friends and continued to commit the sins. One day, all at once, he was struck by a mental disease, due to which he did not even remember Surah Fatihah and started to live in his own home like insane people. He began to consider his parents as his enemies. His condition deteriorated to a great extent that he could not eat nor sleep due to his disease. At last, he was admitted in a mental health condition hospital. His mother could not see her son being in this condition, and she kept praying for him and reading invocations in abundance. One night, her mother saw a saintly man in her dream in which he asked her to perform some 'Amal [practice]. His mother started to perform that 'Amal daily. By the blessing of that 'Amal, the Islamic brother's condition began to improve slowly, and he started to get well physically. And اَلْحَمْدُ لِلّٰهِ a day came when he travelled with the Madani Qafilah of Dawat-e-Islami in order to learn and impart Sunan where he got the mindset of abstaining from sins by being in the company of devotees of Rasool, and he established himself in the religious environment, and while performing the religious activities of Dawat-e-Islami, he also became a Zimmadar (representative) of Madani Inaa'mat (which is now called as 'Nayk A'maal' i.e. pious deeds) on Division level.

O devotees of companions and Ahl-e-Bayt! The parable mentioned above is giving us a call of contemplation that we should ponder over our company and friendships. It is possible that the reason for detachment from the good deeds is our bad friendship and bad company. Hazrat Mufti Ahmad Yar Khan رَحْمَةُ اللّٰهِ عَلَيْهِ said, "It cannot be

possible that the company of bad people gives profit, and the company of good people gives loss. You will not get Musk from a blacksmith but only warmth and smoke. You will neither get warmth nor smoke from the one with Musk but only Musk or scent.” He further said, ”Abstain from bad company as much as possible, for it ruins Deen and the world; and adopt good company, for it retains the religion and the world. The snake’s company takes life. The bad friend’s company destroys Faith.”

(Mir`aat, vol. 6, p. 591)

Hazrat Maulana Rum رَحْمَةُ اللهِ عَلَيْهِ said:

*Sohbat-e-Saalih tura Saalih kunad*

*Sohbat-e-talih tura talih kunad*

*Company of a good person will make you good,*

*and company of a bad person will make you bad*

(Musnawi, vol.1, p. 22)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### A piece of advice to avoid irrelevant points in conversation

Those who want to reduce their conversation and avoid irrelevant points and different evils, this is how it is stated in ‘Ihya-ul-‘Uloom’:  
“Conversation has four types:

1. Completely harmful conversation
2. Completely useful conversation
3. Such conversation that is harmful but useful as well, and

#### 4. Such conversation that is neither harmful nor useful

Therefore, it is necessary to always abstain from the first type of conversation that is completely harmful. Similarly, it is also mandatory to refrain from the third type of conversation that is harmful but useful as well, and the fourth type is included in the category of ‘Completely vain’ that is neither harmful nor useful. Therefore, wasting time in such a conversation is also a sort of loss. After all this, only the second type of conversation is left. It means  $\frac{3}{4}$ , i.e. 75%, of conversation is not useful, and only the fourth type which is beneficial is useful. However, in this type of useful conversation, there are slight fears of show-off, acting, backbiting, slander, fabricated suppositions, self-boasting meaning that explaining one’s excellence and purity, etc. Moreover, there are fears of going into pointless conversation while making useful conversation and Allah Forbid, while going on through this process, one could commit sins, etc. in this case. The addition of all these evils is so minute that one often remains unaware of it. Therefore, a person is always gripped with dangers even during useful conversation.

*(Ihya-ul-‘Uloom, vol. 3, p. 138)*

### **If one happens to do worldly conversation, perform Zikr of Allah Almighty**

Allah Almighty’s bondmen did not even use to consider the pure worldly (purposeful) conversation as good. When Sayyiduna Hammad Bin Salamah رَحِمَهُ اللهُ عَلَيْهِ used to make worldly conversation, after that he would recite “سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ” and say, “Our predecessors (i.e., the pious men of Allah) would not approve making the pure worldly conversation in any Majlis unless they included any pious point with that.”

*(Tanmbeeh Al-Mughtareen, p. 190)*

## When the merciful attention is removed

A talkative person should fear if Allah Almighty has removed the merciful attention from him. Sayyiduna Sheikh Ma'roof Karkhi رَحْمَةُ اللَّهِ عَلَيْهِ said, "A person's act of making pointless conversation is caused when Allah Almighty leaves him helpless."

*(Tanmbeeh Al-Mughtareen, p. 190)*

## Devoid of good manners and understanding of Deen

No matter how wise hypocrite is regarding the worldly affairs as he is devoid of the good manners and understanding of Deen, thereby, he is surely unfortunate and deprived. The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said that, "A hypocrite can never have these two qualities aggregately:

1. Good manners.
2. Understanding of Deen."

*(Tirmizi, vol. 4, p. 313, Hadith, 2693)*

## Speaker often regrets

The translation of an admonitory Arabic couplet is as follows: "Knowledge is beauty, and silence is peace, and whenever you have to speak, do not speak a lot. You might not have suffered from embarrassment for being silent, but you must have regretted and suffered from embarrassment many times after speaking."

*(Tanmbeeh Al-Mughtareen, p. 116)*



Dear Islamic brothers! Indeed it is true that being silent has a minimal chance of getting embarrassed. On the other hand, due to the habit of ‘speaking’ at an inappropriate point, one has to appologize multiple times or regrets in his heart, thinking, “It would have been better if I hadn’t spoken; because as I spoke, another person’s hesitation was removed. I got scolded, so-and-so got angry, so-and-so felt bad, so-and-so got hurt, my impression also got ruined, etc.” Sayyiduna Muhammad Bin Nazr Harisi رَحْمَةُ اللَّهِ عَلَيْهِ gave a marvellous piece of advice: “One continues to lose [respect and] dignity due to excessive speaking.”

*(Al-Samt ma’ Mouso’ah Ibn-e-Abi Al-Dunya, vol. 7, p. 60, qoul. 52)*

### **Regretting for not speaking is better than regretting after speaking**

It is true that ‘Regretting for not speaking is better than regretting after speaking’ and ‘Regretting after eating excessively is better than regretting after eating less’, as whoever keeps speaking keeps getting into problems, and the one who is habitual of excessive eating destroys his stomach, he often suffers from obesity and is stricken by various types of diseases. Even if he remains safe from the diseases to some extent in his youth age, he becomes ‘an embodiment of diseases’ after the end of his young age. In order to learn about the detriments of eating excessively and the cure for obesity, read ‘Excellence of Hunger’, one of the chapters of Faizan-e-Sunnat’s volume one.

### **A talkative person has to suffer from embarrassment**

Bad company ruins. Anyone who goes to a notorious place is defamed, and a talkative one has to suffer from embarrassment. It has been said about Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ that he told his son: “O son!

1. Anyone who befriends a bad person and becomes his companion does not receive peace; and
2. Anyone who goes to a notorious place is defamed; and
3. Anyone who does not protect his tongue gets embarrassed.”

*(Tanmbeeh Al-Mughtareen, p. 115)*

### **Anyone who thinks before speaking refrains from pointless conversation**

The excellent quality of a wise one is that he should think before speaking, should not waste his time and gives proper attention to his matters; therefore, he won't get a chance to indulge in pointless conversation. Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ narrated that he humbly asked the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as to what were the topics in Ibrahimi Scrolls (i.e. the books that were revealed upon Sayyiduna Ibrahim عَلَيْهِ السَّلَام). The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “They comprised of admonitions and pieces of advice, (which included that) it is incumbent upon a wise one that he should be aware of the circumstances prevailing in his era and protect his tongue. He should act instead of talking, and his conversation should not contain pointless conversation.”

*(Allah Walon Ki Baatain, vol. 1, p. 319, / Hilyay Al-Awliya, vol. 1, p. 222)*

### **Cancer patient recovered**

اللَّهُمَّ! The blessings of the religious environment of Dawat-e-Islami are remarkable. In order to understand these blessings, listen to a ‘Madani parable’ and rejoice. An Islamic brother from Old Kanpur (Al Hind) was fortunate that he had the privilege of associating with the religious environment of Dawat-e-Islami. His maternal

grandmother was severely ill; she received a lot of treatment but didn't show any recovery. Doctors said that she was suffering from cancer. In addition, they said that she only had a few days left. He was shocked by the terrifying news. In order to make Du'a for his maternal grandmother's recovery, with trust upon Allah Almighty, he participated in the weekly Sunnah-inspiring gathering of Dawat-e-Islami and made Du'a beseechingly, "O Allah Almighty! Bless my dear maternal grandmother with recovery by the virtue of the one here who is beloved to You." The next day, when he went to see his maternal grandmother, he got extremely content to see that the blessing of Du'a made in the religious gathering among the devotees of the Holy Prophet ﷺ appeared in such a way that his maternal grandmother was not only sitting but she was healthy and also walking.

*Tayra shukr Moula diya madani mahoul*

*Nah chotay kabhi bhi Khuda madani mahoul*

*Salaamat rahay Ya Khuda madani mahoul*

*Bachay bad nazar say sada madani mahoul*

*(Wasa'il-e-Bakhshish, p. 647)*

## No disease is incurable

Glory be to Allah! He has control over everything. If He wills, cancer is also cured. Indeed, there is cure for every disease except old age and death. However, it is a different topic that doctors have not yet discovered the cure of several diseases. Therefore, it is better to say, "We have no cure for this disease or doctors haven't found the cure yet" instead of saying that, "such-and-such disease is incurable". Anyways, if Allah Almighty wills, medication becomes source of cure; otherwise, it is likely that the same medication becomes the cause of

death. Moreover, it is also seen that despite the correct prescription from the doctors, some patients suffer from its side effects.

### Spiritual cure for cancer

Having recited Durood-e-Ibrahim eleven times before and after ‘Surah Maryam’, blow on water. Keep adding water when needed. The patient should drink that water for all day. Keep doing this practice daily for forty days. **إِنْ شَاءَ اللَّهُ**, the patient will be cured. (Someone else can also recite, blow, and make the patient drink water.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### A foolish person is not recognized as long as he remains silent

Sometimes being silent awe people; they look at you with respect. If anyone speaks at all times, his dignity perishes, and his suggestion remains ‘weightless’. Ibrahim Nakha’i **رَحِمَهُ اللَّهُ عَلَيْهِ** said, ”If anyone ponders, he will find anyone who often remains silent as gentle and more dignified than all other attendees of the religious gathering, because silence is beauty for a scholar and cover for an ignorant.”

*(Tanmbeeh Al-Mughtareen, p. 190)*

### What if the sun doesn’t set until midnight? (An Account)

O devotees of Rasool! Indeed, dignity remains intact by staying silent. As a person starts to speak, his intellect is revealed. It is said that a person used to be with Sayyiduna Imam Abu Yusuf **رَحِمَهُ اللَّهُ عَلَيْهِ** but he never spoke. Sayyiduna Imam Yusuf **رَحِمَهُ اللَّهُ عَلَيْهِ** once told him, ”Why don’t you ever ask any question? You always remain silent.” Upon listening to this, he asked, ”OK tell me, when does Iftar should be

performed?” Respected Imam replied, ”When the sun has set.” He asked, ”What if the sun does not set until midnight?” Upon listening to this question, Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ laughed and said, ”Your act of being silent was better. It was my mistake that I have made you speak.”

*(Tareekh-e-Baghdad, vol. 14, p. 251)*

### **I wish I were speech impaired**

O devotees of Rasool! If it is noticed, a blind one has an advantage that he remains safe from sins like watching movies and dramas, looking at non-*mahram* women, exposed knees and thighs of a person wearing shorts, and looking at attractive young boys with lust etc. Similarly, a speech impaired person also remains safe from numerous evils committed verbally. The first caliph of Muslims, the greatest devotee, Sayyiduna Siddiq Akbar رَضِيَ اللهُ عَنْهُ said (out of humility): ”I wish I were speech impaired and could have the ability to only perform Zikr of Allah Almighty.”

*(Mirqaat Al-Mafatih, vol. 10, p. 87)*

### **I wish she were speech impaired**

It is stated in ‘Ihya-ul-Uloom: The Holy Prophet’s companion, Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ saw a talkative woman, he said, ”If she were speech impaired, it would be better for her.”

*(Ihya-ul-‘Uloom, vol. 3, p. 142)*

### **How can a home become peaceful!**

From the blessed saying of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ, specifically those Islamic sisters who fail to avoid making pointless conversation,

posing unnecessary questions, having ill suspicion and committing backbiting should learn lesson. If Islamic sisters truly learn how to stay silent, their domestic problems, conflict with the relatives, quarrel with mother-in-law etc. and a lot of other issues will get resolved, and the entire home will become peaceful, because countless domestic problems are caused by the wrong use of the tongue.

### **A notable post of social media**

A notable post of social media is presented here with a slight amendment. A girl posted: If daughters had the right to keep their parents with them after marriage, there would not have been a single 'old people's home' in the country. Upon this, a boy replied smartly that if those daughters considered both mother-in-law and father-in-law as their own parents, there would not be any old home in the whole world, let alone in the country.

In this post, efforts have been made to reform only those women who use tongue against their mother-in-law and sister-in-law and ruin the amicable environment of the home; otherwise, in our society, there are also a number of women who endure the oppression of their in-laws.

### **A solution to resolve quarrel between daughter-in-law and mother-in-law**

If mother-in-law scolds, daughter-in-law should only bear patience. In reply, she should not say out a single word nor make any complaint to her husband nor frown nor show anger by scolding her children or throwing any pots away nor tell anything in her father's house. **إِنْ شَاءَ اللَّهُ**, all the domestic problems will gradually be resolved. Similarly, if daughter-in-law quarrels with mother-in-law, mother-in-

law should not retaliate at all, she should only remain silent, and she should not make complaint to any family member nor even to her son. **إِنْ شَاءَ اللَّهُ** according to this Urdu proverb, ‘stay quiet, earn a hundredfold happiness’, she will find peace. Yes! If this solution of Sag-e-Madinah is followed in its true sense, **إِنْ شَاءَ اللَّهُ** the fight between daughter-in-law and mother-in-law will cease very [soon], and the home will become peaceful.

### Sight of the Holy Prophet ﷺ due to the blessing of silence

An Islamic sister listened to an audio cassette of Sunnah-inspiring speech namely ‘importance of silence’ released by Maktaba-tul-Madinah of Dawat-e-Islami and started to stay silent. Within three days, she realized that she used to talk pointlessly. **لَهُ الْحَمْدُ** due to the blessing of silence, she started to have good dreams. On the third day of refraining from pointless conversation, she listened to an audio cassette of Sunnah-inspiring speech namely ‘what is called obedience’ released by Maktaba-tul-Madinah. When she slept at night, **لَهُ الْحَمْدُ** she began to see an incident in her dream mentioned in the cassette. It was a scene of battle. The Holy Prophet ﷺ sends his beloved companion, Sayyiduna Huzaifah **رَضِيَ اللَّهُ عَنْهُ**, in order to spy on the enemy. As he reaches the tents of disbelievers, he finds their chief, (Sayyiduna) Abu Sufyan (who had not become Muslim by then). To avail the opportunity, as Sayyiduna Huzaifah **رَضِيَ اللَّهُ عَنْهُ** sets the arrow on the bow, he recalls this saying of the Holy Prophet ﷺ that, ‘Disbelievers should not find out’. While obeying the Holy Prophet ﷺ, he gives up on firing the arrow. Afterwards, he entered the blessed court of the Noble Prophet ﷺ and presented his findings. **لَهُ الْحَمْدُ** in that dream, the Islamic sister had the privilege of beholding the Holy Prophet ﷺ and two companions **رَضِيَ اللَّهُ عَنْهُمَا**. Besides, all other scenes were blur. **لَهُ الْحَمْدُ** from

only three-day effort of refraining from pointless conversation, she received great blessing of the Noble Prophet ﷺ. She now says: “I wish I would never speak any irrelevant word.”

*Allah! Karon mayn nah kabhi falto batayn*

*Bas zikr mayn guzrayn mayray din aur mayri rat*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Evils of the tongue are immense

The Holy Prophet’s companion, Sayyiduna Abdullah Ibn-e-Mas’ood رَضِيَ اللَّهُ عَنْهُ said: “It is necessary to control the tongue more than every other thing (because evils of the tongue are immense). Tongue is the most dangerous of all parts of the body in burdening one with the sins. It is necessary to save all parts of the body from sins, (but as compared to other parts of body,) it is most important and necessary to take care of the tongue and control it.

## Umar Bin Abdul Aziz burst into tears

Sayyiduna Abu Abdullah رَضِيَ اللَّهُ عَنْهُ said that he heard that a scholar started to say before Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ, “A silent scholar is also like a speaking scholar.” He said, “My mindset is that a speaking scholar will be better than a silent scholar on the Judgement Day, because the advantage of the speaking scholar will reach out to the people; on the other hand, the silent scholar will only earn personal advantage.” The scholar said, “O Ameer-ul-Momineen! Are you unaware of the evils of speaking?” Upon listening to this, Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللَّهُ عَنْهُ burst into tears.

*(Al-Samt, vol. 7, p. 345, qoul. 648)*



May Allah Almighty have mercy upon him and forgive us without accountability by his virtue!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

### Explanation of the account

O devotees of Rasool! Precautions and enthusiasm of our pious predecessors regarding the fear of Allah Almighty were magnificent! However, there is no doubt that the careful Islamic scholars' act of advising, explaining Shar'i commandments, preachers' act of giving Sunnah-inspiring speech and calling towards righteousness are excellent deeds as compared to silence. However, the scholar's act of asking Sayyiduna Umar Bin Abdul Aziz 'Are you unaware of the evils of speaking?' for admonition was right in its place, and Ameer-ul-Momineen's رَحْمَةُ اللہِ عَلَیْہِ act of bursting into tears due to Allah Almighty's fear was even due to the fact that he reached the depth of that Islamic scholar's words. Indeed, although speaking purposely is beneficial for people, yet there are more dangers in this for the speaker himself. For example: If a preacher is good, he can get into the evils of delivering beautiful words and proverbs, etc. because of appreciation he is receiving from the others upon his excellent way of delivery and fluency of conversation, or only because of showing arrogance of his skills or because of considering himself as superior and others as inferior or only because of feeling pride for the purpose of receiving appreciation for speaking difficult proverbs. If he has expertise in Arabic language, then for the purpose of impressing others with his Arabic language during speeches and conversation, he can fall into the evil of using a lot of Arabic proverbs, etc. Similarly, whoever has a beautiful voice, he is gripped with dangers. There is

always fear of committing mistakes, etc. that people often appreciate such people who get puffed up, fall into arrogance, and consider beautiful voice as their excellence instead of Allah Almighty's bestowal. Therefore, those Islamic scholars' act of warning about 'speaking' is correct, and indeed, the preacher who has revealable bad qualities, his act of speaking is an immense trial in his favor and a source of the destruction of his Hereafter, no matter people get benefit from him.

### Adopting different ways of conversation to inspire

Fabricating conversation with the aim of inspiring people and therefore making them your admirer is a heinous act. People who though appear to be pious but always 'boast' themselves and try to inspire others from their personality should learn a lesson from this blessed Hadith.

Sayyiduna Abu Hurairah رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Whoever learns different ways of conversation just with the aim of imprisoning the people's hearts (i.e., making the people their followers), on the Judgment Day, Allah Almighty will neither accept his Fard nor Nafl."

*(Abu Dawood, vol. 4, p. 391, Hadith, 5006)*

Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ has stated in relation to this blessed Hadith: "Explaining the topic using different narrations, delivering excellent sentences, converting lie into truth, which means that a scholar makes prolonged conversation and delivers thrilling speech just with the aim of framing the people and making them your followers."

*(Mir`aat, vol. 6, p. 439)*

### More conversation, more mistakes

There is fear for a talkative person that he might get into the sins like lying, backbiting, taletelling, namecalling, etc. Similarly, there is fear for a wealthy person that he might get into the sins like oppression, arrogance, etc. due to possessing excessive wealth. Sayyiduna Hasan Basri رحمته الله عليه stated:

1. Whosoever speak more, his mistakes would be more;
2. Whosoever has more wealth, his sins would be more; and
3. Whosoever has bad manners, he will face punishment.

*(Tanmbeeh Al-Ghafilien, p. 117)*

### Provision of journey should suffice journey

A famous companion, Sayyiduna Abu Zar Ghifari رضي الله عنه, once started to say whilst standing by the blessed Ka'bah, "Whoever knows me, he knows me, and whoever doesn't know me, he should know that I am Jundub Bin Junadah Abu Zar Ghifari. Come to the sympathetic and kind Muslim brother!" As people came over, he started to say: "O People! When anyone of you decides to travel a city in the world, he does not travel without the provision of travel. Therefore, how about the one who wants to travel to the Hereafter without the provision?" People asked, "O Abu Zar! What should be our provision?" He said, "Offer 2-Raka't Salah in the darkness of night in order to abstain from the terror of grave, observe fasting of summer for the Judgment Day, do Sadaqah on the destitute so that you attain salvation from the torment of the hard day, and perform Hajj for other big affairs. Divide the world into two parts, one for seeking the world, and the other for seeking the Hereafter. Besides, creating a third one is harmful, not beneficial. Similarly, divide your

conversation into parts, one for helping you in the world, and the other helping you in the Hereafter, and the third one is harmful not beneficial.” He then said, “Ah! The sorrow of that day has killed me for which I don’t have any cure.” It was asked, “What is that?” He said, “My hopes have even surpassed my age, and I have been oblivious of my deed.”

*(Tanmbeeh Al-Ghafilien, p. 118)*

Dear Islamic brothers! In spite of the fact that Sayyiduna Abu Zar Ghifari رَضِيَ اللَّهُ عَنْهُ was extremely pious, he is saying about himself humbly that, ”I have been oblivious of my deed”, then what will become of us? We fail to perform any good deed, and if we perform any broken worship, Satan instills this thing into our hearts that we are extremely pious, we are decent, and tricked by Satan, we also fall into this misconception that we are really pious people. From this account, we should especially learn the lesson of humility and humbleness, and we should consider ourselves as sinner, no matter how many good deeds we perform.

## Role of silence in creating Sunnah-inspiring environment at home

**O devotees of Rasool!** By giving up the habits of unnecessary conversation, laughter, and bad behavior, your dignity will increase at home. And when the households get inspired from your seriousness, إِنْ شَاءَ اللَّهُ your ‘call towards righteousness’ will strike their hearts immediately, and it will become easier to create the Sunnah-inspiring environment at home. Therefore, upon listening to a Sunnah-inspiring speech on ‘importance of silence’ delivered in a Sunnah-inspiring gathering of Dawat-e-Islami, أَلْحَقَهُ اللَّهُ a talkative Islamic brother started to develop the habit of silence. شَهِدَ اللَّهُ عَزَّوَجَلَّ it started

to benefit him. His households were so fed up of his habit of ‘speaking pointlessly’, but as he started to remain silent, his role at home became meaningful, especially his mother who used to remain sick of him then became glad. Although he was always speaking pointlessly, yet his beneficial conversation used to remain effectless. But now whenever he tells any Sunnah to his mother, she does not only listen to it attentively, but also tries to act upon it.

*Barhta hay khamoshi say waqaar ay mayray piyaray*

*Ghar walay bhi hoja`ayn gay Khush ap say saray*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Evils of pointless questions

Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ stated: “Asking a question from the other person about a pointless thing comes out from the pointless conversation, and by asking this kind of question, you will also waste your time and compel the other person to waste his time as well by answering that question. This is only applicable when there is no problem in asking any question; otherwise, there are usually problems in asking the questions. For example, while asking the question from a person about his worship that ‘are you fasting?’, if he replies affirmatively, he is the one expressing his worship and that’s how he can get into showing-off. If he does not even get into showing-off, his worship will be removed from the register of ‘hidden worship’, and hidden worship has way more blessings than apparent worship, and if he replies negatively, he will be one telling a lie, and if he remains silent, he will consider you as inferior and you will get into trouble due to that, and if he prevaricates, he will have to struggle. Therefore, you

have made him get into showing off, telling a lie, considering inferior or prevaricating just because of one question.

This is same as your act of asking him about his acts of worship. Also, this is same as your act of asking him about his sin and every other thing which he keeps hiding from the people and feels shy from telling. Similarly, if someone is talking to another person and after that conversation, you ask him ‘what were you saying?’ and ‘what were you talking about?’ Similarly, while looking at someone on the way, you ask him ‘where are you coming from?’. Then sometimes there is some reason that stops him from telling, and if he tells, he gets into trouble and feels shy, and if he does not speak the truth, he gets into telling a lie, and you become the reason of that. Similarly, you ask such a question for which you have no need, and the one who is asked the question, sometimes his Nafs (lower inner-self) does not allow him to say “لَا أَدْرِي” (i.e., I don’t know) and that’s how despite lack of information, he gives an answer. (The examples of pointless questions are coming ahead.)”

*(Ihya-ul-‘Uloom, vol. 3, p. 140)*

### Wisdom of Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ

It was asked from Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ: “What is your wisdom?” He said, “Anything that I don’t need, I don’t ask about it, and anything that doesn’t benefit me, I don’t get into it.”

*(Ihya-ul-‘Uloom (Urdu), vol. 3, p. 345)*

### Silence is wisdom (An Account)

By pointless conversation, I don’t mean this type of questions, because they only cause sins or harm. The example of pointless conversation is

that account which is narrated about Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ. Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ once came in the blessed court of Allah Almighty's Beloved Prophet Sayyiduna Dawood عَلَيْهِ السَّلَام. At that time, he عَلَيْهِ السَّلَام was crafting armour (i.e., a shield made of steel that was worn in war). Because Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ had never seen an armour before, that's why he was surprised to see that and wanted to ask about that, but he remained silent due to 'wisdom'. By the time when Sayyiduna Dawood عَلَيْهِ السَّلَام had finished crafting the armour, then he said after putting it on, "What an excellent thing an armour is for war!" Upon listening to this, Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ said, "Silence is wisdom, but those who keep it are very less." That is, without asking any question, I came to know about it, and there was no need to ask.

*(Ihya-ul-'Uloom (Urdu), vol. 3, p. 347 / Ihya-ul-'Uloom, vol. 3, p. 141)*

## What is called pointless conversation?

Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ said, "It has been narrated that Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ would come in the court of Sayyiduna Dawood عَلَيْهِ السَّلَام for one year so that he should come to know about armour without asking any question. When the revelation of any fault or loss and the involvement of (telling a) lie and show-off is not found in this situation and in other questions like that, then this is pointless conversation, and leaving it is the quality of Islam. This was the definition of pointless conversation."

*(Ihya-ul-'Uloom (Urdu), vol. 3, p. 347)*

## Information about Sayyiduna Luqman Hakeem

The excellence of Sayyiduna Luqman Hakeem رَحْمَةُ اللَّهِ عَلَيْهِ is extremely great. In Part 21 of the Holy Quran, there is a complete Surah 'Surah Luqman' on his name. Allah Almighty has stated the wisdom of Sayyiduna Luqman in verse 12:

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ

فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

*And We indeed bestowed wisdom to Luqmaan (saying) that 'Be grateful to Allah.' And whosoever is grateful, he is grateful for his own good; and whoever is ungrateful, so indeed, Allah is the Independent, the Most Praiseworthy.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Luqman, verse 12)*

## Who was Luqman Hakeem?

It is stated in Sirat-ul-Jinan, page 483, volume 7: "Sayyiduna Wahb رَضِيَ اللَّهُ عَنْهُ said that Sayyiduna Luqman رَحْمَةُ اللَّهِ عَلَيْهِ was the nephew of Sayyiduna Ayyub عَلَيْهِ السَّلَام. However, Maqaatil رَحْمَةُ اللَّهِ عَلَيْهِ, the exegetist of the Holy Quran, said that he was the son of Sayyiduna Ayyub's عَلَيْهِ السَّلَام maternal aunt. He got the era of Sayyiduna Dawood عَلَيْهِ السَّلَام and acquired knowledge from him. Before Sayyiduna Dawood's عَلَيْهِ السَّلَام proclamation of prophethood, he would give Fatwa, and when Sayyiduna Dawood عَلَيْهِ السَّلَام was blessed with prophethood (i.e., he proclaimed the prophethood), he رَحْمَةُ اللَّهِ عَلَيْهِ stopped giving Fatwa. There is a difference of opinion in his prophethood. Most of the scholars are of the opinion that he was Hakeem (i.e., the man of wisdom and intellect), not prophet.



*(Tafseer-e-Baghwi, vol. 3, p. 423 / Tafseer-e-Madarik, p. 917)*

## Sayyiduna Luqman is one of the chiefs of Paradise

Sayyiduna Abdullah Bin Abbas رضي الله عنه narrated that the Holy Prophet صلى الله عليه وآله وسلم said, “Adopt the company of Sudanese, three people from them are the chiefs of the Paradise dwellers:

22. Sayyiduna Luqman Hakeem

23. Sayyiduna Najashi

24. The Moazzin (of the Holy Prophet) Sayyiduna Bilal رضي الله عنه.

*(Mu'jam Kabeer, vol. 11, p. 158, Hadith, 11482)*

## Four definitions of wisdom

There are many definitions of wisdom. Four of them have been mentioned in Sirat-ul-Jinan, volume 7, page 484:

25. Wisdom is called intellect and understanding.

26. Wisdom is that knowledge which is acted upon accordingly.

27. Wisdom is called Ma'rifat [recognition] and the strength of activities.

28. Wisdom is such a thing that if Allah Almighty keeps it in one's heart, it brightens his heart.

*(Tafseer Khazin, vol. 3, p. 470)*

## Sayyiduna Luqman was the Medical Doctor

Sayyiduna Allamah Ismail Haqqi رَحْمَةُ اللّٰهِ عَلَيْهِ stated in ‘Ruh-ul-Bayan’: “Sayyiduna Luqman Hakeem رَحْمَةُ اللّٰهِ عَلَيْهِ was a medical doctor and also the man of knowledge and wisdom.”

*(Tafseer Roh Al-Bayan, vol. 7, p. 73)*

## Harms of sitting in washroom for long

Sayyiduna ‘Ikramah رَحْمَةُ اللّٰهِ عَلَيْهِ stated: “As his master went to the toilet, he got late. Sayyiduna Luqman رَحْمَةُ اللّٰهِ عَلَيْهِ called out: ‘Sitting here for long brings harm to the liver, and it produces the disease of piles, and the warmth reaches the head. Sit for a while in the toilet and get free immediately.’ This prescription of Sayyiduna Luqman was written and hung at the door.”

*(Tafseer Durr-e-Mansoor, vol. 6, p. 510)*

## If tongue and heart go rogue, then...

Sayyiduna Luqman Hakeem’s رَحْمَةُ اللّٰهِ عَلَيْهِ master said, “Slaughter a she-goat and bring two of its best parts.” He brought tongue and heart. After some days, his master asked him again, “Slaughter a she-goat and bring two of its worst parts.” He again brought tongue and heart. As his master asked, Sayyiduna Luqman رَحْمَةُ اللّٰهِ عَلَيْهِ said, “If tongue and heart are right, they are the best; and if they go rogue, nothing is worse than them.”

*(Tafseer Tabri, vol. 10, p. 209)*

## Examples of pointless questions

- ❖ Asking without any need: For how much did you buy it? For how much did you get it? What is the rate of the plot at such-and-such place?

- ❖ If you had to go to someone's house or someone bought a new house, you ask the question like 'for how much did you buy it?' 'How many rooms are there?' 'What is the rent?' 'What is the landlord like?' (Asking about the landlord sometimes, Allah Forbid, can become a reason of opening up the door of backbiting and slandering. For example, you can get the answer like: our landlord is very rude, or ruthless or indecent or hot-tempered or miser, etc.
- ❖ Asking the person you are meeting that 'How many children do you have?' 'What is the age of your elder son (or daughter)?' 'Is she engaged (or married)?'
- ❖ Similarly, when someone buys a new shop, car or scooter, etc. you ask the questions from the buyer without any need about its price, durability, cash term, credit term, installments, etc.
- ❖ The attendant's act of asking the various pointless questions and the details about medicines from the poor patient who cannot even speak; if operation was performed, even asking the number of stitches to the extent that if there is a matter of 'private part', some do not even shy asking about it. Even women do not remain behind in any way in this kind of pointless things.
- ❖ Talking about the downside of the summer or winter seasons without any need like some talkative person says during hot weather: "It is very hot today, and power goes out again and again."
- ❖ Similarly, acting and saying in a winter season: "It is very cold today."
- ❖ If it is a rainy season, commenting without any purpose like: "Nowadays it is raining a lot. Water is stagnant everywhere."

Administration does not take any heed regarding cleaning filth, etc.”

- ❖ Similarly, needless analysis on national and political affairs without the intent of reformation; pointless criticisms on different political parties.
- ❖ If you have travelled a city or a country, needless description of its mountains and greenery, pointless explanation of houses and roads, etc. If this is not pointless conversation, then what is? However, keep in mind that if we find someone talking pointlessly, we should save ourselves from ill-suspicion, because sometimes the conversation that we think is pointless turns out to be done by the speaker due to some appropriate purpose, thereby, it does not remain pointless. Performing Mubah things (i.e. neither have reward nor sin) with good intentions becomes a cause of reward.

### **It is hard for a talkative one to refrain from exaggeration**

Keep in mind that speaking pointlessly is not a sin, but pointless conversation becomes pointless when it is said correctly as it is. The problem is that making this type of conversation carefully so that it doesn't cross the limit of 'pointlessness' is a very difficult task. Exaggeration takes place again and again. Sometimes a person speaking pointlessly also gets into the swamp of backbiting, slander, and hurting the people's feelings unjustly. Therefore, there is peace in silence as 'stay quiet, earn hundred-fold happiness'.

### **Role of silence in creating the religious environment in the area**

Before listening to the Sunnah-inspiring speech on 'silence' in the Sunnah-inspiring gathering of 'Dawat-e-Islami', an Islamic brother

was really talkative. He was not so interested in reciting Salat abundantly. When he started remaining silent, he began to be blessed with reciting Salat daily for a thousand times. Before that, he used to waste his valuable time in making pointless conversation. After he started remaining silent, I (Sag-e-Madinah) was given a gift (the Isal-e-Sawab) of 12 thousand Salat recited in 12 days. Due to the wickedness of pointless conversation coming out of his talkative nature, the religious activity of Dawat-e-Islami performed in his Zaili Halqah also affected badly. Previous days a Madani Mashwarah was held in his Halqah to remove the differences of opinion among them. Surprisingly, due to his silence, **اَلْحَمْدُ لِلّٰهِ** all the conflict was resolved easily. Showing happiness, his 'Nigran' said frankly like this, 'I was very afraid that you would start arguing and the situation would worsen, but the blessing of you remaining silent gave us peace.' The thing is prior to this situation, due to his needless argument and the bad habit of pointless conversation would destroy the environment of 'Madani Mashwarah', etc.

### Madani weapon for the religious activities

Dear Islamic brothers! Have you noticed! Saving from pointless conversation is also pretty beneficial for the religious activities. Therefore, whoever is the preacher of Sunnah, he should specifically be serious and quiet at any cost. Whoever talks a lot, cuts others' conversation, speaks repeatedly in the middle, argues over petty things, due to all this, there remains a doubt that the religious activities will affect badly, because this talkative one is devoid of such silence which is the 'weapon' of repelling Satan. Making his will to Sayyiduna Abu Zar Ghifari, the Noble Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** said, "Make abundance of silence mandatory, for it will repel Satan, and you will get help in religious activities."

(*Shu'b Al-Imaan*, vol. 4, p. 242, *Hadith*, 4942)

*Allah is say payhlay imaan pay mout dayday*  
*Nuqsan mayray sabab say ho sunnat-e-Nabi ka*

(*Wasa'il-e-Bakhshish*, p. 178)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### A foolish person speaks without thinking first

Dear Islamic brothers! A wise person thinks first and then speaks, while a foolish person speaks whatever comes in his mouth. He does not care that he will be humiliated because of this. Sayyiduna Hasan Basri رَحِمَهُ اللَّهُ عَلَيْهِ said, “It was famous among people that the tongue of a wise person is behind his heart. Before speaking, he consults with his heart. It means that he thinks first if he has to say this or not. If it is beneficial, he speaks; otherwise he keeps silent. On the other hand, the tongue of a foolish person is ahead of his heart, for he has no chance of consulting with the heart. He just speaks whatever comes in his mouth.”

(*Tanmbeeh Al-Ghafileen*, p. 115)

### Take care of tongue, all will be settled

Whoever succeeds in taking care of the tongue, all his work is settled. Sayyiduna Yunus Bin 'Ubaid رَحِمَهُ اللَّهُ عَلَيْهِ said that anyone whose tongue is fine, all his works are fine.

(*Ihya-ul-'Uloom (Urdu)*, vol. 3, p. 339, / *Ihya-ul-'Uloom*, vol. 3, p. 137)

### Think before speaking

As someone regrets after facing fraud due to negligence at the time of buying something, in the same way, someone who uses tongue needlessly also regrets. A pious man of Allah said, “Keep your conversation safe like wealth, and when you want to spend (this wealth), think carefully before spending it.”

### The way of thinking before speaking

O devotees of Rasool! Keep in mind that the Noble Prophet ﷺ never released any pointless word from his blessed tongue nor chuckled. I wish the Sunnah of being silent also prevailed and the habit of our laughter perished. I wish we become the one who thinks before speaking. The way of thinking before speaking can be that before speaking the words, we should question our heart that ‘what is the purpose of saying it?’ ‘Am I giving call towards righteousness to anyone?’ ‘Does this thing that I want to say have any benefit for me or others?’ ‘Will I get any reward for saying it?’ ‘Are my words based on exaggeration to get me into telling a lie?’ While giving an example of exaggeration, Sayyiduna Allamah Maulana Mufti Muhammad Amjad Ali Azami رَحْمَةُ اللهِ عَلَيْهِ stated, ”If someone came one time and it was said that he came for a thousand times, then he is a liar.” (*Bahar-e-Shari’at*, vol. 3, p. 519) He should also think that ‘If I am flattering or ill-praising someone’ ‘If I am backbiting someone’ ‘Will anyone hurt from this sentence of mine?’ ‘Having spoken, will I face the situation of saying ‘sorry’ due to embarrassment?’ ‘Will I have to apologize for the thing I said aggressively?’ ‘Will I reveal mine or some else’s secret?’ Even after thinking before speaking, if it comes out that it doesn’t have any profit nor loss nor reward nor sins, even then there is a sort of loss in speaking this thing, because instead of bothering the tongue to speak this kind of pointless and useless thing, if “لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ﷺ” is uttered with the intention of getting reward or recited Salat, وَاللهُ وَصَلَّمَ”

there is surely benefit in this act, and this is the best use of your time that lead you to Paradise. It is surely a loss to waste such a remarkable benefit.

*Zikr-o-Durood har ghari wird-e-zaban rahay*

*Mayri fuzol go`i ki `adat nikaldo*

*(Wasa`il-e-Bakhshish, p. 305)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The way of staying silent

Dear Islamic brothers! Although pointless conversation is not any sin, yet it contains losses and harms. Therefore, it is suitable to refrain from it. I wish we had the privilege of developing the habit of staying silent. It is not necessary that we are given the blessing of silence immediately. We have to make a lot of efforts for it. Whoever wants to develop the habit of staying silent, he has to take it very seriously and try a lot to remove the word of ‘hopelessness’ from his dictionary. Sayyiduna Muwarriq ‘Ijli رَحْمَةُ اللَّهِ عَلَيْهِ stated that, “there was a thing that I tried to achieve for 20 years but could not succeed, but still I didn’t give up achieving it.” It was asked: “What is that important thing?” It was replied: “Silence.” (*Al-Zuhd lil Imam Ahmad, p. 310, qoul, 1762*) Anyone who wants to develop the habit of staying silent should not use his tongue. Instead, if it is possible, he should make a little necessary conversation by writing or by sign language on a daily basis.

إِنْ شَاءَ اللَّهُ, that way the habit of staying silent will start to develop.

## There is also accountability for pointless sign language



Keep in mind that there is accountability on the Judgement Day for pointless conversation, ill-gazing which means looking around aimlessly, looking at useless scenes, using pointless sign language from either normal or deaf one, making noises uselessly, etc.

**الْحَمْدُ لِلَّهِ** there is ‘Pious Deed’ number 53 mentioned in the booklet of making pious entitled ‘Pious Deeds’ from ‘Dawat-e-Islami’: Have you used some signs today in order to develop a habit of keeping your tongue from pointless conversation (i.e. The conversation which is neither beneficial in the world nor in the Hereafter)? (It is better if you talk daily by writing at least four times and by sign language at least three times.) While trying to develop the habit of staying silent, it is also possible that you succeed some days in trying to keep out of pointless conversation, but instead you get back to the habit of talking more and more like before. If it happens, do not lose your heart. Keep trying again and again. If passion is true, **إِنْ شَاءَ اللَّهُ** you will surely succeed some other day. According to an Arabic proverb: **السَّعْيُ مِثْقَالُ** **وَالْإِتِّسَامُ مِنْ اللَّهِ** i.e., Effort is mine, and Allah Almighty will complete the work. According to another Arabic proverb: **مَنْ جَدَّ وَجَدَّ** i.e., Whoever tries achieves. While practicing to develop the habit of staying silent, it is suitable to keep your face smiling so that the other person should not think that you are angry with him, that’s why you are frowning upon. During the days of practicing silence, anger can rise; therefore, if someone does not understand your sign, do not show your anger to him at all, lest you get into the sin of hurting someone unjustly. Sign language is only suitable with those people with whom you have the same mindset; otherwise, it is possible that a strange person can get angry with you, because he doesn’t understand your sign conversation, etc. Therefore, speak with him as per need. In some cases, it is also Wajib to speak – for example, responding the Salam of

a visitor with the tongue, etc. Keep in mind as well that you have to say Salam with the tongue not with sign language. Apart from all this, there are various occasions when you have to say Salam with the tongue. Similarly, if parents and other households also remain doubtful, make conversation with the tongue as per need.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### The benefit of thinking before speaking

If a person thinks, means if he develops the habit of thinking before speaking, he himself starts to recognize his many pointless sentences. If there are only 'pointless sentences', that is not a sin, but they have several types of harms. For example, one bothers to use his tongue in these types of conversation and the valuable time gets wasted. If Zikr of Allah Almighty, Salat, or religious study are performed during this or any Sunnah is mentioned, there is a lot of reward, and one of the biggest downside of the pointless conversation is that there is accountability for that (conversation).

### Pointless discussion of terrorism

مَعَاذَ اللَّهِ if any case of terrorism occurs somewhere, people get into pointless discussion and in some cases, sinful discussion. Discussion, senseless supposition, foolish analysis, clumsy defamation made to any leader, etc. of a political party, etc. are common everywhere. Sometimes, this type of conversation can become a cause of terror, rumors, and dilemma among the people. Nafs (lower inner-self) feels deeply interested in telling and listening to the crimes of blasts and terrorisms. Sometimes one supplicates but there is also a hidden and heartfelt passion of enjoying and rejoicing in telling and listening to

the thrilling news in such situations. I wish we recognize this evil of Nafs and refrain from taking interest in the discussions of terrorism and blasts. However, we should not refrain from making Du'a of forgiveness for those attaining martyrdom, having sympathy for injured and affected Muslims, and making Du'as for peace and help, for these are the acts of reward. Thus, whenever there is a case of making or listening to this type of conversation, we should consider in our heart as to what is our intention. If intention is good, it is nice. However, the result of this type of conversation is often found to be as a source of enjoyment.

### **The heart of a talkative one becomes hard**

It is narrated by Sayyiduna 'Isa عَلَيْهِ السَّلَام: “Besides the Zikr of Allah Almighty, do not make any conversation in abundance; otherwise your hearts will become hard, and the hard heart remains away from Allah Almighty, but you are not aware of it.”

*(Tanmbeeh Al-Ghafilien, p. 118)*

### **Sayyiduna Imam Malik would persuade the one who loves to gossip**

Alas! If someone 'rubbishes' nowadays, some people follow him and encourage him while laughing. Remember! Our pious predecessors رَحِمَهُمُ اللَّهُ were true in heart and tongue. When the great leader of millions of Malikis, Sayyiduna Imam Malik عَلَيْهِ السَّلَام, would see a person talking excessively, he would tell him, “Keep some of your conversation to yourself (i.e., converse less).”

*(Tanmbeeh Al-Mughtareen, p. 190)*

## Outlaw became gentle

O the seekers of Allah Almighty's pleasure! Those who really want to reform should come to the religious environment of Dawat-e-Islami. A very beautiful 'Madani Parable' is presented here. Listen to it and rejoice. Before getting associated with the religious environment of Dawat-e-Islami, a young man from Karachi would have the company of criminals. The bad company generated attraction and he joined the 'band of outlaws.' It was their routine to beat people, name call, and get into fights purposely. He used to carry weapons with him. Nobody wanted to talk to him because of his criminal activities. Households, relatives, and neighbors everyone were so sick of him. He woke up from the sleep of negligence in such a way that there used to live an elderly Islamic brother in the same area who was associated with the religious movement of the devotees of Rasool, 'Dawat-e-Islami'. His love for the global Madani Markaz Faizan-e-Madinah can be imagined from this fact that he would walk from Liaquatabad (an area near to global Madani Markaz Faizan-e-Madinah Karachi) to Faizan-e-Madinah for offering Salah Fajr. When the elderly Islamic brother put the individual efforts upon him and advised him to abstain from sins and offering Salah, he was impressed by that piece of advice in such a way that he started offering Salah. One day he met a responsible Islamic brother of Dawat-e-Islami in a Masjid. As a result of his individual effort, he came to the weekly Sunnah-inspiring gathering of Dawat-e-Islami. There were the blessings of Sunan. The speech made during the religious gathering shook his world from inside. When everyone invoked the Zikr of Allah together in the religious gathering, he found inner peace. Due to the blessing of religious gathering, such a passion of good deeds rose in his heart that he got associated with Dawat-e-Islami. He repented of goonery and other sins. He started giving Dars of Faizan-e-Sunnat. The change that came in his life brought about a surprise for other people. Some

people would talk and break his heart by taunting him about the temporary passion of some days, but he would listen to them quietly, and he promised to himself that whatever happens, he would not renounce the religious environment. After giving up the sins, his sustenance started to increase due to the blessings of performing 'Good deeds'. اَلْحَمْدُ لِلّٰهِ he also got the privilege of performing the religious activities as Nigran of 'Alaqai Mushawarat.

*Sanwar ja`ay gi akhirat اِنْ شَاءَ اللّٰهُ*

*Tum apna`ay rakhon sada madani mahoul*

*Buht sakht pachta`o gay yad rakho*

*Nah Attar tum chor na madani mahoul*

*((Wasa`il-e-Bakhshish, p. 646)*

## Seven cures of sins

اَلْحَمْدُ لِلّٰهِ due to the blessing of getting associated with the religious environment of Dawat-e-Islami, countless who weren't Salah-performers became Salah-performers and sinners became adherent of Shari'ah and Sunnah. Every other person must adopt this blessed religious environment. By the blessing of Allah Almighty, there are many invocations as well that become the source of refraining from sins. Seven invocations are presented here:

1. "يَا عَفُو": Hatred from sins develops in the heart by invoking it in abundance.
2. "يَا مُحِيط": Keep hand on chest and invoke it seven times while sleeping. اِنْ شَاءَ اللّٰهُ you will love worshipping.

3. “يَا بَاعِثُ”: Keep hand on chest and invoke it hundred times while sleeping in order to enjoy worshipping. **إِنْ شَاءَ اللَّهُ** hatred from sins will develop.
4. “يَا قَهَّارُ”: Love for the world perishes and love for Allah Almighty and the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** develops by invoking it while walking.
5. “أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ”: Invoke it ten times daily in order to remain safe from Satan.
6. “يَا مُخَيِّمُ، يَا مُبِيتُ”: In order to enter Paradise without accountability, keep hand on chest, invoke it seven times, and blow on chest after every Salah. **إِنْ شَاءَ اللَّهُ** bad habits will perish and you will enjoy worshipping.
7. “يَا بَاطِنُ”: Invoke it hundred times after every Salah. **إِنْ شَاءَ اللَّهُ** you will get rid of evil whispers and bad thoughts.

**Note:** Do recite Salat once in the beginning and in the end in every deed. Before starting invocation, make some Sunni scholar or Qari listen to it first and invoke with correct point of articulation.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Any good deed that is difficult to perform has more reward

Dear Islamic brothers! Getting rid of the habit of pointless conversation is a very difficult task. However, this is also very encouraging that the more anyone finds it difficult to get rid of the habit of pointless conversation, the more he gets the reward. As the

Holy Prophet ﷺ said about performing Wudu in the extreme cold: “Whoever performs Wudu in the extreme cold, the reward is double for him.” (*Jami’ al-Sagheer*, p. 512, *Hadith*, 8398) Similarly, the Holy Prophet ﷺ said about reciting the Holy Quran with difficulty: “Whoever recites the Holy Quran with pauses, and it is difficult for him which means that his tongue does not pronounce easily and he pronounces with difficulty, there are two rewards for him.” (*Muslim*, p. 312, *Hadith*, 1862) Moreover, the Holy Prophet ﷺ said about the one who prioritizes the other person over his wish: “Whoever has a wish for something but prioritizes another person over his wish, Allah Almighty forgives him.” (*Ittihaf Al-sadat*, vol. 9, p. 779) Therefore, O devotees of Rasool! Although we want to continue speaking, yet if we develop the habit of speaking less, we will surely earn reward, **إِنْ شَاءَ اللَّهُ**.

Sayyiduna Ibrahim Bin Adham رَحِمَهُ اللَّهُ عَلَيْهِ said, “The more difficult any good deed will be in the world, the heavier it will be on the Balance of Deeds on the Judgement Day.”

(*Tazkirah Al-Awliya*, vol. 1, p. 90, *Summarized*)

## Refrain from pointless conversation

It is narrated from Sayyiduna Rakb Misri رَحِمَهُ اللَّهُ عَنْهُ that the Holy Prophet ﷺ said, “Good news is for the one who adopts humility despite free from any fault, considers himself humiliated even without poverty, spends his accumulated wealth in good deeds, shows mercy on the poor people, gets acquainted with the knowledgeable and intelligent people; and good fortune is for the one whose earning is Halal, Baatin [inner self] is beautiful, appearance is religious, keeps other people from his evils; and good news is for the

one who acts upon his knowledge, spends his wealth in the way of Allah more than his need, and refrains from pointless conversation.”

*(Mu'jib al-Kabeer, vol. 5, p. 71, Hadith, 4616)*

## He will not regret in Paradise

Dear Islamic brothers! It is necessary for us to recognize the value of our time. Wasting time is a great loss. Understand this from the following blessed Hadith: The Holy Prophet ﷺ said, "Paradise-dwellers will not regret more than any moment in which they could not perform the Zikr of Allah Almighty."

*(Mu'jib Kabeer, vol. 2, p. 93, Hadith, 182)*

**Explanation of Hadith:** Sayyiduna Allamah Ali Qari رَحْمَةُ اللهِ عَلَيْهِ has written in the explanation of the part 'Paradise-dwellers' of this blessed Hadith: Paradise-dwellers will regret on the Judgement Day before entering Paradise, for there will be no embarrassment and regret in Paradise.

*(Harz Sameen Sharah Hassin Haseen, p. 209)*

*'Umr ra za`ay' makun dar guftugo*

*Yad-e-uo kun yad-e-uo kun yad-e-uo*

*That is, do not waste your age in pointless conversation,*

*Keep remembering Allah Almighty only*

## Nib of the pen

When the pen of Sayyiduna Sulaim Razi رَحْمَةُ اللهِ عَلَيْهِ (passed away in 447 Hijri) perished while writing, (although it is also an act of reward for



the religious writing with good intentions, yet equivalent to ‘kill two birds with one stone’) he started Zikr of Allah Almighty while sharpening the nib of the pen so that the time does not pass by only in sharpening the nib of the pen.

*(Ibn-e-'Asakir, vol. 72, p. 260)*

## Get a tree planted in Paradise

Surely, the time is very precious. Imagine it from this fact that if you want, you can get a tree planted in Paradise in one second while living in the world, and the way of getting a tree planted in Paradise is very easy. According to a blessed Hadith, amongst these four Kalimaat whatever Kalimah you invoke, a tree will be planted in Paradise. These four Kalimaat are:

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

*(Ibn-e-Majah, vol. 4, p. 252, Hadith, 3807)*

## Excellence of Salat upon the Last Prophet ﷺ

Dear Islamic brothers! Have you noticed! How easy it is to get a tree planted in Paradise! If you invoke any one of the four Kalimat mentioned, then one tree will be planted; and if you invoke all four Kalimat, four trees will be planted in Paradise. Now consider that how valuable time is that the trees are planted by just moving the tongue slightly. So I wish we get a lot of trees planted by invoking

“سُبْحَنَ اللّٰهُ” instead of pointless conversation, or it is also possible that whether we are standing, walking, sitting or working on something or lying, we should recite Salat upon the Last Prophet ﷺ while folding the legs, for it is also an act of great reward. The Holy Prophet ﷺ said, ”Whoever recites Salat upon me once, Allah Almighty reveals ten blessings upon him, removes ten sins, and increases ten ranks.”

(Nasa`ee, p. 222, Hadith, 1294)

*Bayhtay uthtay, jagtay sotay*

*Ho Ilahi! Mayra shi'aar Durood*

(zouq-e-Na't, p. 74)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

## Worldly or eternal benefit of conversation

O devotees of Rasool! How good it is that we develop the habit of thinking before speaking in such a way that the conversation you want to make has any benefit in the world or the Herefater or not. If this seems to be pointless, instead of speaking, I wish we had the privilege of invoking ‘اللّٰهُ اللّٰهُ’ or reciting Salat upon the Last Prophet ﷺ so that we can earn a lot of reward or we had the privilege of getting a tree planted in Paradise by invoking “سُبْحَانَ اللّٰهُ” or “اللّٰهُ أَكْبَرُ” or “لَا إِلَهَ إِلَّا اللّٰهُ” or “الْحَمْدُ لِلّٰهِ”.

## Intention of invoking ‘سُبْحَنَ اللّٰهُ’ or making it invoke

Remember! One also receives reward by invoking “اللّٰهُ أَكْبَرُ” or “اللّٰهُ أَكْبَرُ” as

surprise or appreciation. However, if the intention of performing Zikr of Allah Almighty is included, one will receive more reward. Sometimes preachers and Na't reciter ask the participants to invoke "سُبْحَانَ اللَّهِ". Making it invoke also brings about reward, and anyone who invokes it also deserves reward. However, if anyone who wants to make it invoke should say like this, it is way better: Say with the intention of performing the Zikr of Allah Almighty: "سُبْحَانَ اللَّهِ". Upon this, whoever says "سُبْحَانَ اللَّهِ" with the intention of performing the Zikr of Allah Almighty, his reward will increase.

Sayyiduna Allamah 'Aini رَحْمَةُ اللَّهِ عَلَيْهِ (passed away in 855 H) stated: "It is Mustahab to invoke "سُبْحَانَ اللَّهِ" "اللَّهُ أَكْبَرُ" at the time of surprise upon something." (*'Umdah Al-Qari*, vol. 15, p. 335) Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ stated in 'Mirat': "Anyone who invokes "سُبْحَانَ اللَّهِ" or "اللَّهُ أَكْبَرُ" or "الْحَمْدُ لِلَّهِ" or "لَا إِلَهَ إِلَّا اللَّهُ" in any way, he will receive the reward of Nafl Sadaqah. Whether he invokes with the intention of performing the Zikr of Allah Almighty or recites these words as Wazifah for any need or invokes "سُبْحَانَ اللَّهِ" upon listening to any surprising news or invokes "الْحَمْدُ لِلَّهِ" upon receiving any good news, he will receive reward in any way as taking Allah Almighty's name is worship in any circumstance. (*Mir`aat*, vol. 3, p. 98)

In short, even though you have no separate intention of reward for invoking Zikr-o-Azkar and Awrad-o-Wazaif, reciting the Holy Quran and Durood-o-Salam, and performing the acts of pure worship, yet you will receive reward; and if you make intentions of reward, reward will increase.

*Zikr-o-Durood har ghari wird-e-zaban rahay*

*Mayri fuzol go'i ki 'adat nikaldo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Better than sixty years of worship

If you feel like staying silent instead of reciting something, there are also conditions of earning reward, which means that instead of getting into various thoughts, you should immerse yourself in the remembrance of Allah Almighty, Madinah or the Holy Prophet ﷺ or start pondering over the religious knowledge or get into the shocks of death, the loneliness and terror of grave, and horrors of the Judgement Day, in this way there will be no waste of time, but instead, each and every moment will be included in worship, *إِنْ شَاءَ اللَّهُ*. The Holy Prophet ﷺ said, “(Over the matters of the Hereafter) pondering for even a moment is better than the worship of sixty (60) years.”

*(Jamay'-e-Sagheer, p. 365, Hadith, 5897)*

*Unki yadon mayn kho ja`iye*

*Mustafa Mustafa kiji`ay*

## Value of precious moments

Dear Islamic brothers! The days of life refer to the hours and the hours refer to the minutes. Every breath of life is a priceless gem. I wish we had the privilege of valuing every breath, lest none of the breaths should go meaningless and we should find the treasure of life empty from the good deeds on the Judgement Day and shed the tears of embarrassment. I wish we had developed the habit of accounting for every second of life we are living and spent every moment of life in the useful activities, lest we should regret on the Judgment Day after finding out our time spent in friendly conversation.

## A big cause of embarrassment

The Holy Prophet's blessed companion (Sahabi), Sayyiduna Abdullah Ibn-e-Mas'ood رضي الله عنه said, "I am not embarrassed on any day of my life spent more than any day of mine that remains empty from increasing good deeds."

## Time is like a sword

Sayyiduna Imam Shafa'i رحمته الله عليه said, "**Time is like a sword**, slay it (with the good deeds); otherwise, it will slay you (by involving you in pointless things)." (*Lawaqih Al-Anwaar Al-Qudsiyah*, p. 83)

## Recitation in Sakrat

Sayyiduna Junaid Baghdadi رحمته الله عليه was reciting the Holy Quran at the time of Naza'. He was asked: "Recitation in this time?" He said: "My Book of Deeds is being folded so I am increasing good deeds in it quickly."

(*Sayd Al-Khatir*, p. 227)

May Allah Almighty have mercy upon him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّمَ

## When Faizan-e-Sunnat entered the home

اللَّهُ أَكْبَرُ! The passion of recitation even at the time of departing from the world! May Allah Almighty also bless us with the passion of reciting the Holy Quran! Ameen! In order to get the passion of recitation and getting rid of the habit of sins, keep associated with the religious environment of Dawat-e-Islami at all times and study the Islamic

books of Maktaba-tul-Madinah. An account is presented for your persuasion: Before getting associated with the religious environment of Dawat-e-Islami, an Islamic brother from Sahiwal (Punjab) was wandering around in the colors of the world and the valleys of the sins. He continued missing Salah, telling a lie, backbiting, tale-telling, and committing many other major sins. His life reformed in such a way that his maternal cousin who was associated with the religious environment of Dawat-e-Islami came to his home. Households were impressed by looking at his simple but religious attire. He recounted the Madani Parables of Dawat-e-Islami to the households, due to which love for Dawat-e-Islami developed in their hearts. Moreover, he gifted a book as well entitled 'Faizan-e-Sunnat'. When that Islamic brother and his households studied that book, the positive changes started to come in their home, and the time came by when this home got associated with the religious environment of Dawat-e-Islami. After some days, when this Islamic brother travelled with Madani Qafilah in order to learn and teach Sunan, then **الْحَفَظُ لِلَّهِ** due to its blessing, he grew a fistful of beard on his face and worn Imamah on the head according to Sunnah. He was blessed even more that he did not only take admission in Dars-e-Nizami in Jamia-tul-Madinah, but his two sisters also took admission in Dars-e-Nizami in Jamia-tul-Madinah (girls).

O devotees of the Sunan of Mustafa! Giving and accepting a gift is Sunnah. The Holy Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** said, **”تَهَادُّوا تَحَابُّوا“** That is, give a gift to each other. Love will increase. (*Mauta*, vol. 2, p. 407, *Hadith 1731*) We came to know from this blessed Hadith that love increases by giving a gift, and if this gift is any religious book, it is possible that knowledge also increases in addition to love. Therefore, if it is possible, buy Islamic books from Maktaba-tul-Madinah of Dawat-e-Islami and present to your relatives and friends as a gift. Distribute in

the gatherings of death and wedding as well as in other events for the Isal-e-Sawab of your deceased relatives. Do not only distribute but make it your routine to study these books by yourself. **إِنْ شَاءَ اللَّهُ** you will gain a huge amount of religious knowledge.

*'Amal ka ho jazbah 'ata Ya Ilahi*

*Gunahon say mujhko bacha Ya Ilahi*

*Sa'adat milay dars-e-Faizan-e-Sunnat"*

*Ki rouzana do martaba Ya Ilahi*

*(Wasa'il-e-Bakhshish, pp. 102-103)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O Rab of Mustafa! Grant us Taufeeq to refrain from pointless conversation.

أَمِينُ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Twenty-five accounts of refraining from pointless conversation

### 1. Do not talk like that you have to apologize later on

The Holy Prophet's host, Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ said that a person came in the blessed court of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: "Please give me a piece of brief advice." The Holy Prophet said صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, "When you stand for your Salah, then believe it to be the last Salah of your life ; and never say any such thing that will make you apologise for it tomorrow; and become hopeless from whatever others possess."

*(Musnad Imam Ahmad Bin Hanmbal, vol. 9, p. 130, Hadith, 23557)*

## Explanation of the two parts of Hadith

In the explanation of this part of blessed Hadith 'do not talk like that you have to apologize later on', Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has written: "It is a very comprehensive piece of advice. That is, often remain silent. If you have to talk, talk good. Do not talk like you are hurting someone, for you have to apologize later on. Remaining silent saves you from hundreds of sins, or its meaning is that do not say any sinful sentence due to which you have to repent." Regarding this part of Hadith 'be miserable utterly about the things that the people have in their hands', Sayyiduna Mufti Ahmad Yar Khan has written: "You do not keep any hope and greed for someone's wealth; your heart will remain satisfied; you will not have to flatter anyone."

*(Mir`aat, vol. 7, p. 54)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 2. Dear father! Why don't you speak?

It is narrated from Sahabi Ibn-e-Sahabi, Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا that when Sayyiduna Adam عَلَيْهِ السَّلَام was sent to the



world, he was blessed with a lot of children. One day all of his sons, grandsons, and great grandsons gathered around him and started talking, but he عَلَيْهِ السَّلَام remained silent and did not talk. Children humbly said, “Dear father! What is the matter? We are talking and you are silent.” Sayyiduna Adam عَلَيْهِ السَّلَام said, “O my sons! When Allah Almighty sent me to the world from His proximity (i.e. Paradise), He took this promise from me, ‘O Adam! Speak less to the extent that you return to My proximity (i.e. Paradise).’”

*(Ayk chup so sukh (Urdu), p. 5, / Husn Al-simt fi Al-Samt, p. 11)*

O devotees of Rasool! We came to know that Allah Almighty likes that a bondman remains silent. Therefore, in this account, there is great admonition for those who keep speaking without purpose. May Allah Almighty bless us with a share of ‘silence’ from our blessed father, Abul Bashar Sayyiduna Adam!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّی اللّٰهُ عَلٰی مُحَمَّدٍ

### 3. The way of attaining the fear of Allah Almighty

Sayyiduna Malik Bin Dinar رَحْمَةُ اللّٰهِ عَلَيْهِ said: “Sayyiduna Dawood عَلَيْهِ السَّلَام said, ‘O pious people! Come! I give you the knowledge of Allah Almighty’s fear. Anyone of you who likes that he remains alive and sees good deeds, he should protect his eye and tongue. He should not look at evil nor say any bad word, because Allah Almighty blesses Siddiqueen (i.e., truthful) with Mercifulness and He listens to them immediately.’”

*(Allah Walon ki batayn, vol. 2, p. 547, / Hilyat Al-Awliya, vol. 2, p. 408, Hadith, 2750)*

Dear Islamic brothers! We came to know from this account that in order to attain the fear of Allah Almighty and to become pious, we have to save our eye and tongue from sins but also from useless things. Moreover, we have to save ourselves from lie, etc. and embrace truth forever. Allah Almighty's Beloved Prophet ﷺ said, "Indeed, Sidq [truth] leads towards good deed, and good deed leads toward Paradise, and indeed a man keeps speaking the truth to the extent that he is written as Siddiq (i.e., the greatest truthful) in the court of Allah Almighty, and indeed Kizb (i.e., lie) leads towards sin, and sin leads towards Hell, and indeed a man keeps telling a lie to the extent that he is written as Kazzaab (i.e., the greatest liar) in the court of Allah Almighty."

*(Bukhari, vol. 4, p. 165, Hadith, 6094)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

#### 4. Piece of advice to the tongue whilst standing on the Mount Safa

Whilst standing on the Mount Safa, the Holy Prophet's companion, Sayyiduna 'Abdullah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ, was once invoking Talbiyah (i.e., لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ) and saying: "O tongue! Speak good, for it will benefit; and keep silent from bad conversation, for you will find peace. (Follow these two pieces of advice of mine) before you suffer from embarrassment."

*(Ihya-ul-'Uloom, vol. 3, p. 135)*

#### 5. Woe to you!

Sahabi Ibn-e-Sahabi Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ عَنْهُ said, "O tongue! Woe to you! Speak good, for it has good; and refrain from

bad conversation, for it has peace.” As the people around him asked the reason, he said, “I have got news that a man will bear a loss the most out of his tongue on the Judgement Day.”

*(Allah awalon ki batayn, vol. 1, p. 574)*

Dear Islamic brothers! This is reality that the pleasure of Allah Almighty is attained by speaking good, and anyone with whom Allah Almighty is pleased will get Paradise; and Allah Almighty gets angry by speaking bad, and anyone with whom Allah Almighty is angry will get the punishment of Hell.

*Jahannam say humko bacha Ya Ilahi*

*To Jannat mayn humko basa Ya Ilahi*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 6. I like to remain silent more than I like to speak

Sayyiduna Ibrahim Bin Basshaar رَحْمَةُ اللَّهِ عَلَيْهِ said, ”When all of us once gathered, every one of us said at least something, but Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ remained silent. He didn’t say anything. When people left, I expressed my worry to him. He then said, ‘Conversation reveals foolishness of a foolish person and wisdom of a wise person.’ I said, ‘(You’re wise) then why didn’t you speak?’ He said, ‘I like to remain silent and become depressed more than I like to speak and become embarrassed.’”

*(Ayk chup so sukh (Urdu), p. 18, / Husn Al-simt fi Al-Samt, p. 31)*

سُبْحَانَ اللَّهِ! How beautiful the mindset of our pious predecessors was! Indeed, a man’s wisdom is introduced by speaking. Sometimes it is apparent to the people that this person has no sense as to where,

when, and what he should speak. ‘Remain silent and become depressed’ refers that it is possible that upon staying silent, there can be such a depression later on that if you had spoken this sentence during conversation on such-and-such occasion, it would have been better; and if you had spoken that, you would have enjoyed, etc. Anyways, regretting after speaking is better than regretting upon remaining silent, and regretting after eating is better than regretting upon not eating.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 7. Three pious men of Allah Almighty who walked on water and levitated

A Taba’i saint, Sayyiduna Wahb Bin Munabbih رَحِمَهُ اللَّهُ عَلَيْهِ said, “In Bani Israel, two pious men of Allah Almighty were at such a level of worship that they used to walk on water. As they were once walking on the ocean, they saw a pious man who was walking in air. The pious men of Allah Almighty who were walking on water asked the pious man of Allah Almighty who was levitating, ‘O Allah’s bondman! How did you reach this level?’ He said, ‘Whilst pleasing little with ‘the world’, I kept Nafs (lower inner-self) from desires and tongue from pointless conversation, and remained busy in those activities which Allah Almighty has ordained me, and I always kept silent. If I swear to anything on Allah Almighty, (I hope in Rahmah that) He will fulfill my swear, and if I ask Him (anything), He will bless me.’”

(*Ayk chup so sukh (Urdu)*, p. 22, / *Husn Al-simt fi Al-Samt*, p. 34)

## Tree in Paradise – Protection from evils

“اللَّهُ أَكْبَرُ”! The pious man of Allah Almighty who levitated had an advantage of worship even while remaining silent as he saved the time that could be spent on pointless conversation and had the privilege of performing Allah Almighty’s worship during that time. I wish we had also pondered that anything that we are going to speak will be beneficial for the Deen or the world. If not, why don’t we start invoking “سُبْحَانَ اللَّهِ” “سُبْحَانَ اللَّهِ” with the aim of gaining the pleasure of Allah Almighty, for every time we invoke “سُبْحَانَ اللَّهِ”, a tree will be planted in Paradise by the mercy of Allah Almighty. And there are also a lot of benefits of invoking سُبْحَانَ اللَّهِ in abundance in the world. The leader of the millions of Shafa’is, Sayyiduna Imam Shaafi’i رَحْمَةُ اللَّهِ عَلَيْهِ, said, “I have not seen anything beneficial than Tasbih in order to remain safe from the diseases.”

(Hilyat Al-Awliya, vol. 9, p. 145, qoul, 1344)

**Note:** Tasbih refers to praising Allah Almighty, such as invoking “سُبْحَانَ اللَّهِ”.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 8. As if something has been put into mouth

Sayyiduna Ibrahim Bin Bashar رَحْمَةُ اللَّهِ عَلَيْهِ said, “I remained in the blessed company of Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ for more than six years. He رَحْمَةُ اللَّهِ عَلَيْهِ would often remain silent and never ever ask us anything, but in fact we used to talk to him. We felt as if something had been put into his blessed mouth and he was stopped from talking.”

(‘Uyon Al-Hikayah (Urdu), vol. 1, p. 204, / ‘Uyon Al-Hikayah, p. 129)

## I wish there were a door of iron

“سُبْحَانَ اللَّهِ”! How remarkable is the mindset of our pious predecessors! Indeed, those were the embodiment of qualities, but we are filled with faults. It is also extremely beneficial to distance from the unnecessary gathering for the protection of tongue. The Holy Prophet’s companion, Sayyiduna Sa’d Bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ used to say: “I swear to Allah Almighty! I like that there is a door of iron between the people and me. No one should talk to nor do I talk to anyone to the extent that I meet Allah Almighty.”

*(Kitab Al-‘Uzlah li ibn-e-Abi Al-dunya ma’a mouso’ah, vol. 6, p. 511, qoul, 57)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 9. Ruling over his tongue

It was asked from some pious man of Allah Almighty that how Sayyiduna Ahnaf رَحِمَهُ اللَّهُ عَلَيْهِ became your leader although he is not the eldest of you all nor the wealthiest. The pious man of Allah Almighty said, “He is blessed with this leadership because of ruling over his tongue.”

*(Al-Mustatraf, vol. 1, p. 147)*

## Allah Almighty is the One Who gives success

O devotees of Rasool! Indeed, whoever controls his tongue is the king of his ‘subject-like-tongue’, but he will have to beat the troops of Nafs and Satan in order to attain this kingship, and even though it is a difficult task, yet if the passion is real, success is not impossible by the mercy of Allah Almighty and by the grant of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ

وَالِهٖ وَسَلَّم. Effort should go on. A very beautiful Arabic proverb is as follows:

“الَسْعَىٰ مِنِّي وَالْإِتْمَامُ مِنَ اللَّهِ” means, ‘only effort is from me, and the fulfillment of the task, meaning success is from Allah Almighty.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 10. Four scholars, four sayings

Sayyiduna Abdullah Bin Mubarak رَحِمَهُ اللَّهُ عَلَيْهِ said: As four blessed scholars gathered to a king, the king said to them, ‘All of you say something that is brief but comprehensive.’ One of the scholars said, ‘The excellence of the scholar’s knowledge is silence.’ The other said, ‘The most beneficial thing for a man is that he should acknowledge his status and the depth of his intellect, and he should talk according to that.’ The third said, ‘The most careful person is the one who does not satisfy with the existing blessing nor believe in that nor bear any difficulty for it.’ The fourth said, ‘Nothing is more comfortable for the body than remain satisfied with the fate and observe contentment.’

*(Ayk chup so such (Urdu), p. 16)*

مَا شَاءَ اللَّهُ! All four sayings are brief but comprehensive and are carrying the valuable Madani pearls of admonition. An Arabic proverb is as follows: “خَيْرُ الْكَلَامِ مَا قُلَّ وَدَلَّ” That is, “Good talk is the one that is brief and given with argument.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 11. Four kings, four conversations

Sayyiduna Abu Bakr Bin ‘Ayyash رَحْمَةُ اللَّهِ عَلَيْهِ said: “Four kings from Persia, Rome, Hind and China gathered at some place, and four of them made four such conversations as if four arrows were hit from the same bow. One said, ‘I am more capable of abstaining from the spoken conversation than the unspoken conversation.’ The second said, ‘The conversation that I made out of my mouth is dominant on me, and I am dominant on the conversation that I didn’t make out of my mouth.’ The third said, ‘I was never embarrassed about the unspoken conversation, but I am surely embarrassed about the spoken conversation.’ The fourth said, ‘I feel strange for the speaker that if the same conversation returns to him, it will harm him; and if it does not return, it will not benefit him.’

(*Ayk chup so sukh (Urdu), p. 18, / Husn Al-simt fi Al-Samt, p. 30*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 12. He didn’t laugh for forty years

A Taba’I saint, Sayyiduna Hasan Basri didn’t laugh for forty (40) years. If he was seen sitting, it seemed as though he was a prisoner who is brought forth to be beheaded. And when he talked, his way was as though he was telling about the Judgment Day by witnessing everything. And when he remained silent, it was felt as though fire was burning in his eyes. When he was asked the reason about being so sad and fearful, he said: “I have fear that if Allah Almighty looks at some of my disliked deeds, descend wrath on me, and says, ‘Go! I do not forgive you,’ then what will become of me?”

(*Ihya-ul-‘Uloom (Urdu), vol. 4, p. 555-556, / Ihya-ul-‘Uloom, vol. 4, 231*)

## Excellence of fear of Allah Almighty



“اللَّهُ أَكْبَرُ”! In this account in which the caliph of Sayyiduna Maula Ali Sher-e-Khuda رَضِيَ اللَّهُ عَنْهُ, the dignified Taba’i and pious man of Allah Almighty, Sayyiduna Hasan Basri رَحِمَهُ اللَّهُ عَلَيْهِ would remain frightened due to the fear of Allah Almighty, there are countless Madani pearls of admonition for us, the sinners. There are lots of virtues of fearing Allah Almighty. Allah Almighty has stated in verse 12, Surah Mulk, Part 29:

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

*Indeed, those who fear their Lord without seeing, for them is forgiveness and a great reward.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Mulk, verse 12)*

## **Blessed Hadith revealing Allah Almighty’s fear cause the increasing in sustenance and age**

It is narrated from the fourth caliph of Muslims, Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever wants an increase in age, the increase in sustenance, and the protection from bad death, he should fear Allah Almighty and treat the relatives well.”

*(Musnad Ahmad Bin Hanmbal, vol. 1, p. 302, Hadith, 1212)*

## **What does the fear of Allah Almighty mean?**

Dear Islamic brothers! The fear of Allah Almighty is the name of Allah Almighty’s hidden plan, Him being independent, His displeasure, His grip [punishment], torments given by Him, His wrath and remaining scared of the destruction of Iman due to this

wrath. I wish we were blessed with the fear of Allah Almighty in its true sense.

*Zamanay ka dar mayray dil say mita kar*

*To kar khouf apna 'ata Ya Ilahi*

*Tayray khouf say tayray dar say hamaysha*

*Mayn thar thar rahon kanpta Ya Ilahi*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 13. Those who speak and keep silent

Sayyiduna Abu Hatim رَحِمَهُ اللَّهُ عَلَيْهِ said, “Two men acquired knowledge. One observed silence and the other observed speaking. So, the one who observed speaking wrote to the one who observed silence, ‘What did you earn from your knowledge since no weapon is better than the tongue to earn sustenance.’ The one who observed silence wrote to the one who observed speaking, ‘What excellence you attained from your knowledge since I believe that the tongue is worthier to be imprisoned.’”

*(Husn Al-Simt, p. 44)*

Indeed, being within the bounds of Shariah, there is no harm in speaking good. It is mandatory to abstain from bad conversation, and we should also remain safe from pointless and non-beneficial conversation. Telling a lie while earning sustenance is also a sin, and pointless conversation is not a good thing either.

### 14. Suggestion of staying silent to hide loss

A trader made a loss of one thousand dinar. He told his son, “Look, do not talk about this loss to anyone.” The boy said, “Dear father! This is your order, so I won’t tell anyone about that. However, it is my wish that you tell (me) the advantage (of this silence) as to what is the wisdom of hiding this loss.” The father said, “Silence is necessary, for we don’t have to face two problems (at a time). That is, one is monetary loss and the other is that the (rival) neighbors rejoice at our loss and makes fun of us.”

*(Gulistan-e-Sa’di, p. 115)*

### Rejoicing at another Muslim’s loss

O devotees of Rasool! We came to learn from this account that if we make any loss, there is peace in staying silent instead of revealing about it to anyone without purpose. It is possible that as we reveal, a person comes to know about it and unknowingly gets into the evil of rejoicing at our loss. Remember! Rejoicing at another Muslim’s disease or trouble or his loss is called Shamatat, and Shamatat is prohibited in Shari’ah. It is narrated from Sayyiduna Wasilah رَضِيَ اللَّهُ عَنْهُ that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Do not commit Shamatat of your brother. That is, do not rejoice at his trouble, for Allah Almighty will show mercy on him and get you into this.”

*(Tirmizi, vol. 4, p. 227, Hadith, 2514)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 15. Silence is the hobby of the wise people

A wise young man, who had many qualities, used to attend gatherings of the knowledgeable people and would keep himself from speaking.

His father once said to him, “O son! Whatever you know, say it all.” Then the young man said, ”I have fear of this thing that lest it should happen that people ask me such a thing about which I have no knowledge and this way I have to feel embarrassed.”

*(Gulistan-e-Sa'di, p. 116)*

### Telling an incorrect ruling

O devotees of Rasool! We came to learn from this account that as we get the company of the knowledgeable people, we should keep silence, **إِنْ شَاءَ اللَّهُ** for we will be able to listen to and understand their good conversation. Firstly, it is possible that we are devoid of learning and understanding by speaking all the time, and secondly it is also possible that a question is asked from us and we cannot give any answer. Keep in mind that when we don't know the correct answer of any question, we should not give an incorrect answer knowingly, especially the answers to the Shar'i rulings should not be given unless there is a piece of absolute information. Telling any Shar'i ruling due to your stubbornness is just gambling your Hereafter. Allah Almighty has stated in verse 68, Surah Yunus, Part 11:

**أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ**

*Do you say such a thing against Allah which you know not?'*

*[Kanz-ul-Iman (Translation of Quran)] (Part 11, Surah Yunus, verse 68)*

### Three examples of those who were scared of giving answers

The people who keep giving answers to the religious questions due to their stubbornness without knowledge should learn a lesson from this

blessed verse. These are the three examples of the blessed scholars who were scared of Allah Almighty about giving **answers** despite having the ability of knowing the religious rulings and answering the questions of other people.

1. The Holy Prophet's companion Sayyiduna Abdullah Ibn-e-Mas'ood رَضِيَ اللَّهُ عَنْهُ said, "Whoever answers every question of the people is crazy, and "لَا أَدْرِي" (i.e., I don't know) is a scholar's shield, for if he has told an incorrect ruling, he will fall into destruction."
2. Sayyiduna Abu Hafs Nayshapuri رَحِمَهُ اللَّهُ عَلَيْهِ said, "A scholar is the one that whenever he is asked a question, he should be scared that he will be asked on the Judgement Day as to from where he gave the answer."
3. Whenever any ruling was asked from Sayyiduna Ibrahim ؓ Tamimi رَحِمَهُ اللَّهُ عَلَيْهِ, he would start crying and say, 'You didn't find anyone else except me that you needed me.'

*(Ihya-ul-'Uloom (Urdu), vol. 1, p. 241, /Ihya-ul-'Uloom, vol. 1, p. 100)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 16. It is wise not to interrupt someone's conversation

Sayyiduna Sheikh Sa'di رَحِمَهُ اللَّهُ عَلَيْهِ said, "I heard this about a knowledgeable person that he used to say that no one even accepts his ignorance except a person who starts his conversation in the middle before the end of the conversation of another person who is speaking at that moment. A wise one does not start his conversation before the end of the conversation of another person."

(*Gulistan-e-Sa'di*, p. 118)

### Anyone who interrupts pointlessly is unwise

O devotees of Rasool! It has been explained from this account that whoever interrupts someone's conversation without purpose and starts his conversation, he is accepting himself as unwise. Otherwise, anyone who is wise does not speak in the middle before the end of the conversation of another person. Keep in mind also that interrupting the other person's conversation and starting one's own conversation is against the Islamic manners of speaking. It is mentioned on page 30 of the 36-page booklet of Maktaba-tul-Madinah, 'Ihtiram e Muslim': "Allah Almighty's Beloved Prophet ﷺ would not interrupt the conversation of the other person; however, if someone started to transgress, he would forbid or move from there."

(*Shama'il-e-Tirmizi*, p. 199-200)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 17. Silence is necessary for secrecy

A few out of the special slaves of Sayyiduna Sultan Mahmood Ghaznawi رَحِمَهُ اللَّهُ عَلَيْهِ asked a notable slave of the king that today, what the king told you regarding that matter. The king does not consider it suitable to tell us whatever he tells you. Upon this, the notable slave said, "King tells me because he trusts me that I won't tell that to anyone else."

(*Gulistan-e-Sa'di*, p. 118, Slightly amended with amendments)

### Sending WhatsApp messages to others

O devotees of Rasool! Conversation is also an entrustment. Sometimes a person looks around while telling something to another person if someone else is listening to it or he forbids the other person to tell it to other people. In these situations, this secret does not have to be shared. Sometimes he talks to someone in such a way that it does not have to be shared. So, it should not be shared even then. Some people who receive WhatsApp messages from their friends, etc. keep forwarding frankly to the others should also remain careful.

### Two sayings of the Holy Prophet regarding keeping someone's secret

Listen to the two sayings of the Holy Prophet ﷺ regarding keeping someone's secret:

1. "When someone tells something and looks around, this conversation is Amanah." (*Tirmizi, vol. 3, p. 386, Hadith, 1966*)

**Explanation of Hadith:** It is stated in 'Mirat': "That is, if any person tells you something in person and looks around during or in the middle of the conversation that someone should not listen to him even though whether he asked you to mention it to any other person or not, yet this movement of his tells that this conversation is a secret; therefore, consider it as Amanah, do not reveal his secret, do not tell it to anyone. **سُبْحَانَ اللَّهِ** how pure this knowledge is!" (*Mir`aat, vol. 6, p. 629*)

2. "There are three signs of a hypocrite: Whenever he talks, he tells a lie; whenever he promises, he breaks it; and whenever he is entrusted, he betrays (i.e., proves to be dishonest)." (*Bukhari, vol. 1, p. 24, Hadith, 33*) That is, when someone makes him confident of some conversation, he reveals it other people or refuses to return or does not protect the Amanah but brings it to his own use.

(*Mukashifah Al-Quloob (Urdu), p. 95, / Mukashifah Al-Quloob, p. 44*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 18. If peace is wanted, staying silent is necessary

Sayyiduna Yunus Bin ‘Ubaid رَحْمَةُ اللَّهِ عَلَيْهِ said, “I know such a person who has been wishing for 20 years that one of the days of his life goes by peacefully like that of (a Taba’i) Sayyiduna Abdullah Bin Aun رَحْمَةُ اللَّهِ عَلَيْهِ, but he could not do so. He wants that he should not remain silent, but in fact he should also talk and remain safe from the evil of tongue in the same way as Sayyiduna Abdullah Bin Aun رَحْمَةُ اللَّهِ عَلَيْهِ used to do.”

*(Allah walon ki batayn, vol. 3, p. 57, / Hilyat Al-Awliya, vol. 3, p. 43, With minor differences)*

## A great deception

We came to know from this account that it is not enough to keep longing for good deeds only in order to become pious. Good deeds have to be performed. It is stated in ‘Ihya-ul-‘Uloom’: Sayyiduna Yahya Bin Mu’az Razi رَحْمَةُ اللَّهِ عَلَيْهِ stated, ”To me, one of the biggest frauds is that a person should remain involved in sins without any embarrassment while keeping the hopes of forgiveness; and also keep hopes for having closeness to Allah Almighty without performing any worship; and wait for the harvest of Paradise while sowing the seed of Hell; and remain optimistic about the abode (Paradise) of the pious despite committing sins one after another; and wait for reward without any good deeds; and wish for forgiveness from Allah Almighty despite wrongdoing.” Then he recited these couplets:

تَرْجُو النَّجَاةَ وَكَمْ تَسْلُكُ مَسَايِكَهَا



إِنَّ السَّفِينَةَ لَا تَجْرِي عَلَى الْيَبَسِ

*Translation: You do hope for salvation but do not walk on its paths,  
indeed, the ship does not sail on the land*

*(Ihya-ul-'Uloom, vol. 4, p. 417-418)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 19. How does wisdom come?

Sayyiduna Sufian Bin 'Uyaiynah رَحِمَهُ اللَّهُ عَلَيْهِ said, "I heard Sayyiduna Abu Khalid رَحِمَهُ اللَّهُ عَلَيْهِ saying that wisdom comes from three things:

1. By staying silent
2. By listening carefully
3. By memorizing after listening

And the fruit of wisdom comes due to three qualities:

1. By turning towards the eternal abode (i.e., Paradise) (i.e., performing deeds that lead to Paradise)
2. By distancing from the abode of deceit (i.e., love for the world) and
3. By preparing for the death before it comes."

*(Allah walon ki batayn, vol. 7, p. 336, / Hilyat Al-Awliya, vol. 7, p. 33.)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 20. Why don't you answer?

When something was once asked from the leader of the millions of Shafa'is, Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ, he remained silent. Someone humbly said, "Your Honor! May Allah Almighty have mercy on you! Why don't you answer?" He said, "I should first know that there is a virtue in giving reply or remaining silent."

*(Ihya-ul-'Uloom (Urdu), vol. 1, p. 102, / Ihya-ul-'Uloom, p. 44)*

## This is thinking before speaking

سُبْحَنَ اللهُ! This is thinking before speaking! I wish we pondered before speaking that whatever we are going to talk, will we get any reward or not? Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has written, "Companions and Tabi'een رَضِيَ اللهُ عَنْهُمْ would remain busy in five things:

1. Reciting the Holy Quran
2. Enlivening Masajid
3. Performing the Zikr of Allah Almighty
4. Enjoining good and
5. Forbidding evil."

And its reason was that they heard this saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "Every conversation of a man is trouble not beneficial for him except forbidding evil, enjoining good, and performing the Zikr of Allah Almighty."

*(Tirmizi, vol. 4, p. 185, Hadith, 242, / Ihya-ul-'Uloom, vol. 1, p. 100,)*

It is stated in verse 114, Surah Nisa, Part 5:

لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ط

*Most of their (secret) consultations do not contain any benefit except of the one who commands charity, or goodness, or peacemaking amongst people;*

*[Kanz-ul-Iman (Translation of Quran)] (Part 5, Surah Al-Nisaa`, verse 114)*

## 21. A wise mute person is better than a talkative ignorant person

Sayyiduna Ka'bul Ahbar رَحِمَهُ اللهُ عَلَيْهِ said: “Sayyiduna Luqman Hakeem رَحِمَهُ اللهُ عَلَيْهِ told his son, ‘Son! Becoming a ‘wise mute person’ is better than becoming a ‘talkative ignorant person’. If you feel like speaking but keep your tongue from pointless conversation, it is better and excellent for you than sitting with the people and making pointless and non-beneficial conversation. Every act has evidence, the evidence of wisdom is contemplation, the evidence of contemplation is silence. Everything has a ride; the ride of wisdom is humility. It is enough for your ignorance that you should not adopt the ride of wisdom, and it is enough for your wisdom that the people should remain safe from your mischief.”

*(Allah walon ki batayn, vol. 2, p. 13, / Hilyat Al-Awliya, vol. 6, p. 6.)*

## Save people from your mischief

سُبْحَنَ اللهُ! Extremely priceless Madani pearls have been mentioned in this account, and the last Madani pearl ‘it is enough for your wisdom that the people should remain safe from your mischief’ is also remarkable. In this regard, some Madani pearls are presented: Allah

Almighty's Beloved Prophet ﷺ said to Sayyiduna Abu Zar رَضِيَ اللَّهُ عَنْهُ, "Keep people from mischief, for it is Sadaqah which you will give for your life." (*Bukhari, vol. 2, p. 150, Hadith, 2518,*)

**Explanation of Hadith:** It is stated in Mirat: "That is, try that no one receives any harm from you."

(*Mir`aat, vol. 5, p. 181*)

In explanation of this blessed Hadith, Sheikh Abdul Haq Muhaddis Dehelvi رَحْمَةُ اللَّهِ عَلَيْهِ stated: "Giving up any evil is such a thing whereby you give Sadaqah to yourself. That is, 'not doing bad to anyone' is also a good deed since he is also capable of doing so. Giving Sadaqah to people is actually giving Sadaqah to yourself. That's why it was said that you give Sadaqah to yourself." (*Ash`at Al-Lam`at, vol. 3, 203*)

## Excellence of saving people from mischief

The Holy Prophet ﷺ said, "Your well-wisher is a person from whom there is hope for good, and there is peace from his mischief; and your bad person is a person from whom there is no hope for good and no peace from his mischief."

(*Tirmizi, vol. 4, p. 116, Hadith, 227*)

**Explanation of Hadith:** In explanation of the part of this blessed Hadith 'from whom there is hope for good, and there is peace from his mischief', Sayyiduna Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated: "That is, naturally, there is satisfaction from him in the people's hearts that this person does not hurt anyone, if it is possible, he does good. Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated in explanation of this part of Hadith 'from whom there is no hope for good and no peace from his mischief': "That is, naturally, people are afraid of him that this

person is dangerous. Stay away from him. No good will come from him, only mischief (i.e., evil).” (*Mir`aat, vol. 6, p. 589*)

### Three deeds that lead to Paradise

Sayyiduna Abu Sa’id Khudri رَضِيَ اللهُ عَنْهُ stated: “The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘A person who eats Halal and acts upon Sunnah and from whom people will remain safe from his mischiefs will enter Paradise.’ A person humbly said, ‘O Prophet Allah Almighty! These days there are a lot of such people.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘They will also be there after the era of mine.’”

(*Tirmizi, vol. 4, p. 233, Hadith, 2526*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### 22. One dirham charity against every pointless sentence

A pious man of Allah Almighty said that he promised his Nafs [self] that whatever pointless sentence he made, he would perform two Rak’at (Nafl) in its consideration, but that challenge fell easy on him. After that he made it mandatory for him to observe one (Nafl) fast in consideration of every pointless sentence. He also found that easy, and he didn’t abstain from pointless conversation until he made it mandatory for him to donate one dirham in consideration of every pointless sentence. So, this challenge became tough for Nafs and at last he abstained from making pointless conversation.

(*Qoot Al-Quloob (Urdu), vol. 1, p. 461 / Quwwat Al-Quloob, vol. 1, p. 202*)

### Continuous effort for 20 years

In this account, there is an excellent tip of giving up the habit of

making pointless conversation. If a person takes a commitment upon him seriously and makes efforts sincerely, success is achieved by the grace of Allah Almighty. It is said: “مَا شَيْءٌ يَنْبُتُ” That is, anyone who stays does grow. It means that success is achieved by making continuous efforts. It is stated in Ihya-ul-Uloom: “Some pious men of Allah Almighty are of the opinion: I made efforts in reciting the Holy Quran for 20 years and reaped profit from it for 20 years.”

*(Ihya-ul-‘Uloom (Urdu), vol. 1, p. 902)*

### Quranic verse regarding effort

O devotees of Rasool! Instead of being hopeless because of delays in achieving success in any good or religious activity, efforts should go on with patience and courage. Regarding effort, Allah Almighty has stated in verse 69, Surah ‘Ankaboot, Part 21:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

*And those who struggled in Our way, We shall definitely show them  
Our paths;*

*[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Al-‘Ankaboot, verse 69)*

### Good news for those who make efforts in the way of Allah Almighty

It is stated in ‘Sirat-ul-Jinan’: “The meaning of this verse is very expansive. This is why exegetists have interpreted it in different ways. Four sayings are mentioned here:

1. Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ عَنْهُمَا said, “The meaning (of this blessed verse) is that those who made efforts in obeying Us, We will surely show them the paths of Our reward.”
2. Sayyiduna Junaid رَحِمَهُ اللهُ عَلَيْهِ said, “It means, those who make efforts in repentance, we will surely show them the paths of sincerity.”
3. Sayyiduna Fuzail Bin ‘Iyaz رَحِمَهُ اللهُ عَلَيْهِ said, “It means, those who make efforts in acquiring knowledge, we will surely show them the paths of compliance.”
4. Sayyiduna Sahl Bin ‘Abdullah رَحِمَهُ اللهُ عَلَيْهِ said, “It means, those who make efforts in establishing Sunnah, we will show them the paths of Paradise.”

*(Tafseer Madarik, p. 899, / Tafseer Khazin, vol. 3, p. 457, Selective or selected)*

This blessed verse is a comprehension of Shari’ah and Tariqah. That is, those who make efforts in repentance, they will find the paths of sincerity; those who make efforts in acquiring knowledge, they will find the path of compliance; those who make efforts in following Sunnah, they will find the path of Paradise. There are paths to reach Allah Almighty as many as there are breaths of all creation.

*(Sirat Al-Jinan, vol. 7, p. 409-410)*

## **Weak-minded student became a very prominent Imam (An Account)**

The great leader of the millions of Hanafis, Sayyiduna Imam-e-A’zam Abu Hanifah رَضِيَ اللهُ عَنْهُ told his rightly guided student Sayyiduna Imam Abu Yusuf, ”You were very less intelligent, but your effort and

perseverance made you progress.” (*Rah-e-‘Ilm*, p. 53) An Arabic proverb is: “مَنْ جَدَّ وَجَدَ” That is, anyone who tries achieves.

### King and ant (an account)

It is said that a king invaded some area for more than six times with the aim of conquering it, but he remained unsuccessful in conquering that area. When his last invasion also failed, he got tired and entered his room in a dejected condition with intent to take some rest. While thinking about the invasions that failed again and again, his eyes suddenly fell on an ant climbing the wall of the room. The ant was not giving up its intention of climbing the wall despite falling again and again. It happened many times that it would reach the end of the wall but then fall and start to climb the wall again. At last, after more than 12 attempts, the ant fulfilled its objective. It is said that when the king saw the continuous effort of that ant, he understood that effort is the key to success. After that, the king invaded again with new passion and enthusiasm and got success in his mission.

*Who konsa ‘uqdah hay jo wa ho nahin sakta*

*Himmat karay insaan toh kiya ho nahin sakta*

*Words and meaning: ‘Uqdah: knot, wa: open, wide*

*The meaning of couplet: Which is the knot that cannot be untied?*

*If a man tries, which is the task that he cannot do?*

### Cat did marvelously

A Taba’i saint, Sayyiduna Sha’bi رَحْمَةُ اللَّهِ عَلَيْهِ said: “Ajlan, the slave and gatekeeper of the Banu Umayyah kingdom’s governor, Ziyad, told me



that when Ziyad moved out of house, I would walk ahead of him, and even after entering Masjid, I would walk ahead of him until he would enter his private room. One day as he entered his private room, he saw a cat that was sitting in one of the corners of the house. When I went to drive it away, Ziyad said, ‘Leave it. Let’s see what it does.’ Then he offered the Salah of Zuhr and came back. As we came back in the private room after offering the Salah of ‘Asr, we found the cat in the same place. Just a little while before the sunset, as a rat appeared, the cat grabbed it, pouncing. Ziyad said, ‘Whoever has any need, he should get hold of it with perseverance like this cat. He will achieve success, **إِنْ شَاءَ اللَّهُ**.”

*(Allah walon ki batayn, vol, 4. p. 394)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 23. You should be proud of your silence

While giving a piece of advice to his son, Sayyiduna Luqman Hakeem **رَحْمَةُ اللَّهِ عَلَيْهِ** said, “O my son! When people are proud of their beautiful conversation, do not include yourself with them, but in fact, at that time, you should be proud of your silence.”

*(Al-Mustatraf, vol. 1, p. 147)*

### Silence has excellence

O devotees of Rasool! Sayyiduna Luqman Hakeem’s **رَحْمَةُ اللَّهِ عَلَيْهِ** Madani pearl of wisdom is also remarkable! Indeed, this is reality that making sweet, beautiful, and prolonged conversation is not excellence at all, the excellence is that a person should observe silence only for the pleasure of Allah Almighty despite a dire wish of speaking pointlessly.

May Allah Almighty also bless us with the excellence of silence. Ameen! Beautiful conversation which is empty of reward is not useful at all. Sayyiduna Malik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ said, “Do you ever see a person in whose conversation there is not even a single mistake (according to Arabic grammar), but his deeds are full of mistakes.” (*Musnad Ibraheem Bin Adham, p. 33, qoul. 24*) Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ said, “We made our conversation beautiful and didn’t make any mistake in that, but we made a mistake in our deeds and didn’t rectify it.” (*Al-Majalisah Wa-Jawahirah Al-‘Ilm, vol. 1, p. 332, qoul.851*)

## 24. Bird chirped and got hunted

Sayyiduna Makhlad رَحْمَةُ اللَّهِ عَلَيْهِ said: “In Bani Israil, there was a person who would often remain silent. The king sent someone to him in order to ask the reason of his silence, but he didn’t say anything. Then the king sent him with people for hunting so that if there is a prey, he can speak. As people saw a bird chirping highly, they released a falcon which hunted the bird. Upon this, the person said, ‘Silence is good for everything (as it has peace) and even for the birds.’”

(*Ayk chup so sukh (Khamoshi kay faza`il), p. 22*)

## 25. Saying ‘I am deeply saddened’

Whatever word used to come out from the mouth of Mufti-e-A’zam Hind (the son of A’la Hadrat) Maulana Mustafa Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ, it used to be correct. Whenever he would hear that so-and-so had died, he would immediately raise his hands for the Du’a of forgiveness. A lot of letters like that also used to come to his court. He had to once write a reply to a condolence letter to someone. He said to Mufti Mujib-ul-Islam, “Write the reply, I will sign.” Therefore, Mufti

Mujib-ul-Islam wrote the letter, “I received your letter. I was deeply saddened by reading about your son’s death.” After listening to the reply, Mufti-e-Azam interrupted immediately, “Not deeply saddened, but yes saddened.”

*(Jahan-e-Mufti-e-A’zam, p. 319)*

O devotees of Rasool! This was the carefulness of writing and speaking of a pious man of Allah Almighty and true devotee of Rasool. We should also develop the habit of speaking careful words – for example, upon the death of someone’s father, saying all these sentences that ‘I was so surprised from the news of your father’s death’, ‘I was really shocked’, ‘I was extremely sorrowful’, ‘I am deeply saddened’ are also considerable. If someone says the above sentences deliberately in spite of the fact that he has no feelings inside as such, he told a lie, he is a sinner and worthy of the torment of Hell.

### How is it to say ‘severe fever’?

By the blessings of his father A’la Hadrat, Mufti-e-Azam Hind رَحْمَةُ اللهِ عَلَيْهِ received the training of carefulness in writing and speaking. A’la Hadrat would also use extremely careful words. It is stated on page 325 of ‘Malfoozat-e-A’la Hadrat’: “After ‘Asr Salah, a gentleman humbly said (to A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ) while mentioning about a patient that ‘he has severe fever’. Upon this, he said that ‘severe fever means that it has no limit. It will never decline. You curse by yourself.’ He then said: ‘Recite Surah Mujadalah, which is the first Surah of Part 28, three times after ‘Asr Salah, blow on water, and make it drink.’”

O Lord of Mustafa! Make us value our priceless time, save us from useless activities and pointless conversation, and grant us Taufeeq to perform good deeds and distance us from sins for the lifetime!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَكْمِيْن صَلَّى اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ عَلَی مُحَمَّد

*Mayra har 'amal bas tayray wasitay ho*

*Kar ikhlaas aysa 'ata Ya Ilahi!*



# THE BIGGEST WEAPON OF SATAN

Imam Muhammad Ghazali رحمه الله said:

The tongue is the biggest weapon of Satan in misguiding a person. (Ihya al-Uloom, v. 3,

pg. 133) The master of Sayyiduna

Luqman Hakeem رحمه الله said:

Slaughter a goat and bring two of its

best parts. He took out and

brought the tongue and the

heart. After a few days, the

master again said to him:

Slaughter a goat and bring its

worst parts. Once again, he

presented the tongue and the

heart. Upon the master's inquiry,

Sayyiduna Luqman رحمه الله

said: If the tongue and the heart are in

good order, they are the best of all, and if

they are spoiled, there is nothing worse than

them. (Tafseer Tabari, vol. 10, pp. 209)



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