



# Fault-finding



Translated into English by  
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**MUHAMMAD ILYAS**  
Attar Qadiri Razawi رحمۃ اللہ علیہ

کسی کے عیب مت ڈھونڈو

## Fault-finding

## Fault-finding

This booklet was written by the renowned spiritual guide and Amir of Ahl al-Sunnah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَکَاتُہُمْ الْعَالِیَہ in Urdu. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward (*thawāb*).

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## Fault-finding

An English translation of *Kisī Ke Ayb Mat Dhūndo*



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

## Supplication for reading this book

**R**ead the following supplication before you study a religious book or an Islamic lesson; you will remember whatever you study **لِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

## Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*Al-Mustaṭraf, vol. 1, pp. 40*)

### Note:

Recite *ṣalāt* upon the Prophet ﷺ once before and after the supplication.

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### Attar's du'ā:

O Allah! Whoever reads or listens to the 30-page booklet *Fault-finding*, allow them to conceal other's faults and only see good in them. May they also be forgiven without accountability!

اٰمِيْنُ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

### The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet ﷺ said, “Whoever recited *ṣalāt* upon me three times in the day and night, out of yearning and devotion for me, it is upon the mercy of Allah to forgive the sins he committed in said day and night.”<sup>2</sup>

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ

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<sup>1</sup> This content has been extracted from *Call to Righteousness* pp. 395-414

<sup>2</sup> *Al-Muḥjam al-Kabīr*: 928

## When is it obligatory to prevent a person from sin?

Dear Islamic brothers! Giving a sunnah-inspired speech is a huge honour. There is no doubt we can earn huge reward from this. Yet giving an advisory speech like I am about to, is simply a liked action. In other words, it is *mustahab*. If I do not do this, I will not earn any sin.

On the other hand, suppose I see someone committing a sin, and I know if I ask him to stop, he will. **There is more reward for me to stop my Islamic brother from doing that sin, then for me to do hours and hours of speeches.** Why is this the case? Because if I strongly believe someone will stop committing a sin if I tell them to, it becomes obligatory to do so. Suppose I know the other person will stop their sin if I tell them to but do not forbid them, I myself will then become sinful.

On page 615 of *Bahār-i-Sharī‘at*’s third volume, published by Maktabat al-Madinah and authored by Mufti Muhammad Amjad ‘Ali A‘zamī رحمۃ اللہ علیہ, the following extract can be found:

If there is a strong chance the people involved in a particular sin will follow your advice and refrain from evil when advised to do so, it becomes necessary to perform **أَمْرٌ بِالنَّعْوَفِ** (telling them to do good). It is impermissible for whoever sees another doing bad, to refrain from preventing evil in this manner.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ



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### **Al-Imam al-A‘zam could see the sins of others**

Maktabat al-Madinah has also published a book named *Salah for Islamic sisters*. In this, the following explanation given by the scholar ‘Abd al-Wahhāb Sha‘rānī رَحْمَةُ اللَّهِ عَلَيْهِ is mentioned:

Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ was in the wuḍū area of Kufa’s *jāmi‘a* masjid, where he saw a young man performing wuḍū. Drops of used water were falling from his body. The imam exclaimed, “Repent from disobeying your parents!” The young man immediately said, “I have repented.”

Another man came with drops of wuḍū water also falling from his body. “Repent from adultery, brother”, the imam said. “I have repented”, the man replied.

The imam then said to yet another person with wuḍū water falling from them, “Repent from drinking alcohol and listening to music.” This person also said, “I have repented.”

As Imam Abū Ḥanīfah رَحْمَةُ اللَّهِ عَلَيْهِ was blessed with spiritual insight and able to see the faults of people, he asked Allah to take this away from him. This was accepted, and he was no longer able to see the sins of people being washed away from wuḍū after this.<sup>1</sup>

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<sup>1</sup> *Al-Mizān al-Kubrā*, vol. 1, p. 130

## How is it to intentionally search for the faults of others?

Dear Islamic brothers! We have just heard of how the leader of millions of Ḥanafis, Imam Abū Ḥanīfah Nu‘mān bin Thābit رحمته الله عليه could see the sins of people falling from them, as the water they used for wuḍū dripped from their bodies. This was indeed a great saintly marvel of his. Yet, he disliked being aware of others’ faults and shortcomings. He ultimately made du‘ā to Allah for this ability to be taken away from him.

This story also contains a lesson for those who may love Imam Abū Ḥanīfah, but constantly remain in search of other people’s faults. Always bear this in mind: it is **haram** to deliberately search for the faults of Muslims without a reason sanctioned by sharī‘ah.

In the 12<sup>th</sup> verse of Surah Al-Ḥujurāt, Allah declares:

وَلَا تَجَسَّسُوا

*Translation from Kanz al-Īmān: And do not search for  
(hidden) faults.<sup>1</sup>*

## Revealing the mistake of a scholar is haram for two reasons

If someone mentions the fault of a particular person, but in a manner by which the listener is clearly able to tell who he is speaking about, this itself is one sin. Yet if the fault of an Islamic scholar is revealed in this way, the sin will be even greater. The

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<sup>1</sup> Al-Quran, 49:12

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Proof of Islam, Imam Muhammad Ghazālī رَحْمَةُ اللهِ عَلَيْهِ writes the following in his book *Kīmīyā-i-Saʿādat*:

To reveal the mistake of an Islamic scholar is haram for two reasons. Firstly, it is backbiting. Secondly, it will make people reckless, and they will use it as proof to do the same. (They will also daringly make the same mistake openly.) Moreover, Satan will also incite such a person (who follows in this mistake) by saying, “You are not more pious than so-and-so scholar (so you should openly commit sins).”

The more people know about the mistake of a scholar, the more sin will become widespread. As Muslims, we should refrain from finding out about the faults of people. If anyone tries mentioning them to us, we should turn away and not listen. Suppose we happen to find out the fault of someone else by accident, we should seek to cover and hide it for them. Without a valid reason authorised by shari‘ah, we should not disclose it to others.

### Three hadith of the Prophet ﷺ in relation to concealing faults

Here are three hadith of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about concealing faults:

1. Whoever concealed the fault of his Muslim brother, Allah will conceal his fault on the Day of Judgement. Whoever disclosed the fault of his Muslim brother,

Allah will disclose his fault to the extent that He will humiliate him in his own home.<sup>1</sup>

2. He who alleviates the difficulty of a Muslim, Allah will alleviate their difficulty on the Day of Judgement. He who conceals the faults of a Muslim, Allah will conceal their faults on the Day of Judgement.<sup>2</sup>
3. He who conceals the fault of his brother after noticing it will be admitted into Paradise.<sup>3</sup>

## 59 Examples of finding faults

Let us now discuss some examples of fault-finding, backbiting, slandering, negative assumptions, etc. Rulings regarding the following examples depend upon the intention behind them. For instance, if someone is going to hire an employee, form a business partnership with someone or intends to get married, then there is no sin in acquiring essential information about the person. In fact, it is *wājib* for the one being consulted about such a matter to tell the truth.

Yet if one asks questions or says things like these for no reason, he should refrain from this, conceal the faults of others, and earn Paradise in the process. Otherwise, he may pave a way to Hell for himself by backbiting and slandering others. Normally,

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<sup>1</sup> *Sunan Ibn Mājah*: 2,546

<sup>2</sup> *Ṣaḥīḥ Muslim*: 6,580

<sup>3</sup> *Musnad 'Abd Bin Hamid*, p. 276, *hadith*: 885

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people do not have any form of virtuous or permissible intention when discussing other people in this way. They ask questions for the sake of asking, simply to find faults and shortcomings. By doing this they fall into sin and even force the person they are asking to commit sin along the way.

1. If a person lives in a rented home, someone asks him, “What kind of person is the landlord?” Although this question is not a sin itself, it can lead to many sins. For example, the tenant replies, “He is a dishonest, ill-mannered and a miserly person.” In this manner, the tenant has disclosed three faults of the landlord. If the landlord really has these faults, this will be considered three cases of backbiting. If not, these words will be classed as slander. If someone asks the above question merely to know the faults of the landlord, then this is an act of fault-finding, which itself is haram.
2. If a person rents a house out and someone asks him, “What kind of person is the tenant?” Although this question is also not a sin itself, it can lead to many. For instance, the landlord replies, “He is very deceitful and never pays rent on time. He’s also messed up how my house looks.” In this manner, the landlord has disclosed three faults of the tenant. If the tenant really has these faults, this will be considered three cases of backbiting. If this is not true, then this is slander.

3. “Is your new employee any good?” To ask this question, without a reason sanctioned by shari‘ah, amounts to fault-finding. There is a great chance the person replying may become sinful by making remarks about the employee, such as, “He’s very lazy when it comes to work”, or “He doesn’t work to the standard I want”.
4. “You stay awake late at night. Do you even read fajr?”
5. “Do you read salah or not?”
6. “Does your father offer salah?”
7. “You have not worn new clothes yet. Have you read Eid salah yet?”
8. To ask someone in the month of Ramadan, “You look very fresh today. Are you fasting?”
9. “How many fasts have you kept this Ramadan?”
10. “Did you miss any *tarawīh* salah?”
11. “Do you give all your zakat?”
12. “Is your wife a good person?”
13. “Does she quarrel with you?” (Similar questions when asked by women about their respective husbands, are also forms of fault-finding.)

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14. To ask the mother of a married woman, “Is your daughter’s mother-in-law a nice person?”
15. “Does she start fights with you?”
16. “Does she cook at home?”
17. “Does she give your daughter a hard time?”
18. “Does she twist the minds of her children?”
19. “That divorced sister-in-law of your daughter, the one who lives in the same home as her; does she cause any problems?”
20. To ask a mother after her son has got married, “Does your son look after you anymore?”
21. “Does he still give his monthly wage to you as he used to do, or does he now give it to his wife?”
22. “Has your daughter-in-law got your son in the palm of her hand by using black magic? Is your daughter-in-law a nice person?”
23. “Does she do magic?”
24. “Does she speak rudely?”
25. “Does she treat you with respect?”
26. “I heard people shouting from the house of that person the other day. Who was fighting?”

27. "Yes, her husband is very cruel. I hope he doesn't hurt his wife."
28. To ask a groom, "Was your father-in-law tight when giving you a dowry?"
29. "That day, you went to the home of your in-laws all dressed up. Did your father-in-law even compliment you?"
30. "Did they show good hospitality or not?"
31. Asking a married person, "Does the mother of your children offer salah?"
32. "Does she cover herself in front of your brothers?"
33. "Does she go out and about without hijab?"
34. "Is your boss a good person?"
35. "Is he greedy?"
36. "Does he have bad manners?"
37. "Does he swear at his employees?"
38. To ask students unnecessarily, "How do you feel about the way your teacher teaches you?"
39. "Do students even understand what he teaches or not?"
40. To ask someone who was a guest somewhere, "Did you enjoy the hospitality or not?"



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41. "Are they hospitable or not?"
42. "What do you think of the new Dawat-e-Islami halqa nigran?"
43. "Does he shout at Islamic brothers?"
44. To ask the nigran, "Does so-and-so muballigh obey you, or does he do his own thing?"
45. "So-and-so has been removed from an organisational responsibility; did he have bad character?"
46. "So-and-so teacher or headteacher has been fired; what did he do wrong?"
47. To ask a muballigh, "Tell the truth; did you give that speech to show off or please Allah?"
48. To ask a *n'at* reciter, "Did you not come to so-and-so gathering because you knew they would not give you anything?"
49. "Do you only watch Madani Channel, or do you also watch sinful programmes on other channels?"
50. "Do you watch movies and dramas?"
51. "So-and-so official has sorted out your issue for free, hasn't he? He didn't ask for money, did he?"

52. “You got injured as a result of a collision with so-and-so vehicle. Was it your fault or his?”
53. “Did so-and-so doctor even examine you properly, or did he just take his fee?”
54. To ask a friend who has divorced his wife, “Why have you divorced her?” (This question normally opens the door to many sins)
55. (To ask pointlessly) “What kind of person is so-and-so shopkeeper?”
56. “Does he lie to people?”
57. “Does he rip the customers off?”
58. “He seems like a good person, but you know him better. What bad stuff does he do?”
59. “What kind of person is your new neighbour? Stay away from him. He doesn’t seem like a good guy to me.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Kind words can change lives

Dear Islamic brothers! To move away from the habit of asking useless questions and finding faults in others, to develop the skill of tactfully changing the topic of conversation if someone begins to talk about the faults of others, to help guide others away from

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fault-finding, and to protect yourself from backbiting, tale-telling and negative assumptions, always remain affiliated with the religious environment of Dawat-e-Islami.

Try your absolute best to always protect your faith, offer your salah on time and act upon the sunnah. Carry out your daily matters in accordance with the Pious Deeds booklet, and in order to be consistent in this, fill it in whilst taking account of what actions you have done that day. Once you've done this, you can submit this booklet to the relevant responsible brother of Dawat-e-Islami on the first of every month.

To accomplish the Madani aim of, 'I must strive to reform myself and the people of the entire world', try your best to travel every month with at least a 3-day sunnah-inspired Madani qafilah. In these, you will spend time with people who love the Messenger of Allah ﷺ.

Let us now discuss a beautiful story regarding this. An Islamic brother from Karachi explained how there was a time in his life, in which he did not have good people around him. He would spend his time listening to immoral music, as well as watching films and dramas. The days and nights of his life passed in sin. This all changed when he happened to meet a muballigh of Dawat-e-Islami one day. The muballigh gave him salaam warmly, shook hands with him lovingly, introduced himself and politely asked his name.

The muballigh then began speaking about focussing on good deeds and avoiding sin. For further encouragement, he also spoke about the life-changing blessings brought about by sunnah-inspired speeches, which are delivered in the Islamic environment of Dawat-e-Islami.

The muballigh's pleasant speech transformed the heart of this Islamic brother, inspiring him to join the fragrant Islamic environment of Dawat-e-Islami forever. **اَلْحَمْدُ لِلّٰهِ** By the blessing of this, the Islamic brother began loving good deeds and hating all kinds of sin. He now offers salah punctually and seeks to fulfil both the rights of Allah and people.

### Importance of gentleness

Dear Islamic brothers! Kind words carry great effect. Even stone hearts can melt. So, whenever you make individual effort to bring goodness to others, always be gentle, soft and kind. The following hadith can be found in the third volume of *Bahār-e-Sharī'at*, published by Maktaba-tul-Madinah: the Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم** announced, "Whoever is deprived of gentleness is deprived of goodness."<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> *Ṣaḥīḥ Muslim*: 75(2,592)

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### When even Fir‘awn was spoken to gently

If any Islamic brother or sister is hot-tempered, irritable and ill-mannered, they are not likely to achieve success in life. So, we should all try to better ourselves. Someone who wants to carry out religious activities with Dawat-e-Islami, should have cool temperament as a necessity. Otherwise, countless times in the past, many things have fallen apart due to bad character or harsh behaviour.

Something once took place, which should go a long way in showing us how important gentleness is. It is narrated how a person once pointed out the mistake of Ma‘mūn al-Rashīd in a very harsh way. Ma‘mūn al-Rashīd replied, “O young man! When Allah sent people who were better than you to somebody worse than me, He ordered them to speak gently.” That is to say, when Allah sent the Prophets Mūsā and Hārūn عَلَيْهِمَا السَّلَام (who were better than us) to Pharaoh (who was worse than us), He said:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا

*Translation from Kanz al-Īmān: So, speak to him gently.<sup>1</sup>*

### How is it to hand over an alcoholic to police?

Abū Haytham رَضِيَ اللَّهُ عَنْهُ was the scribe of the Companion ‘Uqbah bin ‘Āmir رَضِيَ اللَّهُ عَنْهُ, and he once said to him, “My neighbours drink alcohol, so I want to have them arrested”.

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<sup>1</sup> Al-Quran, 20:44; Ithāf al-Sādah li al-Zubaydi, vol. 8, p. 104

‘Uqbah b. ‘Āmir رَضِيَ اللَّهُ عَنْهُ said, “Do not do that. Advise and instruct them.’

Abū Haytham رَضِيَ اللَّهُ عَنْهُ replied, “I have already told them to stop in the past. They do not listen. I desire to have them arrested by authorities.”

The Companion then explained, “Do not do that. Indeed, I have heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘He who concealed the fault of anyone, it is as though he brought a girl buried alive back to life in her grave (i.e. it is as though he saved her life).’”<sup>1</sup>

Dear Islamic brothers! No doubt drinking alcohol is a very serious and grave sin. However, if anyone drinks alcohol secretly, one should invite them towards good and encourage them to repent. It is also compulsory to conceal this fault of theirs.

## 1. Alcohol turned into vinegar

Dear Islamic brothers! Someone who drinks alcohol will be ruined in this world and the Hereafter. Anyone who does this should repent. Let us now listen to some narrations extracted from a book titled *Repentance*, published by Maktabat al-Madinah.

The second Caliph of Islam, ‘Umar bin al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ was once walking in a street of Madinah, when he came across a young man hiding a bottle under his clothes. “What are you

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<sup>1</sup> *Al-Ihsān bi-tartīb, Ṣaḥīḥ ibn Ḥibbān, vol. 1, p. 327, hadith: 518*

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holding under your clothes?”, he asked. The bottle contained alcohol, but the young man was fearful of mentioning this and instead made the following du‘ā in his heart, “O Allah! Do not allow me to be disgraced and humiliated in front of ‘Umar b. al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ! Conceal my crime from him. I repent and intend never to drink alcohol again.”

After this, the young man replied, “O leader of the believers! I am holding (a bottle of) vinegar.” When asked, he handed it to ‘Umar bin al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ, and indeed, vinegar was found inside.<sup>1</sup>

May Allah have mercy on them and forgive us without accountability for their sake!

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 2. Alcoholic youth became a friend of Allah

شَيْخِنَ اللّٰهِ Repentance is so full of blessings, it can even change alcohol into vinegar. Similarly, the saint ‘Utbā al-Ghulām رَحِمَهُ اللّٰهُ عَلَيْهِ would openly sin and drink alcohol in his youth. One day, he attended the gathering of the Tābi‘ī Ḥasan Baṣri رَحِمَهُ اللّٰهُ عَلَيْهِ, who was commenting on the following verse:

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<sup>1</sup> Mukāshafat al-Qulūb, pp. 27,28

اَلْمَرِيَّانَ لِلَّذِينَ اٰمَنُوْا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ

**Translation from Kanz al-Īmān:** *Has the time not come for the believers to humble their hearts to Allah's remembrance.*<sup>1</sup>

His commentary on this verse and his speech in general, moved the hearts of those present, causing them all to begin crying. Standing up, a young man asked, “Will Allah accept the repentance of a severe sinner like me, if I repent?”

Imam Ḥasan Baṣrī replied, “Of course. Allah will accept your repentance.”

When ‘Utbat al-Ghulām رَحِمَهُ اللّٰهُ عَلَيْهِ heard this, his face became pale, and his body began to shake. He let out an uncontrollable yell and fell unconscious. After awakening, Imam Ḥasan Baṣrī رَحِمَهُ اللّٰهُ عَلَيْهِ approached him and recited these couplets:

اَيَا شَاۤءَ رَبِّ الْعَرْشِ عَاۤسٍ اَتَذَرُنِيْ مَا جَزَاءُ ذَوِي الْمَعَاۤسِ

O young man who has disobeyed the Lord of the ‘Arsh! Do you know what punishment await the sinful?

سَعِيْرٌ لِّلْعَصَاۤةِ لَهَاۤ اَزْفِيْرٌ وَّعِيْظٌ يُّوْحَدُ بِالنَّوَاۤسِ

For sinners is the thundering Hell. They will incur wrath on the day they will be seized by their foreheads.

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<sup>1</sup> Al-Quran, 57:16



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فَإِنْ تَصْبِرْ عَلَى النَّيِّرَانِ فَأَعِصْهُ وَإِلَّا كُنْ مِنَ الْعَصِيَانِ قَاصِي

Indulge in sin if you can bear the Fire. If you cannot, then do not sin!

وَفِيْمَا قَدْ كَسَبْتَ مِنَ الْخَطَايَا رَهْنَتْ النَّفْسُ فَاجْهَدْ فِي الْغَلَاوِي

You have entangled your *nafs* in the sins you committed. Now, strive for salvation.

‘Utbat al-Ghulam رَحْمَةُ اللَّهِ عَلَيْهِ became utterly overwhelmed with emotion. After composing himself, he asked, “O shaykh! Will Allah even accept the repentance of a despicable person like me?”

“Why not?”, it was said in reply, “Allah accepts the repentance of His sinful slaves.”

‘Utbat al-Ghulām رَحْمَةُ اللَّهِ عَلَيْهِ then made three du‘ās:

1. O Allah! If you have accepted my repentance and forgiven my sins, then bestow upon me such supreme level of intellect and memory, that I am able to memorise whatever I hear of sacred knowledge and the Quran.
2. O Allah! Bestow upon me a pleasant voice which softens even a heart of stone when it hears my recitation of the Quran.
3. O Allah! Bestow upon me lawful sustenance through means I cannot comprehend.

All of his three duʿās were answered. He was blessed with a very strong memory. Whenever he recited the Quran, sinners would repent by listening to his recitation. Every day, he would find a bowl of food and two loaves of bread at his home, and he was unaware of where they came from. He passed away in the same state.<sup>1</sup>

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

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### Rectification of a person wearing a gold ring

Our pious elders رَحْمَةُ اللهِ عَلَيْهِمْ would strive to reform those who came to visit them. The following is extracted from the book *Malʿūzāt-i-Alā Hazrat* published by Maktabat al-Madinah:

After ʿaṣr salah, the atmosphere was very pleasant. People visiting from near and far were sat with the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, and were illuminating their hearts by seeing and meeting with a true devotee of Allah’s Messenger.

A man wearing a gold ring also then came. Fulfilling the obligation of forbidding evil, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ said, ‘It is forbidden for men to wear gold. A man can only wear a silver ring with one stone, weighing less than 4 grams and 374 milligrams. If he

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<sup>1</sup> *Mukāshafat al-Qulūb*, pp. 28,29

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wears a silver ring weighing this much or more, or if he wears more than one silver ring even though they all collectively weigh less than this, or if he wears a ring made of gold, copper, brass or something else; all salah offered whilst wearing them is *makrūh taḥrīmī*.<sup>1</sup>

In other words, the salah must be repeated. Islamic jurists say, “If there is a defect in any deed that must be performed by a person, said deed must be performed again in order to remove the defect. This repetition is called *‘i‘ādah*.”<sup>2</sup>

May Allah have mercy on Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاهِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### If only we would prevent others from sins

If only we could also actively call others to righteousness and prevent people from sinning! Bear in mind if a person is wearing an impermissible ring, a stoneless metal ring or a chain made of any metal around his neck, and there is a strong chance he will take them off if advised to, it is now *wājib* for the onlooker to prevent him from wearing these. Not doing this would make the onlooker sinful himself.

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<sup>1</sup> Malfuzaat-e-A’la Hazrat, p. 309

<sup>2</sup> Al-Durr al-Mukhtār ma’a Radd al-Muḥtār, vol. 2, p. 629

Let us now have the honour of mentioning two hadith discussing this subject, taken from *Bahār-i-Sharī‘at*’s 3<sup>rd</sup> volume. After this, we will discuss some Madani pearls of knowledge related to wearing rings.

### 1. Gold ring - an ember of fire

In *Ṣaḥīḥ Muslim*, the Companion ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates how the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once saw a person wearing a gold ring. He took the ring off their finger, threw it away and asked, “Does anyone keep burning coal in his hand?” After the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left, someone said to the person, “Pick up your ring and use it in some other way (instead of wearing it).” He replied, “By Allah, I will never take what the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ threw away.”<sup>1</sup>

### 2. Jewellery of idols and dwellers of Hell

As narrated in *Tirmidhi*, *Abū Dāwūd* and *Sunan Nasāī* on the authority of the Companion Buraydah رَضِيَ اللَّهُ عَنْهُ, a person was once wearing a brass ring. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, “Why is the smell of an idol coming from you?” The person threw the ring away immediately, and then returned wearing another ring made from iron. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked, “Why are you wearing the jewellery worn by inhabitants of Hell?” The person threw this away too,

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<sup>1</sup> *Ṣaḥīḥ Muslim*: 2090

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and humbly asked, “O Messenger of Allah ﷺ! What should I make a ring from?” It was explained in reply, “Make it from silver and do not let it weigh a *mithqāl*.”<sup>1</sup> (Meaning, its weight must be less than 4 grams and 374 milligrams.)

## 19 Madani pearls regarding rings

1. It is forbidden for men to wear gold rings, as the final Prophet ﷺ forbade this.<sup>2</sup>
2. It is forbidden to have a (pre-pubescent) boy wear jewellery made of gold and silver, and whoever makes the boy do so will be a sinner. Likewise, it is also impermissible to apply henna unnecessarily to the hands and feet of boys. A woman can apply henna to her own hands and feet, but she will be sinful if she applies it to a boy.<sup>3</sup> There is no harm in applying henna to the hands and feet of pre-pubescent girls.
3. Iron rings are the jewellery of Hellfire’s inhabitants.<sup>4</sup>
4. It is permissible for men to wear only a masculine ring; in other words, a ring with only one stone. If there is

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<sup>1</sup> *Sunan Abī Dāwūd*: 4,223

<sup>2</sup> *Ṣaḥīḥ al-Bukhārī*: 5,863

<sup>3</sup> *Bahār-i-Sharī‘at*, vol. 3, p. 428

<sup>4</sup> *Jāmi‘ al-Tirmidhi*: 1,792

more than one stone, then it will not be permissible for men, even if the ring is made of silver.<sup>1</sup>

5. It is not permissible 'for men' to wear a ring without a stone, as a stoneless ring is not considered a ring at all, but a band instead.
6. It is permissible to wear a ring inscribed with *Hurūf Muqatta'āt*, but it is not permitted to wear or touch such a ring without wuḍū. Likewise, it is not permissible for anyone shaking hands with a person wearing such a ring, to touch it without wuḍū.
7. It is not permissible for men to wear more than one 'permissible' ring or 'one or more' stoneless rings, as stoneless rings are considered bands. Women can, however, wear stoneless rings.<sup>2</sup>
8. Even without needing to use a ring as a stamp, it is permissible to wear a silver one that weighs less than 4 grams and 374 mg and has only one stone. For someone who does not need to use it as a stamp, it is better not to wear a permissible ring at all. If someone needs to use it as a stamp, not only is this then permissible, but it is also sunnah to wear this form of ring for the same purpose. Yet, if somebody wears it with the intent to express

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<sup>1</sup> *Radd al-Muhtār*, vol. 9, p. 597

<sup>2</sup> *Bahār-i-Sharī'at*, vol. 3, p. 428

arrogance, adopt a feminine style, or with any other blameworthy purpose in mind, then it will not be permissible to even wear elegant clothes, let alone a ring.<sup>1</sup>

9. It is preferable to wear a ring on the occasions of Eid,<sup>2</sup> but men can only wear a permissible one.
10. Wearing a ring is only sunnah for those who need to use it as a stamp; for example, a king or qāḍi. This also includes a mufti stamping fatwas. Except for these people, it is not sunnah for those not needing to use it as a stamp, although it remains permissible for them to wear it.<sup>3</sup> Rings are no longer commonly used as stamps, as specialised stamps are used for this purpose, so it is no longer sunnah to wear a ring even for a qāḍi etc. who do not need to use it as a stamp.
11. Men should wear the ring in such a way that the stone is kept facing their palm, while women should keep the stone facing the opposite way.<sup>4</sup>
12. A stoneless silver ring is specific to feminine attire, and it is *makrūh taḥrīmī* (impermissible and sinful) for men.<sup>5</sup>

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<sup>1</sup> *Fatāwā al-Razawīyyah*, vol. 22, p. 141

<sup>2</sup> *Bahār-i-Sharī'at*, vol. 1, pp. 779,780

<sup>3</sup> *Fatāwā al-Ālamgīrī*, vol. 5, p. 335

<sup>4</sup> *Al-Hidāyah*, vol. 4, p. 367

<sup>5</sup> *Fatāwā al-Razawīyyah*, vol. 22, p. 130

13. Women can wear as many silver and gold rings as they like, with or without a stone. There is neither a limit on the weight of silver and gold, nor is there a limit on the number of stones.
14. If an iron ring is plated with silver, such that the iron is not visible at all, then it is not prohibited (for men or women) to wear such a ring.<sup>1</sup>
15. One can wear the ring on any hand, but it should be worn on the little finger.<sup>2</sup>
16. It is also impermissible and a sin for men to wear a metal bracelet related to a vow or upon which *dam* has been performed.
17. Likewise, it is not permissible to wear a stoneless ring made of silver, any other metal or a steel ring brought from Madinah or Ajmer.
18. If *dam* to attain cure from diseases has been made upon a stoneless ring or band made of silver or any other metal, this still remains impermissible for men to wear.
19. If an Islamic brother is wearing a bracelet made of metal, a stoneless ring, a metal chain or any type of impermissible ring, it is obligatory for him to take them

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<sup>1</sup> *Fatāwā al-'Aalamgiri*, vol. 5, p. 335

<sup>2</sup> *Radd al-Muhtār*, vol. 9, p. 596



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off immediately, repent to Allah and firmly intend to not wear them in future. He should also not give it to any other Islamic brother to wear.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Gained admission into Jamiat al-Madinah

In order to attain enthusiasm for protecting oneself as well as others from impermissible rings etc., to break the habit of sinning, to become and make others become pious, and to convey the call to righteousness far and wide, always remain affiliated with the religious environment of Dawat-e-Islami.

Try your absolute best to always protect your faith, offer your salah on time and act upon the sunnah. Carry out your daily matters in accordance with the Pious Deeds booklet, and in order to be consistent in this, fill it in whilst taking account of what actions you have done that day. Once you have done this, you can submit this booklet to the relevant responsible brother of Dawat-e-Islami on the first of every month.

To accomplish the Madani aim of, 'I must strive to reform myself and the people of the entire world', try your best to travel every month with at least a 3-day sunnah-inspired Madani qafilah. In the qafilah, you will spend time with people who love the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

For encouragement, here is a summary of a piece of writing received from an Islamic brother from Pindigheb (Punjab, Pakistan):

Before joining the religious environment of Dawat-e-Islami, I never used to offer salah. Stuck in a deep pit of sins, I used to waste my time watching films and dramas, as well as listening to songs on TV at home. In 1429 AH (2008), I happened to come across Madani Channel while browsing through TV channels. I could not stop watching, and eventually began watching it more and more. Through the blessings of this, I drew closer to Dawat-e-Islami's religious environment day by day.

During the last ten days of Shawwal 1429 AH, an international sunnah-inspired gathering of Dawat-e-Islami was broadcast live on Madani Channel. On its last day, a heart-rending speech titled **Catastrophic Consequences of Cruelty** was delivered by a muballigh. Having listened to it, all of us in our household began trembling in fear of Allah. We repented from sins on the spot.

اَلْحَمْدُ لِلّٰهِ All of us became murids in the spiritual order of the Crown of the Saints, Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللّٰهِ عَلَيْهِ. By the mercy of Allah, an Islamic transformation occurred in our family. Our relatives also joined us in this, and they too became murids of Shaykh 'Abd al-Qādir al-Jilānī رَحْمَةُ اللّٰهِ عَلَيْهِ. At the time of writing, I have enrolled into a branch of Dawat-e-Islami's Jamiat al-Madinah, studying to become a scholar.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Why have we come into the world?

- ◆ Dear Islamic brothers! At least once, you should also listen to the sunnah-inspired speech **Catastrophic Consequences of Cruelty**, which inspired the household to repent. Not only can you listen to it at [www.dawateislami.net](http://www.dawateislami.net), but you can also buy the English booklet version from Maktabat al-Madinah or read it online. You can even buy this in bulk and distribute it, thereby conveying reward to your deceased family members.
- ◆ الْحَمْدُ لِلَّهِ This incident highlights the unique work Madani Channel can do. In other words, countless people in our society are stuck in sin. They neither visit the masjid nor any sunnah-inspired gathering. They also are not usually inclined to meet and spend time with Islamic scholars, pious people of Allah, or bearded and ‘imamah-wearing devotees of Allah’s Messenger. It is Madani Channel that enters the home of such people, makes them realise the real aim of their lives, causes them to prostrate in the court of Allah and relays to them immense love for the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Certainly, we have not come to the world merely to enjoy its pleasures and luxuries. Instead, we have been sent here to perform worship. After our appointed period of life comes to an end, we will be seized by death regardless of whether or not we want to

leave. We will ultimately be placed into our dark grave all alone. No one knows how many thousands of years we will have to remain in there. After this, we will be raised on the Day of Judgement and give account for what we did in this world.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Next Week's Booklet



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