

WEEKLY BOOKLET:350



A collection of the blessed sayings of Shaykh al-Tareeqah Ameer Ahl al-Sunnah Founder of Dawat-e-Islami Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دامت برکاتہم العالیہ**

24 QUESTIONS ABOUT LYING

ANSWERED BY THE
AMEER OF AHL AL-SUNNAH

ENGLISH

Does lying invalidate wudu?

How to eradicate the evil of lying from our society?

What is the method to protect oneself from lies and tale-telling?

Can lies be told to reconcile between two friends?

Shaykh-e-Tariqat Ameer Ahl-e-Sunnah Founder of Dawat-e-Islami
Hazrat Allama Maulana Abu Bilal

دامت برکاتہم
العالیہ

**Muhammad Ilyas
Attar Qadri Rizvi**

امیر اہل سنت سے جھوٹ کے بارے میں 24 سوال جواب

24 Questions about Lying Answered by the Amir of Ahl al-Sunnah

This booklet was written in Urdu by Dawat-e-Islami's Islamic Research Centre (*Madinat al- 'Ilmiyya*). **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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24 Questions about Lying Answered by the Amir of Ahl al-Sunnah



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

Du‘ā' for reading this book

Recite the following du‘ā' before you read a religious book or begin an Islamic lesson; you will remember whatever you study انْ شَاءَ اللَّهُ.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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

Note:

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

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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24 Questions about Lying Answered by the Amir of Ahl al-Sunnah

Du'ā' of the successor of the Amir of Ahl al-Sunnah:

O Lord of Muṣṭafā! Whoever reads or listens to the 21-page booklet '24 Questions about Lying Answered by the Amir of Ahl al-Sunnah', grant him the ability to always speak the truth and refrain from lying, and forgive him without accountability.

أَمِيرِنَا بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending ṣalāt upon the Prophet

Shaykh Abū Bakr Shiblī رَحِمَهُ اللَّهُ عَلَيْهِ once visited the distinguished scholar of Baghdad, Abū Bakr b. Mujāhid. He immediately stood up, embraced him, kissed his forehead, and respectfully seated him by his side. The attendees asked: "O Master! You and the people of Baghdad have always considered him to be crazy, so what warrants this level of respect today?"

He replied: "I did not do this for no reason. الْحَمْدُ لِلَّهِ Last night, I saw in my dream that Shaykh Abū Bakr Shiblī was in the presence of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up, embraced him, kissed his forehead, and sat him by his side.

24 Questions about Lying Answered by the Amir of Ahl al-Sunnah

I asked, 'O Messenger of Allah ﷺ! What is the reason for showing such affection towards Shibli?'

(Revealing the unseen,) The Prophet ﷺ said, 'After every prayer, he recites this verse:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

And after that, he recites ṣalāt upon me."²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Question: When someone suddenly passes away, their close relative is asked to come home by saying, "He is very ill, please come home quickly", even though the person has already passed away. This is said to avoid distressing the close relative. What is the ruling on this?

Answer: This is a lie, so caution should be exercised in saying such things. Instead, the person should be informed that they should come home quickly as an emergency has arisen. An

¹ Sūrah al-Tawbah, verse 128

² Al-Qawl al-Badī', p. 346

emergency can include both a severe illness and death. This statement is premised on caution, but people neither understand nor pay attention to this, and instead utter sinful comments even though there is an alternative. We should fear Allah Almighty. Today, news of someone else's death is being conveyed, and tomorrow news of our death will also be widespread. Everyone has to die; no one can escape death. Therefore, it is always necessary to speak the truth.¹

Question: Nowadays, we often see that people lie frequently in conversations, and lying is taken very lightly in society. Some people even consider lying to be good. Could you provide some guidance in this regard so that the evil of lying in our society can be tackled?

Answer: Indeed, lying is very common in society, and people often lie on various occasions. For example, people lie in matters of business, in matters of employment (e.g. when taking on an employee or in wanting to remain an employee), to buy something, and even while joking. Hence, lying is prevalent.

Some lies are such that the person himself realises that he is lying, and sometimes there is no awareness, and the person lies unknowingly. For example, when someone very ill is asked how they are, they say, "I'm fine." Now, if they are conscious of their illness and how in fact they are not fine, rather they are sick and

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 2, p. 244

suffering a fever but still say, "I'm fine", then this is a lie. Moreover, if they say "الحمد لله" with the intention of "I'm fine" as people do say "الحمد لله" in the meaning of "I'm fine", then this is also a lie.

When a person falls ill, people ask, "How are you?" They also ask as a formality, because if the patient actually starts listing all his illnesses, they would not be able to bear listening to it. On such an occasion, a patient should reflect upon the blessings of Allah Almighty, e.g. "I'm a Muslim", and so when he is asked about his state, he can answer stating الحمد لله whilst reflecting upon being a Muslim. This will protect him from sin, because if he answers by saying الحمد لله in the meaning of "I'm fine", he will be lying.

Similarly, traders praise their goods in so many unwarranted ways, and sometimes they openly lie to sell their goods. For example, a trader may say, "I won't make profit by selling at this price", "I didn't even buy it at this price", and then he sells it to the customer at the price he claims he bought it at. Sometimes he even sells it at a lower rate than the price he claims he bought it for, although the purchase price in reality was something else, but he lies by calling it the purchase price.

Likewise, if someone comes to a shop asking for change, the shopkeeper will lie and say that there is no change despite having a heap of coins. In this matter, the shopkeeper could say

how he himself needs the change. However, because saying this will lead to further argumentation whereby the person asking for change may claim, "Give it to me; I need it urgently", the shopkeeper lies to avoid this by saying he does not have change. Be mindful, the punishment for lying is not bearable, so refrain from this. And if the person asking for change argues, you can speak to him and say, "If I had said there is no change, you wouldn't keep on insisting, but I told you the truth to avoid lying. There is change, but I also need it as customers give notes, and yet you are arguing with me because I told the truth."

In any case, people lie frequently in conversations. For example, if someone is late in reaching somewhere, when asked the reason for the delay, they will find some excuse like, "I met someone on the way" or "I had a stomachache", even though the reason for being late was not a stomachache, because how can one walk with stomach pain? Rather, they were late because they left home late. Sometimes, people lie by saying, "I got stuck in traffic", even though when they left home, they were already late and merely arrived even later by getting stuck in traffic. Hence, they were late because of leaving home late, not because of getting stuck in traffic. Whoever wants to reach a place on time leaves home early.

It is noted that people tend to arrive late if it is something related to religion. If someone reaches late to the *ijtimā'* or Madani Muzakarah, they also make an excuse of being stuck in traffic. This way, people lie even in matters of good. May Allah

Almighty save us from lying and grant us the honour of following the truthful Prophet ﷺ by speaking the truth.¹

امِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Question: In our society, there are many things prevalent regarding lying, and people also mention them, for example, "Here, lying is allowed." It is evident from this that lying is a very broad subject. Just as many explanations have been given regarding backbiting, it is also essential to have comprehensive knowledge about lying, as you have stated that you cannot say if lying is more prevalent or backbiting.

Answer: It seems that lying is more prevalent. While lying, one does not even realise that he is lying. Once we went to see a patient who seemed to be in pain, so we consoled him, but his family member who was present with him said that the patient is fine and had nothing wrong with him. This statement of his was a lie. If he did not know of his condition, that is another matter, but to say that everything is fine despite knowing is a lie. Nowadays, such things are said about the patient even though he is in severe pain. To say that he is fine in such a situation is a lie.

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 3, pp. 60-62

Similarly, if someone speaks harshly and then asks, "You are not offended by what I said, are you?", the other person says, "No, no, your words didn't hurt me," even though those words hurt him deeply. Due to this, he is internally broken, but he lies and says nothing happened. Many things fall into the category of lying, and so people should be mindful of what they say. People will always ask questions, but one should not reply in response to their questions. Likewise, if someone is actually worried, and another person asks them, "What's wrong", and they deny being worried, then they are lying. What harm is there in expressing the worry?¹

Question: What is the difference between lying and making excuses?

Answer: Lying is the opposite of truth, whereas excuses can sometimes be the truth or lies. (Mufti Sahib, who was sitting next to the Amir of Ahl al-Sunnah commented) Any statement which goes against reality is referred to as a lie, whereas excuses can consist of the truth or lies.²

Question: How is it to praise someone falsely?

Answer: If someone praises someone for the sake of flattery by saying, "You look very good today," this is a lie and a sin.

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 318

² Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 238

Nonetheless, we should have a good opinion of a Muslim¹ that he actually believes this to be the case, hence why he said it.²

Question: Do jinns also lie?

Answer: The first to lie was in fact a jinn, and that jinn is "Iblis", whom we call Satan. Satan is actually a jinn.³ Some people call him an angel, which is incorrect. Satan's real name is "Azāzīl".⁴

Question: Does lying invalidate wudu?

Answer: Lying does not invalidate wudu, but it is better to perform wudu again.⁵

Question: Can children be taught moral lessons through made-up stories?

Answer: There is no harm in stating a lie that everyone knows and understands to be a lie.⁶ An example would be a story about a cat conversing with a monkey. It is clear that listeners understand this is a lie, because if the monkey actually spoke to

¹ Al-Ḥadīqah al-Nadiyyah, vol. 3, p. 174

² Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 307

³ Part 15, Sūrah al-Kahf, verse 50, Mirā't al-Manājīh, vol. 6, p. 661

⁴ Tafṣīr al-Ṭabarī, Sūrah al-Baqarah, verse 34, vol. 1, p. 262, hadith 686; Malfuzat Ameer-e-Ahlesunnat, vol, 10, p. 52

⁵ Baḥr al-Rāi'q, vol. 1, p. 34; Malfuzat Ameer-e-Ahlesunnat, vol, 2, p. 101

⁶ Iḥyā al-'Ulūm, vol. 2, p. 419

the cat, who understood what was said? However, this is only acceptable when there is a need, otherwise it is futile talk.¹

Question: If a person frequently lies, it seems as if they are lying even when they speak the truth. Is this regarded as having ill assumption?

Answer: A person who lies frequently sometimes speaks the truth, but it is natural to not believe such a person even when he speaks the truth. This will not be called ill assumption.²

Question: Is it considered a lie if someone tells another person, "People have said to convey their salaam to you", even though everyone actually did not?³

Answer: If everyone actually made him their representative by saying, "Convey our salaam", then it is fine, otherwise it is not. People usually say to me, "All our family members or villagers have said salaam to you." If everyone has indeed made him their representative, then there is no harm in doing this, otherwise one should not say this.⁴

¹ Malfuzat Ameer-e-Ahlesunnat, vol. 3, p. 271

² Tafsīr al-Qurṭubī, part 26, Sūrah al-Ḥujurāt, verse 12, vol. 8, p. 238 summarized; Malfoozat-e-Ameer-e-AhleSunnat, vol. 8, p. 29

³ This question was presented by the Malfoozat-e-Ameer-e-Ahl-e-Sunnat Department, and the honourable sheikh gave its answer

⁴ Malfuzat Ameer-e-Ahlesunnat, vol, 8, p. 202

Question: Some people habitually make the following statement: "If I lie, may I not be blessed with reciting the testimony of faith when dying." What is the ruling on saying this?

Answer: This statement is very dangerous and shows immense audacity. It does not attach due importance to faith, as one is speaking about not dying with faith due to lying. Such things should never be uttered. There is detail to this ruling; such a statement should not be said.¹

Question: If someone picks up the holy Quran three times to add weight to something that is a lie, what is their sin?

Answer: Taking an oath upon the Holy Quran does constitute an oath. However, just lifting the Holy Quran or placing one's hand on it while saying something is not classed as an oath. It is mentioned in *Fatawa Razawiyyah* (vol. 13, p. 574) that to swear an oath by the Holy Quran about a lie is a severe and major sin, whereas taking an oath by the Holy Quran about something true is not objectionable, and it can be done if necessary, but it makes the oath emphatic; it should be avoided unless there is a specific need.²

Question: How is it to lie in jest?

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 214

² Malfuzat Ameer-e-Ahlesunnat, vol, 1, p. 494

Answer: Note the following narrations about telling lies in jest:

The Prophet ﷺ said, "A person cannot be a complete believer until he leaves lying even in jest and leaves arguing even if he is right."¹

The Prophet ﷺ also said, "Woe to the one who speaks and lies to make people laugh, woe to him, woe to him."²

The Prophet ﷺ also said, "A person speaks just for the sake of making people laugh, but because of it, he falls deeper into Hell than the distance between the heavens and the earth. And the mistake of the tongue is greater than the mistake committed by the foot."³

Question: Can lies, backbiting, or slander be used in jest to make someone laugh?

Answer: No, to do so is a sin. Nowadays, jokes premised on lies are very common, all of which is sin. Examples include comedians making people laugh and the futile jokes written in books and newspapers, both of which should not happen. It is narrated that whoever lies to make people laugh, falls into the depths of Hell.⁴ However, some jokes premised on lies are such

¹ Musnad Ahmad, vol. 3, p. 268, hadith 8,638

² Sunan al-Tirmidhī, vol. 4, p. 141, hadith 2,322

³ Kitāb al-Zuhd li Ibn al-Mubārak, hadith 734; Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 289

⁴ Kitāb al-Zuhd, p. 255, hadith 734

that their purpose is not to make people laugh but to convey a lesson or moral, and the intention of the speaker is also the same; there is scope for permissibility in this regard.¹

Question: Can lies be told to reconcile between two friends?

Answer: The word "صَلَح" (reconciliation) does not have a *paish* on the "لَام", rather it has a *sakin*, i.e. "صُلِح". There is scope here for telling a lie. However, as long as reconciliation can be achieved without lying, it should not be adopted. Lying is not permissible in every case. If all avenues have been exhausted and reconciliation is not possible without lying, only then will lying be permitted. But even then, if *tawriyah* (where a different uncommon meaning of a word is intended) can be used for this purpose, one should do so instead of explicitly lying.² These precautions can only be taken by someone who has knowledge.³

Question: People do not care about speaking the truth or lying when speaking to each other. Please advise us so that we develop a hatred for lies and never speak lies.

Answer: Lying is definitely something that is severely wrong. Lying is a sinful act that leads to hell. Every Muslim should avoid it and always speak the truth. It is said, "The truth cannot be

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 446

² Bahar-e-Shariat, vol. 3, pp. 517-518, part 16, extracted

³ Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 317

harmed". Sayyidah 'Ā'ishah رَضِيَ اللهُ عَنْهَا said, "Nothing was more disliked by the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ than lying. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became aware of someone's lie, even if it was a small lie, he would remove that person from his heart until he learnt that the person had repented."¹

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "When a person lies, the angel goes a mile away from him due to the foul smell."² To avoid lying, learn about the punishments for lying and the virtues of speaking the truth. To this end, read the chapter titled "Lying" in the sixteenth part of *Bahar-e-Shariat* and also read the third volume of *Ihyā' al-'Ulūm*. Both contain detailed information about lying. إِنَّ شَاءَ اللهُ This will instil hatred for lying. May Allah Almighty make us all truthful for the sake of the truthful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³

Question: We run a shop in a market where lying is very common. Please guide us on how to stay away from lies.

Answer: When fasting, you feel hungry and thirsty, but still you fast. Having a strong determination to perform Tarawih salah leads to actually performing Tarawih salah. Similarly, if you have a strong will to avoid lying, you will also be saved from this. Leave lying even if you incur losses of thousands by speaking the

¹ Al-Mustadrak, vol. 5, p. 133, hadith 7,126

² Sunan al-Tirmidhī, vol. 3, p. 392, hadith 1979

³ Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 305

truth or if your business is failing. Who knows, you might suffer a heart attack straight after finalising a deal worth thousands. There is no guarantee in life. Even if a heart failure does not occur, how long will you consume that money for? Such money is spent on medicines, ends up in the hands of thieves, and ends up in all sorts of places.

Lying brings no blessing. Instead, it leads to evil and destruction. Lying is a deed that leads to hell, so stay well away from it. Do not forget that a truthful person always succeeds. There is a saying: "The truth cannot be harmed." If customers leave, let them leave. Gradually, by continuing to speak the truth, your reputation will be established until there comes a time when people will say, "This shopkeeper is honest," and the number of customers coming to the shop will rise itself. Then, customers will believe whatever you say with closed eyes. It is narrated from 'Abdullāh b. 'Umar رضي الله عنهما that the Messenger of Allah صلى الله عليه وآله وسلم said, "The truthful person and the trustworthy trader will be with the prophets, the truthful and the martyrs."¹

Question: I work in the field of furniture. Some shopkeepers sell light goods by saying they are heavy and heavy goods by saying they are light. How is it to do this?

Answer: Some items have a higher value if they are heavy, while others have a better value if they are light. If a person sells

¹ Sunan Ibn Mājah, vol. 3, p. 6, hadith 2,139; Malfuzat Ameer-e-Ahlesunnat, vol. 8, p. 298

something by calling it light or heavy, and the customer knows what is being referred to as light or heavy without deception involved or the shopkeeper lying, then it is permissible. However, if he is calling a light item heavy, or a heavy item light, or selling inferior goods by calling them good quality and engages in lying and deception, then it is not permissible.¹ This is because if the customer is aware that the seller has lied to him, deceived him or hid a defect, he will not buy the item. And if he does buy it, he will reduce the price. Any shopkeeper who lies or deceives is a sinner.²

Question: Nowadays in markets, one cannot avoid deception. Old spare parts are sold as new, and unbranded parts are sold as genuine. How is it to do this?

Answer: If old spare parts are sold as new, low-quality products are sold as high-quality, or spare parts from another country are sold as being from the country they are famously manufactured in, all of this is deception and lies; such actions are haram and lead to hell. However, if the seller clearly explains to the buyer that what he has is not new but old spare parts, which people sell after refurbishing, and thus he informs the customer of the condition of the spare parts, then there is no sin in buying and selling such parts.³

¹ Al-Durr al-Mukhtār, vol. 7, p. 229

² Malfuzat Ameer-e-Ahlesunnat, vol, 9, pp. 242-243

³ Malfuzat Ameer-e-Ahlesunnat, vol, 1, p. 505

Question: Can you please provide some guidance on what precautions were taken by the pious predecessors رَحِمَهُمُ اللهُ when writing?

Answer: Our pious predecessors رَحِمَهُمُ اللهُ were very careful in selecting their words. It is stated in the third volume of *Iḥyā' 'Ulūm al-Dīn* that Maymūn b. Abī Shabīb رَحِمَهُ اللهُ عَلَيْهِ said: “I was writing a letter and paused on a word thinking that if I write this word, the letter will look beautiful, but I won't be able to avoid lying. So, I decided to refrain from writing that word, thinking that it is better for my letter to not look beautiful, but I will not include the word. Then, I heard a voice addressing me from the corner of my house stating this verse from the Holy Quran:

يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ^١

*Allah makes the believers steadfast upon the word of truth in the life of this world and in the Hereafter.*¹⁻²

These were the precautions our pious predecessors took when writing. However, nowadays there are so many lies in articles and writings whereby both the truth and lies are written. It is better to put down the pen than to write such lies.

¹ Al-Quran, part 13, Sūrah Ibrāhīm, verse 27, translation from Kanz al-'Irfān

² *Iḥyā' al-'Ulūm*, vol. 3, p. 169

In the past, a heretic sect named Mutazila existed. They had a prominent scholar called Jāhiz. When he died, someone saw him in a dream and asked him, "How were you dealt with?"

He replied, "Write with your pen only that which makes you happy when you see it."¹

In today's day and age, people write without any sense of mindfulness. Those who make written messages or social media messages go viral should take heed from this incident and only say that which will bring salvation in the hereafter. Write and speak every word carefully and cautiously. Sadly, there is so much exaggeration nowadays.

Taking care when writing praise for the Divine (ḥamd), Prophetic praise (naat) and eulogies (manāqib)

It is necessary to take extra care when writing Prophetic praise, poetry, and couplets, because a person can easily end up in a difficult situation. This is because doing so requires maintaining a rhyming scheme and finding words to match the metre of one's verses, which makes it difficult. Therefore, it is best not to attempt writing praise of Allah Almighty, Prophetic praise, etc. Many great poets have stumbled in this field, including naat reciters. They have made grave Islamic mistakes and left the world in such a state that writers have cited them as an example,

¹ Iḥyā' al-'Ulūm, vol. 5, p. 266

saying, "So and so was such a great poet, wrote so many poetic praises, but he wrote such and such things that were wrong." Note that it is necessary for the one writing Prophetic praise to be an erudite scholar and also to have knowledge of the art of poetry. If this is not the case, one should not write.¹

Question: You mentioned in a Madani Muzakara that you never used to cross the road to go to Kakri ground to play because your mother had forbidden it. A few days ago, I met one of your friends, and he told me about how he used to play in a street. One day, he said to you, "Come on Ilyas, let's go and play in Kakri ground."

You replied, "My mother has forbidden it."

He said, "Your mother is at home; she doesn't know."

In reply, you said, "No, we shouldn't lie."

Dear sheikh, I request you to share this incident with the children so that wherever they go, they inform their parents and do not lie.

Answer: There was a big road between Kakri Ground and our house, and cars used to pass on that road at high speed. That is why my mother used to forbid me from going to that ground to play lest I face any problem. Indeed, this was her love for me.

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 3, p. 32

Also, I could not lie to my mother because **أَلْحَقُّهُ رَبِّي** I have always feared Allah Almighty since childhood.¹

Question: What is the method to protect oneself from lies and taletelling?

Answer: A person can only avoid lying and taletelling when he knows of their harm, and this knowledge is obtained by studying religious books. Continue making an effort to avoid lying and taletelling, and keep praying to Allah Almighty. It is hoped that with the mercy of Allah Almighty, one will protect himself from lying and taletelling. If someone says that he will gradually leave them, he should immediately remove such thoughts from his mind and abandon these sins, because no one knows when death may come. Therefore, one should repent of his sins quickly.

If someone drinks too much tea and knows that tea is harmful for him, and he says he will gradually leave it, one can understand this perspective. But in matters of sin, the intention to gradually leave the sin is something that should be done away with. Similarly, if someone drinks alcohol, he should immediately quit because drinking it is forbidden and a sin. No religious scholar will permit gradually leaving a sin. For further information, obtain the book entitled "Backbiting" from Maktaba-tul-Madinah and read it. Reading this book will

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 8, p. 67

increase one's knowledge **إِنْ شَاءَ اللَّهُ**. Remember that knowledge is light, and sin is darkness. Where the light of knowledge enters, the darkness of sin no longer remains.¹

Question: When will the book "The Harms of Lying" be available?

Answer: If life permits, I intend to write a book called "The Harms of Lying", because I feel there is a great need for it. Previously I thought that backbiting was more prevalent, but now I understand that lies are even more widespread than backbiting. Speaking lies on every occasion has become the norm. Be it representatives or preachers, or the laity or scholars, one does not even notice that lies are being uttered. Someone perceptive such as myself sometimes realises that this poor person speaking does not even know that what has been said is a lie, but many a time the courage to speak is not there. Hence, I have the mindset to draw attention to this by giving examples in the book. Sometimes when it comes to mind, I write down several examples so that, by the grace of Allah Almighty, when the book is written, I will include them **إِنْ شَاءَ اللَّهُ**. May Allah Almighty accept it and grant sincerity.²

¹ Malfuzat Ameer-e-Ahlesunnat, vol, 8, pp. 279-280

² Malfuzat Ameer-e-Ahlesunnat, vol, 2, p. 107

Question: Are there any signs of a liar? If so, please mention them so that one can stay away from such people.

Answer: At times, one does not even realise a sign of someone being non-Muslim. Once I was in a particular country and our car stopped at the traffic lights. In the meantime, a young man came running from the cafe and said “Assalamu Alaikum” to me in a very cordial manner. Someone told me that he is a non-Muslim. Nowadays, it is not even clear if someone is a Muslim, because Muslims also dress like non-Muslims and have similar hairstyles. The culture and customs of Muslims have also become like non-Muslims. We ask refuge in Allah Almighty. As for the signs of a liar, it will only be known when he speaks lies, otherwise how else can it be known! It is not the case that this is some sort of puzzle that can be solved. The following signs of a hypocrite are mentioned in a hadith, "When he speaks, he lies; when he promises, he breaks his promise, and when entrusted with something, he betrays."¹⁻²

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

¹ Saḥīḥ al-Bukhārī, vol. 1, p. 25, Hadith 34

² Malfuzat Ameer-e-Ahlesunnat, vol, 1, p. 243

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