

WEEKLY BOOKLET:362



An episode from the book *Call to Righteousness* written by  
Ameer Ahl al-Sunnah **داعية بركاتهم العظيمة**

# HOW TO CALL TOWARDS GOODNESS?

ENGLISH




Calling toward goodness in  
gentle fashion

Empty satchel

When an alcoholic changed  
his ways

Not preventing evil leads to  
severe consequences

Shaykh al-Tareeqah Ameer Ahl al-Sunnah Founder of Dawat-e-Islami

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Muhammad Ilyas  
Attar Qadiri Razavi** 

نیکی کی دعوت کیسے دیں؟

## How To Call Towards Goodness

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## How To Call Towards Goodness



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

## Supplication for reading this book

**R**ecite the following before you read a religious book or begin an Islamic lesson; you will remember whatever you study **اِنْ شَاءَ اللَّهُ**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
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 *shalāt* upon the beloved Prophet ﷺ once before and after.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ  
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## How To Call Towards Goodness

**Attar's prayer:** O Lord of the Prophet! Whoever reads or listens to the – page booklet How To Call Towards Goodness; make them soft-hearted, well-spoken, and forgive them without accountability along with their parents!

أَمِيرُنْ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## The excellences of sending ṣalāt upon the Prophet

Allah's final Prophet, our master Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, "Whoever sends a hundred ṣalāt upon me has freedom from hypocrisy and Hellfire written between their eyes by Allah. On the Day of Judgement, Allah shall keep them with martyrs."<sup>1</sup>

## Whoever does not enjoin good does not follow the Prophet's way

The Companion 'Abdullah ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا explains how the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

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<sup>1</sup> Majma' al-Zawā'id, vol. 10, p. 253, hadith 17298



## How To Call Towards Goodness

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا أَوْ يُوقِرْ كَبِيرَنَا وَيَأْمُرَ بِالْبِعْرُوفِ وَيَنْهَ عَنِ الْمُنْكَرِ

Those who do not display mercy to our young or honour our elders, nor enjoin good or forbid evil; they are not from us.<sup>1</sup>

## Scholars and the public alike must call towards goodness

Commenting on “nor enjoin good or forbid evil”, Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes:

Every person must cultivate the practice of Islamic rulings amongst people as per their capability and knowledge. This is obligatory not only for scholars, but everybody. A ruler must physically prevent evils and a scholar must fulfil this obligation by preaching. This is ignored in the present age to a very large extent.<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The Prophetic way of calling towards goodness

The Companion Anas رَضِيَ اللَّهُ عَنْهُ explains:

We were once in the masjid with Allah’s Messenger

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<sup>1</sup> Sunan Tirmidhī, vol. 3, p. 370, hadith 1928

<sup>2</sup> Mir’āt al-Manājīh, vol. 6, p. 416

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صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Bedouin then came and began urinating whilst standing inside. The Companions رَضِيَ اللهُ عَنْهُمْ shouted, “Wait! Stop!” The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Do not stop him. Leave him be.”

They fell silent until the Bedouin finished. Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then called him and said (in a kind and gentle manner), “These masjids are not for urine and filth. They are only for the dhikr of Allah, salah, and recitation of the Quran.”

He then ordered for somebody to bring water. A bucket of water was brought and poured over the area urinated upon by the Bedouin<sup>1</sup>.

### Calling toward goodness in gentle fashion

Mufti Aḥmad Yār Khān رَحِمَهُ اللهُ عَلَيْهِ writes in commentary of this hadith:

Do bear in mind: although the ‘impure’ ground becomes pure upon drying (provided the effects of impurity are removed), washing it is greatly more advantageous. This quickly removes the colour and smell of impurity besides rendering *tayammum* permissible with it.

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<sup>1</sup> Ṣaḥīḥ Muslim, p. 164, hadith 285

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This hadith does not mean an impure section of ground cannot become pure without washing. Along with being kept pure, masjids should also be cleaned, and both purity and cleanliness is attained via washing.

This 'hadith' also clarifies how a preacher should go about preaching; with good character, soft-heartedness, and gentleness.<sup>1</sup>

### Medical problems caused by suddenly stopping urination

Dear Islamic brothers! When someone is urinating, one should not startle or scare them, such that they stop. To stop urinating abruptly due to fear or other reason may cause immense physiological harms, which sometimes can even outweigh the harm caused by a snake's venom.

Stopping urination suddenly may cause episodes of insanity, phases of unconsciousness, and fatal kidney-related diseases.

### Urinating whilst standing is not Sunna

Dear Islamic brothers! The above-mentioned narration mentions urinating when standing. It is not Sunna to do this.

Umm al-Mu' minīn, Lady 'Āisha Ṣiddīqah رَضِيَ اللهُ عَنْهَا said, "If any

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<sup>1</sup> Mir'āt al-Manājīh, vol. 1, p. 326

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of you says the Prophet ﷺ would relieve himself whilst standing, then do not consider them truthful. The Prophet ﷺ always sat for this.”<sup>1</sup>

### Problems caused by urinating whilst standing

Sadly, standing to urinate has become commonplace nowadays. Certain places, especially airports, have special arrangements for urinating in a standing position. Urination in this way not only causes one to miss a Sunna, but also leads to medical problems. Medical research explains how urinating in a standing position may cause the gland of the bladder to swell and to expand, which can result in pain during urination, difficulty passing urine easily, passing urine in small drop-by-drop quantities, or even being unable to pass urine at all.

Some of those urinating in a standing position button up or zip up their trousers without washing or cleaning the urinary organ, causing the drops of urine to fall over their thighs etc. Those making their body impure in this way without a valid reason become sinners and risk medical complications.

Dr. Jaunt Milen was a European doctor who said:

Some patients come to me with complaints about allergies upon their buttocks and surrounding areas,

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<sup>1</sup> Sunan Tirmidhī, vol. 1, p. 90, hadith 12; Bahār-i-Sharīat, part 1, p. 407

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rashes upon their thighs, skin falling away from below their navels, and wounds appearing upon their private parts. Most of them catch these diseases by not protecting their bodies from urine.

### **Punishment for not protecting one's body from urine**

The Companion Abī Bakra رَضِيَ اللهُ عَنْهُ explained:

I was walking with the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as he held my hand. On his left side was another individual. We then came across two graves. Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "These two are being punished and not due to a substantial matter. Which of you can bring me a small branch?"

We rushed to get ahead of one another. I came ahead, took hold of a small branch, and brought it back. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ split it in two, placed one branch on each grave, and said, "As long as these remain fresh their punishment shall be lessened, and it is backbiting and not protecting themselves from urine that led to them being punished."<sup>1</sup>

### **The Prophet's knowledge of the unseen**

Dear Islamic brothers! You can see how backbiting or not saving

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<sup>1</sup> Musnad Imam Aḥmad, vol. 7, p. 304, hadith 20395

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ourselves from droplets of urine coming upon our bodies can cause punishment in the grave. We cannot bear being pricked by a thorn, nor can we withstand the heat of a hot day or a slight fever. How then can we possibly withstand being severely punished in our graves?

O Allah! We repent from not protecting ourselves from urine properly, and we repent from backbiting, taletelling, and all other forms of sin. We ask You to be eternally pleased with us and to forgive us without accountability!

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

This hadith also shows how Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has knowledge of the unseen, given to him by Allah. Due to this, he could see the two people being punished in their graves.

Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ penned a couplet about this subject in his poetry, the summary of which is as follows, “O Messenger of Allah! You see from the ‘Arsh and what is past it, to the earth and what lays beneath. There is nothing in the Universe except it was made visible to you.”

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

## When an alcoholic changed his ways

Dear Islamic brothers! Gentleness can do what harshness cannot. In terms of preachers and callers to Islam, they must be

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softer than silk and cooler in temperament than ice. It is extremely difficult to reform somebody with rebuke or insult.

In *Ihyā' al-'Ulūm*, Imam Ghazālī رَحْمَةُ اللهِ عَلَيْهِ narrates how Muhammad b. Zakariyya رَحْمَةُ اللهِ عَلَيْهِ has stated:

I once went to meet Shaykh 'Abdullah b. Muhammad b. 'Āisha. After maghrib salah he headed home, and on the way, he saw a young Qurayshī man heavily intoxicated and holding onto a woman. She began to scream, causing people to rush to her rescue and begin attacking the young man.

He recognized who the young man was, freed him from the people's clutches, hugged him, took him to his home, and ensured he fell asleep. Upon awakening he was no longer drunk, yet memories of his drunken wrongdoings and the hatred shown to him by people flooded back to him, causing him to cry.

The shaykh stopped him as he began to depart, and with great gentleness, called the youngster to mend his ways. "Son!", he exclaimed, "You belong to the Qurayshī family! Your household is honourable! I kindly ask you to contemplate regarding sacred personality you descend from. I ask you to fear Allah and repent from both drinking and other sins."

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Full of remorse and regret, the young man was inspired by this affection. He tearfully repented of his sins and vowed to never drink or draw near to any other sin. The shaykh kissed his forehead sympathetically and encouraged him greatly. Highly impressed, the young man began spending his time with the shaykh and was eventually assigned the honour of writing hadith.<sup>1</sup>

صَلَّى اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

### An intention of murder

Dear Islamic brothers! A way to rid ourselves of sin, develop the mindset of offering salah regularly, act upon the Sunna of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, grow our love for him in our hearts, attain a home in Jannat al-Firdaws, and protect ourselves from the fire of Hell, is to always stay in Dawat-e-Islami's Islamic environment.

Make a routine of travelling with Sunna-inspired Madani Qafilahs and act upon the Pious Deeds booklet throughout the day. Here is a story to help encourage the reader regarding this.

During a Madani Qafilah, a Dawat-e-Islami preacher was privileged to deliver a Sunna-inspired speech in a masjid before

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<sup>1</sup> Ihyā' al-'Ulūm, vol. 2, p. 411



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Jumu'ah salah. Upon concluding, he encouraged the Islamic brothers there to seek spiritual cures for their problems.

At'aşr time, a person came to him and began explaining his sad story. Just a while ago, this person went abroad for work and indulged in a host of illegal activities. In his absence, somebody levelled false accusations at his wife, which resulted in her committing suicide. He lost his mind upon hearing this and immediately came home. Provoked by Satan and his *nafs*, he had decided to kill the person who accused his wife and commit suicide.

Despite being fully prepared for this, he came to the masjid for Jumu'ah and managed to hear the preacher's speech. He expressed how listening to the latter talk about contacting Dawat-e-Islami's Spiritual Cures department for solutions to one's problems, had encouraged and comforted him greatly. This is why he approached the preacher; to discuss a calm, rational, and effective way of solving his problem, instead of murder and suicide.

The preacher explained how this initially caused him panic, but keeping Allah and His Messenger in mind, he took guidance from three written speeches published by Maktabat al-Madinah. These were named: Cure for Anger, Excellence in Forgiving and Tolerance, and Suicide Is Not The Answer. This discussion with the person lasted around an hour

This left indelible impression upon the person, who proceeded

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to change his intention, saving two people from losing their lives. He repented tearfully and became a murid of Shaykh ‘Abd al-Qadir al-Jilānī رَحْمَةُ اللهِ عَلَيْهِ, along with his young children. He also acquired amulets for the protection of his home and blessing in his business. When encouraged him to travel with a Madani Qafilah, he said with a shaking voice and with tears in his eyes, “إِنْ شَاءَ اللهُ I will now spend my entire life performing the Islamic activities of Dawat-e-Islami.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Preachers should deliver speech on Jumū‘ah

Dear Islamic brothers! This highlights how blessed the Sunna-inspired speech of Jumū‘ah is! All responsible Islamic brothers of Dawat-e-Islami should arrange for different preachers to deliver Sunna-inspiring speeches on Jumū‘ah, wherever possible. On occasion, many brothers come to offer Jumū‘ah salah who do not usually attend any type of Islamic gathering. By virtue of these speeches, Dawat-e-Islami’s positive Islamic message can reach them. Many will feel the impact of this on their hearts, and many will repent of their sins and begin offering salah رِزْقَ اللهِ.

With loving effort and kindness, they will then travel in Madani Qafilahs and become epitomes of the Sunna. A heedless person with no care for his own life was inspired to repent and not take

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the life of his fellow Muslim, simply due to one of these speeches.

### **Three suicides in every two minutes**

Regretfully, suicide is very widespread these days. One of its biggest causes is not having Islamic knowledge. There is a growing amount of this occurring in young men and women especially.

Having said this, you perhaps have never heard of a student of Islamic knowledge committing suicide. The same applies for scholars of Islam or pious people who follow Islamic law. In the book *Discourses of Attar*, the following can be found:

Sadly, suicide rates are constantly growing in our beloved country of Pakistan, due to abundance of sins and a lack of knowledge regarding the Hereafter. Newspaper reports explain how 68 suicides occurred in Pakistan in August 2004, with Karachi at the top of the list in terms of cities, followed by Multan. The same research explains how one suicide is committed every forty seconds in the world.<sup>1</sup>

### **Does suicide resolve the problem?**

Those who commit suicide perhaps assume they will get rid of

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<sup>1</sup> Discourses of Attar, vol. 2, pp. 404-406

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their troubles by doing so. In fact, if Allah is displeased with such a person, then the person shall be engulfed by unimaginable torment. By Allah, nobody can bear the punishment that comes with suicide.

### **Punishment in fire**

A hadith declares, “Whoever commits suicide with something shall be punished in Hellfire with the very same thing.”<sup>1</sup>

### **Punishment with the very same weapon**

The Companion Thābit b. Daḥḥāk رَضِيَ اللهُ عَنْهُ narrates of how the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “He who committed suicide with an iron weapon shall be punished in Hellfire with it.”<sup>2</sup>

### **Punishment of strangling**

The Companion Abū Hurayra رَضِيَ اللهُ عَنْهُ narrates; the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “He who commits self-strangulation shall continue to strangle himself in Hellfire, and he who strikes a spear into himself shall continue to do so in Hellfire.”<sup>3</sup>

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<sup>1</sup> Ṣaḥīḥ Bukhārī, vol. 4, p. 289, hadith 6652

<sup>2</sup> Ibid, vol. 1, p. 459, hadith 1363

<sup>3</sup> Ibid, p. 460, hadith 1365

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صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Empty satchel

The fourth Caliph of Islam, ‘Alī b. Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ said: “The heart that does not consider good as good and evil as evil; its uppermost part shall be turned upside down, the way a satchel is turned over. When this happens, everything inside the satchel is scattered.”<sup>1</sup>

### Blindness and turning over of the heart

Dear Islamic brothers! If the heart of a person denies good to be good and evil to be evil, then this may cause devastation for him. We should always refrain from sins and beg Allah for *qalb salīm* (a rightly guided and upright heart). Otherwise, you have just heard a quote Sayyiduna ‘Alī regarding the ruin of the heart. Remember: due to sins, the heart first turns blind and then upside down, which is extremely detrimental to one’s Hereafter.

In *Malfūzāt-i-Ālā Hazrat*:

There are three different things: the nafs, soul, and heart. The soul is like a king, while the nafs and heart are its two advisors. The nafs inclines to evil, whereas the heart calls towards good for as long as it is pure.

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<sup>1</sup> Muṣannaf Ibn Abī Shayba, vol. 8, p. 667, number 124

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**مَعَادَ اللَّهِ** The heart is “blinded” by abundant sin, especially those involving misleading innovations. It is then no longer capable to observe, comprehend, contemplate the truth. Yet, it can still listen to it. **مَعَادَ اللَّهِ** It is eventually “overturned” and becomes incapable of either listening to or observing the truth. It is then left empty and deserted.

“Qalb” (heart) does not actually imply an organ of the human body, in this context. In fact, it is a **(لَطِيفَةٌ غَيْبِيَّةٌ)** that has its origin in the heart at the left side of the chest. The abode of the nafs is below the navel. This is why followers of the Shāfi‘ī school fold their hands upon on their chests (in salah), so the evil thoughts of the nafs do not reach their hearts, whilst Ḥanafis fold theirs under their navels.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### No forgiveness

The Companion Abū Dardā' رَضِيَ اللَّهُ عَنْهُ narrates:

Continue to enjoin good and prevent people from evil. Otherwise, a cruel king will be made to rule over you, who will not be kind to your younger ones. Then, your righteous shall make dua, yet it will not accepted. They

How To Call Towards Goodness

will seek forgiveness, but it will not be granted.<sup>1</sup>

### Not preventing evil leads to severe consequences

The first Caliph of Islam, Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ once said, “O people! Do you recite this verse?”

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ط

*O you who believe! Be vigilant concerning your lives. The misguided one will do you no harm when you are upon guidance.*<sup>2</sup>

(You may have assumed the deviation of deviants is not harmful to you, and you do not need to prevent them from this as you are rightly guided) I have heard the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, “If people see evil and do not change it, then Allah shall soon inflict them with his punishment.”<sup>3</sup>

In commentary of this hadith and in discussion of the previously mentioned verse, Mufti Aḥmad Yār Khān writes:

Some had assumed there is no need to fulfil the obligation of ﴿أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ﴾ - enjoining good and preventing evil. They thought one should only work for their own reformation, as the sins and

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<sup>1</sup> Ihyā' al-'Ulūm, vol. 2, p. 383

<sup>2</sup> Al-Quran, part 7, Al-Mā'ida, verse 105; translation from Kanz al-irfan

<sup>3</sup> Sunan Ibn Māja, vol. 4, p. 359, hadith 4005

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wrongdoings of others will not harm them. Removing this misconception, Sayyiduna Abū Bakr made the following point as clear as day via hadith: people will be punished if they see something evil but do nothing to change it.

Another narration shows that changing (or preventing) evil is linked with capability. In other words, if people do not change the evil despite being capable enough to do, they too will be punished.<sup>1</sup>

Commenting on this verse, Sayyid Muhammad Na‘īm al-Dīn Murādābadī رَحْمَةُ اللهِ عَلَيْهِ writes:

Muslims used to be sad at the deprivation of the disbelievers. They would feel grief over the fact disbelievers, due to their hatred, were deprived of the wealth of Islam. Allah reassured the Muslims by explaining how the disbelief of the non-Muslims will cause Muslims no harm, as the latter were released from their responsibility upon fulfilling the obligation of (أَمْرٌ بِالْمَعْرُوفِ وَ نَهْيٌ عَنِ الْمُنْكَرِ) (i.e. enjoining good and preventing evil).

The saint ‘Abdullah b. Mubārak رَحْمَةُ اللهِ عَلَيْهِ said: “This verse greatly stresses this obligation. Being careful about one’s own

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<sup>1</sup> Mir'āt al-Manājīh, vol. 6, p. 507



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reform implies that you should enquire after each other, persuade one another to do good deeds, and prevent evil.”

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